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Notes and Queries, Vol. V, Number 117, January 24, 1852

, by Various and George Bell

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Vol. V.—No. 117.

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. 117.

SATURDAY, JANUARY 24. 1852.

Price Fourpence. Stamped Edition, 5*d*.

Transcriber's Note: Some Hebrew or Chaldee words may not be shown in an adequate way in this version.

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Notes.

THE PANTHEON AT PARIS.

Among the circumstances which have attracted notice in the remarkable events of the present French revolution, the restoration of the *Pantheon* to its primitive ecclesiastical name and destination has been specially adverted to, and certainly not without reason from its implied—indeed, its obvious purpose,—that of propitiating the feelings and courting the adhesion at least of the agricultural population of the country to the new order of things; for, indifferent as Paris, with other cities, may be to religious sentiments or practice, the unsophisticated inhabitants of the provinces still conscientiously pursue the forms and exercise the duties of their long-established worship. No surer means of obtaining their suffrages could have been adopted by the French President than by gaining the favour of the parish priests, whose influence is necessarily paramount on such occasions over their flocks.

In the accounts which have appeared in our journals of the Pantheon and its varied fate, several errors and deficiencies having struck me, I beg leave briefly to correct and supply both, with your permission, by a general history of the beautiful edifice.

The church dedicated to St. Geneviève, patroness of Paris, originally begun by Clovis, and finished by his widow, St. Clotilda, in the sixth century (see Butler's *Lives of Saints*, January 3rd, and June 3rd), had fallen into decay, when Louis XV. determined to construct one near it, upon a large and magnificent scale. Designs presented by the eminent architect Soufflot were adopted, and on the 6th of September, 1764, the king, as stated by Galignani and others, laid the first stone. But scarcely had it emerged from the foundation, when the wide-spreading impiety of the age made it probable that it would eventually be diverted to uses wholly at variance with its destined purpose, and so the following lines foretold so long since as 1777; and never has prediction been more literally in many respects, and for a considerable time more completely, fulfilled:—

"Templum augustum, ingens, reginâ assurgit in urbe,
 Urbe et patronâ virgine digna domus,
 Tarda nimis pietas vanos moliris honores!
 Non sunt hæc, Virgo, factis digna tuis.
 Ante Deo summâ quam templum extruxeris urbe,
 Impietas templis tollet et urbe Deum."

[74]

The French translation thus impressively renders the sense:—

"Il s'élève à Paris un temple auguste, immense,
 Digne de Geneviève et des vœux de la France.
 Tardive piété! dans ce siècle pervers,
 Tu prépares en vain des monumens divers.
 Avant qu'il soit fini ce temple magnifique,
 Les saints et Dieu seront proscrits,
 Par la secte philosophique
 Et des temples et de Paris."

In the original pediment, since altered by the sculptor David (of Angers), a bas-relief represented a cross in the midst of clouds; and on the plinth was the following inscription:—

"D. O. M. SUB INVOC. STÆ. GENOVEFÆ—LUD. XV. DICAVIT,"

which, in 1791, when a decree of the National Assembly appropriated this monument of religion to the reception of the remains of illustrious Frenchmen, was changed to—

"AUX GRANDS HOMMES LA PATRIE RECONNAISSANTE."

On the restoration of the Bourbons, and of the edifice to its first purpose, the Latin inscription resumed its place, with the addition of "LUD. XVIII. RESTITUIT," which, however, again gave way to the French epigraph after the revolution of 1830, still probably to be retained, while accompanied with a due reference to the sanctified patroness of the church.

The French inscription was the happy thought of M. Pastoret, one of the few Academicians that embraced at its origin the principles of the Revolution, which he followed through its varying phases, until he attained an advanced age. The first mortuary deposit in the Pantheon was that of Mirabeau, in August, 1791; and, on the 30th May ensuing, the anniversary of the death of Voltaire, "L'Assemblée Nationale déclara cet écrivain le libérateur de la pensée, et digne de recevoir les honneurs décernés aux grands hommes," &c. On the 27th August following, a similar distinction was decreed to J. J. Rousseau; but in January, 1822, the tombs of these apostles of incredulity were removed, until replaced in 1830. In July, 1793, the monster Marat was inhumed there, "amidst the deepest lamentations and mournful expressions of regret for the loss sustained by the country in the death of the most valued of her citizens," whose corpse, however, on the 8th February, 1795, was torn from its cerements and flung, with every mark of ignominy, into the filth of the sewer of Montmartre. In the vicissitudes of popular favour even Mirabeau's effigy was burned in 1793. Such have been the alternations and ever-recurring contests in the feelings and principles of the ascendant parties—

"Et velut æterno certamine prælia pugnasque
 Edere, turmatim certantia; nec dare pausam,
 Conciliis et discidiis exercita crebris."

Lucret. ii. 117.

The cost of this beautiful edifice may be estimated at about a million sterling, or, taking into consideration the difference in the value of money at the periods, one-third of what was expended on our cathedral of St. Paul. The architect of this and other noble monuments of art, Jean Germain Soufflot, born in 1704, died in August, 1781, the victim, it is said, of the jealousy of his rival artists, whose malignant attacks on his works and fame made too deep an impression on his sensitive feelings, though supported in this trial of his moral fortitude by his most intimate friend and director, that genuine philanthropist, the father and institutor of the *Deaf and dumb*,—the Abbé de l'Epée, in whose arms he died. No one it has been observed, was more justly entitled to have the achievement of his genius invoked, as our Wren's has been, and indicated to the inquirer, as the fit repository of his mortal remains. He did not, however, live to contemplate the completed structure. The sculptor David, who has embellished the pediment with numerous statues, is now a refugee in Brussels, possibly the relative, but certainly the political inheritor of his great namesake's ultra-revolutionary sentiments, the eminent painter, I mean, and *âme*

damnée, as he was called, of Robespierre, an exile, too, in Belgium for many years.

The epitaph above referred to of Sir Christopher Wren, under the choir of St. Paul, celebrated as it rightly is, for its appropriate application ("Subtus conditur hujus Ecclesiæ Conditor ... Lector, si monumentum quæris, circumspice"), does not appear, I may add, to have been a primary, or original thought, for it was long preceded by one of somewhat suggestive and similar tenor in the old church of the Jesuits, now in ruins, at Lisbon (St. Jose). "Hoc mausolæo condita est Illustrissima D.D. Philippa D. Comes (Countess) de Linhares—Cujus, si ... pietatem et munificentiam quæris, hoc Templum aspice"—Obiit MDCIII. This date is long anterior to our great architect's birth (1631), and above a century prior to his death in 1723, while, again, the epitaph was not inscribed for several subsequent years.

J. R. (Cork.)

CHURCHILL THE POET.

Mr. Tooke, in the biographical notice prefixed to the new edition, says that Churchill was educated at Westminster school, and at the age of fifteen—

"Became a candidate for admission [on the foundation], and went in head of the election.... At the age of eighteen he stood for a fellowship at Merton College ... when being opposed by candidates of superior age, he was not chosen.... He quitted Westminster school; and there is a story current, that *about this period* he incurred a repulse at Oxford on account of alleged deficiency in the classics, which is obviously incorrect, as there is no such examination or matriculation in our Universities as could lead to his rejection. In point of fact, long before he was nineteen, he was admitted of Trinity College, Cambridge. It is equally certain that he met with some slight or indignity at Cambridge, from whence he returned immediately after his admission, disgusted at the treatment he experienced, which he afterwards visited on both universities."

[75]

There is an obvious confusion here which perhaps I can clear up.

I need not say, to those who know anything of Westminster, and of the old system of examination at our Universities, that a youth who entered college, and of the old system of examination at our Universities, that a youth who entered college, as it is called, head of an election was qualified, at the time, not merely to have entered the University, but to have taken a degree, had age and circumstances permitted; and this opinion is confirmed in Churchill's case, by his standing for a fellowship at Merton when only in his "second election"—second year on the foundation—at Westminster. How to reconcile this with the stories current is the apparent difficulty, and yet a few words will, I think, make it all clear. There is what is called an "election" every year, from the senior boys on the foundation at Westminster, to scholarships at Christchurch, Oxford, and Trinity, Cambridge. As the scholarships at Oxford are understood to be worth three or four times as much as those at Cambridge, all are anxious to obtain an Oxford scholarship. The election is professedly made after examination; but while I knew anything of the school it was *selection* according to interest, and it must have been rare scholarship indeed that obtained the reward against private interest. Herein, I take it, was the repulse Churchill met with, not *at* Oxford, but as a candidate *for* Oxford. I have little doubt that with all his merit, proved by the prior election into college, he was put off with a Trinity scholarship; and it was not, probably, until he arrived at Cambridge that he clearly understood its exact no-value. He then saw that it was impossible to maintain himself there for three years—he had already imprudently married, and therefore resolved to struggle for himself, and rely on his father's interest to get ordained, and at the proper age he succeeded in getting ordained.

C. P.

ENGLISH MEDALS.—WILLIAM III. AND GRANDVAL.

In "N. & Q.", (Vol. iv., p. 497.), S. H. alludes to the case of Grandval, who was to attempt the life of King William, and likewise to the plot to assassinate him four years afterwards. In my collection of medals relating to English history, I have two silver medals struck to commemorate these events. I beg to send you a description of them for insertion, if you consider them of sufficient interest.

No. I.—Bust to the right; flowing hair and ample drapery: legend, "WILHELMINUS III., D. G. MAG. BRIT. FRANC. ET HIB. REX." Reverse, a monument, or pedestal, on the top of which is the naked body of Grandval, and a man about to dissect it; on each side is a fire-pot, to burn the entrails, and pikes, on which the head and four quarters are stuck; between two pikes, on the right, is a gibbet. An inscription in Latin is on the pedestal to this effect:

"Bartholomew de Grandval, a murderer, bribed by the money of Louis, convicted of parricide, and suffered the most severe punishment for having attempted to assassinate William III., King of Great Britain; his head and quarters exposed to be a frightful monument of his sacrilege, and of the perfidy of the French."

Exergue: "XIII. Augst 1692."

No. II.—Bust to the right; flowing hair: legend, "WILHELMUS III., D. G. MAG. BRIT. FRANC. ET HIB. REX;" the breast and shoulders covered by half of a shield, on which is written in Hebrew characters the name "Jehovah," and round it, in Latin, thus "He whom I shield is safe." Reverse: Six women, emblematical of Conspiracy, armed with daggers, snakes, and torches, in dancing attitudes, ready to attempt the king's life, and are withheld by cords issuing from a cloud, held by an invisible hand, which encircle their necks and faces. The legend is to this effect: "An invisible hand withholds them." Exergue: "1696, Boskam F."

W. D. HAGGARD.

Bullion Office, Bank of England.

READINGS IN SHAKSPEARE, NO. I.

"In the most high and palmy state of Rome,
A little ere the mightiest Julius fell,
The graves stood tenantless, and the sheeted dead
Did squeak and gibber in the Roman streets;
As stars with trains of fire and dews of blood,
Disasters in the sun; and the moist star,
Upon whose influence Neptune's empire stands,
Was pale almost to dooms-day with eclipse."

Hamlet, Act I. Sc. 1.

Such is the present state of the text; and notwithstanding its evident corruption, it has been judiciously preferred by modern editors to the various emendations and additions which, even to the manufacture of a complete line alleged to be deficient, had been unscrupulously made in it.

But the slight change I now wish to propose, in the substance of one word, and in the received sense of another, carries such entire conviction to my own mind of accordance with the genuine intention of Shakspeare, that I may perhaps be pardoned if I speak of it with less hesitation than generally ought to accompany such suggestions, particularly as I do not arrogate to myself its sole merit, but freely relinquish to Malone so much of it as is his due.

[76] With Malone however the suggestion, such as it was, appears to have been but a random guess, abandoned as soon as formed, and avowedly prompted by very different considerations from those that have actuated me. That he should have been on the very brink, as it were, of the true reading, and yet fail to discover it, is only to be accounted for by his subjection to that besetting sin of the day which denied to Shakspeare all philological knowledge except what he might derive through his own language.

In order to give Malone strict justice, I shall transcribe his suggestion, together with the comment by which Steevens appears to have stifled it in the birth:—

"The disagreeable recurrence of the word stars in the second line induces me to believe that As stars, in that which precedes, is a corruption. Perhaps Shakspeare wrote:—

Astres with trains of fire—
——and dews of blood
Disasterous dimm'd the sun.

The word *astre* is used in an old collection of poems entitled *Diana*, addressed to the Earl of Oxenforde, a book of which I know not the date, but believe it was printed about 1580. In *Othello* we have *antres*, a word of exactly a similar formation."—*Malone*.

"The word *astre* (which is nowhere else to be found) was affectedly taken from the French by John Southern, author of the poems cited by Mr. Malone. This wretched plagiarist stands indebted both for his verbiage and his imagery to Ronsard."—*Steevens*.

Hence, according to Malone's own account, the consideration by which *he* was led to the suggestion of "astres" was "the disagreeable recurrence of *stars* in the second line."

He did not perceive the analogy between *aster* and *disaster*, which renders a verbal antithesis of these two words so extremely probable with Shakspeare!—he did not apparently think of "asters" at all, although that word is so close to the text that it may be almost said to be identical with it; and, notwithstanding that "aster" had been so long familiarised in every English garden as to be literally under his nose, he must search out "astre" in obscure and contemptible ballads, in order that Shakspeare might be sanctioned in the use of it.

But it is absolutely incredible that any person to whom *astre* suggested itself should not also be reminded of *aster*. The conclusion therefore is almost unavoidable, that Malone and Steevens considered the latter word as too learned for poor Shakspeare's small acquirements. They would not trust him, even for a synonyme to star, unless under the patronage of John Southern!

At least such was the spirit in which too many of the commentators of that day presumed to treat Shakspeare,—him to whom, if to any mortal, his own beautiful language is applicable—

"How noble in reason! how infinite in faculty!
In apprehension how like a god!"

Let us be thankful we have fallen to better times.

It is only by the occurrence of such difficulties as the present, which, after remaining so long obscure, are at last only resolvable by presupposing in Shakspeare a depth of knowledge far exceeding that of his triflers, that his wonderful and almost mysterious attainments are beginning to be appreciated.

In the present case he must not only have known that the fundamental meaning of *aster* is a spot of light,^[1] but he must also have taken into consideration the power of *dis* in producing an absolute reversal in the meaning of the word to which it may be prefixed. Thus, *service* is a benefit, *disservice* is an injury, while *unservice* (did such a word exist) would be a negative mean between the two extremes. Similarly, if *aster* signify a spot of light, a name singularly appropriate to a comet, *disaster*^[2] must, by reversal, be a *spot of darkness*, and "*disasters in the sun*" no other than what we should call spots or maculæ upon his disk.

[1] Ἄστηρ, ab ἄω, luceo.

[2] Ἀνάστερος, obscurus.

Can there remain a doubt, therefore, that Shakspeare intended the passage to read as follows, which, requiring neither addition nor alteration of the text as transmitted to us—saving one slight change of "as stars" into "asters,"—must be perfectly intelligible to every reader, especially if accompanied by the simple note of explanation which I subjoin to it:—

"In the most high and palmy state of Rome,
A little ere the mightiest Julius fell,
The graves stood tenantless, and the sheeted dead
Did squeak and gibber in the Roman streets
Asters with trains of fire and dews of blood,
Disasters in the sun,^[3] and the moist star
Upon whose influence Neptune's empire stands,
Was sick almost to dooms-day with eclipse."

[3] Spots or blotches.

A. E. B.

Leeds.

FOLK LORE.

Salting a New-born Infant.

—In Ezekiel xvi. 4 we read, "In the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; *thou wast not salted at all*, nor swaddled at all." Salting seems to be spoken of as a regular part of the process which a new-born child underwent amongst the Jews in the days of Ezekiel. Can any one give me information on this point? Can the salt in baptism alluded to by SELEUCUS (Vol. iv., p. 163.) have any connexion with this passage?

[77]

ALFRED GATTY.

Lent Crocking.

—The children in this neighbourhood have a custom of going round to the different houses in the parish, on the Monday before Shrove Tuesday, generally by twos and threes, and chanting the following verses, by way of extracting from the inmates sundry contributions of eggs, flour, butter, halfpence, &c., to furnish out the Tuesday's feast:

"Lent Crock, give a pancake,
Or a fritter, for my labour,
Or a dish of flour, or a piece of bread,
Or what you please to render.
I see by the latch,
There's something to catch;
I see by the string,
There's a good dame within.
Trap, trapping throw,
Give me my mumps, and I'll be go" [gone].

The above is the most popular version, and the one indigenous to the place; but there is

another set, which was introduced some few years ago by a late schoolmistress, who was a native of another part of the county, where her version was customary:

"Shrove-tide is nigh at hand,
And we are come a-shroving;
Pray, Dame, give something,
An apple, or a dumpling,
Or a piece of crumple cheese,
Of your own making;
Or a piece of pancake.
Trip, trapping, throw;
Give me my mumps, and I'll be go."

PHILIP HEDGELAND.

Bridestowe, Okehampton.

Devonshire Superstition respecting Still-born Children.

—One of the Commissioners of Devonport complaining last week that a charge of one shilling and sixpence should have been made upon the parish authorities for the grave and interment of a still-born child, said, "When I was a young man it was thought lucky to have a still-born child put into any open grave, as it was considered to be a sure passport to heaven for the next person buried there." Query, Is this prejudice still common?

R. R.

GOLDSMITH'S PAMPHLET ON THE COCK LANE GHOST.

Mr. Prior (*Life of Goldsmith*, vol. i. p. 387.) gives the copy of a receipt dated March 5, 1762, for three guineas paid by Newbery to Goldsmith for a pamphlet respecting the Cock Lane ghost, and suggests that a pamphlet advertised in the *Public Advertiser* of February 22, 1762, under the title of—

"The Mystery Revealed, containing a Series of Transactions and Authentic Memorials respecting the Supposed Cock Lane Ghost. Printed for W. Bristow in St. Paul's Church Yard;"

but which Mr. Prior had not been able to meet with, might possibly be the pamphlet purchased by Newbery, as he had occasional connexion with Bristow, his neighbour.

I have a copy of the pamphlet in question which indeed, as far as I can find, is the only one published at the time which can at all answer to the description of the one sold by Newbery. On a careful examination I am disposed to attribute it to Goldsmith. It contains thirty-four pages, and gives a full narrative of this extraordinary imposture. The beginning and conclusion, though evidently written in haste, are not without marks of Goldsmith's serious and playful manner. The amount paid seems to agree with Newbery's general scale of remuneration to Goldsmith, the length of the pamphlet being considered; and the types employed appear to be similar to those used in some of Newbery's publications at the same period. On the whole I consider that in a new edition of Goldsmith's works this pamphlet, which is additionally interesting, as a record of a famous imposture, ought to find a place.

JAS. CROSSLY.

Minor Notes.

Traditions of remote Periods through few Links (Vol. iv., p. 484.).

—One evening, very soon after his accession, George IV. said that he had done that morning an extraordinary thing, namely given (to Lord Moira) a *garter* which had been but once disposed of since the reign of Charles II. This, considering that men (except in royal cases) never obtain the garter when under age, and seldom till they are somewhat advanced in life, seemed surprising; but his Majesty thus explained it. Charles II. gave the garter to the Duke of Somerset in 1684; the duke died at the end of 1748, and (Frederic, Prince of Wales, being alive) his son, afterwards George III., received, a few days after, the vacant garter as an *ordinary knight*, and though he subsequently became sovereign, he always dated his rank in the Order from 1749; and when George IV. succeeded as sovereign, his own stall, which was in fact that of George III., was filled by Lord Moira. Thus it is certainly true that two knights of the garter occupied the whole period between the reigns of Charles II. and George IV.

I may add on this same topic of tradition, that I had a grand-uncle born early in the reign of Queen Anne, who was intimate with Pope, Swift, and Arbuthnot, from 1730 to their respective

deaths; he used to tell me anecdotes of their society, about which I was, I dare say, at the age of sixteen or seventeen, old enough to propose *Queries*, but not to make *Notes*, which I much regret.

[78]

C.

Preservation of Life at Sea.

—On the road between Yarmouth and Gorleston is a small obelisk or monument, with a device of a ship in a storm, a rocket with a rope attached just passing over it. The inscription on it may interest some of your readers:

"In commemoration of the
12th Feb. 1808, on which DAY,
directly eastward of this spot,
the FIRST LIFE was saved from
SHIPWRECK, by means of a rope
attach'd to a shot propelled
by the force of gunpowder
over the stranded vessel.
A method now universally
adopted, and to which at least
1000 sailors of different nations
owe their preservation.
1842."

W. SPARROW SIMPSON, B.A.

Epigram

—written in consequence of Queen Elizabeth having dined on board Sir Francis Drake's ship, on his return from circumnavigating the globe:

"Oh Nature! to old England still
Continue these mistakes;
Give us for all our *Kings* such *Queens*,
And for our *Dux* such *Drakes*."

CLERICUS (D).

Queries.

Minor Queries.

Count Konigsmark.

—Horace Walpole, in his *Reminiscences*, says distinctly that Count Konigsmark, the admirer of the ill-fated Princess Sophia Dorothea of Zelle, was the same person as the instigator of Mr. Thynne's assassination. Sir E. Brydges, in his edition of Collins's *Peerage*, on the other hand, calls them brothers. Which of these writers is correct? The fact may not be important otherwise than as giving us an instance (if Walpole be correct) of the righteous judgment of heaven in visiting a murderer with such fearful retribution. I cannot find what became of Konigsmark, after the murder of Mr. Thynne, in 1681-2. It is said in the *Harleian Miscellany*, that he was taken by one of Monmouth's attendants, who seized him as he was going on ship-board. The three actual assassins were, we know, executed; but it is added, "by some foul play, Konigsmark, who had employed them, and came over to England expressly to see they executed their bloody commission, was acquitted." What was this foul play, and how came the greatest villain of the four to escape? I have not the *State Trials* to refer to: that work may give some explanation.

Walpole, who was familiar from childhood with the events of the courts of the first three Georges, is likely to have been accurate as to the identity of Konigsmark; but his occasional mistakes and misrepresentations, as we are aware, have been frequently exposed by Mr. Croker.

J. H. MARKLAND.

"O Leoline! be absolutely just."—

"O Leoline! be absolutely just,

Indulge no passion and betray no trust.
Never let man be bold enough to say
Thus and no farther shall my passion stray.
The first step past still leads us on to more,
And guilt proves fate which was but choice before."

Who is the author of the above?

H. B. C.

Lyte Family.

—When did the Lyte family first settle at Lytes Carey, Somersetshire? On what occasion, and by whom, was the *fleur de lis* added to their crest? And when did a part of the family alter the spelling of the name from Lyte to Light?

The family is an ancient one, and in the reign of Elizabeth of considerable literary distinction.

J. L.

Sir Walter Raleigh's Snuff-box.

—What has become of Sir Walter Raleigh's snuff-box? It was a favourite box, in constant use by the late Duke of Sussex, and was knocked down at his sale for 6*l.* It is the box out of which Raleigh took a pinch of snuff on the scaffold.

L. H. L. T.

"Poets beware."

—Where are the following lines to be found:

"Poets beware; never compare
Women to aught in earth or in air," &c.

E. F. L.

Guanahani, or Cat Island.

—Why is this small island, one of the Bahama group, so called? It is supposed that cats of large size, and quite wild, used to be shot on this island; but none of the many writers on the West Indies have touched on Guanahani, or Cat Island.

W. J. C.

St. Lucia.

Wiggan, or Utiggan, an Oxford Student.

—To assist in deciphering a MS. I should be glad to know the name of a senior student of Christ Church, Oxford, April, 1721, which seems to be Wiggan, Utiggan, or some such like name.

W. DN.

Prayers for the Fire of London.

—When were the "Prayers for the Fire of London" first introduced into the Book of Common Prayer, and when were they discontinued?

I have never seen them except in the Prayer Book prefixed to the Bibles "Printed at the Theater, Oxford; and are to be sold by Peter Parker at the Leg and Star in Cornhil. London MDCLXXXII." The Prayer Book bears the same colophon.

W. E.

Donkey.

—An omission in our dictionaries of a curious kind is that of the word *donkey*, which is not to be found in any that I know of. There may, however, be doubts as to the antiquity of this term; I have heard ancient men say that it has been introduced within their recollection. What is its origin? Whence also the name "moke," commonly applied to donkeys in and about London? Is the word used in other parts of England?

C. W. G.

French and Italian Degrees.

—Can you inform a young Englishman (of good general knowledge, and possessing a thorough

knowledge of the French and Italian languages), who is desirous of obtaining a French or Italian *degree* as inexpensively as possible, how to proceed in order to obtain the same, the expense, &c.?

SEPTIMUS.

Buntingford, Hertfordshire.

The Shadow of the Tree of Life.

—Can any of your readers oblige me with information respecting the author of a little book, the title of which runs as follows:—

"Φαρμακα ουρανοθεν: The Shadow of the Tree of Life; or a Discourse of the Divine Institution and most Effectual Application of Medicinal Remedies, in order to the Preservation and Restoration of Health, by J. M. London, 1673."

S. (An Original Subscriber.)

Sun-dials.

—The following is an inscription on a sun-dial on the wall of a monastery, now suppressed, near Florence. I copied it on the spot in 1841.

"A. D. S.

Mia vita è il sol: Dell' uom la vita è Dio,
Senza esso è l'uom, qual senza sol son' io."

What signification has A. D. S.?

L. S.

Nouns always printed with Capital Initials.

—P. C. S. S. is desirous of information respecting the origin and subsequent disuse of the practice which appears to have prevailed among printers in the last, and towards the end of the preceding century, of beginning every noun-substantive with a capital letter. It prevailed also, to a certain extent, in books published in France and Holland during the same period; but P. C. S. S. is not aware of any other European language in which it was adopted.

P. C. S. S.

John of Padua.

—Who was this person, who in various accounts of Henry VIII.'s time is styled "Deviser of his majesty's buildings?" Where was he educated? and what were his works previous to his arrival in England? He survived his royal master, and enjoyed the favour of the Protector Somerset, who employed him to build his famous palace in the Strand.

From a warrant dated 1544, printed in Rymer's *Fœdera*, it appears that *Johannes de Padua* was a "musician" as well as an architect.

EDWARD F. RIMBAULT.

St. Kenelm.

—Can any of your readers inform me where the life or legend of St. Kenelm, spoken of by Leland, in his *Itinerary* and *Collectanea*, may be seen, if it is now in existence. Leland says, in speaking of the murder of Kenelm, in Clinte in Cowbage, near Winchelcumb (now Winchcomb), Gloucestershire:—

"He (Averey parson of Dene) tolde me that it is in *S. Kenelme's Lyfe* that Ascaperius was married to Quendreda, &c. &c."

"He sayth that it aperithe *by Seint Kenelme's Legend* that Winchelcombe was oppidum muro cinctum."

What does Clinthe or Clent in Cowbage mean in the Anglo-Saxon?

E. T. B.

Hereford.

Church.

—What is the derivation of this word? and if from the Greek, how is it that it prevails only in the Teutonic countries (England, Scandinavia, the Netherlands, and Germany), while the Latin *Ecclesia* prevails in the rest of Europe?

GEORGE STEPHENS.

*Minor Queries Answered.**Hieroglyphics of Vagrants and Criminals.*

—In one of the recent deeply interesting Sanitary Reports of Mr. Rawlinson to the General Board of Health—reports which frequently contain scraps of antiquarian, among a mass of more directly utilitarian information—there is passage which opens up a curious subject, upon which, possibly, some of your readers may be able to furnish illustrations from their literary stores. I allude to that portion of his Report on the Parish of Havant (Southamptonshire), in which he states:—

"There is a sort of *blackguard's literature*, and the initiated understand each other by slang terms, by pantomimic signs, and by hieroglyphics. The vagrant's mark may be seen in Havant, on corners of streets, on door-posts, and on house-steps. Simple as these chalk lines appear, they inform the succeeding vagrants of all they require to know; and a few white scratches may say 'be importunate,' or 'pass on.' The murderer's signal is even exhibited from the gallows; as, a red handkerchief held in the hand of the felon about to be executed, is a token that he dies without having betrayed any professional secrets."

This is a curious subject; and I think it would prove interesting to many readers, if any illustration could be afforded of the above strange and somewhat startling statements.

J. J. S.

[Beloe, in his *Anecdotes of Literature*, vol. ii. pp. 146-157., has left us some curious notices of this kind of vulgar literature, of English pure and undefiled from the "knowledge box" of Thomas Decker. But the most complete *Lexicon Balatronicum et Macaronicum* was published in 1754, enriched with many "a word not in Johnson," and which leaves at a respectful distance the glossorial labours of Spelman, Ducange, Junius, and even the renowned Francis Grose and his *Classical Dictionary of the Vulgar Tongue*. It is entitled *The Scoundrel's Dictionary*; or, an Explanation of the Cant Words used by Thieves, Housebreakers, Street Robbers, and Pickpockets. To which are prefixed some Curious Dissertations on the Art of Wheedling; and a Collection of Flash Songs, with a proper Glossary, 8vo., London, 1754.]

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Muggleton and Reeve.

—I wish to obtain some accurate information as to John Reeve and Rodowick Muggleton, the founders of the sect called Muggletonians, which appears to have been in existence up to the end of the last century. Mr. Macaulay calls Muggleton "a drunken tailor," but gives no reference. The article "Muggletonians" in the *Encyclopædia Britannica* is extremely meagre, both in matter and length. Is there any authentic portrait of Reeve or Muggleton? Any information on these points, or indication as to where it may be found, will greatly oblige

R. S.

Highgate.

[Our correspondent will find the information he requires in the following works: "The New Witnesses proved Old Hereticks," by William Penn, 4to. 1672. "A True Representation of the Absurd and Mischievous Principles of the Sect commonly known by the name of Muggletonians," 4to. 1694. Muggleton's Works, with his portrait, 1756. "A Complete Collection of the Works of Reeve and Muggleton, together with other Muggletonian Tracts," 3 vols. 4to. 1832. See also Leslie's *Snake in the Grass*; Collier's *Historical Dictionary*, Supplement; and *Gentleman's Mag.*, vol. lxii. pt. i. p. 218.]

Rev. T. Adams.

—Can any particulars be noted of the Rev. Thomas Adams, a preacher at Paul's Cross in 1612, besides those mentioned by the editor of a *Selection from his Sermons*, published in 1847—the Rev. W. H. Stowell. His works were printed in 1630 in a thick folio volume, but some of them had previously appeared in small 4to., one such is in the British Museum, and another I recollect seeing at a bookseller's. I should much like to have a list and some account of these 4to. editions.

S. Fy.

[Thomas Adams, D.D., was minister at Willington, in Bedfordshire, and afterwards rector of St. Bennet's, Paul's Wharf. According to Newcourt (*Repertorium*, i. 302.), "he was sequestered for his loyalty in the late rebellion, and was esteemed an excellent preacher; but died before the Restoration." The following Sermons by him were all published in 4to.: those distinguished by an asterisk are in the British Museum, the others in the Bodleian. 1. The Gallant's Burden; a Sermon on Isa. xxi. 11, 12., 1612. 2.

Heaven and Earth Reconciled: on Dan. xii. 3., preached at Bedford at the Visitation of M. Eland, Archdeacon, 1613. *3. The Diuell's Banquet, described in Six Sermons, 1614. 4. England's Sickness comparatively conferred with Israel's; in Two Sermons on Jer. viii. 22., 1615. 5. The Two Sonnes; or the Dissolute conferred with the Hypocrite; on Matt. xxi. 28., 1615. 6. The Leaven, or a Direction to Heaven, on Matt. xiii. 33. p 97. *ibid.* *7. The Spiritual Navigator bound for the Holy Land, preached at Cripplegate on Trinity Sunday, 1615. 8. The Sacrifice of Thankfulness, on Ps. cxviii. 27., whereunto are annexed five other Sermons never before printed, 1616. 9. Diseases of the Sovle: a Discourse Divine, Morall, and Physicall, 1616. *10. The Happiness of the Church; being the Summe of Diverse Sermons preached at St. Gregorie's, 1618.]

The Archbishop of Spalatro (Vol. iv., pp. 257. 295.).

—Who were the English bishops, at whose consecration Antonius de Dominis assisted in Lambeth Chapel?

AGRIPPA.

[On December 14, 1617, Mark Spalatro assisted as a prelate at the consecration of Nicholas Felton, Bishop of Bristol, and George Montaigne, Bishop of Lincoln. See a list of the consecrations from the Lambeth Registers in Perceval's *Apology for the Doctrine of Apostolical Succession*, Appendix, p. 183.]

Bishop Bridgeman.

—Will you direct me to the best means of obtaining answers to the following questions:—

John Bridgeman, fellow and tutor of Magdalen Coll. Camb., was admitted *ad eundem* at Oxford, July 4, 1600; and consecrated Bishop of Chester, May, 1619. The points of inquiry are—

1. When was the said John Bridgeman entered at Cambridge?
2. When and where was he born?
3. Who and what were his parents?

C. J. CLAY, B.A. (Trin. Coll. Camb.)

[Leycester, in his *Cheshire*, says, "Bishop Bridgeman was the son of Thomas Bridgeman of Greenway in Devonshire," but other authorities make him a native of Exeter. Prince (*Worthies of Devon*, p. 99.) says, "He was born in the city of Exeter, not far from the palace-gate there, of honest and gentile parentage. His father was Edmund Bridgeman, sometime high-sheriff of that city and county, A.D. 1578. Who his mother was I do not find." In Wood's *Fasti*, vol. i. p. 286. Mr. Bliss has the following note: "John Bridgman, natus erat Exoniae. Vid. Izaak's *Antiq. of Exeter*, p. 156. S.T.P. Cant. Coll. Magd. an. 1612. Vid. Prynne's *Antipathy*, p. 290., and *Worthies of Devon*, BAKER." Ormerod (*Hist. of Cheshire*, i. 79.) says, "He was the compiler of a valuable work relating to the ecclesiastical history of the diocese, now deposited in the episcopal registry, and usually denominated Bishop Bridgeman's *Leger*." For other particulars respecting him, consult Walker's *Sufferings of the Clergy*, Part II. p. 10.; Ackermann's *Cambridge*, vol. ii. p. 160.; Prynne's *New Discovery of the Prelate's Tyranny*, pp. 91. 108. 218.; and Cole's MSS. vol. xxvii. p. 218.]

Rouse, the Scottish Psalmist.

—Can any of your readers favour me with some particulars of the life of Rouse, the author of the Scottish metrical version of the Psalms? His name does not appear in any of the biographical dictionaries I have had an opportunity of consulting. From some historical scraps this version had come into the hands of the Westminster Assembly of Divines—was afterwards transmitted by them to the General Assembly of the Kirk of Scotland, who appointed commissioners, &c., for consideration—and was, on 23rd Nov. 1649, sanctioned by the General Assembly, and any other version discharged from being used in the Kirk or its families. Notwithstanding some doggerel interspersed, the version is allowed to be distinguished for a sweet easy simplicity, and well suited to the devotional purpose intended. Rouse evidently was considerably endowed with the *vis poetica*; and it is to be regretted, that he who has rendered such important service to our national church, should not be known more than by name; at least, this is the predicament in which I stand, along with a few friends, whose notice has been incidentally drawn to the subject.

G. N.

Glasgow, Jan. 9. 1852.

[Our correspondent will find an interesting account of Francis Rouse and his metrical version in Holland's *Psalmists of Britain*, vol. ii. pp. 31-38.]

"*Count Cagliostro, or the Charlatan, a tale of the Reign of Louis XVI.*"

—I remember of having read, somewhere about the year 1838-9, a novel of this name; and having inquired frequently for it since, never heard of one. Can any of your correspondents tell

[This work is in three volumes. We have seen it attributed to T. A. James.]

Churchyard Well and Bath.

—Whilst making a short antiquarian excursion in the county of Norfolk last autumn, I visited the ancient church at East Dereham. Amongst other features of interest which this fine church displays, may be enumerated its massive bell tower, *detached* from the sacred edifice, on the S.E. of the chancel; and a rude building, to the west of the building, also detached, on the western front of which is the following inscription:

"This bath
was erected in the year
1793,
in part by voluntary subscriptions, for public benefit,
on the ruins of a tomb which contained the remains of
WITHBURGA,
youngest daughter of
ANNAS,
king of the East Angles,
who died A.D. 654.
The abbot and monks of Ely
stole this precious relique
and translated it to Ely Cathedral,
where it was interred near her three royal sisters,
A.D. 974."

The sexton informed me that the abbot and monks of Ely made this bath, or well, to recompense the good people of Dereham for the loss they had sustained by the removal of the bones. It is yet used as a bath, both by residents and strangers, the supply of water being very plentiful, and delightfully clear. The water rises under an arch of the Early English, or Early Decorated period. I shall be glad of any notes upon this, or similar baths, in any other churchyards.

W. SPARROW SIMPSON, B.A.

[This bath appears to have been formerly used as a baptistery, which in the early British churches was erected outside of the western entrance, where it continued until the sixth century, if not later (Bingham, book viii. c. vii.). Blomefield, in his *History of Norfolk*, vol. v. p. 1190. fol. 1775., has the following notices of this building: "At the west end of the churchyard are the ruins of a very ancient baptistery, over which was formerly a small chapel, dedicated to St. Withburga. At the east end of the baptistery there is now remaining a curious old Gothic arch, from which runs a spring of clear water, formerly said to have had many medicinal and healing qualities. The fabulous account is, that this spring took its rise in the churchyard from the place where St. Withburga was first buried. In the year 1752 it was arched over, and converted into a cold bath." In the notices of the early churches of Cornwall, Wales, and Ireland, frequent mention is made of these baptisteries or holy wells, which we do not remember to have seen fully discussed in any work, and of which some account would be interesting alike to the divine, the topographer, and the antiquary. The learned Leland, in his *Itinerary*, iii. 30., in a description of Falmouth harbour, says, "there is a praty village or fishar town with a pere, cawlid S. Maws [Machutus], and there is a chapelle of hym, and his chaire of stone, and his *welle*." Again, speaking of the church of St. Germochus in Cornwall, he says, "it is three miles from S. Michael's Mont by est south est, and a mile from the se; his tomb is yet seene ther. S. Germoke ther buried. S. Germoke's chair in the chirch-yard. S. Germoke's *welle* a little without the chirch-yard." (*Itin.* iii. 16.) Some further notices of these holy wells will be found in *The Chronicles of the Ancient British Church*, pp. 136-140.]

Replies.

COLLARS OF SS.
(Vol. iv., pp. 147. 236. 456.)

I communicate the following names and dates of the death, and in some instances bare notices of the monumental effigies, of bearers of the various collars of SS., which may be found in Bloxam's *Monumental Architecture*, Boutell's *Monumental Brasses*, Cotman's *Sepulchral Brasses*, Gough's *Sepulchral Monuments*, and Hollis's *Monumental Effigies*.

I trust that the excellent example set by G. J. R. G., in making known the existence of two of these collars on a tomb in his own neighbourhood will be extensively followed by the readers of "N. & Q."

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1. An effigy on a tomb in Tanfield church, co. York, commonly ascribed to Robert of Marmion, who probably died in the time of Henry III. or Edward I.
2. An effigy on a tomb in Gloucester cathedral, vulgarly called that of Humphrey Bohun, Earl of Hereford, who died in 1367.
3. The effigy of William Wilcotes, in Northleigh church, co. Oxon, who died in 1411.
4. and 5. Sir Thomas Peryent and his wife, in Digswell church, co. Herts. He was esquire-at-arms to Richard II., Henry IV. and V., and Master of the Horse to Joan of Navarre, 1415.
6. Sir William Calthorpe, in Burnham church, co. Norfolk, 1420.
7. Edwardus de la Hale, in Oakwood chapel, near Shene, in co. Surrey, died in 1421.
8. Sir Humphrey Stafford, at Bromsgrove, co. Worcester. He was slain by Cade, at Seven-Oaks, 28 Henry VI., 1450.
9. An effigy of a man, in plated armour, in Bakewell church, co. Derby.
10. An effigy of a woman at Dudley, co. Worcester.
11. An effigy of a man in Selby abbey, co. York.

LLEWELLYN.

Collar of SS. (Vol. iv., p. 147.).

—In answer to the request of MR. E. FOSS, respecting effigies having a collar of SS., I beg to inform you that in the church of St. Lawrence, Isle of Thanet, is a brass of Nicholas Manston, Esq., A.D. 1444, who wears the above decoration. Near St. Lawrence, is the hamlet of Manston, in which is an old farmhouse called Manston Court, attached to which are the ruins of a chapel.

Query: Who was Nicholas Manston?

CANTOR.

ON THE FIRST, FINAL, AND SUPPRESSED VOLUME OF THE ONLY
EXPURGATORY INDEX OF ROME.
(Vol. iv., p. 440.; Vol. v., p. 33.)

Receiving the "N. & Q." only in monthly parts, I was, till last week, unacquainted with the article of your correspondent U. U., from Baltimore. This ignorance, however, has been attended with the advantage of the very decisive information on the matter of inquiry by B. B., as far as the Bodleian Library, Oxford, is concerned. I am relieved by it from the necessity of describing more particularly the copy of the first, and Roman, Expurgatory of 1607; for the copy in my possession *agrees exactly* in title with that of the Bodleian. Of the genuineness of the latter, the proof is as demonstrative as anything historical can be. I have the same assurance of the genuineness of mine. It was in the possession of the celebrated and intelligent collector, J. G. Michiels, as his autograph, with the year 1755 attached, testifies. The title, as given in my *Literary Policy*, has indeed a trifling error in punctuation, whether my own or the printer's, but from simple oversight, as in some cases *fas est obrepere somnum*. There was, however, and could be, no error as to the meaning of Brasichellen., of which Catalani, besides others, had given me information sufficiently correct in his *De Magistro S. Pal*.

These observations will not, however, satisfy the *want* of your transatlantic correspondent so completely as I trust I am enabled, and shall be much pleased to do; for I have likewise the celebrated *counterfeit*, of which I have given an ample account in my forecited volume; and the *difference* between it and the original is sensibly evident on a *synoptical comparison*. But other marks, where this is impracticable, may be adduced; and in the title itself, without depending upon the *minutiæ* of punctuation, and without any reference to the *figures* in the frontispiece, which are plainly not the same impression, in both copies, the last line, SVPERIORVM PERMISSV, which, in the *genuine* book measures 2-1/2 inches, in the counterfeit measures 2-1/5; therefore, shorter by 3/10. In the *body* of the work, in the counterfeit the letter-press occupies more space than the genuine. Taken at a venture (and a right-hand page is preferred, because the *number* of the page, and the *catchword*, come in one perpendicular line), I examined p. 163. The *height* in the genuine is 5-1/5 inches; in the counterfeit 5-4/5; the increase, 3/5. The *width* of the page appears to be in proportion. In the *preliminary matter* of the genuine copy the *De Correctione* ends with the line, "eos corrigere, atque purgare." The counterfeit varies. The last unnumbered page, indeed, the terminating line, of what is prefatory, is, "Palatio Apostolico anno salutis 1607." The counterfeit here likewise varies.

I have another volume closely identical; of which, because it is far from common, I will give the title entire. It is well known, but not easily detected:

"INDEX
LIBRORUM
EXPURGANDORUM,
In quo
Quinquaginta Authorum Libri præ
cæteris desiderati emendantur.
Per
FRANC. JO. MARIAM
BRASICHELLEN,
Sacri Palatii Apostolici Magistrum in unum Corpus
redactus,
& publicæ Commoditati
æditus
EDITIO SECUNDA,
Multorum desiderîo juxta Exemplare
Romanum Typis mandata.
SUPERIORUM PERMISSU.
Pedeonti
vulgo
STADT AM HOF
Sumptibus JOANNIS GLASTL, Bibliopolæ
Anno 1745."

[83]

Previously it may be as well to observe, that Stadt am Hof is a town bordering on the imperial city of Ratisbon, at or near *the court*, and Latinized Pedepons as being at the foot of the bridge over the Danube at that part. This book is evidently the identical counterfeit before described, with the *mask cast aside* by a *new title-page*, and *newly printed* prefatory matter, in consequence of a proposal fairly and literally to *reprint* the first genuine Roman edition. I will just mention one proof of the identity of this and the previous copy in the *body* of the book. It occurs in the last line of p. 239., where the word Iunij has a stroke, *by fault of the type*, immediately after the word, thus Iunij[|]; and this is found in both. This is an accidental coincidence, not to be classed with the purposed retention of false spelling.

The Bergomi edition of 1608 is not in my possession; but I am well acquainted with it by actual inspection. My first sight of it was afforded by my friend the Rev. Richard Gibbings, who has published a new edition of it, with an elaborate and very finished preface, in 1837.^[4] I have likewise seen it at Mr. Pickering's, a copy which I presume came from the dispersed library of the late Rev. H. F. Lyte. *That* in the Bodleian I did not feel it necessary to examine. I do, however, possess, though not the original, a very correct, as appears, *fac-simile* of that volume, whether it was intended as a counterfeit or not. The title, without any addition, agrees *exactly* with that of the original, as given by your Oxford correspondent. I conclude it to be not the original, from a distinct recollection that the engraving on the title-page there is more rude and broken than in my copy; and, in the body of the work, some parts do not perfectly agree with Mr. Gibbings's reprint, not in the contents of the *pages*, in some instances in the middle portion, and in the frequent substitution of the *m* and *n* for the superscript bar, signifying one or other of those letters. My copy likewise is bound together in vellum, with the *Notitia Ind. Lib. Expurg. of Zobelius, Altorfii*, 1745. And, by the bye, I should like to know whether, and where, there is another copy of that treatise of eighty pages in England?

^[4] Copies may be had at Mr. Petheram's, 94. High Holborn, London.

I am happy in the present opportunity of recommending to the attention of such students as U. U. in the New World, a work of so much real value and interest as Mr. Gibbings's edition of the Bergomi edition of the *Brasichellian Index*; and flatter myself that, by their aid and example, an end will be put in the mother country to the incorrigible though simple practice of calling every catalogue of condemned books *expurgatory*, when the accuracy of the title, as far as Rome is concerned, hangs upon the single thread of one imperfect and withdrawn instance; the not easily numbered remainder being exclusively and expressly *prohibitory*.

The reason for the *suppression* of the work here examined is, in part at least, correctly expressed by Papebrochius:

"Nec porro processum in opere reliquo, quod mox apparuit futurum seminarium litium infinitarum, quibus sustinendis nec unus, nec plures forent pares, quantavis auctoritate subnixi."

J. MENDHAM.

STEVENAGE.

(Vol. ii., p. 473.; Vol. iii., p. 187.)

DR. RIMBAULT, in his Note "On the First Paper-Mill in England," after alluding to the errors of various writers on the subject, adds, "In *Bartholomeus de Proprietatibus Rerum*, printed by Wynkyn de Worde in 1495, mention is made of a paper-mill near Stevenage, in the county of Hertford, belonging to John Tate the younger, which was undoubtedly the 'mylne' visited by Henry VII." Now this statement itself needs correction. The English translation of the work of Bartholomeus (De Glanvilla) informs us merely of the fact of John Tate the younger having lately in *England* made the paper which was used for the printing of this book. The lines, which occur at the end of the volume, are as follows:

"And also of your charyte call to remembraunce
The soule of William Caxton, first prynter of this boke
In Laten tonge at Coleyn [Cologne] hyssself to avaunce,
That every well-disposed man may theron loke:
And JOHN TATE the younger joye mote [may] he broke,
Which late hathe in Englund doo make this paper thynne,
That now in our Englysshe this boke is printed inne."

A rare poem, an early specimen of blank verse, entitled *A Tale of Two Swannes*, written by William Vallans (who was, I believe, a native of Ware), and printed in 1590, supplies us with the information that the mill belonging to John Tate was situated at Hertford. One of the notes in the poem states that, "in the time of Henry VIII., viz. 1507, there was a paper-mill at Hertford, and belonged to John Tate, whose father was Mayor of London." The author, however, is here mistaken in his chronology, as Henry VIII. did not begin to reign till 1509. The extract from the privy purse expenses of Henry VII., under the date of May 25, 1498, "for rewards geven at the Paper Mylne, 16^s 8^d," most clearly has reference to this particular mill, as the entry immediately preceding shows that the king went to Hertford two days before, viz. on the 23rd of May.

[84]

In answer to HERTFORDIENSIS, who asks for information as to its site, I quote a passage from Herbert's edition of Ames's *Typographical Antiquities*, under the description of the work of Bartholomeus, printed by Wynkyn de Worde. Herbert says, vol. i. p. 201.:—

"I have been informed that this mill was where Seel, or Seal Mill is now, at the end of Hertford town, towards Stevenage; and that an adjoining meadow is still called Paper-mill Mead. This Seel Mill, so denominated from the adjoining hamlet, was erected in the year 1700; and is noted for being the first that made the finest flour, known by the name of *Hertfordshire White*. It stands upon the river Bean, in the middle of three acres of meadow land, called Paper-mill Mead, so denominated in the charter of King Charles I. to the town of Hertford for the fishery of a certain part of that river. Hence, perhaps, some have thought it was at Stevenage, but there is no water for a mill at or even near that place."

The French authorities are particularly unhappy on the subject of the introduction of the art of paper-making in England. According to the *Dictionnaire de la Conversation*, "la première manufacture, établie à *Gertford* en Angleterre, est de 1588;" while the *Encyclopédie des Gens du Monde* asserts that "la première patererie de chiffons qu'eu notre pays fut établie en 1312; celle d'Angleterre en 1388."

A. GRAYAN.

THE PENDULUM DEMONSTRATION.

(Vol. iv., pp. 129. 177. 235. 277.)

Since my last communication on this subject (Vol. iv., p. 235.) I have been engaged in examining the theory, and the experiments connected with it, somewhat more closely; and, in the meanwhile, I abstain from replying to the last observations of A. E. B. (Vol. iv., p. 277.)

A. E. B. says it was "uncourteous" in me to call the theory which he put forward *his* theory. I beg pardon for the offence. I intended by the expression merely to indicate the particular theory which he advocated. I believe its author is M. Chesles. The theory in question is:

"That the variation of the pendulum's plane is due to the excess of velocity with which one extremity of the line of oscillation may be affected more than the other."

I ventured to pronounce this to be untenable, and begged A. E. B. to "reduce it to paper." Upon this he remarked:

"H. C. K. is surely not so unphilosophical as to imagine that a theory, to be true, must be palpable to the senses. If the element of increase exist at all, however imperceptible in a single oscillation, repetition of effect must eventually make it observable. But I shall even gratify H. C. K., and inform him, that the difference in linear circumference between two such parallels in the latitude of London, would be about 50 feet; so that the northern end of a 10 feet rod, placed horizontally in the meridian, would travel less

by that number of feet in twenty-four hours, than the southern end. This, so far from being inadequate, is greatly *in excess* of the alleged apparent motion in the place of the pendulum's vibration."

I think, if A. E. B. will reconsider this opinion, he will find that, so far from being "greatly in excess," it is inadequate to account for the amount of apparent motion of the plane of the pendulum. For the onward motion of the plane of a 2 sec. pendulum, describing a circle of 10 feet diameter in twenty-four hours, amounts to .0087 inch at each beat; 50 feet will be the difference in the distance the two extremities of the arc of vibration will travel in twenty-four hours; that is, .0138 inch in 2 seconds of time: but this is for a difference of 10 feet; therefore, for 5 feet, the distance from the centre, it is .0069 inch; whereas the arc described is .0087 inch, which is absurd.

However, there is another equally fatal objection to this theory, founded on experiment; to make which objection good, I will not merely adduce the result of my own, but that of certain experiments carried out at Paris, which place the matter beyond a doubt. In the Pantheon, at Paris, there is a pendulum of the length of 230 feet, by means of which experiments can be made under the most favourable conditions possible as regards suspension, exclusion of currents of air, &c. &c. While witnessing the trials that were being made, a relation of mine requested that the pendulum might be set to oscillate east and west; and the result was, that the arc described after an interval of ten minutes, was the same as that described when the pendulum was oscillating north and south.

To return to the original theory. I stated formerly that I had no faith in the experiments which had been published. I now repeat that I believe all the experiments that have been made, with the view of showing the rotation of the earth, and the independence of the pendulum of that rotation, are inconclusive; and for the following reason, *the impossibility of obtaining perfect suspension*. Even in a still atmosphere, and with a pendulum formed of the rigid rod and a "bob," the axis of both of which shall be precisely in a line with the point of suspension; yet, until suspension can be effected on a mathematical point, and all torsion and local attraction got rid of, the pendulum will not continue to swing *in the same plane* for many consecutive beats; because the *slightest* disturbance will cause the "bob" to describe an ellipse; and, by a well-known law, the major axis of that ellipse will go on advancing in the direction of the revolution. This advance is by regular intervals; and my belief, founded on my own experiments, is, that the astonished spectators at the Polytechnic Institution, while intently watching, as they believed, the rotation of the earth made visible, were watching merely a weight suspended by a cord, which, disturbed from the plane in which it was set to oscillate, was describing a series of ellipses on the table, very pretty to look at, but having no more to do with the rotation of the earth than the benches on which they were sitting.

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At the same time, however, that I assert the inefficacy of any experiments with the pendulum as tending to show the earth's rotation, I admit that, provided a pendulum could be made to preserve its plane of oscillation for twenty-four hours, it would oscillate independently of the rotation of the earth, and actually describe a circle round a fixed table in that interval. The *mathematical proof* of this proposition is of a most abstruse nature; so much so, indeed, that it is understood to have been relinquished by one of our ablest mathematicians. But that it is likely to be true, and one not difficult to comprehend, I think I can show to A. E. B.'s satisfaction in a few lines.

If a pendulum be placed at one of the poles of the earth, it is obvious, that while it swings in one plane, the revolution of the earth beneath it will cause it to appear to describe a complete circle in twenty-four hours. This position is simple enough, but it is true also in any latitude, excepting near the equator. For there is no doubt, that, as gravity acts on the pendulum, *only in the line which joins the point of suspension and the centre of the earth* (thereby merely drawing the "bobs" towards that line) it can have no effect on the *plane* of oscillation; for the line of gravitation remains unchanged with respect to the pendulum, during a whole revolution of the earth on its axis. Take a map of a hemisphere, and on any parallel, say 60° of latitude, draw three pendulums, extended as in motion, with their centres of gravity directed toward the earth's centre, one on each extremity of the parallel of latitude, and one midway between the two; extend the "bobs" of the first two north and south, and those of the middle one east and west. Number them 1, 2, and 3, from the westward. It will then be observed that the *plane of oscillation* of the three pendulums, thus placed, is one and the same—that of the *plane of the paper*; and moreover, that the lower "bob," which is south at No. 1., is west at No. 2., and north at No. 3. By this it will be evident, that the revolution of the pendulum will be through the whole circle, or 360° in twenty-four hours, at all points of the earth's surface, excepting near the equator; *the line joining the "bobs"* remaining in a parallel plane.

I say, excepting near the equator; for it will be seen on looking closely at the above illustration (which would be better on a globe) that the three pendulums are not *strictly* in the same, or even a parallel plane; inasmuch as the plane of oscillation must pass through the point of suspension, *and the centre of the earth*. But still the pendulum has a *tendency to remain* in a parallel plane, as nearly as the figure of the earth will allow,—the chord of the arc of oscillation remaining in a plane parallel to itself. It will be seen that, as we approach the equator, the plane of oscillation is forced from its parallelism more and more, until, *on* the equator, it has no tendency to return, as all planes are there the same with reference to the centre of the earth.

I may add that there is a variation of the above theory, which has found many advocates, viz. that the pendulum will make the complete revolution in a period *varying* from twenty-four hours at the poles, to infinity at the equator; varying, that is, as the sine of the latitude. This seems, à

— Rectory, Hereford.

THE CROSS AND THE CRUCIFIX. (Vol. v., p. 39.)

Your space precludes controversy: but the communication in Number 115. from W. DN. requires an explanation from me; which I give the more readily as it may perhaps serve to throw further light on a curious inquiry. A correspondent in a former Number (Vol. iv., p. 422.) questioned the correctness of an assertion by the Hon. MR. CURZON, that "the crucifix was not known before the fourth or fifth century, though the cross was always the emblem of the Christian faith." I ventured to sustain MR. CURZON'S view (Vol. iv., p. 485.) by referring to authorities for the fact, that the idea of ignominy associated with that peculiar form of execution had long prevented the cross from being adopted as a symbol of Christ's passion; that the actual representation of the crucifixion itself was still more repulsive, and much later in its admission into the early churches; that allegory was in consequence resorted to, in order to evade the literal delineation of the Saviour's death, which was typified by a lamb bleeding at the foot of a cross; and that when invention had become exhausted, and inert in the production of these emblems, the Church, in the seventh century at the *Quini-sextile*, or *Council in Trullo*, had "ordered that *fiction and allegory should cease, and the real figure of the Saviour be depicted on the tree.*" (The words in Italics are my own, and were not given as a quotation.)

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W. DN. in Number 115. (Vol. v., p. 39.) does not question the main conclusion sought to be established, but takes exception to my reference to the Council in Trullo as irrelevant, and says, "should your readers turn to the canons of that council, they would be disappointed at finding nothing about the cross;" whence he infers, that I have been "led into a singular mistake." But the mistake, I apprehend, is on the part of W. DN. himself, who evidently has not read the council in question, else he would have found, so far from its canons containing "nothing about the cross," one, the 73rd, is devoted exclusively to the cross, whilst the 82nd is given to the crucifix. The 73rd canon of the Council in Trullo directs all veneration to be paid to the cross, and prohibits its being any longer depicted in the tesserae of the floors where this "trophy of our victory," as it is called in the canon, was exposed to desecration from the feet of the congregation. The 82nd canon, in like manner, has direct reference to the crucifix, and its style of design. It alludes to the practice which had theretofore prevailed, of representing Christ as the lamb, pointed to by St. John, which was to take away the sins of the world (John, i. 29.); but as that great work has been accomplished, the council declares that the Church now prefers the grace and *truth* of him who had fulfilled the law, to those ancient forms and shadows which had been handed down as types and symbols only; and it continues:

"In order, therefore, that what has come to pass should be exhibited before the sight of all by the skill of the artist in colours, we direct that the representation of Christ the Lamb of God, which taketh away the sins of the world, shall henceforth be elevated in his human character; and no longer under the old form of a lamb."

The words are these:

"ὡς ἂν οὖν τὸ τέλειον κἄν ταῖς χρωματουργίαις ἐν ταῖς ἀπάντων ὄψεσιν ὑπογράφηται, τὸν τοῦ αἵροντος τὴν ἁμαρτίαν τοῦ κόσμου ἄμνου Χριστοῦ τοῦ Θεοῦ ἡμῶν, κατὰ τὸν ἀνθρώπινον χαρακτῆρα καὶ ἐν ταῖς εἰκόσιν ἀπὸ τοῦ νῦν ἀντὶ τοῦ παλαιοῦ ἄμνου ἀναστηλοῦσθαι ὀρίζομεν."—*Concilium Quinisextum*, Can. lxxxii. Concil. Collectio, J. B. MANSI, vol. xi. p. 978.: Floren. 1765.

W. DN. has quoted this canon, not from the original Greek of the council, which I copy above, but from the Latin version given in Labbe, and which is much less close and literal than that of Carranza; and the words "*erigi et depingi*," which it employs, are a very incorrect rendering of the Greek ἀναστηλοῦσθαι, a term peculiarly appropriate to the elevation of a crucifix.

But that the whole canon has immediate reference to the literal delineation of the mode and manner of Christ's passion, will be apparent from the concluding sentences, which expressly set out that the object of the change which it enjoins is to bring more vividly before our minds the incarnation, suffering, and *death* of the Saviour, by the full contemplation of the depth of *humiliation* attendant on it:

"Δι' αὐτοῦ τὸ τῆς ταπεινώσεως ὕψος τοῦ Θεοῦ λόγου κατανοοῦντες, καὶ πρὸς μνήμην τῆς ἐν σαρκὶ πολιτείας τοῦ τε πάθος αὐτοῦ καὶ τοῦ σωτηρίου θανάτου χειραγωγούμενοι, καὶ τῆς ἐντεῦθεν γενομένης τῷ κόσμῳ ἀπολυτρώσεως, κ. τ. λ."—*Ib.* MANSI, v. xi. p. 979.

How this impression of the "*humiliation*" and "*suffering*" of Christ's *death* could be conveyed otherwise than by a literal delineation of its incidents, I cannot well see. And, indeed, of many authorities who have recorded their opinion on the effect of this canon of the Quini-sextile council, W. DN. is the only one who expresses a doubt as to its direct reference to the cross and the crucifix. Both the historians of the church, and those who have treated of the history of the

Arts in the Middle Ages, are concurrent in their testimony, that it was not till immediately after the promulgation of the canons of the Council in Trullo that the use of the crucifix became common in the early churches. This fact is recorded with some particularity by Gieseler, in his *Compendium of Ecclesiastical History*, sect. 99. note 51.; and Emeric-David, the most laborious and successful explorer of historical art of our time, in describing the effect upon the Fine Arts produced by the edict of the council, adverts to the 82nd canon more than once, as directing the delineation of the Saviour *on the cross*:

"La fin du 7^{me} siècle et le commencement du 8^{me} présentent deux événements de la plus haute importance dans l'histoire de la peinture. Le premier est la révolution opérée par le décret du concile de Constantinople appelé le concile *quinisexe* ou *in Trullo*, et célébré en 692 A.D., qui ordonna de préférer la peinture historique aux emblèmes, et notamment d'abandonner l'allégorie dans la représentation du crucifiement de Jésus Christ.... Ce fut après ce concile que les images de Jésus Christ sur la croix commencèrent à se multiplier." (*Histoire de la Peinture au Moyen Age*, par T. B. Emeric-David, Paris, 1842, p. 59.) "Lorsque le concile quinisexe ordonna de préférer la réalité aux images, et de montrer le Christ sur la croix, l'esprit d'allégorie, malgré ce décret, ne s'anéantit pas entièrement." (*Ib.* p. 32.)

J. EMERSON TENNENT.

London.

YANKEE DOODLE. (Vol. iv., p. 344.)

The subjoined song is copied from a *Collection of English Songs* in the British Museum (G. 310-163.). The Catalogue gives the conjectural date of 1775. In the *History of the American Revolution* (published by the Society for Diffusion of Useful Knowledge), p. 22., is an anecdote referring to Lord Percy having, in 1775, caused his band to play "Yankee Doodle" in *derision* of the Americans: but I infer, from the Earl of Carlisle's Lecture on his Travels in America, that it is *now* used by the Americans as their *national tune*.

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YANKEE DOODLE; OR, THE NEGROE'S FAREWELL TO AMERICA.

The Words and Music by T. L.

1.

"Now farewell, my Massa, my Missey, adieu!
More blows or more stripes will me e'er take from you,
Or will me come hither or thither me go,
No help make you rich by de sweat of my brow.
Yankee doodle, yankee doodle dandy, I vow,
Yankee doodle, yankee doodle, bow wow wow.

2.

"Farewell all de yams, and farewell de salt fish,
De bran and spruce beer, at you all me cry, Pish!
Me feed upon pudding, roast beef, and strong beer,
In Englan', old Englan', when me do get dere.
Yankee doodle, &c.

3.

"Farewell de musketo, farewell de black fly,
And rattle-snake too, who may sting me to dye;
Den Negroe go 'ome to his friends in Guinee,
Before dat old Englan' he 'ave a seen'e.
Yankee doodle, &c.

4.

"Farewell de cold winter, de frost and de snow,
Which cover high hills and de valleys so low,
And dangling and canting, swearing and drinking,
Taring and feath'ring for ser'ously thinking.
Yankee doodle, &c.

5.

"Den hey! for old Englan' where Liberty reigns,
Where Negroe no beaten or loaded with chains;
And if Negroe return, O! may he be bang'd,
Chain'd, tortur'd, and drowned,—or let him be hang'd!
Yankee doodle," &c.

C. H. COOPER.

PERPETUAL LAMP.
(Vol. iv., p. 501.)

The reported discovery at the dissolution of monasteries of a lamp that had burned in a tomb nearly 1200 years, to which your correspondent B. B. adverts, is, I presume, the discovery referred to by Camden (Gough's ed. vol. iii. p. 242.), where he says:

"I have been informed by persons of good credit, that upon the dissolution of monasteries in the last age, a lamp was found burning in a secret vault of a little chapel, where, according to tradition, Constantius was buried. For Lazius writes that the ancients had the art of reducing gold to a consistent fluid, by which they kept fire burning in vaults for a long time, and even for many ages."

The lamp of the alleged tomb of Constantius Chlorus was the subject of a communication by Mr. Albert Way to the York meeting of the Archæological Institute in 1846, in which he compared the ignited lamp said to have been found therein, with the story of a similar sepulchral lamp in a Roman family tomb, beneath the site of the ancient Castellum Priscum in the province of Cordova, as communicated to the Institute by Mr. Wetherell of Seville. It seems well worthy the attention of modern archæologists to ascertain what foundation in fact exists for the statements advanced by ancient writers as to the possibility of preparing a lamp that would burn for centuries in the tomb. Mr. Way remarks that the curious discovery communicated from Seville is unfortunately not authenticated by the observation at the time of any person skilled either in natural history or archæology. Some, however, may consider the tale of the sepulchre of Chlorus, though rejected by Drake and others, as not wholly unworthy of consideration; and Mr. Way suggests the possibility of a substance having been compounded which, on the admission of purer air to the tomb, became for a short time ignited. An abstract of his interesting communication is in the *Athenæum* for 8th August, 1846. The prince whose tomb is said to have been discovered near the church of St. Helen's on the Walls, in York, was the H. Valerius Constantius who came to York about a century after the death of Severus, and was father of Constantine the Great.

Let me now ask where the story may be found of

"The bright lamp that lay in Kildare's holy fane,
And burned through long ages of darkness and storm?"

W. S. G.

Newcastle-upon-Tyne.

KIBROTH HATTAVAH AND WADY MOKATTEB: NUM. XI. 26. CRITICALLY
EXAMINED.
(Vol. iv., p. 481.; Vol. v., p. 31.)

In order that the readers of "N. & Q." may have an opportunity of judging for themselves of the question between DR. TODD and myself, as to the identity of Kibroth Hattavah and Wady Mokatteb, it will be necessary, in the first place, that a more comprehensive view should be taken of the camp of Israel than DR. TODD's criticism seems to imply. A population of six hundred thousand, besides women and children, must have occupied a larger extent of ground than a single valley; and the valley which is called *par excellence* Wady Mokatteb would by no means suffice for the accommodation of half the multitude, were it not joined to many other valleys,—both sides, by means of narrow windings.

In the second place, it must be borne in mind that the "Tabernacle was pitched without the camp, afar off from the camp" (Exod. xxxiii. 7.); a circumstance which DR. TODD overlooked, which made him hazard the strange statement that I "did not explain how Eldad and Medad were in Wady Mokatteb, more than Moses and the rest of the seventy."

In the third place, it must be observable to every intelligent reader, that there is not the least shadow of warrant for supposing that Eldad and Medad were two of the seventy elders "gathered" by Moses; on the contrary, there is unmistakeable evidence against the notion. We are expressly told by inspired authority, that the seventy elders—not sixty-eight—were set round about the tabernacle; and there and then did Jehovah take of the spirit that was upon Moses, "and gave it unto the seventy elders,"—not to sixty-eight only. Another proof that Eldad and Medad cannot be considered as two of the seventy elders, but as persons belonging to the mass

of the laity, is derivable from Moses' answer to Joshua, "Would God that all the Lord's people were prophets" (ver. 29.). If they were of the seventy, what cause was there for surprise and consternation? Would Joshua have asked for a prohibition? and would Moses have given such an answer?

But what is to be done with the statements, "And they were of them that were written, but went not out unto the tabernacle, and they prophesied in the camp?" How are these statements to be explained? Very easily, by a reference to the original Hebrew. The words והמה בכתובים do not mean "and they were of them that were written," but "and they were amongst the writings" or inscriptions, that is Wady Mokatteb, *i.e.* in that part of the encampment which was pitched there. If the inspired narrator had meant to convey the idea that Eldad and Medad were two of the seventy elders, he would have employed the proper word for it, which בכתובים is certainly not. The proper word would have been either מהאסופים, "of them that were gathered," or מהזקנים, "of the elders." We have no account of Moses writing down the names of the seventy, to authorise such a translation. Besides, even if we had such an account, and the sacred historian wished to intimate as much in the verse under review, he would assuredly have used the word מהכתובים, and not בכתובים. It appears that the ב was a difficulty to the LXX, as well as to the author or authors of the Vulgate, to Rashi and the translators of the English version. The Greek particle ἐκ and the Latin *de* are literal translations of the equivalent Hebrew particle מן or מ, and not of ב. It would appear, moreover, that DR. TODD himself found the ב insurmountable, and therefore omitted it in his last Hebrew quotation. Again, in the Pentateuch, wherever the word כתובים occurs, it implies written records, but not written names of persons.

But do not all the ancient paraphrasts sanction the translation of the authorised version? What of that, if they happen to be wrong! Such a consideration will never interfere with my own judgment, founded on a thorough knowledge of the meaning of the Hebrew word. I have long since learned that opinions are not necessarily true, because they are old ones, nor doctrines undeniably infallible, because we may have believed in them from our cradles. I am positive, however, that had the LXX, the authors of the Vulgate, Rashi, and the translators of the authorised version, known the locality of Wady Mokatteb, they would have hesitated before they put so unnatural a construction on the word. Aye, and DR. TODD too, if he were in the valley, and traced, with his generally correct mind, the wanderings of the people of Israel, would have exclaimed, "Surely this is none other than the Kibroth Hattavah of Scripture, and rightly named "כתובים."

Onkelos, however, in his *Chaldee Paraphrase*—DR. TODD evidently overlooked that, for he grouped the *Chaldee Paraphrase* amongst the mistranslators—renders the words והמה בכתובים literally and grammatically by the Chaldee words ואנון בכתביא, "And they were amongst the inscriptions."

But do not the words "but they went not out into the tabernacle, and they prophesied in the camp," "completely overturn my hypothesis?" They may according to DR. TODD's criticisms, but not according to the correct sense of that interesting portion of Scripture. The people in the camp were evidently under the impression that it was not right for any one but the seventy to prophesy, nor was it lawful to prophesy any where else but at the tabernacle, as they were accustomed to hear Moses do; the fact, therefore, that two men, who were *not* of the seventy, and far away from the tabernacle, probably in the very centre of the camp of Israel, which I conceive Wady Mokatteb to have been, being gifted with a spirit of prophecy, seemed so astounding and unprecedented in the history of Israel's wanderings, that the inspired writer is induced to make a particular note of the few circumstances connected with that extraordinary event.

The above is a *fair, sound, and well-digested* view of the passage in question. Adding to it the stubborn fact—which *Dr. Todd* ignores—that where the ancient maps have Kibroth Hattavah, the modern maps have Wady Mokatteb, the conclusion is inevitable that *Wady Mokatteb is mentioned in Num. xi. 26.*

MOSES MARGOLIOUTH.

Replies to Minor Queries.

"*Theophania*" (Vol. i., p. 174.).

—An inquiry is made by your correspondent as to the author of this romance, printed in 4to. in 1655, to which no answer has yet been returned. In my copy, under "By an English Person of Quality," in the title-page, is written, in a contemporary handwriting, "S^r. W. Sales." In the same handwriting is a MS. key, annexed to the book, to all the names. This is too long to copy here, but if your correspondent wishes for a transcript I shall be happy to supply him with one.

JAS. CROSSLEY.

Royal Library (Vol. iv., p. 446.).

—I cannot let GRIFFIN'S observation on my contradiction of the fable about an intended sale of the library to Russia pass unanswered, as it might seem as if I acquiesced in his criticism, and so leave a doubt on the point. He asks, "Must the story be false because the Princess de Lieven never heard of it? that is, must a whole story be untrue if a part of it is?" To which I answer, Yes,

when the part refuted is the sole evidence for the rest. The story of the sale to Russia stood on the *sole* alleged evidence of the Princess de Lieven. I had myself good reason to believe that the story was false, but I delayed contradicting it on general grounds, till I had obtained the direct testimony of the Princess that she had not only not said or done what had been imputed to her, but that she had *never before heard of any such proposition*. Those who know anything of the *English Court* and *Russian Embassy* of those days, will acknowledge that this is also a complete refutation of GRIFFIN'S new, but still more vague, version, that *perhaps* it was "the *Russian ambassador, or some distinguished Russian*," that was engaged in the matter. I believe that I know as much about it as any one now alive, and though I cannot trust my memory to state all the details, I can venture to assert that I never heard of any *Russian* proposition, and that I am confident that there never was one.

C.

Reichenbach's Ghosts (Vol. iv., p. 5.).

—DR. MAITLAND asked what "thousands of ghost-stories" Reichenbach thought he had disproved. Certainly those by which it is said "the spirits of the departed wander over their graves" (Ashburner's *Reichenbach*, p. 177.). He shows that superstition to be popular in Germany. The weakness of the Baron's *tirade* (a bad style, in which he rarely indulges,) lies in this, that the best class of ghosts is an entirely different class. So that enlightenment and freedom, superstition and ignorance, have not yet wound up their accounts. See Gregory's *Letters to a Candid Enquirer*, p. 277., where enlightenment and freedom get a slap on the face. He maintains that even grave-lights (probably) humaniform apparitions; and that all other ghost-stories, not connected with the place of interment, equally belong to bi-od or animal magnetism.

A. N.

Marriage Tithe in Wales (Vol. v., p. 29.).

—It is well known to your readers that the whole of the tithes in England and Wales have recently been commuted for rent-charges; and the present writer can confidently affirm that, throughout the commutation, no tithe of marriage goods has been admitted to be valid, nor does he believe that any such tithe has been claimed. Tithes in Wales have not differed in any material respect from those payable in England: an excessive subdivision of ownership being the only circumstance which is remarkable in regard to them. As each article of titheable produce is capable of becoming a separate property, and this property may again become divided amongst an indefinite number of owners, the complexity occasioned by such minute interests may be imagined. The bee, for instance, produces three distinct titheable articles,—honey, wax, and swarms,—and a case actually occurred in Wales, in which the honey belonged to one class of owners, and the wax and swarms to another class, one of the classes owning in undivided eighty-eighth parts. There have also been some curious cases of *modus* in Wales, of which the following may be taken as a specimen:—In a parish on the sea-coast in Pembrokeshire, an estate was exempt from tithes by a *modus* of a cup of ale and an egg, rendered by way of refreshment to the parson, whenever, in consequence of the state of the tide, he was compelled to pass the house of the landowner on his way to perform divine service in the parish church.

H. P.

Paul Hoste (Vol. iv., p. 474.).

—I would recommend your correspondent ÆGROTUS to examine the new edition of P. Paul Hoste's *Treatise on Naval Tactics, translated with Notes and Illustrations*, by Captain J. Donaldson Boswall, a 4to. vol. published in 1834, when, I have no doubt, he will there find the information he is in quest of.

T. G. S.

Edinburgh.

John of Halifax (Vol. iii., p. 389.; Vol. v., p. 42.).

—Since every country has its *Hollywood*, and *de Sacrobosco* does not distinguish *Hollywood* from *Halifax*, John of Halifax has been claimed both by Ireland and Scotland, and, if I remember right, by some foreign countries. The manuscripts of his works, as well as the earlier printed editions, call him *Anglus* or *Anglicus*; and he lived in a time at which the natives of the three countries were as distinct as Frenchmen, Spaniards, and Italians. Bale, quoting Leland, calls him Halifax; as does Tanner: Pits gives his birth to Halifax. He was buried in the Maturin convent at Paris, where his epitaph existed in the sixteenth century. Pits implies that it appears from the epitaph that he died in 1256: Mæstlinus expressly affirms that it can be collected from the epitaph, in the *Ad Lectorem* of his *Epitome Astronomiæ*. All the authorities believe him to be English; and Leland thought he traced him as a student at Oxford. But had the manuscripts called him anything but English, the other evidence would not have weighed them down; for there are plenty of *Hollywoods*, and there was, notoriously, a press of foreign students to Oxford in the thirteenth century. But name and residence in England may come in aid of the manuscripts.

The statement that he died in 1244 probably arises as follows. In the epitaph, according to Pits, are the following lines:—

M. Christi bis C quarto deno quater anno
De Sacrobosco discrevit tempora Ramus
Gratia cui nomen dederat divina Johannis,

meaning that in 1244 a bough from the holy wood *discrevit tempora*. This Pits calls an obscure reference to the time of his death, in the same sentence in which he places that time in 1256. Very obscure indeed, if a reference to his death in 1256 be intended. But if *discrevit tempora* refer, not to death, but to the matter of his celebrated work *de anni ratione, seu ... computus Ecclesiasticus*, there is no obscurity at all. And at the end of a Merton manuscript of this *computus*, Tanner found the preceding lines inserted; the copyist taking them to allude, of course, to the date of the book.

M.

Age of Trees (Vol. iv., p. 401.).

—Your correspondent L. inquires after authentic evidence respecting the age of ancient trees:

"In the 12th vol. of Loudon's *Gardener's Magazine*, p. 588., the Cowthorpe Oak [standing at the extremity of the village of Cowthorpe, near Wetherby in Yorkshire], is said to be 'undoubtedly the largest tree at present known in the kingdom.'

"Professor Burnet says, 'the Cowthorpe Oak is sixteen hundred years old. We may ask, how is this ascertained? From tradition, or calculated on botanical data? If the latter, it is possibly far removed from truth. The method of calculating the age of dicotyledonous trees, with *hollow trunks*' [and he elsewhere says, so large is the hollow of the Cowthorpe Oak, that it is reported to have had upwards of seventy persons at one time therein assembled], 'is by multiplying the number of rings comprised in a given portion of the remaining wood, by the proportion which half the entire diameter of the trunk bears to the selected portion.... It is evident, however, that this calculation proceeds on the assumption of two circumstances, whose probable variations may seriously affect the result.

"1st. That all the rings are of equal width.

"2nd. That each ring is of uniform width on both sides of the tree.

"It is known that the width of the rings diminishes with the age of the tree, until, at the latter part of its life, they are of very inconsiderable width, compared with those near the centre of the trunk.... Again, it is also known that the width of the rings differs according to season, being of course wider in those seasons most favourable to the action of the leaves, and the general processes of growth; but greatly diminished in seasons affected by blight, cold, or other causes of injury to the leaves. It also happens that the rings are often of unequal width on opposite sides of the trunk.... While, if the tree be so hollow as to have no portion of its centre remaining ... will expose the calculation to ... error. In reference, therefore, to the Cowthorpe Oak, we abandon all scientific pretension."

The foregoing is extracted from an account of the Cowthorpe Oak by C. Empson, Esq., 1842: Ackerman, Strand.

COKELY.

"*Mirabilis Liber*" (Vol. iv., p. 474.).

—I have a copy of this book, from which a "prophecy" is quoted in "N. & Q." p. 474., but the translation there given differs from the prophecy, as given in my book. I have therefore copied it out *at length*, and exactly as given in the original, with all the faults of barbarous Latin and want of stops.

My book is a small 8vo. without date: the first part in Latin, and the second in French, in Gothic characters. The colophon runs thus: "On les vend au roy David en la rue St. Jacques."^[5]

^[5] [For a notice of the various editions of this work, see Brunet, *Manuel du Libraire*, s. v. *Mirabilis*, tome iii. p. 401.—ED.]

The "prophet" is *S. Severus* not *S. Cæsario*.

"PROPHETIA SANCTI SEVERI ARCHIEPISCOPI.

"Propter incohabitationem doni tertii reviviscet scisma in ecclesiâ Dei tunc erunt duo sponsi unus verus alter adulter. Adulter vero videlicet pars diabolica quæ ecclesia appellatur erit tanta strages et sanguinis effusio quanta nunquam fuit ex quo gigantes fuerunt. Legitimus sponsus fugiet, ecce leo surget et aquila nigra veniens ex liguriâ et quasi fulgens eradicabit nido suos sextatoribus pennis et tunc incipient tribulationes et prælia terrena et marina et clamabitur pax et non invenietur: blasphemabitur nomen domini et non erit ratio in terrâ unusquisque opprimabitur potentiam suam. Væ tibi civitas gentium et divitiarum in principio. Sed gaudebis in fine. Væ tibi civitas philosophorum gaudeas. O terra filii Noe edificata quia prefatum habebis gaudium et

totam dominaberis romandiolam. Væ tibi civitas philosophorum subdita erit. Væ tibi lombardiæ gens turres etiam gaudii tui dirimentur. Ecce leo magnus et gallicus obviabit aquilæ: et feriet caput ejus eritque bellum immensum et mors valida unus eorum amittet fugietque in thuciam illic reassumet vires.

"Et Romandiolam quæ tunc caput italiæ erit in eurola civitate coronam accipiet ecce prælia et mortalitatis quæ non fuerunt ab origine mundi neque erunt usque in finem quia illic congregabuntur ab omni natione.

"Unus eorum vincet et ibit in elephantem: et ibi ponet sedem antiquam et declarabitur quia fiet postea unus pastor in ecclesia Dei recipiet utramque ecclesiam cardinalium cum maximâ pace et prædictus sponsus de dignitate columbinarum assumetur... Tunc temporanee ecclesie et civitatis et dignitati columbinarum in romandiola dabuntur et sua operatione fiet concorditer pax et unitas prædictorum. Et prædictus rex diu regnabit in regno suo: et deponentur omnes tyranni de ecclesia Dei et sub nomine regis gubernabuntur omnia: et universitas sanctorum credet in eligendum tanquam verum sponsum et pastorem prædictum. Et non erit amplius scisma usque ad tempora antichristi. Et fiet passagium per prædictum regem et gentes armorum quas secum ducet: et tunc fiet quasi conversio generalis ad fidem Christi per leonem magnum et regem prædictum quàm qui tunc in romandiola: et semper gaudebunt quia erunt amici et perpetui."

[91]

W. S.

Denton.

Cæsarius, &c.

—No facts have yet occurred to convince me but that all prophecies are stuff; by no means excepting those which Dr. Gregory printed in *Blackwood for 1850*, and from which (more strange) he is unweaned in 1851. Seeing that you have reprinted (Vol. iv., p. 471.) the prophecy falsely ascribed to that ancient Latin father, Cæsarius Arelatensis, I beg leave to mention that I published in the *British Magazine for 1846* an historical and chronological explanation of that modern forgery, as well as of the far more ancient predictions ascribed to Queen Basina. Thomas of Ercildoun was anterior in date to the pseudo-Cæsarius, and borrowed the idea of *his* French revolution from Basina's, if, indeed, that prophecy be authentically from his pen, of which the proofs are very slender. See it quoted in Walter Scott's *Poet. Works*, vi. p. 236., ed. 1820.

I wish to be informed in what sense, and for what reason, Walter Scott in the same page calls the prophecy-man Robert Fleming, "Mass Robert Fleming."

A. N.

Tripes (Vol. iv., p. 484.).

—The original *tripos*, from which the Cambridge class lists have derived their names, was a *three-legged stool*, on which on Ash Wednesday a Bachelor of one or two years' standing (called therefrom the *Bachelor of the Stool*) used formerly to take his seat, and play the part of public disputant in the quaint proceedings which accompanied admission to the degree of B.A. In course of time the name was transferred from the stool to him that sat on it, and the disputant was called the *Tripes*; and thence by successive steps it passed to the *day* when the three-legged stool became "for the nonce" a post of honour; then to the *lists* published on that day, containing the seniority of commencing B.A.s arranged according to the pleasure of the Proctors; and ultimately it obtained the enlarged meaning now universally recognised, according to which it stands for the examination whether in mathematics, classics, moral or physical science, as well as the list by which the result of that examination is made known.

The Latin verses which do, or till very lately did, accompany the printed lists, and which it was expected were to partake more or less of a burlesque character, are the only existing relics of the functions of the *Bachelor of the Stool* (performed in 1556/7 by Abp. Whitgift), to whom, as to the *Prævaricator* at commencements, or the *Terræ Filius* at Oxford, considerable license of language was allowed; a privilege which, in spite of the exhortation of the Father (see Bedle Buck's book) "to be witty but modest withal," was not unfrequently abused.

Those who desire further information on this subject may consult the appendixes to Dean Peacock's admirable work *On the Statutes of the University*, pp. ix. x. lxx.

E. V.

"*Please the Pigs*" (Vol. v., p. 13.).

—The editorial reply to my query about the origin of this expression is very ingenious, and appears at first sight to be very probable; and, of course, if it can be shown to rest upon authority, it will be accounted satisfactory. But [and here let me say, how conscious I am that it savours something of presumption to be butting my butts against editorial sapience which has been brought to the aid of my own confessed ignorance; yet, as that "purry furry creature with a tail yclept a cat" may with impunity cast its feline glances at a king, I am emboldened to hope that "a pig without a tail" may enjoy the immunity of projecting just one porcine squint at an

editor. And so to my *but* right boldly, though perhaps as blunderingly as pigs are wont] the sound of the word "pyx" has suggested to my mind another solution which, while it is much less ingenious, appears to me to be much more probable. May not the saying be a simple corruption, *all' allegria*, of "please the *pixies*?" This would save the metonymy, and would also avoid what I conceive to be a more formidable difficulty attaching to the idea of "please the *Host*"—viz., the fact that, although I have travelled and resided not a little in Roman Catholic countries, in France, Italy, Spain, and the Mediterranean Islands, I never yet have heard any expression which could be supposed to involve the idea of favour or disfavour from the Host; albeit such expressions applying to the several persons of the blessed Trinity, and to every saint in the calendar, are rife in every mouth.

Having no authority, however, for my conjecture, I put it in the form of a Query, in the hope of provoking an authoritative decision.

PORCUS.

Basnet Family (Vol. iii., p. 495.; Vol. iv., p. 77.).

[92] —My attention has been directed to the inquiries made touching this family, and I have looked into my Manuscript Collections for such as related to the name. I find them distinguished by me into Bassenet and Basnet, though the latter writer on the subject identifies them as one and the same. The classification in my books subdivides the notices I possess (as in the instance of other pedigrees, 3000 surnames, for which I have gathered illustrations), according to the localities where *they* fix the name. These references are numerous in Ireland, and far more in England; especially in Berkshire, Gloucestershire, Hampshire, Essex, Leicestershire, Northamptonshire, Nottinghamshire, Oxfordshire, Shropshire, Staffordshire, and Surrey; as well as in MSS. of rare access. These various notices would be too numerous, and, to the many, too uninteresting, to engross your pages, or I would gladly draw them out. Those who feel interested may receive further information on communicating their wishes to me by letter.

JOHN D'ALTON.

48. Summer Hill, Dublin, New Year's Day, 1852.

Serjeants' Rings (Vol. v., p. 59.).

—T. P. asks if the custom of serjeants-at-law presenting rings on taking the coif prevailed so long back as 1670-80; and in C. W. Johnson's *Life of Sir Edward Coke*, 1845 (vol. i. p. 217.), he will find as follows:

"On the rings given by Coke were inscribed, 'Lex est tutissima cassis'—the law is the safest helmet—a motto which has been thought very well to apply to his future fortunes.

"This custom of giving rings is of very old standing. Chancellor Fortescue, who wrote about 1465, tells us that all Serjeants, at their appointment, 'shall give rings of gold to the value of forty pounds at the least; and your Chancellor well remembereth that at the time he received this state and degree, the rings which he then gave stood him in fifty pounds.' (*Laud. Leg.*, c. 59.) Dugdale also gives an account of the Serjeants' rings in 1556. Some rings given in 1669 were objected to as wanting weight."

I do not know where to refer T. P. for any record of the rings; but I think if the mottoes and names of donors could be obtained, a very amusing paper might be furnished; the variety would be great, some, as Coke's, alluding to the importance of law; some, as Serjeant Onslow's "Festina lente," punning on the name, &c.

E. N. W.

Southwark.

[We should be obliged by our correspondents furnishing any such particulars of the mottoes and donors of Serjeants' rings as they may meet with in their reading.]

"*Crowns have their Compass*" (Vol. iv., p. 428.).

—The author of these lines was Robert Barker, as is ascertained from a MS. in the Ashmolean Museum, quoted in Halliwell's *Life of Shakspeare*, p. 207., where they are entitled, "Certayne verses wrighten by Mr. Robert Barker, his Majestis printer, under his Majestis picture." This is quite confirmatory of, and is confirmed by, MARGARET GATTY'S communication.

R.

[A. GRAYAN, who refers us to Dibdin's *Ames*, vol. ii. p. 1090., for the foregoing information, adds, that the last line in the MS. reads—

"That knowledge makes *the* Kinge most like his Maker."]

Hell paved with the Skulls of Priests (Vol. iv., p. 484.).

—The French priest referred to in this Query had most probably quoted, at second or third hand, and with rhetorical embellishment—certainly not from the original direct—an expression of St. Chrysostom, in his third homily on the Acts of the Apostles:

"οὐκ οἶμαι εἶναι πολλοὺς ἐν τοῖς ἱερεῦσι τοὺς σωζομένους, ἀλλὰ πολλῶ πλείους τοὺς ἀπολλυμένους."

"I know not if there be many in the priesthood who are saved, but I know that many more perish."

Gibbon has also quoted this passage at second hand (v. 399. note z.), for he says:

"Chrysostom declares his free opinion (tom. ix. hom. iii. in Act. Apostol. p. 29.) that the number of *bishops* who might be saved, bore a very small proportion to those who would be damned."

It may be safely asserted that the above expression of Chrysostom is the strongest against the priesthood to be found in any of the Christian Fathers of authority in the Church.

T. J. BUCKTON.

Lichfield.

Cooper's Miniature of Cromwell (Vol. v., p. 17.).

—The writer saw a beautiful miniature of this celebrated man by Cooper in the possession of Monckton Milnes, Esq., M.P.

W. A.

King Street Theatre (Vol. v., p. 58.).

—For the information of your correspondent B. N., I beg to suggest the "Bristol Theatre" as the one referred to on the *silver* ticket of admission; it having been situated in King Street in that city long before the days of Garrick, and there it now stands. And although *silver* is still the medium of admission to it, *silver counters* have ceased to exist in connexion with it. In its palmy days I doubt not it possessed such luxuries, it having been considered one of the best schools for actors out of London.

J. H.

Groom, Meaning of (Vol. v., p. 57.).

—*Guma* in Anglo-Saxon, and the *Codex Argenteus*, means simply man. Horne Tooke derives bridegroom from it.

"Consider groom of the chambers, groom-porter."—*Nares*.

Herd grooms, in Spenser's *Pastorals*, and a passage in Massinger: Gifford, vol. iii. p. 435.

Grome is quoted by Halliwell, as meaning a man. Also *gome*, which he says lasted till the civil wars.

C. B.

Schola Cordis (Vol. iv., p. 404.).

—MARICONDA asks for Mr. Tegg's authority for attributing the *Schola Cordis* to Quarles in his edition of 1845.

The following extract from a very interesting and characteristic note, dated November 24, 1845, that I received from Mr. Tegg in reply to my query of a similar description, will afford the information:—

"Quarles' works were originally printed for me by Mr. Whittingham of Chiswick, who, with my approbation, engaged the Rev. Mr. Singer to edit the works. It was from this edition I printed my books," [*i.e.* the edition of 1845.]

To show the energy of the publisher, and in justice to all the parties concerned, I may add, that four days later he wrote me word, that he "had begun to make inquiry and collate the various editions of Quarles" with his own; and adds, "I have the great satisfaction of saying that my editor has not omitted any article, however trivial, that was inserted in the original editions." He afterwards says that he has "seen seventeen" editions; and concludes by remarking, "that I consider no time or money lost when in pursuit of truth."

Will you allow me to suggest that few of your readers would regret to see some of your pages occupied with a correct bibliographical account of the various productions of both Quarles and Withers.

MATERRE.

Greek Names of Fishes (Vol. iv. p. 501.).

—The ὀρϕὸς may perhaps be recognised by the zoologist from the following characteristics given by Aristotle in his history of animals:

"1. It is of speedy growth (b. v. c. 9.). 2. Keeps close in shore (b. viii. c. 13.). 3. Burrows in holes, as the lamprey and conger (b. viii. c. 15.). 4. Lives only on animal food like other cartilaginous fishes (b. viii. c. 2.)."

It is therefore of Cuvier's series, *chondropterigii*, of which the sturgeon is *facile princeps*.

The μέρβραξ is classed by Aristotle (b. vi. c. 15.) under the general term ἀϕύη, which appears to correspond well with Cuvier's genus *clupea* (including the herring, pilchard, sprat, white-bait, &c), and was taken, Aristotle says, all the year, except from autumn to spring, which corresponds with the migrations of this genus; the shad coming in May and departing in July, the anchovy appearing from May to July, the pilchard in July, the herring in October and beginning of November, and the sprat in November. The ἀϕύη, he also says, were salted for keeping. The μέρβραξ was obtained in the Phaleric harbour (b. vi. c. 15.), close to the marsh and street of the same name at Athens.^[6] Aristotle also represents the τρίχιαι as coming from the τρίχιδες, and the latter from the μεμβράδες; hence it is to be inferred that the fishermen called this fish at different stages of its growth by different names, in mistake. The τρίχιδες appear also to have been as abundant at Athens as sprats are with us, the latter selling sometimes at sixpence the bushel, and being used for manure, whilst Aristophanes mentions the price of five farthings (one *obolus*) the hundred of τρίχιδες (*Knights*, 662.). The ἀϕύη was obtained from the Attic shores of Salamine and Marathon (*Aristot. H. A. b. vi. c. 15.*), and the supply was stopped or much diminished by war (*Knights*, 644.). The ὀρϕὸς was a more valuable fish than the μέρβραξ, as the refusing the latter and buying the former furnished the next stallman with the opportunity of insinuating that the purchaser was forgetful of liberty, equality, &c. (*Wasps*, 494.; *Knights*, 851.). Theodore Gaza, the Latin translator of Aristotle's *History of Animals*, renders μέρβραξ by *cernua*. Amongst his various banquets, Homer never mentions *fish*, afterwards admitted as a delicacy of the costliest kind at Grecian and Roman feasts.

^[6] Not from a fish called *Phalerica*, as stated in Scapula's lexicon.

T. J. BUCKTON.

Lichfield.

Dutch Commentary on Pope (Vol. v., p. 27.).

—The passage in Pope has nothing to do with ducks and drakes.

"Verbum quo utitur Popius, monstrat, cogitâsse eum de quodam quod cadit, non quod jacitur. Sed neque est *Japis*. Cur de Hollandico loquitur? quia ut puto, latrinæ in Hollandiâ peditæ sunt aliquando super aquam, ibi abundantem, *circuli* sunt ii, quos omne quod cadit in aquam, naturâ facit."

There is the same idea, as Warburton observes, in the *Essay on Man*, ep. iv. 364.

C. B.

Sir William Hankford (Vol. v., p. 43.).

—I see that MR. FOSS (*Judges of England*, vol. iv. p. 325.) disbelieves the story of the suicide of Sir William Hankford, as told by Prince in his *Worthies of Devon*, because there was then nothing in the political horizon to justify the "direful apprehension of dangerous approaching evils," assigned by Prince as the judge's inducement for wishing to die. His death, however it occurred, happened in 1422.

MR. FOSS's doubts seem in some measure to be warranted by the fact that Holinshed places the incident about half a century later, in 1470 or 1471; and he thinks it more probable (*Ibid.* p. 427.) that the suicidal story may apply to Sir Robert Danby, Chief Justice of the Common Pleas, because that judge disappeared in the latter year; and the circumstances of the time were really such as were likely to excite the fears described as the cause of the catastrophe. Sir Robert Danby, who had been a judge of the Common Pleas under Henry VI., was made chief justice of that court by Edward IV. in 1461, the first year of that king's reign. On the restoration of Henry VI. in 1470, he was continued in his office, and the sudden return of Edward IV. in the following year might occasion an apprehension in a weak mind sufficiently strong to lead to the tragical result. Certain it is that a new chief justice, Sir Thomas Brian, was then appointed, and nothing more is told of Sir Robert Danby.

The Hankford's Oak at Annery, the remains of which were seen by Prince, was as likely to have received its name from its having been planted by Hankford, as from its being the spot where he died.

[94]

Perhaps some correspondents may be able to throw more light on the transaction, and assist in deciding which is the correct version.

R. S. V. P.

Abigail (Vol. iv., p. 424.; Vol. v., p. 38.).

—We are told in No. 115. that Abigail was a *handmaid*. The Bible, however, tells us, that she

was the *wife* of Nabal, a rich man, as I pointed out in a letter which has not been printed. Speaking to David, no doubt, she repeatedly uses the common phrase in the Bible, "thine handmaid," which would equally prove that the Virgin Mary was a servant.

C. B.

Moravian Hymns (Vol. iv., p. 502.; Vol. v., pp. 30. 63.).

—With regard to Moravian hymns, it would be very valuable to know whether the little book by Rimius, London, 1753, is really honest, which contains such shocking and inconceivable extracts from them. It is a translation from a Dutch book by Stinstra.

C. B.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

When we consider the popularity attached to the illustrious name of Humboldt, and the great interest excited by the publication of his travels, we scarcely think Mr. Bohn is doing himself justice by including the *Personal Narrative of Travels in the Equinoctial Region of America during the Years 1799-1804, by Alexander von Humboldt and Aimé Bonpland; written in French by Alexander von Humboldt: translated and edited by Thomasina Ross*, of which the first volume is now before us, in his *Scientific Library*. His doing so will have a tendency to discourage its perusal by many readers who, having no claim to be considered scientific, will be deterred from opening the pages of a book which, had they met with it in the *Standard Library*, they would have read and re-read with all the interest which Humboldt's power of contemplating nature in all her grandeur and variety, and of recording the impressions produced by such contemplations, can never fail to excite. We hope this brief notice may be the means of recommending this valuable work to the general reader; to the scientific one it has been so long known, as to render any such recommendation not at all necessary.

We spoke so favourably of *The Woman's Journey round the World*, when noticing the translation of it issued by Messrs. Longman in their *Traveller's Library*, that we have now only to record the appearance of another translation in the *Illustrated National Library*, which differs from the former in being given in an unabridged form; and accompanied by some dozen clever illustrations.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

GIBBON'S DECLINE AND FALL. Vol. II. Dublin. Luke White. 1789.

ELSLEY ON THE GOSPEL AND ACTS. London, 1833. Vol. I.

ARISTOPHANES, Bekker. London, 1829. In 2 vols. Vol. II.

SPENSER'S WORKS. Pickering's edition, 1839. Sm. 8vo. Vol. V.

WHARTON'S ANGLIA SACRA. Fol. Vol. II.

LYDGATE'S BOKE OF TROGE. 4to. 1555. (Any fragment.)

COLERIDGE'S TABLE TALK. Vol. I. Murray. 1835.

THE BARBERS (a poem), by W. Hutton. 8vo. 1793. (Original edition, not the fac-simile.)

THE DOCTRINE AND PRACTICE OF THE CHURCH OF ROME TRULY REPRESENTED, by Edw. Stillingfleet, Bishop of Worcester, edited by William Cunningham, Min. Edinburgh.

A CATECHISM TRULY REPRESENTING THE DOCTRINES AND PRACTICES OF THE CHURCH OF ROME, with an Answer to them, by John Williams, M.A.

THE SALE CATALOGUE OF J. T. Brockett's Library of British and Foreign History, &C. 1823.

DODD'S CERTAMEN UTRIUSQUE ECCLESIE; or a List of all the Eminent Writers, Catholics and Protestants, since the Reformation. 1724.

DODD'S APOLOGY FOR THE CHURCH HISTORY OF ENGLAND. 1742. 12mo.

SPECIMENS FOR AMENDMENTS FOR DODD'S CHURCH HISTORY, 1741. 12mo.

JOURNAL OF THE GEOLOGICAL SOCIETY OF DUBLIN. Vol. I. Part I. (Several Copies are wanting, and it is believed that many are lying in London or Dublin.)

CH. THILLON (DE HALLE) NOUVELLE COLLECTION DES APOCRYPHES. Leipsic, 1832.

THEOBALD'S SHAKSPEARE RESTORED, ETC. 4to. 1726.

A SERMON preached at Fulham in 1810 by the REV. JOHN OWEN of Paglesham, on the death of Mrs.

Prowse, Wicken Park, Northamptonshire (Hatchard).

FÜSSLEIN, JOH. CONRAD, BEYTRÄGE ZUR ERLÄUTERUNG DER KIRCHEN-REFORMATIONS-GESCHICHTE DES SCHWEITZERLANDES. 5 Vols. Zurich, 1741.

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

Notices to Correspondents.

C. & J. S., who inquire respecting the phrase "At Sixes and Sevens," are referred to our 3rd Vol. pp. 118. 425.

J. E. S. will find the line:

"When Greeks joined Greeks then was the tug of war,"

in *Nat. Lee's Alexander the Great.*

W. S. S. We are obliged by our correspondent's offer respecting the *Liber Festivalis*, which we are only deterred from accepting from the fear that want of room may prevent our using his notes.

The title of the Rev. J. Robertson's book, referred to in our answer to G. S. M. in our last week's Number, is, "How shall we conform to the LITURGY?" not "Litany," as was inadvertently printed.

REPLIES RECEIVED.—*Clerical Members of Parliament—Lords Marchers—Hexameter Verses in the Scriptures—Learned Men named Bacon—Derivation of Eva—Collar of SS.—Meaning of Delighted—Sleckstone—Serjeants' Rings—Son of the Morning—Voltaire—The Golden Bowl—Olivarius—Moravian Hymns—Tripos—Age of Trees—Parish Registers—Quarter Waggoner—Valentine's Day—Inveni Portum—Epigram on Burnet—Crosses and Crucifixes—Monody on Death of Sir John Moore—MSS. of Sir H. St. George—Preached from a Pulpit—Coverdale's Bible—Allen of Rossull—Slavery in Scotland—Boiling to Death—Execution of Charles I.—Reichenbach's Ghost Stories.*

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Errata.—In Mr. Russell Smith's advertisement last week, the address should have been "36, Soho Square," the words "36, Soho Square removed from" having been accidentally omitted. Page 29. col. 1. l. 1. for "Albus" read "Abbas," l. 25 for "Nicholas" read "Nicolas;" p. 30. col. 1. l. 1. for "Bunell" read "Burrell;" p. 35. col. 1. l. 21. for "Twenslow" read "Twemlow."

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