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Notes and Queries, Vol. V, Number 120, February 14, 1852 , by Various and George Bell

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Vol. V.—No. 120.

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. 120.

SATURDAY, FEBRUARY 14. 1852.

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Transcriber's Note: C (Greek Capital Lunate Sigma Symbol) rather than Σ has been used in some words to reproduce the characters exactly; Hebrew characters have been represented as printed.

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Notes.

THE OLD COUNTESS OF DESMOND. (Continued from Vol. iv., p. 426.)

I feel much obliged to J. H. M., who writes from Bath, and has directed my attention to Horace Walpole's "minute inquiry" respecting the "Old Countess of Desmond," as also to "Pennant's Tours," all which I have had opportunity of examining since I wrote to you last. The references do not incline me to alter one word of the opinion I have ventured as to the identity of this lady; on the contrary, with the utmost respect for his name and services to the cause of antiquarian research, I propose to show that Horace Walpole (whose interest in the question was, by his own confession, but incidental, and ancillary to his historic inquiries into the case of Richard III., and who had no direct data to go on) knew nothing of the matter, and was quite mistaken as to the individual.

Before I proceed on this daring undertaking, I beg to say, that an inspection of Pennant's print, called "The Old Countess of Desmond," *satisfies* me that it is *not* taken from a duplicate picture of

that in possession of the Knight of Kerry: though there certainly is a resemblance in the faces of the two portraits, yet the differences are many and decisive. Pennant says that there are "four other pictures in Great Britain in the same dress, and without any difference of feature," besides that at Dupplin Castle, from which his print was copied; but that of the Knight of Kerry must be reckoned as a sixth portrait, taken at a *much more advanced period* of life: in it the wrinkles and features denote *extreme* old age. The head-dresses are markedly different, that of Pennant being a *cloth* hood lying back from the face in folds; in the Knight of Kerry's, the head-dress is more like a beaver bonnet standing forward from the head, and throwing the face somewhat into shade. In Pennant's, the cloak is plainly fastened by leathern strap, somewhat after the manner of a laced shoe; in the other, the fastening is a single button: but the difference most marked is this, that the persons originally sitting for these pictures, looked opposite ways, and, of course, presented different sides to the painter. So that, in Pennant's plate, the *right side-face* is forward; and in the other, the left: therefore, these pictures are markedly and manifestly neither the same, nor copies either of the other.

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It does not concern us, in order to maintain the authority of our *Irish* picture, to follow up the question at issue between Pennant and Walpole but I may here observe, that either must be wrong in an important matter of fact. Walpole, in a note to his "Fugitive Pieces" (Lord Orford's *Works*, vol. i. p. 210-17.), writes thus: "*Having by permission of the Lord Chamberlain obtained a copy of the picture at Windsor Castle, called The Countess of Desmond, I discovered that it is not her portrait; on the back is written in an old hand, 'The Mother of Rembrandt.'*" He then proceeds to prove the identity of this picture with one given to King Charles I. by Sir Robert Car, "My Lord Ankrom" (after Duke of Roxburg), and set down in the Windsor Catalogue as "*Portrait of an old woman, with a great scarf on her head, by Rembrandt.*" Pennant's note differs from this in an essential particular; he mentions this picture at Windsor Castle thus: "*This was a present from Sir Robert Car, Earl of Roxburg, as is signified on the back; above it is written with a pen, 'REMBRANDT' (not a word of his mother), which must be a mistake, for Rembrandt was not fourteen years of age in 1614, at a time when it is certain (?) that the Countess was not living, and ... it does not appear that he ever visited England.*"

The discrepancy of these two accounts is obvious—if it "*be written in an old hand, 'The Mother of Rembrandt,'*" on the back of the picture, it seems strange that Pennant should *omit* the first three words; if they be not so written, it seems equally strange that Walpole should venture to *add* them. I presume the picture at Windsor is still extant; and probably some reader of "N. & Q." having access to it, will be so good as to settle the question of accuracy and veracity between two gentlemen, of whom one must be guilty of *suppressio veri*, or the other of *suggestio falsi*.

Horace Walpole, or his editor, must have corrected his "Fugitive Pieces" since the "Strawberry Hill edition," to which J. H. M. refers, was printed; for in the edition I have consulted, instead of saying "I can make no sense of the word *noie*," the meaning is correctly given in a foot-note to the inscription; and the passage given by J. H. M. is altogether omitted from the text.

I must now proceed in my bold attempt to show that Horace Walpole knew nothing of a matter, into which he made a "minute inquiry." This may seem presumptuous in a tyro towards one of the old masters of antiquarian lore and research; but I plead in apology the great advance of the science since Horace Walpole's days, and the greater plenty of materials for forming or correcting a judgement. It has been well said, that a single chapter of Mr. Charles Knight's *Old England* would full furnish and set up an antiquarian of the last century; and this is true, such and so many are the advantages for obtaining information, which we modern antiquaries possess over those who are gone before us; and lastly, to quote old Fuller's quaintness, I would say that "a dwarf on a giant's shoulders can see farther than he who carries him:" thus do I explain and excuse my attempt to impugn the conclusion of Horace Walpole.

Walpole's first conjectures applied to a Countess of Desmond, whose tomb is at Sligo in Ireland, and who was widow to that *Gerald*, the sixteenth earl, *ingens rebellibus exemplar*, who was outlawed, and killed in the wood of *Glanagynty*, in the county of Kerry, A.D. 1583. Walpole applied to an Irish correspondent for copies of the inscriptions on her tomb; but we need not follow or discuss the supposition of her identity with "the old Countess" further, for he himself abandons it, and writes to his Irish correspondent thus:—"The inscriptions you have sent me have not cleared away the difficulties relating to the Countess of Desmond; on the contrary, they make me doubt whether the lady interred at Sligo was the person reported to have lived to such an immense age."

Well might he doubt it, for in no one particular could they be identified: *e.g.* the lady buried at Sligo made her will in 1636, and survived to 1656,—a date long beyond the latest assigned for the demise of "the old Countess." Sir Walter Raleigh expressly says, "the old Countess had *held her jointure from all the Earls of Desmond since the time of Edward IV.*," a description which could not apply to the widow of a person who did not die until 1583, in the reign of Elizabeth. There are many other *impossibilities* in the case, discussed by Walpole, into which it is unnecessary to follow him.

Walpole then reverts to the issue of Thomas, the sixth Earl of Desmond, who was compelled to surrender his earldom, A.D. 1418, for making an "inferior marriage;" and conjectures that "the old Countess" might have been the wife of a grandson of his born 1452, or thereabouts, who would be, as Walpole states, "a titular earl:" but this absurd supposition is met by the fact of our "old Countess" enjoying a jointure from all the earls *de facto* in another line; a provision which the widow of an adverse claimant to the earldom could hardly have made good.

Walpole's last conjecture, following the suggestion of Smith's *History of Cork*, fixes on the widow of Thomas (*the twelfth earl*, according to the careful pedigree of Sir William Betham,

though Smith erroneously calls him the thirteenth earl), and asserts the identity of the "old Countess" with a *second* wife, called "Catherine Fitzgerald of Dromana" (the Dacres branch of the Geraldines): for this assertion Smith, in a footnote, quotes "the Russel MSS.," and Walpole calls this "the most positive evidence we have." Of the MSS. referred to, I can find no further trace, and this "positive evidence" is weakened by the silence of Lodge's *Peerage* as to any second marriage of the earl in question, while, on the contrary, he gives many probabilities against it. Thomas (moyle, or bald), twelfth earl, succeeded to his nephew, James, the eleventh earl, in 1529, being then in extreme age, and died in five years after; he was the second brother of James, ninth earl, murdered in 1587—whose widow I affirm the old Countess to have been. Let us not lose sight of the fact, that the "old Countess," by general consent, was married in the reign of Edward IV., who died 1483. And I would ask, what probability is there that a younger brother would be already married to a *second wife*, in the lifetime of his elder brother, who is described as murdered "while flourishing in wealth and power at the age of twenty-nine years?" The supposition carries improbability on the face of it; none of the genealogies mention this second marriage at all; and Dr. Smith, whose county histories I have had particular occasion to examine, was, though a diligent collector of *reports*, no antiquarian authority to rely on. Above all, it is to be remembered, that Sir Walter Raleigh calls her "*The old Countess of Desmond of INCHEQUIN*:" this is in itself proof, all but positive, that the lady was an *O'Bryen*, for none other could have "part or lot" in the hereditary designation of that family: hence I have no hesitation in adhering to the conclusion, which, with slight correction of dates, I have adopted from accurate authorities, that "MARGARET O'BRIEN, WIFE OF JAMES, NINTH EARL OF DESMOND, WHO WAS MURDERED IN 1587, WAS THE GENUINE AND ONLY 'OLD COUNTESS.'" Upon the only point on which I venture to correct my authority, namely, as to the date of the earl's death, I find, on reference to an older authority than any to which we have hitherto referred, that my emendation is confirmed. In the *Annals of the Four Masters*, compiled from more ancient documents still, in the year 1636, I find, under the date 1487, the following: "The Earl of Desmond, James Fitzgerald, was treacherously killed by his own people at Rathgeola (Rathkeale, co. Limerick), at the instigation of his brother John."

A. B. R.

Belmont.

THE IMPERIAL EAGLE OF FRANCE.

On reading the *Times* of the 7th ult. at our city library, in which the following translation of a paragraph in the French journal, *Le Constitutionnel*, appeared, application was made to me for an explanation of that part where the Emperor Napoleon is represented as stating, among other advantages of preferring an eagle to a cock as the national emblem or ensign, which, during the ancient dynasty of France, the latter had been—

"*that it owes its origin to a pun.* I will not have the cock, said the Emperor; it lives on the dunghill, and allows itself to have its throat twisted by the fox. I will take the eagle, which bears the thunderbolt, and which can gaze on the sun. The French eagles shall make themselves respected, like the Roman eagles. The cock, besides, has the disadvantage of owing its origin to a pun," &c.

Premising that the French journalist's object is to authorise the present ruler of France's similar adoption and restoration of the noble bird on the French standard by the example of his uncle, I briefly stated the circumstance to which Napoleon, on this occasion, referred; and as not unsuited, I should think, to your miscellany, I beg leave to repeat it here.

In 1545, during the sitting of the Council of Trent, Peter Danes, one of the most eminent ecclesiastics of France, who had been professor of Greek, and filled several other consonant stations, appeared at the memorable council as one of the French representatives. While there, his colleague, Nicholas Pseume, Bishop of Verdun, in a vehement oration, denounced the relaxed discipline of the Italians, when Sebastian Vancius de Arimino (so named in the "Canones et Decreta" of the Council), Bishop of Orvieto (Urbevetanus), sneeringly exclaimed "Gallus cantat," dwelling on the double sense of the word Gallus—a Frenchman or a cock, and intending to express "the cock crows;" to which Danes promptly and pointedly responded, "Utinam et Galli cantum Petrus resipisceret," which excited, as it deserved, the general applause of the assembly, thus turning the insult into a triumph. The apt allusion will be made clear by a reference to the words of the Gospels: St. Matthew, xxvi. 75.; St. Mark, xiv. 68. 72.; St. Luke, xxii. 61-2.; and St. John, xviii. 27., where the ἀλεκτοροφωνία of the original is the "cantus galli" of the Vulgate, and where Petrus represents the pope, who is aroused to *resipiscere* by the example of his predecessor St. Peter.

This incident in the memorable assembly is adverted to in the French contemporary letters and memoirs, but more particularly in the subsequent publication of a learned member of Danes's family, *La Vie, Eloges et Opuscules de Pierre Danes, par P. Hilaire Danes*, Paris, 1731, 4to., with the the portrait of the Tridentine deputy, who became Bishop of Lavaur, in Languedoc (now département du Saone), and preceptor to Francis, the short-lived husband of Mary Stuart, before that prince's ascent to the throne. So high altogether was he held in public estimation, that he was supposed well entitled to the laudatory anagram formed of his name (Petrus Danesius), "De superis natus."

In the Council of Trent there only appeared two Englishmen, Cardinal Pole and Francis Gadwell,^[1] Bishop of St. Asaph, with three Irish prelates, (1) Thomas Herliky, Bishop of Ross, called Thomas Overlaithe in the records of the Council; (2) Eugenius O'Harte, there named Ohairte, a Dominican friar, Bishop of Ardagh; and (3) Donagh MacCongal, Bishop of Raphoe: Sir James Ware adds a fourth, Robert Waucup, or Vincentius, of whom, however, I find no mention in the official catalogue of the assisting prelates. Deprived of sight, according to Ware, from his childhood, he yet made such proficiency in learning, that, after attaining the high degree of Doctor of Sorbonne in France, he was appointed Archbishop of Armagh, or Primate of Ireland; but of this arch-see he never took possession, it being held by a *reformed* occupant, Dr. George Dowdall, appointed by Henry VIII. in 1543.

^[1] [Query, Thomas Goldwell.]

J. R. (Cork.)

FOLK LORE.

Valentine's Day (Vol. v., p. 55.).

—Your correspondent J. S. A. will find the following notice of a similar custom to the one he alludes to in Mr. L. Jewitt's paper on the Customs of the County of Derby, in the last number of the *Journal of the British Archæological Association*:

"Of the latter (divinations) there is a curious instance at Ashborne, where a young woman who wishes to divine who her future husband is to be, goes into the church-yard at midnight, and as the clock strikes twelve, commences running round the church, repeating without intermission—

'I sow hemp-seed, hemp-seed I sow,
He that loves me best
Come after me and mow.'

Having thus performed the circuit of the church twelve times without stopping, the figure of her lover is supposed to appear and follow her."

J.

Nottingham Hornblowing.

—About the beginning of December the boys in and around Nottingham amuse themselves, to the annoyance of the more peaceable inhabitants, by parading the streets and blowing horns. I have noticed this for several years, and therefore do not think it is any whim or caprice which causes them to act thus; on the contrary, I think it must be the relic of some ancient custom. If any of your correspondents could elucidate this, it would particularly oblige

STOMACHOSUS.

Bee Superstitions—Blessing Apple-trees—"A Neck! a Neck!"

—The superstition concerning the bees is common among the smaller farmers in the rural districts of Devon. I once knew an apprentice boy *sent back* from the funeral *cortège* by the nurse, to tell the bees of it, as it had been forgotten. They usually put some wine and honey for them before the hives on that day. A man whose ideas have been confused frequently says his "head has been among the bees" (buzzing).

The custom is still very prevalent in Devonshire of "hollowing to the apple-trees" on Old Christmas Eve. Toasted bread and sugar is soaked in new cider made hot for the farmer's family, and the boys take some out to pour on the oldest tree, and sing—

"Here's to thee,
Old apple-tree,
From every bough
Give apples enough,
Hat fulls, cap fulls
Bushel, bushel boss fulls.
Hurrah, hurrah!"

The village boys go round also for the purpose, and get some halfpence given them for their "hollering," as they call it. I believe this to be derived from a Pagan custom of offering to Ceres.

The farmer's men have also a custom, on cutting the last sheaf of wheat on the farm, of shouting out "A neck! a neck!" as they select a handful of the finest ears of corn, which they bind up, and plait the straw of it, often very prettily, which they present to the master, who hangs it up in the farm kitchen till the following harvest. I do not know whence this custom arises.

Hooping Cough.

—In Cornwall, a slice of bread and butter or cake belonging to a married couple whose Christian names are John and Joan, if eaten by the sufferer under this disorder, is considered an efficacious remedy, though of course not always readily found.

W. S. S.

NOTE ON THE COINS OF VABALATHUS.
(Vol. iv., pp. 255. 427. 491.)

Since the publication of my last note on the coins of Vabalathus, I have obtained the *Lettres Numismatiques* du Baron Marchant, 1850. The original edition being very rare, and I believe only three hundred of this one having been printed, I have thought it might be as well to record some additional information from it in your pages. Marchant reads, "Vabalathus Verenda Concessione Romanorum Imperatore Medis datus Rex." It is needless to remark on this, further than on the more ancient interpretations. He points out that the Greek letters, or rather numerals, show the coins to have been struck in a country where Greek, if not the popular language, was that of the government, along with Latin. This country was necessarily an Oriental one, and I think this observation would rather lead to the inference that the word VCRIMDR, occupying the place usually filled by Cæsar, Augustus, CEBACΩC, &c., might be an Oriental title, though expressed in Latin letters. Millin, to whom he had communicated his view, thought correctly "que ça sentait un peu le père Harduin," and it was only published in the posthumous edition of his works. De Gauley has published coins struck by the Arabs in Africa, which have Latin legends, in some of which the Arabic titles are given in Latin letters. The Emir Musa Ben Nasir appears thus, MUSE. F. NASIR. AMIRA. The coins of Vabalathus offer a more ancient example of the same. I have given what appears to me the clue, and I hope it will be followed out by Orientalists. M. de Longperier, in his annotations to the 28th letter, shows that the name Ἀθηναῖς is derived from Ἀθηνόδωρος, and appears to think ΑΘΗΝΟΥ or ΑΘΗΝΥ the genitive of ΑΘΗΝΑC. The difficulty, he says, is, that names in αῖς have, in the Alexandrian dialect, the genitive αῖτος. He does not appear to have noticed the reading as YIoC (or OY as O YIoC?), which appears to me to remove the difficulty, but also to obviate the necessity of the name Ἀθηναῖς at all. He remarks on the similarity of name between Ἀθηναῖς, Ἀθηνατος, and Odenathus.

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"If," he says, "we examine comparatively Vabalath (OYABAAAΘ) and Odenath, or rather Odanath, as in Zosimus, we see an analogous formation; Ou-baalat, Ou-tanat, the feminine of Baal or Bel, and of Tan, Dan, or Zan, preceded by the same syllable. Baalat is a Scripture form (Jos. xix. 44.; 1 Kings ix. 48.; Paral. ii. viii. 6.). De Gauley has found the name of Tanat in a Phœnician inscription, and Lenormant remarks that this feminine form of Zan, or Jupiter, corresponds to Athéné. Thus Ou-tanat is the equivalent of Athenas, consequently of Athenodorus."

Vabalathus is thus, if these etymological considerations be correct, the son of Odenathus. Longperier proposes to read EPQTAC for CPQIAC, and to consider this the equivalent of Herodes, mentioned by Trebellius Pollio. With all deference to M. de Longperier, I venture to oppose the following objections. First, Some coins read CPIAC, which would read EPTAC on his principle. Since, in the coins of Zenobia, Vabalathus, and those bearing the name of Athenodorus, whether struck by Vabalathus or not, is not material at present, we find the names at full length, not omitting the vowels, it is natural to suppose that the same would here take place, if the word really were the name of Herodes. To explain, if we found ZHNOBIA and ZNOBIA, ΑΘΗΝΟΔΩΡΟC and ΑΘΝΔΡΟC, or similar contractions, we might consider EPQTAC and EPTAC identical. Secondly, On my specimens of this coin I find the ι in this word distinctly formed, and the T in the next word AYT as distinct. All authors have read this letter ι, although varying in the rest. Thirdly, On the obverse of these specimens the E is larger and more open than the C, as may be seen in the conclusion ...NOC . CEB, where it is preceded by two sigmas, and is easy to compare with them. We should naturally expect to find it having the same form on the reverse, if the reading EPQTAC were correct. But it is of the same size as the other letters, on my specimens at least. I need not say that there is no trace of the central stroke.

W. H. S.

Edinburgh.

THE AGNOMEN OF "BROTHER JONATHAN," OF MASONIC ORIGIN.

George Washington, commander-in-chief of the American army in the revolution, was a mason, as were all the other generals, with the solitary exception of Arnold the traitor, who attempted to deliver West Point, a most important position, into the hands of the enemy. It was this treasonable act on the part of Arnold which caused the gallant Andre's death, and ultimately placed a monument over his remains in Westminster Abbey. On one occasion, when the American

army had met with some serious reverses, General Washington called his *brother officers* together, to consult in what manner their effects could be the best counteracted. Differing as they did in opinion, the commander-in-chief postponed any action on the subject, by remarking, "Let us consult brother Jonathan," referring to Jonathan Trumbull, who was a well-known mason, and particularly distinguished "for his sound judgment, strict morals, and having the tongue of good report."

George Washington was initiated a mason in Fredericksburg, Virginia, Lodge No. 4, on the 4th of November, 1752, was passed a fellow craft on the 3rd of March, 1753, and raised to the sublime degree of a master mason on the 4th day of August, 1753. The hundredth anniversary of this distinguished mason's initiation is to be celebrated in America throughout the length and breadth of the land.

W. W.

La Valetta, Malta.

Minor Notes.

Hippopotamus, Behemoth.

—The young animal which has drawn so much attention hitherto, will increase in attractiveness as he acquires his voice, for which the zoologist may now *arectis auribus* await the development. It has appeared singular to many who knew the Greek name of this animal to signify *river-horse*, that he should be so unlike a horse. Nevertheless, the Greeks who knew him only at a distance, as we did formerly, named him from his voice and ears after an animal which he so little resembles in other respects. The Egyptian words from which the Behemoth of Job (chap. xl. v. 10.) are derived, more fitly designate him as *water-ox*, *B-ehe-moūt* = *literatim, the aquatic ox*.

T. W. B.

Lichfield.

Curious Inscription (Vol. iv., pp. 88. 182.).

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—My ecclesiological note-book supplies two additional examples of the curious kind of inscription communicated by your correspondents J. O. B. and MR. E. S. TAYLOR (by the way, the one mentioned by J. O. B. was found also at St. Olave's, Hart Street; see Weever, *Fun. Mon.*). These both occur at Winchester Cathedral: the first near a door in the north aisle, at the south-west angle:—

☞ ILL PREC

AC ATOR

H VI ☞

AMBVLA

The other on the south side:

CESSIT COMMVNI PROPRIVM JAM PERGITE

QVA FAS. 1632.

☞

ACR S ILL CH

S A IT A ORO

ERV F IST F

☞

W. SPARROW SIMPSON, B.A.

[This curious inscription, with a translation, is given by Milner, in his *History of Winchester*, vol. ii. p. 90.]

Coins of Edward III. struck at Antwerp in 1337.

—Ruding, in his *Annals of the Coinage of Great Britain* (3rd ed. p. 212.), describing the coins of Edward III. (who often resided on the Continent, and whose sister Eleanor was married to Raimond III., Duke of Guelder), says:

"In November A.D. 1337, according to Grafton, the king was made vicar-general and lieutenant to the emperor, *with power to coin money of gold and silver*. He kept his winter at the castle of Louvain, and caused great sums of money, both of gold and silver, to be coined at Antwerp."

And in the note:

"Chronicle [of Grafton?] *sub anno*. Froissart also mentions this fact. The silver coins were probably struck with English dies, and consequently *are not now to be distinguished*."

Now, you will oblige me by informing your English readers, that though these may have been struck with English dies, they can readily be distinguished from other English coins by the legends. They are represented on Pl. viii., Nos. 19. and 20., in my *Munten der voormalige Hertogdommen Brabant en Limburg, van de vroeyste Tijden tot aan de Pacificatie van Gend*. The type is wholly English, and agrees with the coins of Edward III., as I have remarked in the text. The *Moneta nostra* indicates a joint coin (*i.e.* common to the emperor and to the king); as Coin No. 3. Pl. xxxiii. was probably a joint coin of Edward III. and Philip VI., King of France.

P. O. VAN DER CHÛS.

Leiden.

Queries.

IS THE WALRUS FOUND IN THE BALTIC?

Is the Walrus, or Sea-Horse, ever found in the Baltic, or in the ocean near Norway or Lapland?

Mr. J. R. Forster, in his Notes on the *Geography of Europe by King Alfred*, appended to the edition of *Orosius* by Daines Barrington, says, at p. 243.:

"In the country of the Beormas he (Ohthere) found the *horse-whales* or the *Walrus*, animals which he distinguishes carefully from the whales and the seals, of whose teeth he brought a present to King Alfred, and which are found *nowhere but in the White Sea, near Archangel*, and the other seas to the north of Siberia. In all the ocean near Norway and Lapland, no walruses are ever seen, *but still less in the Baltic*."

I wish to know if the walrus is found in the Baltic, and where it most abounds, with a reference to voyages or written works of authority where it is mentioned. Personal testimony would be valuable.

THROW.

ENGLISH FREE TOWNS.

A great many of your readers are doubtless aware that there are in France a number of towns commonly known by the name of *Villes Anglaises*, or the English towns, and also called *Bastides*. Many of these were certainly founded by Edward I., and important privileges were granted to these *Free Towns* from motives of sound policy. These towns are all built on a regular plan, the principal streets wide, open, and straight, and crossing each other at right angles, with a large market-place, usually in the centre of the town. I have seen several of these towns, which preserve their original ground plan to the present time. I could mention other peculiarities about them; but it is not necessary for my purpose, which is to inquire whether we have any towns in England corresponding with them, of the same regular plan and arrangement. The only one I have been able to hear of is the ruined town of Winchelsea, which corresponds closely with them, and was also founded by Edward I. If any of your readers can inform me of any other town in England of the same plan, I shall be greatly obligated to them.

J. H. PARKER.

Oxford.

Minor Queries.

Bishop Hall's Resolutions.

—A small edition of Bishop Hall's *Resolutions and Decisions of Cases of Conscience*, printed in 1650, and consequently in the author's lifetime, has, as its frontispiece, a "vera effigies" of the venerable writer. On a fly-leaf there is, in the handwriting of the former possessor,—a man of much literary information,—this note: "The following portrait of Bishop Hall is rare and valuable." I should esteem it a favour if some one of your correspondents would inform me how far this is a correct estimate of the print.

Mother Huff and Mother Damnable.

—Can any of your correspondents favour me with an account of Mother Huff? She is mentioned in Bishop Gibson's edition of the *Britannia*, in a list of wild plants found in Middlesex. In Park's *Hampstead*, p. 245., is the following extract from Baker's comedy of *Hampstead Heath*, 4to. 1706, Act II. Sc. 1.:

"*Arabella*. Well, this Hampstead's a charming place: to dance all night at the Wells, and be treated at Mother Huff's," &c.

The place designated as "Mother Huff's" was, I think, the same as that known as "Mother Damnable's." The latter personage is mentioned in Caulfield's *Remarkable Characters*. Who was Mother Damnable? Can any of your correspondents furnish any additions to Caulfield's account of Mother Damnable?

S. WISWOULD.

Sir Samuel Garth.

—Can any of your numerous correspondents inform me when and where Sir Samuel Garth the poet was born, or favour me with a copy of the inscription on his tomb in Harrow Church? Some say he was born in Yorkshire; others that he was born at Bolam, in Durham.

S. WISWOULD.

German's Lips.

—In Fulke's *Defence of the English Translations of the Bible* (Parker Society, 1843, p. 267.) he speaks thus:

"Beza's words agree to us, as well as German's lips, that were nine miles asunder."

Can you inform me who German was, and where his lips were situated?

H. T.

[In our first Vol. p. 157. will be found a similar Query, founded on passages in Calhill and Latimer, in which the same allusion occurs, but which has not as yet received any satisfactory reply.]

Richard Leveridge.

—Some years ago, I saw an oil-painting of this celebrated singer at an auction-room in Leicester Street. Can any of your readers give me a clue to its discovery?

EDWARD F. RIMBAULT.

Thomas Durfey.

—Is there any other engraved portrait of this "distinguished" wit, besides the one prefixed to his *pills*?

EDWARD F. RIMBAULT.

Audley Family.

—Can any of your correspondents inform me whether there are any male representatives still existing of the family of *Audley* (or *Awdeley*) of *Gransden*, in Huntingdonshire; or, if not, when it became extinct?

Thomas Audley, created Lord Audley of Walden, Lord High Chancellor, and K. G. by Henry VIII., had an only daughter and heiress, married to the Duke of Norfolk. He had also two brothers, Robert and Henry. *Robert* was of *Berechurch*, in Essex; and, on the chancellor's death without male issue, inherited from him large landed property. His line flourished for several generations, and ended in Henry Audley—a weak and vicious spendthrift, who ruined himself, and died (without issue) in the Fleet Prison, in 1714, having married a daughter of Philip, Viscount Strangford. *Henry*, the chancellor's youngest brother, had the manor of *Great Gransden*, in Huntingdonshire, by a grant from Henry VIII., where his descendants were fixed for several generations. In the *Visitation of Hunts*, made in 1613, under the authority of William Camden (Clarencieux), there is a pedigree of the Audleys of Gransden, which comes down to Robert Audley, married to Elizabeth, daughter of John Marbury, who had two sons then living, *Robert* and *Francis*, of the respective ages of three and two (in 1613): a daughter, *Elizabeth*, was born in 1614, and married William Sneyd, Esq., of Keele, co. Stafford; she had issue, and died 1686, aged seventy-two.

Gransden must have passed from the possession of that family not long after this visitation; for, in Charles II.'s time, it belonged to Sir Julius Cæsar: and in the catalogue of lords and gentlemen who compounded for their estates (1655), the only Audleys of Hunts who were mentioned, are, *Wheatehill Audley, of Woodhurst*; and *Molineux Audley, of St. Ives* (both in Hunts). The parish

registers of Gransden throw no light on the fate of the family. The church contains no memorials, and local tradition is silent.

Can any of your correspondents supply any information? My object is to ascertain whether the above-mentioned *Elizabeth*, married to Wm. Sneyd, did, or did not, become the representative of the family, by the death, without issue, of her brothers.

W. S.

Denton.

Ink.

—Can any of your correspondents enlighten me as to the nature of the ink used in the ancient MSS.; its delightful blackness, even in examples of great antiquity, is most refreshing to the eye.

W. SPARROW SIMPSON, B.A.

Mistletoe excluded from Churches.

—Is mistletoe excluded now from any church in the mistletoe-producing counties at Christmas? And was it ever admitted in Roman Catholic times?

T. GOLDSEER.

Blind taught to read.

[152] —Burnet, in the postscript of his *Letter from Milan*, dated Oct. 1, 1685 (ed. Rotterdam, 1687, p. 114.), speaking of Mistress *Walkier*, who had been accidentally blinded in infancy, states, that her father "ordered letters to be carved in wood;" and that "she, by feeling the characters, formed such an idea of them, that she writes with a crayon so distinctly, that her writing can be well read." What is the earliest known instance of the blind being taught to read or write by the instrumentality of raised letters?

J. SANSOM.

Hyrne, Meaning of.

—During my recent investigations into our local history, I met with three places in this town with this word affixed—such as North *Hirne*, now called North Street; also Cold *Hyrne*, now called All Saints' Street, in South Lynn; and a place called Clink's *Heven*, in North Lynn.

I have also met with another village, "*Guyhirn*," in Cambridgeshire, of which most of your readers are aware; and my present object is to learn the meaning of this word?

JOHN NURSE CHADWICK.

King's Lynn.

The fairest Attendant of the Scottish Queen.

—Mary (of Guise), Dowager Queen of Scots, passed through England, on returning from a visit to France, in November 1551: she was lodged at the Bishop's Palace in London, and on her departure "divers lords and ladies brought her on her way; and when she came without Bishopsgate, *the fairest lady that she had with her of her country was stolen away from her*; and so she went forth on her journey." This passage is from *The Chronicle of the Grey Friars of London*, now printing for the Camden Society. Can any one tell me whether "the fairest lady's" elopement has been elsewhere recorded?

JOHN GOUGH NICHOLS.

"Soud, soud, soud, soud!"

—In the *Taming of the Shrew*, Act IV. Sc. 1., Petruchio, on arriving at his house, says to his bride:

"Sit down, Kate, and welcome. Soud, soud, soud soud!"

The word *soud* puzzles the commentators.

Johnson takes it for *soot* or *sooth*, sweet. Mason supposes it to denote the humming of a tune, or an ejaculation, for which it is not necessary to find out a meaning. Malone conjectures it to be a word coined to express the noise made by a person heated and fatigued.

This seems a proper subject for a Query.

T. C.

Key Experiments.

—Can some one of your correspondents afford me an explanation of the principles controlling the following experiment: Two persons, taking a large key, hold it balanced by the handle upon

the forefinger of their opposite hands; the key should be tied in a thin book, with the handle projecting so far that the finger may easily pass between the book and the handle; the book serves to balance the key by its weight, and exhibits more plainly any movement of the key; both persons then wish the key to turn to the right or left, and, after a few moments, the key will take the desired direction. The earnest and united wish of the operators appears to be the motive power. The divination by "the Bible and key," given in your Vol. i., p. 413., and Vol. ii., p. 5., is evidently based on the same principles; and the mention of that superstition will be an apology for my making your pages the medium of the present inquiry, which is perhaps scarcely fitted for a publication designed for literary purposes.

J. P. Jun.

Shield of Hercules.

—In which of the English periodicals can I have met with a drawing of the Shield of Hercules, as described by Hesiod?

BATAVUS.

Amsterdam.

"*Sum Liber, et non sum,*" &c.—

"Sum Liber, et non sum liber, quia servio Servo.
Sum Servus Servo, Servus et ille Deo."

The above lines are written in the fly-leaf of a copy of the *Iliad*, Greek and Latin, which formerly belonged to Sir Isaac Newton, and bears his autograph. Can any of your correspondents inform me whence they are taken? or may they be considered as the original composition of Newton? The autograph is "Isaac Newton. Trin. Coll. Cant. 1661."

G. E. T.

Minor Queries Answered.

Whipping a Husband—Hudibras.

—In the first canto of *Hudibras*, part ii. l. 885., are these lines:

"Did not a certain lady whip
Of late her husband's own lordship?
And though a grandee of the house
Claw'd him with fundamental blows;
Ty'd him uncover'd to a bed-post,
And firk'd his hide, as if sh' had rid post.
And after in the Sessions Court,
Where whipping's judg'd, had honor for't?"

My copy of the poem, with Hogarth's plates, has no note on this passage. To whom does it refer? A *Bury Guide*, published in 1833, states that it occurred in that town in 1650 to a nobleman who had discovered an inclination to desert the Hanoverian cause.

BURIENSIS.

[Zachary Grey has given a long note on this passage, and states that it was William Lord M-n-n, residing at Bury St. Edmunds, whose lady, possessing the true disciplinarian spirit, tied his lordship to a bed-post by the help of her maids, and punished him for showing favours to the unsanctified Cavaliers; for which salutary discipline she had thanks given her in open court.]

Aldus.

—What was the inscription on his printing-house, requesting his friends to dispatch their business with him as soon as possible, and then go about their business?

A. D. F.R.S.

[Over the door of his *sanctum* Aldus placed the following inscription:

"Whoever you are, ALDUS earnestly entreats you to dispatch your business as soon as possible, and then depart; unless you come hither, like another Hercules, to lend him some friendly assistance; for here will be work sufficient to employ you, and as many as enter this place."

This inscription was afterwards adopted, for a similar purpose, by the learned Oporinus, a printer of Basil.]

"The last links are broken."

—Who is the author of "The last links are broken?" If they are by Moore, in what part of his works are they to be found?

M. C.

[This ballad was written by Miss Fanny Steers.]

Under Weigh or Way.

—Does a ship on sailing get under "weigh," or under "way?"

E. S. T. T.

[Webster and Falconer are in favour of *way*. The latter says, "The *way* of a ship is the course or progress which she makes on the water under sail. Thus, when she begins her motion, she is said to be under way; and when that motion increases, she is said to have fresh way through the water; whereas, *to weigh* (*lever l'ancre, appareiller*) is to heave up the anchor of a ship from the ground, in order to prepare her for sailing."]

The Pope's Eye.

—Why is it that the piece of fat in the middle of a leg of mutton is called the "Pope's eye?"

J. D. G.

[Boyer, in his *French Dictionary*, explains it: "Le morceau gras d'une élanche ou d'un gigot de mouton." Others have derived it from *papa*, which seems originally to have denoted that part of the *fat* of the victim separated from the thigh in sacrificing; and in process of time, the priest who sacrificed.]

"History is Philosophy," &c.

—What is the exact source of the often repeated passage,

"History is philosophy teaching by examples?"

I am aware that it is commonly attributed to Bolingbroke, but a distinguished literary friend tells me that he cannot find it in Bolingbroke's writings, and suspects that, as is the case with some other well-known sayings, its paternity is unknown.

T.

[In the *Encyclopædia Metropolitana*, vol. ix., p. 13., this passage is attributed to Dionysius of Halicarnassus.]

Replies.

COVERDALE'S BIBLE. (Vol. v., pp. 59., 109.)

Learned disputes about the translation of Biblical words might occupy the pages of "N. & Q." to the discomfort of some of its readers. In fact its numbers might be all swallowed up in the important inquiry after those original texts which our eminent translators used when they supplied England with the water of life, by furnishing the country with a faithful translation of the Holy Oracles. To the martyr Tyndale, and the venerable servant of Christ, Coverdale, this nation and the world are indebted to an extent that no honour to their memory can ever repay. Tyndale, fearless, learned, and devoted, was sacrificed in the prime of life; while Coverdale, more cautious, went on to old age constantly energetic in promoting the Reformation.

Words and sentences can be produced in which Coverdale claims superiority over Tyndale. While Tyndale's is more suited to this day of fearless enquiry and meridian light, Coverdale's may be preferred as a gentler clearing away of the morning clouds which obscured the horizon after Wickcliffe had introduced the day spring from on high.

It has become too much the fashion in our day to exalt Tyndale at the expense of Coverdale. This is ungenerous and unjust: they were both of them great and shining lights in the hemisphere of the Reformation. Tyndale's learning and decision of character gave him great advantages as a translator from languages then but little known; while Coverdale's cautious, pains-taking perseverance enabled him to render most essential service to the sacred cause of Divine Truth. Our inquiry commenced with the question, why the words "translated out of Douche and Latyn into Englyshe" appeared upon the title-page to *some* copies of Coverdale's Bible, 1535. I must remind my excellent friend, the Rev. HENRY WALTER, that while the copy in the British Museum, and that at Holkham, has those words, a finer and unsophisticated copy in the library of Earl

Jersey of the *same* edition has no such words; and that the four editions subsequently published by Coverdale all omit the words "Douche and Latyn," and insert in their place, "faythfully translated in English." My decided impression is, that the insertion of those words on the first title-page was not with Coverdale's knowledge, and that, lest they should mislead the reader, they were omitted when the title was reprinted; and a dedication and prologue were added when the copies arrived in England, the dedication and preface being from a very different fount of type to that used in printing the text.

It must also be recollected that Coverdale altered his prologue to the reader in the copies dedicated to Edward VI. Instead of "To helpe me herein I have had sondrye translacyons, not onely in Latyn but also of the *Douche interpreters*," the last four words are omitted, and he has inserted, "in other languages." Coverdale, with indefatigable zeal, made use of every translation in his power. Tyndale's *Pentateuch* had been for several years published, and had passed through two editions. His translation of *Jonah*, with a long prologue, was printed in 1530 and 1537, and republished in Matthew's (Tyndale's) Bible in 1549. The prologue is inserted in *The Works of Tyndale, Frith, and Barnes*, and the translation of *Jonah* by Tyndale is denounced by Sir Thomas More. Why MR. WALTER doubts its existence I cannot imagine. The title-page is given at full length by Herbert in his *Typographical Antiquities*; and it is a fact that *Henry Walter*, in 1828, in his *Second Letter to the Bishop of Peterborough*, clearly states that which in 1852 he says is "adhuc sub judice." Coverdale rejected from the canon all apocryphal chapters and books, and placed them together as a distinct part, in four of his editions, between the Old and New Testaments, and in one between Esther and Job. In this he neither copied from the Latin nor the German.

No subject connected with English history has been more confused and misrepresented than the history of the English Bible. Mr. Anderson's errors in quotation are most remarkable,—a fact much to be regretted in so laborious a compilation. In his selection of passages to prove the superiority of Tyndale over Coverdale (*Annals*, vol. i. pp. 587, 588), in copying forty-six lines he has made *two hundred and sixty-one errors*; viz. 191 literal errors in spelling, 5 words omitted, 1 added, 2 words exchanged for others, 11 capitals put for small letters, 47 words in Italics which ought to be Roman, 3 words joined, and 1 divided. These extracts ought to have been correct, for accurate reprints were within his reach; it probably exhibits the most extraordinary number of blunders in as short a space as could be found in the annals of literature. Mr. Anderson is equally unfortunate in nearly all his extracts from written documents and printed books: let one more instance suffice. He quotes the just and memorable words of Dr. Geddes in eulogy of our translations made in the reign of Henry VIII. It is astonishing how little obsolete the language of it is, even at this day, and "in point of perspicuity and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it." To this extract Mr. Anderson adds a note (vol. i. p. 586.): "These words are applied by Geddes, by way of distinction, to Tyndale, and not to Coverdale, as sometimes quoted." They occur in Dr. Geddes's *Prospectus for a New Translation of the Holy Bible*, 4to. 1786, p. 88. His words are: "The first compleat edition of an English version of the whole Bible, from the originals, is that of Tyndale's and Coverdale's together." It is to the united labours of these two great men that Dr. Geddes applies his just, and, for a Roman Catholic, liberal eulogium.

Amidst a mass of errors Mr. Anderson complains, in a note on p. 569., that Lewis's *History of the English Bible* is "grievously in want of correction!" Mr. Anderson's *Annals* are encumbered with a heavy disquisition on the origin of printing, which reminds us of Knickerbocker's *History of New York*, in which we find to a considerable extent learned accounts of the cosmogony of creation, because, if the world had not been created, in all probability New York would not have existed: the same probability connects the origin of printing with the history of the English Bible. Why the annalist should have omitted any notice of those important Roman Catholic translations at Rheims and Douay, after a long account of Wickliffe's, which was from the same source, is as difficult to account for as is his total silence with regard to a most important revision of the New Testament made in the reign of Edward VI., called by the Company of Stationers "the most vendible volume in English," and which was introduced into Parker's, or the Bishop's Bible, in 1568. A good historical work on this subject is greatly needed, showing not only the editions and gradual improvement, but also the sources whence our translation was derived, and its faithfulness and imperishable renown.

GEORGE OFFOR.

"AS STARS WITH TRAINS OF FIRE," ETC. (Vol. v., p. 75.)

Your correspondent A. E. B. has shown on more than one occasion so high an appreciation of the wonderful powers of Shakspeare, and his speculations in connexion therewith are so ingenious, that I feel considerable regret when I am compelled to dissent from his conclusions. I believe with him, that Shakspeare's learning has been very much underrated; but at the same time it must be confessed, that so soon as we abandon the intuition, which some would substitute for learning, by which his knowledge was acquired, the latter ceases to be "mysterious." I regret, however, to say that, if it could be shown that he wrote "asters," and with the intention which A. E. B. claims for him, my conclusion would be against that misuse of learning which left the meaning of a passage dependent on the antithesis between two words used each in a sense different from the usual one, and not understood by the audience to whom they were addressed.

Let us now take another view of the question. The purpose of the passage is to record the occurrence of a series of omens, the harbingers of "fierce events." "The graves *stood tenantless*;" "the sheeted dead *did squeak and gibber*;" "the moist star *was sick almost to doomsday with eclipse*:" each circumstance is distinct. But what did "asters with trains of fire," and "disasters in the sun" do? Mr. Knight says that Malone's proposal to substitute "astres" for "as stars," appears to get rid of the difficulty; but not until the English language admits of the formation of a perfect sentence without a verb will it do so. In short, there is nothing gained by the substitution, as Malone saw when he proposed to turn "disasters" into "*disasterous*," and to supply the verb.

I have no alteration of my own to propose; but I think possibly a suggestion as to the directions to be taken in search of the right text may be of service. In the case of a line or lines being lost, nothing can be done; but I discern a gleam of hope in two other directions. In the first place it is to be observed, that the thoughts of the speaker would in all probability be turned to *night-portents*. There is a reference to the same circumstances in *Julius Cæsar*, Act II. Sc. 2., as having occurred in the night, and been seen by the watch. Now, though there is certainly no reason why Horatio might not have enumerated spots in the sun as one of the omens preceding terrible events, it seems scarcely probable that it was in the order of his allusions to the events of the "fearful night" preceding the death of Cæsar. Let the corruption then be sought for here. Or look for a verb in the place of "disasters" that shall intelligibly connect "the sun" with what precedes. "As stars" must not be changed into "asters" until it can be shown that such change is necessary to a better constructed sentence than any which has yet been suggested.

SAMUEL HICKSON.

St. John's Wood.

DIALS, DIAL MOTTOES, ETC. (Vol. iv., p. 471., &c.)

Perhaps the following will be of use to your correspondent HERMES (Vol. iv., p. 471.), referring to dials which I take to mean sun-dials.

Lately there was rather an interesting object of that kind to be seen upon the south wall of Glasgow Cathedral, with this motto or inscription:—

"Our life's a flying shadow, God's the pole,
The index pointing at Him is our soul;
Death the horizon, when our sun is set,
Which will through Christ a resurrection get."

That the above cannot now be classed among *living* inscriptions is entirely to be ascribed to the zeal for clean walls exhibited by Her Majesty's Commissioners of Woods and Forests, under whose auspices the renovation of our cathedral has been accomplished. I regret to mention some other memorials have also disappeared, long familiar to the eye of the antiquary—not granting but that these gentlemen have a power to do what they please; however, *en passant*, we would entreat, if they can, to lay on their hands as charily as possible when such innocent matters come in their way. Though the following well-known lines—

"Good friend, for Jesus' sake forbear,
To dig the dust inclosed here;
Blest be the man that spares these stones,
And curst be he that moves my bones"—

be not literally applicable in the present case, they breathe such a spirit as would almost make any one "nervous" in tampering with revered and time-honoured relics nearly become sacred.

Glasgow does not appear at all rich in dial erections; the only one I know of is in our old street the Gallowgate (or *Gallow's Gate*; as you would say, *the road to Tyburn*), on the south front of a tenement, with no motto, but date 1708. Our long fame for numerous public clocks and excellent bells, according to the ancient adage—

"*Glasgow for bells,*
Linlithgow for wells,
Falkirk for beans and pease,
Edinburgh for wh—s and thieves,"

together with our frequent wet murky atmosphere, may all have contributed to the unfavourableness of endeavouring to mark the flight of Time through the medium of the solar rays.

The cities and villages under the sunny skies of southern climates, and where also appears a better taste generally than with us for inscriptions on public and private monuments, would, I think, be the richest field for HERMES to explore. I speak from some little observation in a tour of France and Italy, &c., in the year 1846. Sun-dials were to me objects of curiosity, but not of that importance as to be engrossing. On a loose memorandum I have the two following mottoes which particularly struck me, but have not preserved a note of the places, that I think lay on the route from Florence to Bologna:—

(Latin Englished) "This dial indicates every hour to man but his last."

"Se il Sol benigno, mi concede il raggio,
L'ora ti mostra, è il ciel ti dia buon viaggio."

On a building near the Cathedral of Geneva, there is rather a novel and curious example of the sun-dial, in a perpendicular line bisected on each side by two curves, the curve on the one side *black*, the other *gilded*, with the following:—

"Fait en 1778—Restauré en 1824,
La Courbe noire Indique le Midi du 21 Juin au 21 Décembre,
et la
Courbe dorée du 21 Décembre au 21 Juin."

Meridian lines, though not, properly speaking, coming under the order of sun-dials, may be reckoned so far cognate; fine specimens of these may be seen in the cathedrals of Milan, Bologna, &c.

Public clocks occasionally become objects of considerable interest, as at Berne, &c., not to mention the *monster* of Strasbourg, which all the world has heard of.

Quaint allegorising on such subjects as the foregoing, as presenting different stages in the life of man and the fleeting nature of times and things, were not unusual among our old Scotch divines, as in the subsequent quotation from *The Last Battell of the Soule in Death*, by Mr. Zachary Boyd, Glasgow, 1629:—

"Men's dayes are distributed vnto them like *houres* upon the *Horologe*: some must liue but till *one*; another vnto *two*; another vnto *three*. The *Palme* turneth about, and with its finger pointeth at the *houre*. So soone as man's appointed *houre* is come, whether it bee the *first*, *second*, or *third*, there is no more biding (abiding) for him. *Nec prece nec precio*, neither by *pryce* nor *prayer* can Death be moued to spare him but an *houre*; no, not, As the sound of the *clocke bell* ringing, his last *houre* passeth away with all speede, and turneth not againe, so must the poor man at death packe him out of sight, and no more be seene upon the *land of the living*."

NIGEL.

Glasgow.

CAN BISHOPS VACATE THEIR SEES? (Vol. iv., p. 293.)

In answer to your correspondent K. S.'s Query, "Can bishops vacate their sees?" I have little hesitation in saying that they can; though I know of no instance (in modern times) of such an occurrence (except colonial bishops); nor have I ever heard of any one but Dr. Pearce who wished so to do. Lord Dover is, however, mistaken in supposing that "his resignation could not be received, on the ground that a bishopric, as being a peerage, is inalienable." The bishop's own account of the matter (see his Life, prefixed to his *Commentary on the Gospels and Acts*) is as follows:—Feeling himself unable, from his age and other infirmities, to perform any longer his duties as Bishop of Rochester, and wishing like Charles V. to retire from the world, he requested his friend Lord Bath to apply to the king for permission to resign. He was soon after sent for by the king, who told him that he had consulted *Lord Mansfield and Lord Northington*, and that *neither of them saw any objection*. In the mean time, however, Lord Bath asked the king to appoint, as his successor in the see of Rochester, Dr. Newton, then Bishop of Bristol. On this the ministry, not wishing any ecclesiastical dignities to be granted except through their hands, interfered so as to prevent the resignation from being effected; Dr. Pearce being told by the king that his resignation could not be accepted, but that he should have all the credit of it.

Lord Dover's mistake is, I think, to be attributed to his assumption that bishops are peers of the realm. This is, however, by no means the case. A bishop is simply a *Lord of Parliament*, and possesses none of the privileges of the peerage; not those, among others, of freedom from arrest, and trial by their peers. A peer can only be deprived of his peerage by a special act of parliament, and after a trial by the House of Lords; while a bishop can be deprived of his see, and, of consequence, of his seat in the House of Lords, by the sentence of the archbishop of the province, assisted by such of his suffragans as he may summon. The two last instances of deprivation were those of Bishop Watson, of St. David's, by Archbishop Tenison, and of the Bishop of Clogher, in 1822.

A bishop so deprived does not cease to be a bishop, but only ceases from having jurisdiction over a diocese. Whether a bishop can be deposed from his episcopal office altogether is a matter of doubt, though it is held by most of those who are learned in the canon law, that there is not sufficient authority in any ecclesiastical person, or body of persons, to degrade from the office of bishop any one who has once received episcopal consecration.

R. C. C.

Oxon.

CHARACTER OF A TRUE CHURCHMAN.
(Vol. v., p. 105.)

J. Y. makes an inquiry as to the author of the *Character of a True Churchman*, printed 1711. Your correspondent will do me good service by stating the size, and giving the first few words, of his tract. In 1702, or perhaps in the preceding year, Richard West, D.D., Fellow of Magd. Coll. Oxford, and prebendary of Winchester, published *The True Character of a Churchman, showing the False Pretences to that Name*, one sheet in quarto, no date, of which I have two editions; and it was reprinted in the Somers' *Tracts*: "It is commonly observed," &c. This was answered by Sacheverell in *The Character of a Low Churchman*, 4to. 1702: "It cannot but be visible," &c. And in the same year there was an edition of both these characters printed, paragraph by paragraph, the original character and the reply: London, for A. Baldwin.

I have also *The Character of a True Church of England Man*, a single sheet in 4to.: London, by D. Edwards for N. C. 1702: "Next to the name Christian." And *The True Churchman and Loyal Subject*: London, for J. Morphew, 1710, 8vo. pp. 168.: "The name of the church in whose communion I am," &c. Is this the same with J. Y.'s book with another title?

P. B.

[We have submitted the above to J. Y., who states that "neither of the tracts mentioned by P. B. is the one noticed in his Query. It commences with the following words: 'He [*i.e.* the True Churchman] is one who is not only called a Christian, but is in truth and reality such.' Prefixed is a short letter from the author to his friend in the country; and the edition of 1711 appears to have been the first. It makes sixteen pages of octavo, and consists of short sententious paragraphs, more practical and devotional than controversial. J. Y. discovered it in the British Museum bound up with Dr. Hickes' *Seasonable and Modest Apology*, and other tracts."]

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WEARING GLOVES IN PRESENCE OF ROYALTY.
(Vol. i., p. 366.; Vol. ii., pp. 165. 467.; Vol. v., p. 102.).

MR. SINGER'S explanation (Vol. ii., p. 165.) is simple, and, I believe, correct. The covered hands might be considered as discourteous as a covered head: but why should uncovering either be a mark of respect? The solution of this question seems to me of some curiosity, and may perhaps be to many of your readers of some novelty. These and most other modern forms of salutation and civility are derived from chivalry, or at least from war, and they all betoken some deference, as from a conquered person to the conqueror; just as in private life we still continue to sign ourselves the "very humble servants" of our correspondent.

The *uncovered* head was simply the head *unarmed*; the helmet being removed, the party was at mercy. So the hand *ungloved* was the hand *ungauntleted*, and to this day it is an incivility to shake hands with gloves on. Shaking hands itself was but a token of truce, in which the parties took hold each of the other's *weapon-hand*, to make sure against treachery. So also a gentleman's *bow* is but an offer of the neck to the stroke of the adversary: so the lady's *curtsey* is but the form of going *on her knees* for mercy. This general principle is marked, as it ought naturally to be, still more strongly in the case of military salutes. Why is a discharge of guns a *salute*? Because it leaves the guns empty, and at the mercy of the opponent. And this is so true, that the saluting with blank cartridge is a modern invention. Formerly salutes were fired by discharging the cannonballs, and there have been instances in which the compliment has been nearly fatal to the visitor whom it meant to honour. When the *officer* salutes, he points his drawn sword to the ground; and the salute of the troops is, even at this day, called "*presenting arms*,"—that is, presenting them to be taken.

There are several other details both of social and military salutation of all countries which might be produced; but I have said enough to indicate the principle.

C.

GOSPEL OAKS.
(Vol. ii., p. 407.)

The inquiry of STEPHEN into the origin of "this delightful name," applied to some fine old oak trees in different parts of the country, has not elicited one answer, nor an additional note of other trees so designated. Oaks are not the only trees so honoured; for I remember reading of a "gospel *elm*," but where situated I do not recollect. Had your valuable publication been then in existence, I should most probably have made a note of it. It would be desirable to elucidate this interesting subject; and if your correspondents would send you a note of such as may be in their neighbourhoods, with the traditions attached to them, much curious and interesting information would be accumulated; and it is possible that some approximation to their date and origin might be arrived at. The Rev. A. G. H. Hollingsworth, in his *History of Stowmarket*, gives an account of a very fine one still remaining in the park of Polstead Hall, Essex, the seat of Charles Tyrell, Esq.:

"It stands (he writes) almost in front of the house, at a distance of about 150 yards, and close to the adjoining early Norman church. It rises like a small feudal tower out of the green field, to the height of twenty feet, and still possesses vigorous remains of the three enormous stems into which it was divided above. This earth-born giant is forty-three feet in circumference four feet from the ground, and the base slopes gradually outwards as the sides bury themselves in the earth, giving one the idea of a skilful architect's hand having systematically planted an enormous foundation for that stupendous mass of wood, with which 1000 or 1500 years must have loaded its shoulders. It is hollow within, and could seat eight or ten persons. The bark is generally gone, except in one or two places, where it winds like a stream of rough verdure to supply the branches, which still drop their acorns into your face as you gaze upwards, and are thus reminded of the passing seasons. Its wood is seared, knotted, and in some places looks like a piece of sculpture smoothed and wrought by hand into waving channels. By its side, and at a distance of some eight feet, is a tall oak of eighty years' growth,—a scion, no doubt, of such a mighty tree. But it looks puerile, and a child, when compared with its parent. And some idea may be formed of this, perhaps one of the last fast departing memorials of Roman and Saxon times, when on comparison it would take twenty or more such trunks of a hundred years' growth, to make up the bulk of the glorious size of this mighty pillar, thus erected by the hand of nature to the memory of past generations."

Mr. Hollingsworth appears to consider them relics of Druidism:

"When Christianity was first introduced into England, it was customary for the missionaries to select some one known gigantic tree as their place of assemblage. These leafy tabernacles were generally oaks of vast size and stature. Nor is it at all unlikely that some of them were thus chosen because from their gigantic bosoms the sacred mistletoe of the Druids had been cut, and they were consecrated by superstitious veneration in the minds of the people as sacred places. Nor were they inappropriate pulpits for the apostolic bishops and priests, who thus, in making their shades vocal with the gospel words, proclaimed by their voice and presence the victory of Christ over darkness and idolatry."—P. 18.

Can the following item in the will of John Cole, of Thelneham, dated May 8, 1527, be considered as throwing any light upon their origin and use?

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"Item, I will have a newe crosse made according to] Trappett's crosse at the Hawelanesende, and sett vp at *Short Groves end, where the gospell is sayd vpon Ascension Even*, for ye w^{ch} I assigne xs."

Bury Wills, p. 118.

BURIENSIS.

THE PENDULUM DEMONSTRATION.

(Vol. v., p. 84.)

A few lines will suffice for my rejoinder to H. C. K.'s further observations on this subject.

Since he and I are substantially of the same opinion as to the reality of the phenomenon, it would be bootless to discuss the comparative merits of the considerations that have led us to it. But inasmuch as I am very careful in making assertions, so am I proportionately impatient when their correctness is wrongfully impugned.

H. C. K., in remarking upon a statement of mine, enters into a calculation to show that it is absurd. At least such I suppose to be the meaning of the paragraph concluding with the words "which is absurd."

My assertion was, that the difference alluded to was "greatly in excess of the alleged apparent motion."

Now "*the difference*" was fifty feet in twenty-four hours, or upwards of two feet in the hour; and "*the alleged apparent motion*" had been stated over and over again to be a complete revolution in about thirty hours (for the latitude of London). Hence, the circumference of a ten-foot circle being about thirty feet, it requires no great profundity to discover that "the alleged apparent motion" is one foot in the hour; but the "difference" in velocity is two feet in the hour, which surely justifies the assertion that the latter is "greatly in excess" of the former.

It would occupy too much space to show H. C. K. where it is that his calculation has gone astray; but if he will reconsider it, he will perceive, firstly, that he has no authority, except his own, for assuming a revolution (of the line of oscillation) in *twenty-four* hours; and secondly, that five feet *on either side* of the centre is equal to ten feet altogether.

But, above all, he must recollect that his own original assertion (Vol. iv., p. 236.), to which mine was but an answer, was, that "the difference" would be "*practically nothing*:" of this even his own calculation is a sufficient refutation.

A. E. B.

EXPURGATED QUAKER BIBLE.
(Vol. iv., pp. 87. 412.; Vol. v., p. 44.)

By favour of an intelligent and respected friend, I am enabled to send some kind of answer to the inquiries made on this subject in your Numbers.

The Society of Friends have never published nor authorised a mutilated edition of the Holy Scriptures. The Bible in common use with them is the authorised version of King James. The translation published in 1764, by Antony Purver, a member of the Society, contains several alterations from the received version, but it does not *omit* any part. Besides, this edition never came into general use. It was too expensive, and too bulky, being in two large folio volumes. It never was reprinted, and in fact is seldom found except in public libraries. It is quite true, that many of the Friends, as well as other Christians, have felt that there are parts of the sacred volume, which at this time are ill suited for being read aloud and discussed in a family circle: and some of them have devised expedients for a ready selection of the most edifying portions of Holy Writ for such occasions. One of their ministers, Mr. George Withy, published a small tract in 1846, which he named *An Index to the Holy Scriptures, intended to facilitate the Audible Reading thereof in Families and in Schools*. His tract enumerates those chapters of the Old and New Testaments, which he judged *most* suitable for that purpose.

In 1830, John Kendall (to whom one of your correspondents alludes) published in 2 vols. 12mo. *The Holy Scriptures of the Old and New Testament, by way of Abstract; containing what is more especially Instructive in the Historical Parts, &c. &c.* He designed this for the special use of young persons, and expressly states that "it was not intended to supersede the reading of the Scriptures at large by those who are come to an age of discernment." He adheres mostly, but not entirely, to the words of the authorised version.

Twenty or thirty years later, the same feeling of the want of an edition of the Bible *entirely* fit for audible reading in the presence of a mixed family, induced Mr. William Alexander, a printer of York, to endeavour to supply the deficiency: and after fourteen years of earnest attention to the subject, he issued proposals for publishing a Bible so arranged. It was designed to be in three (perhaps four) volumes, imperial octavo size: but, for want of sufficient encouragement, only the first volume appeared, containing the Pentateuch. This consists of 792 pages; has foot-notes, side-notes, and marginal references; together with introductions to the several books, and dissertations upon sundry interesting subjects. It is evident, that the whole work, if completed in the same manner, would have been far too cumbrous for general use, and could not have been sold for less than fifty shillings or three pounds; so that we need not be surprised at its remaining unfinished, as it would have been little likely to find its way into many of those families for whose benefit it was kindly intended.

[159] The author explains his views and manner of proceeding in his preface. I cannot enter into them at length here. Where a single word or expression in the authorised version appeared to him objectionable, he has removed or changed it. Where entire verses, or a whole chapter, seemed little fitted for family reading, he has placed such portions in the lower part of the page, and has printed them in *Italics* by way of distinction. He has also added a lineal arrangement of numerous passages which seemed peculiarly fitted to exhibit the characteristic features of Hebrew poetry.

Altogether, it appears that Mr. Alexander's object was most praiseworthy, his learning considerable, and his diligence very great; and it is to be hoped that the remaining portions of his work are not lost, but that they may yet be made available in some manner for the pious purpose which the author had in view.

H. COTTON.

Thurles, Ireland.

JUNIUS RUMOURS.
(Vol. v., p. 125.)

The experience of a pretty long life has taught me never to believe a Junius "rumour"; never to believe in any story of a coming Junius, no matter how confidently or circumstantially told, which is not *proved*; and I think the short experience of the Editor of "N. & Q." must have convinced him that what is asserted on men's personal knowledge—the evidence of their own eyes and ears (see case of ÆGROTUS, Vol. iii., p. 378.), may possibly be untrue, on the proof that it was impossible. Out of respect, however, to "N. & Q.," I will say a few words on the rumours to which JUNIUS QUERIST refers.

One of your correspondent's rumours is to this effect, that an eminent bookseller was lately called in to value certain MSS., and thus accidentally discovered who "Atticus *or* Brutus was, and *consequently* who Junius himself was." This *consequently* is certainly a most astounding *non-sequitur* to those who are reasonably well-informed as to the present state of the Junius question. But let that pass. Still I must observe that your correspondent is dealing with a rumour; that the rumour does not tell us whether the discovery is inferential or positive—relates to Atticus or Brutus: nothing can well be more vague. Now my "rumour" said the discovery was of the writer of the letters of Lucius. Under these circumstances it would be idle to waste another line in speculation: enough for the information of your correspondent, if I add, that in one case the

discovery *might* help us to a *conjecture* who Junius *was*; in another, might prove who he was *not*.

As to the "rumours" about the scents contained in the *Grenville Papers*, they would fill a volume. They have been buzzing about for more than a quarter of a century. The nonsense of one-half was demonstrable by any intelligent person who would have taken the trouble to examine and test them: but nobody did take such trouble. "N. & Q." was not then in existence. The most plausible, and seemingly, from its circumstantiality, best authenticated version, was given by Mr. Barker, in 1828, to the effect that three letters had been discovered, one of which had a fictitious signature; another asked legal advice of Mr. Grenville as to publishing the letter to the King; and the third enclosed a copy of Junius's letter to Lord Mansfield, signed with the author's initials, and with a reference therein to a letter received from Mr. Grenville.

The publication of the letters will soon put an end to "rumour." Meanwhile the few following facts will dispose of Mr. Barker's circumstantial fictions, and perhaps satisfy your correspondent.

There are amongst the *Grenville Papers* three letters, dated Feb., Sept., and Nov., 1768; the *last* therefore before the *first* Junius was published.

Two of these letters are signed with the initial C.; and, on the similarity of the handwriting, it is assumed that the *three* letters came from the same person. The writer of the *unsigned* letter claims to have written many of the letters which had latterly appeared in the newspapers, and, amongst others, a letter signed Atticus, a copy of which he encloses. This is according to my recollection; but I will not say positively that he does not claim to be the writer of the *letters* signed Atticus. The question, therefore, at present stands thus:—The connexion of these letters with the writer of Junius's letters is an inference or assumption, not a fact. It remains to be proved: and, for anything I know to the contrary, it may hereafter be proved by the editor of the *Grenville Papers*,—a diligent and careful man,—that the unknown writer of the unsigned letter is worthy of belief; that he was the same person who wrote the two letters signed C.; that Mr. Grenville's correspondent C. in 1768, was Woodfall's correspondent C. in 1769; and then, whether Mr. Grenville's Atticus was the same Atticus whose four letters were published as written by Junius, by Mr. *George* Woodfall in the edition of 1812. Simple as this last question may appear, and naturally as most persons would come to a conclusion on the subject, I think it well to mention as a warning, that there were, as admitted in the *Public Advertiser*, two persons who about the same time wrote under that signature, and I think clear evidence of a third writer.

J. R.

WADY MOKATTEB NOT MENTIONED IN NUM. XI. 26. (Vol. iv., p. 481.; Vol. v., pp. 31., 87.)

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Your pages are not suited to the discussion of topics like this: I mean, that to enter fully into all the points raised by MR. MARGOLIOUTH, would occupy more space than you could afford. I therefore write only a few general remarks, lest my silence should be interpreted as an acquiescence in MR. M.'s arguments. The difficulty MR. M. has to contend with is evidently this: how came the eminent Hebrew scholars, who were the authors of the ancient versions—how came the whole body of Jewish Rabbis who have written upon the law, to be ignorant of what seems so clear to MR. M., that הכתובים, in the passage in question was in fact a proper name, denoting *the place* in which Eldad and Medad were? How came it that they all took it in the sense expressed in our English version? [I do not admit the Chaldee paraphrase as an exception (notwithstanding what MR. M. remarks), because the words ואנון בכתביא are an exact rendering of the Hebrew text, and partake of the same ambiguity, if there be any ambiguity.] The legend which I quoted from Rashi clearly proves that the Jews of his time understood the passage as our English translators have done. This is MR. M.'s difficulty: and how does he meet it? He says, "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."

What is this but to say that the Septuagint translators, the authors of the other ancient versions, the Jewish Rabbis, had not the same "thorough knowledge of the meaning of the Hebrew word" which MR. M. "in his own judgment" believes himself to possess? I do not, however, suppose that MR. M. really intends to set up his own judgment against these authorities, as if he was better acquainted with Hebrew than those who lived when the language was vernacular; but when he tells us "that he has long since learned that opinions are not necessarily true because they are old, nor doctrines undeniably infallible because we have believed them from our cradles," it becomes necessary to remind him that I never asserted any such thing, and that my argument, from authority, amounted simply to this,—that the judgment of the LXX, and other ancient translators, with that of all the Jewish Rabbis of later date, was a better authority, in my judgment, as to the meaning of a Hebrew word, than the unsupported opinion of MR. MARGOLIOUTH, which (as it seems to me) is also inconsistent with the context of the passage. If MR. M. will produce the judgment of any other authority, especially of those who lived near the time when Hebrew was a vernacular language (for this is what makes the age of the authority valuable), his opinion will be more worthy of attention.

MR. M. says, as one of his arguments, "It would appear that DR. TODD himself found the α insurmountable, and therefore omitted it in his last Hebrew quotation."

This omission was the error of your printer, not mine; and I think any one who did not greatly need such an argument, must have seen that it was a mistake of the press. In my own defence I

must say that I had not the advantage of being allowed to correct the press.

I do not deny that MR. M.'s interpretation is ingenious and clever, but it is for this reason especially that I object to it; Holy Scripture is too sacred a thing to be trifled with by ingenious conjectures: it is easy for a man of talent like MR. M. to gain a reputation with the unlearned by affecting to correct our English version on a "thorough knowledge of Hebrew words." This is a rock upon which many have foundered; the temptation is very great to a man like MR. M., who has been brought up with a verbal knowledge of the Hebrew Scriptures: and it is in no unkindly spirit towards him, but very much the reverse, that I venture to give him this warning.

J. H. TODD.

Replies to Minor Queries.

Rotten Row.

—I cannot agree with any of the etymologies of this phrase, as given at p. 441. of Vol. i., p. 235. of Vol. ii., or at p. 40. of Vol. v. of "N. & Q.," because I have found the same applied to many places with which such etymologies could not, by any possibility, have the remotest connexion. In my examination of the *Hundred Rolls* or *Acre Books* of the various parishes in the hundred of Skirbeck in Lincolnshire, I found that a portion of several of those parishes was named *Rotten Row*: I will instance two, Freiston and Bennington. Upon consulting the best authorities I could meet with, I found that Camden derives the name from *Rotteran*, to muster; and we know that the Barons de Croun and their descendants, the Lords Rous, who formerly held the manor of Freiston, were in the habit of mustering their vassals under arms. "William Lord Ros, then residing at Ros Hall, Freiston, received a command to attend Edward II. at Coventry; and hastened to him with all his men at arms, divers *Hoblers*, and some foot soldiers accordingly." (See Dugdale's *Baronage*.) That the term *Rotten Row* has this military origin receives additional corroboration from the fact, that in Blount's *Glossographia*, 1670, the word *ROT* is defined to be "a term of war; six men (be they pikes or musketeers) make a *Rot* or file." Under the word *BRIGADE* in the same dictionary, I find it stated that "six men make a *Rot*, and three *Rots* of Pikes make a corporalship, but the musketeers have four *Rots* to a corporalship. Nine *Rots* of pikes and twelve *Rots* of musketeers, or 126 men, make a complete company." In Cole's *Dictionary*, 1685, I find "*ROT*, a file of six soldiers."

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From these authorities I am led to infer that the term *Rotten Row* is a corruption of the name originally applied to the place where the feudal lord of a town or village held his *Rother* or muster, and where the *Rots*, into which his vassals were divided, assembled for the purpose of military exercise.

P. T.

Stoke Newington.

"*Preached from a Pulpit rather than a Tub*" (Vol. v., p. 29.)

is from the conclusions of *Religio Clerici; a Churchman's First Epistle*, 3rd edition, Murray, 1819. The author thus dictates his own epitaph:—

"This be my record: Sober, not austere,
A Churchman, honest to his Church, lies here;
Content to tread where wiser feet had trod,
He loved established modes of serving God;
Preached from a pulpit rather than a tub,
And gave no guinea to a Bible Club."

B. R. I.

Olivarius (Vol. v., p. 60.).

—CLERICUS D. may be informed that the work of *Petrus Joannes Olivarius de prophetiâ; Basilea*, 1543, is in the library of Trinity College, Dublin.

TYRO.

Dublin.

Slavery in Scotland (Vol. v., p. 29.).

—To the question of E. F. L., as to what time the custom of mitigating the punishment of condemned Scottish criminals to perpetual servitude was done away with, I cannot at present give a definite answer; but perhaps the following curious extract from the *Decisions* of Fountainhall may be interesting to enquirers on this subject:—

"Reid, the *Mountebank*, pursues Scot of Harden and his Lady, for stealing away from him a little Girl, called the *Tumbling Lassie*, that danced upon his stage; and he claimed

damages, and produced a contract, whereby he *bought her from her mother*, for £30 Scots. But *we have no Slaves in Scotland*, and mothers cannot sell their bairns; and physicians attested the employment of tumbling would kill her; and her joints were now grown stiff, and she declined to return; though she was at least a 'prentice, and so could not run away from her master; yet some cited Moses's Law, that if a servant shelter himself with thee, against his master's cruelty, thou shalt surely not deliver him up. The lords, *renitente cancellario*, assoilzied Harden, on the 27th January (1687)."—Vol. i. p. 439.

R. S. F.

Perth.

Cibber's Lives of the Poets (Vol. v., pp. 25., 116.).

—P. T. says that "he has not Croker's *last* edition of Boswell's *Life of Johnson*," to which MR. CROSSLEY had referred him as to Shiells' share in Cibber's *Lives*. He has printed "last" in italics; but I see reason to suspect that he has not seen *any* of Mr. Croker's editions, nor even Boswell's own; for the MS. note which he quotes from a fly-leaf of his (P. T.'s) copy of the *Lives of the Poets*, is nothing but a verbal repetition of what Boswell had stated on Dr. Johnson's authority in his text, but of which he had added a refutation in a note; which note, with some corroborative circumstances, was repeated in *both* Mr. Croker's editions.

There can be no doubt that Shiells misled Johnson, and that Johnson misled Stevens, into the statement which P. T. has copied at some *third or fourth hand*, after it had been twice or thrice refuted.

It is a little hard that your valuable space should be taken up by gentlemen who will not even take the trouble of referring to the authorities where you tell them that they will find an answer, and then begin questioning again, as if you had not already settled the matter.

C.

Theoloneum (Vol. v., p. 105.).

—Theoloneum is the Latin law term for toll, corrupted from the Greek Telonium. I am surprised that I cannot find it either in Du Cange or Spelman.

C. B.

John of Padua (Vol. v., p. 78.).—I have often endeavoured without success to obtain some correct particulars about John of Padua, and also to ascertain whether he was the same person as "John Thorpe." I hope, therefore, that the inquiry in your last number may lead to a satisfactory result; for we ought to know more of these worthies.

BRAYBROOKE.

Audley End.

Stoke (Vol. v., p. 106.).

—W. B. asks the meaning of the word *stoke* in the names of places; as Bishopstoke, Ulverstoke, &c. (Ulverstoke being, I presume, a miscopying or misprint of Alverstoke). I cannot at all concur in the derivation you quote from Bosworth, from *stoc*, "a place;" for then every place might be called *stoke* without distinction. But in all the *stokes* that I remember in England there is always and actually a kind of *stockade* or sluice, which dams up some watercourse to a certain level. Whether this explanation will apply to the local circumstances of all the *stokes*, I know not; but it certainly does to the cases of Bishopstoke and Alverstoke, and of at least half a dozen other *stokes* within my own observation.

C.

Eliza Fenning (Vol. v., p. 105.).

—Eliza Fenning was a maid servant convicted and executed for poisoning her master's family. It happened to be very intimate with some charitable and distinguished persons who had doubts of her guilt. I myself did not partake those doubts, but I assisted my friends in their benevolent inquiries, and was so frequently in communication with them both at the time, and long after, that I think I may venture to say that there can be no foundation for the statement that another person had confessed to the crime for which she suffered.

C.

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On or about Christmas Day, 1833, there may be found in *The Times* newspaper a notice of the death of a man, who, after leading a dissolute life, ended his days in the workhouse of some town either in Suffolk or Essex. On his death-bed he confessed that he was the brother of the law-stationer, and that he had put the poison into the pudding, by the eating of which his brother and family died, and for which crime Eliza Fenning had suffered innocently.

F. HH.

With reference to the inquirer respecting Elizabeth Fenning, I would remark, that I well remember that it was inserted in a provincial paper, many years ago, that Turner, in whose family the poisoning took place, had confessed before his death that he himself was the guilty person. My impression is, that it was inserted in an Ipswich newspaper. There was great excitement in London at the time of Eliza Fenning's execution, and the house of Turner had to be protected from the fury of the populace. Mr. Hone had several pamphlets at his shop window on the circumstance. I have heard Mr. Richard Taylor say she was the last person condemned by Sir John Sylvester.

X. Y. Z.

Ghost Stories (Vol. iv., p. 5.; Vol. v., pp. 89. 136.).

—I hope it will not be thought that I mean to vouch for the truth of the stories after which I am inquiring, if it should turn out that there really are any; and also that I shall not be thought captious if I am not satisfied with the substitutes which are proposed. When your correspondent says that Reichenbach's "system may be advantageously applied to the explanation of corpse-candles, illuminated churchyards, and other articles of Welsh and English superstition," I can only say that, as far as I understand the superstitions referred to, nobody ever thought of connecting *them* with *ghosts*. There may be stories of "illuminated churchyards," with ghosts in them, of which I have not heard but no ghosts are mentioned by your correspondent. I am not laying undue stress on a word. If the word *ghost* means anything, it means a *spirit*; and I apprehend that the enlightened Baron will not thank any friend who would sink, or explain away, that meaning. So, I presume, his translator Dr. Ashburner understood him, when he triumphantly exclaimed, "The *glorious* Reichenbach has, in this treatise, done good service against the *vile demon of superstition*," p. 180. These words would have been too grand for the celebration of such a petty triumph as snuffing out Welsh candles, and explaining one or two small superstitions of the vulgar. I must therefore again, if you will allow me, ask whether anybody knows of such stories as would really meet what appears to be the meaning of the author and translator.

S. R. MATTLAND.

Gloucester.

Autographs of Weever and Fuller (Vol. iv., pp. 474. 507.).

—Upon reading the Query of A. E. C., I remembered to have seen some of Weever's handwriting a year or two since, in the copy of his *Funerall Monuments* in the library of Queen's College, Cambridge, of which I was then librarian. I have since written to a resident member of the college, who has kindly sent me a careful tracing of the MS. note; it is as follows:

"To the learned and judicious View of
the Maister and Fellowes of
Queenes Colledge in Cambridge
John Weever
Presents these his imperfect labours."

The tracing, the accuracy of which may be relied upon, I shall be very happy to lend to A. E. C., if it will be of any service to him. Fuller's autograph has not yet been discovered in the library, but, I have reason to believe, will be found in the President's lodge.

W. SPARROW SIMPSON, B.A.

14. Grove Road, North Brixton, Surrey.

Lines on the Bible (Vol. iv., p. 473. Vol. v., p. 66.).

—It has been already shown that these lines are *not* Byron's, but are to be found in the 12th chapter of Sir W. Scott's *Monastery*. I write now for the purpose of noting, that in a similar collection, almost exclusively of the Evangelical school, called *Sacred Poetry*, and published by Oliphant of (I think) Edinburgh, Byron's lines from *The Giaour*, beginning—

"Yes! Love indeed is light from heaven;
A spark of that immortal fire,
With angels shared, by *Allah* given,
To lift from Earth each low desire," &c.—

are printed with the "Allah" of the third line simply changed into "Jesus!" And so a passage, applicable solely to the earthly Eros, is made to do duty as descriptive of another love of which the noble poet had, I fear, remarkably little notion. The editors have had the grace not to append Byron's name as the author. How far is this mode of "improving" a passage honest?

HARRY LEROY TEMPLE.

Hell-rake (Vol. iv., pp. 192. 260.).

—I cannot dispossess my mind of the impression that, like the theological word *hell*, so the agricultural term *hell-rake* is derived from the well-known Saxon word signifying to *cover*.

Every Devonshire vestryman or mason well enough knows what is meant by the "helling," or "heleing," or "heeling," of a church, viz. the covering of the roof; and every farmer or labourer in the west will tell you, that the *second-helling* of potatoes is the covering them with earth a second time. Query: Was not the *hell-rake* originally an implement used in husbandry for the purposes of *covering* the broad-cast seed, and for other kindred purposes?

J. SANSOM.

Family Likenesses (Vol. v., p. 7.).

[163]

—The remarkable preservation of a family likeness is the subject of one of your "Minor Notes." It has been often observed, I believe, that in the continuation of such resemblance, a generation is not unfrequently passed over, and the son is not like the father, but the grandfather. The Note recalled to my mind some powerful lines in a poem, printed more than forty years ago, for private circulation only, which I transcribe, thinking that perhaps you may consider them not unsuited to your pages. To establish the relationship of one who claims kindred with another, several proofs are offered, viz. a bracelet, a ring, a letter: but the satisfactory evidence is afforded by the family resemblance:—

"That bracelet with Elmina's hair,
That bridal ring which join'd the pair,
From Geoffrey, or from Geoffrey's son,
By craft or outrage might be won.
That letter, where I seem to view
Sir Endo's lines precise and true,
Of forger's hands the fruit may be,
Or penn'd for others, not for thee.
But the mild lustre of her eye,
Soft as the tint of noontide sky,
The grace that once her lips array'd,
Nor force nor fraud could thine have made.
The semblance of Elmina dead
Thus o'er thy every feature spread,
No finger on thy front could trace,
'Tis God's handwriting on thy face."

S. S. S.

Grimsdyke (Vol. iv. *passim*).

—Your correspondent NAUTILUS asks if there are any ancient entrenchments in England known by the name of *Grimsdyke*, besides the one he mentions in Hants. I have to inform him that one of the most remarkable of the *many Celtic and Druidical remains* on Dartmoor, in the county of Devon, is *Grimspound*, with its dyke or ditch, a small stream running through, or just outside, its circumvallation. He will find two very good accounts of it lately published, one in *A Perambulation of the Ancient and Royal Forest of Dartmoor*: by Samuel Rowe, M.A., Vicar of Crediton (published by Hamilton, Adams & Co.); and another, in a *Guide to the Eastern Encampment of Dartmoor, with a Descriptive Map* (published by Dr. Croker, of South Bovey).^[2]

[2] The *Guide* is published by Holden, Exeter; and Kirkman and Thackray, London.]

There is a good print of Grimspound in Mr. Rowe's book, who describes it as by far the finest and most extraordinary of all the relics of this class. Its situation is on the N.W. slope of Hamel Down, on the borders of the parishes of Manaton (Colonel Hamilton says, *Maen-y-dun*, the fort or inclosure of erect stones), North Bovey, and Widdecombe. Dr. Croker says Grimspound is about 400 feet diameter; the wall inclosing the area is formed of loose stones (granite), several of which are of immense size: when first erected it appears to have been about twelve feet in height. There are two entrances, N. and S., with evident marks of a pavement. Within are many smaller circles formed by erect stones three feet high, and in general twelve feet in diameter.

WM. COLLYNS, Surgeon.

Kenton, Devon.

Portraits of Wolfe.

—I have by me a print well known by "hearsay" to all the admirers of Hogarth (though evidently none of *his* performance), the print of "A living dog is better than a dead lion." It shows a profile likeness of Wolfe, which certainly corresponds with every other likeness I have seen of him. I never saw any other print of it but that in my possession.

Now we are upon the subject of Wolfe's portraits, it may not be amiss to state that in the celebrated print by Woollett, every face there was engraved by the celebrated Ryland; for this I had the authority of my father, who was acquainted with him.

Jenings or Jennings Family (Vol. iv., p. 424.).

—Mr. Jennings or Jennens (William), of Acton Place, Suffolk, who died at the close of the last century, was a son of Robert Jennens, who served as aide-de-camp to the great Duke of Marlborough. His grandfather Humphrey was settled in Warwickshire, became an eminent iron manufacturer in Birmingham, and afterwards purchased extensively in Leicestershire. The father of Humphrey was settled for some time at Hales Owen in Shropshire; but I have reason to believe his family came from Yorkshire, as suggested by A. B. C. of Brighton. The will of Humphrey was dated Feb. 25th, 1651; and, as it was proved, may throw some light on his kindred. Various works touching on the pedigrees of Yorkshire may also give the querist information, especially Whitaker's *Ducatus Leodiensis* and his *Leodis and Elmete*, Surtees' publications, Part I. for 1836; Cleveland's *Cleveland*; Davis's *York Records*; Hunter's *South Yorkshire*; Nichols's *Collectanea Topographica et Genealogica*, vols. iv. and viii. &c. &c. Doubtless, too, there are local histories of Craven and Ripon which might aid his object; but if it would justify expense, he should examine the diocesan and parochial registries of York in regard to those localities. Mr. Jennens died at a very advanced age, having been the godson of William III., and afterwards page of George I. He amassed an immense property in lands and stock, much of which is, I believe, unappropriated and yet unclaimed.

JOHN D'ALTON.

48. Summer Hill, Dublin.

The Father of Cardinal Pole (Vol. v., p. 105.).

[164] —I. J. H. H. does not state by what authority Sir Richard Pole is styled "a Welsh knight:" and the surmise that this name was a corruption of Powell is clearly unfounded. The not uncommon names of De la Pole, Atte Pole, and Poole, are of English origin; belonging to the *minor* class of local cognomina, like Brook, Gate, Wood, &c. The family from which the cardinal sprang was wholly distinct from the De la Poles, earls and dukes of Suffolk, and can only be traced for three generations: but the series of "Pedigrees of Noble Families related to the Blood Royal," made, it is believed, by Wriothesley Garter, and printed in the first volume of the *Collectanea Topogr. et Genealogica*, throws some light upon it. It appears that Sir Richard Pole and Alianor, who was married to Ralph Verney, Esq., and had issue, were the children of *Geoffrey Pole of Buckinghamshire* by Edith, daughter of Sir Oliver St. John, and half-sister to Margaret, Countess of Richmond, the mother of King Henry VII. Sir Harris Nicolas, who edited the pedigrees in question, remarks upon this alliance:

"It has been a subject of surprise that Sir Richard Pole, of whom, or of whose family, little was known, should have married Margaret Countess of Salisbury, the last descendant of the Plantagenets. One of these pedigrees proves that Sir Richard Pole was nearly related to the king, which accounts for the fact."

Sir Harris Nicolas further remarks, that where, in another page of the same manuscript, the arms of Sir Geoffrey Pole (for he was, it seems, a knight) ought to have been inserted, the shield is *left blank*; and that the coat which is engraved on the garter-plate of Sir Richard Pole at Windsor, being Party per pale argent and sable, a saltire engrailed counterchanged, appears as if it may have been formed upon the saltire of the Nevilles, in allusion to the great inheritance of his wife, the Lady Margaret of Clarence.

J. G. N.

Sir Gammer Vangs (Vol. ii., pp. 89. 280. 396.).

—I have just found some account of this absurd story in Swift's *Correspondence*, Scott's edition, vol. xvi. p. 306. It seems to have been printed in a pamphlet, a copy of which was sent to the Dean by his friend Mr. Ludlow (Sept. 10, 1718), under the name of *Sir Politic Would-be*, who gives it sportively (as I always thought it *really* had) a political meaning, and there seems to have been some allusion in it to the Dean himself. The pamphlet may, perhaps, be found in some of the Irish libraries.

C.

Delighted, Meaning of (Vol. ii., pp. 113. 329.).

—A discussion was, some time ago, carried on in the pages of "N. & Q." relative to the signification of the word *delighted* as used by Shakspeare. The same word occurs in a sense very different from that which it now bears in the "Epistle Dedicatory" (dated 1667) to *The City and Country Purchaser and Builder*, by Stephen Primatt. The book is dedicated to Sir Orlando Bridgman and "the rest of the Justices and Barons appointed—for Determination of Differences touching Houses burnt down or demolished by reason of the late Fire in London," and the following is the passage alluded to:

"The truly merited reputation by your Honours equal ballancing the Scales of Justice, hath, and is the daily cause of so many Petitioners to you for the same, especially in the

late wisely-erected Court of Judicature; wherein your Honours, by your quick and *delighted* equitable dispatch of such differences as have come before you, hath sufficiently testified your undoubted loyalty to our Sovereign Lord the King, and amity to his people," &c.

R. C. H.

Stops, when first introduced (Vol. v., p. 1.).

—The semicolon had been freely used in England some years before the date (1589) of Puttenham's *Arte of English Poesie*. If Sir Henry Ellis will turn to the first edition of Archbishop Sandys' *Sermons, Sermons made by the most reuerende Father in God, Edwin, Archbishop of Yorke*: At London, printed by Henrie Midleton, for Thomas Charde, 1585, he will find semicolons in abundance. I see that the note of interrogation occurs in *A Compendious and very frvtetvl treatyse teachynge the waye of Dyenge well, by Thomas Lupsete*; London, 1541. It is no doubt to be found at an earlier date, but my poor library does not afford an older English book. The same mark, I may add, was used as a note both of interrogation and of exclamation.

A. J. H.

Force of Conscience (Vol. iii., p. 38.).

—The relation given by your correspondent J. K. is also to be found in a volume entitled *The Providence of God illustrated*, 12mo., London, 1836, pp. 386. 387., in very similar words, but no authority is given. Many anecdotes equally extraordinary are to be found in this work; it would be very desirable to authenticate them.

W. SPARROW SIMPSON, B.A.

Monton in Pembroke (Vol. iv., p. 371.).

—I have to remark that this mountain, or monton (the meaning of which B. B. finds it difficult to explain), is situated outside the walls of Pembroke on the adjoining hill; and there is now the remains of a priory in or about the midst to which this village belonged, and that in old deeds it is written Monkton, or Moncton. Perhaps this may solve his difficulty.

J. D.

Catterick for Cattræth (Vol. iv., p. 453.).

—I understand MR. STEPHENS to insinuate that Cattræth means Catterick or *vice versâ*. That both names begin with *cat*, and so much only, I am able to concede.

Catterick was Cataractonium, or Cataracta, a Latin word of Greek derivation, alluding to the rapids of the Swale. No man can dispute that Cat-traeth is a compound of regular and truly idiomatic formation. Therefore the best meaning I can surmise is this: that Aneurin, wishing to play upon the syllable *cat*, the battle, and disregarding the falsehood and inapplicability of *traeth*, therefore travestied Cataracta into Cattræth. For the meaning of *traeth*, in topography, see Giraldus, *Itin. Cambr.* lib. ii. cap. 6., and the common sources of information.

But that meaning was not one tolerated by Aneurin, maugre its untruth, in order to avail himself of the other and appropriate word. It was one on which he leant heavily and with emphasis, reproducing, and multiplying it in several forms. For he calls the scene of contest not only Cat-traeth, seabeach of battle, but also Gall-traeth, sea-beach of prowess; and Mordai, the sea-shore: "Gododin ar llawr mordai: Gododin whose ground-plot is on the sea-shore." Again, the scene of "outcry and slaughter" is called Uffin; but Uffin was situate on "y mordai ymmoroedd Gododin," on the sea-shore of the sea of Gododin.

Catterick is remote from the sea, and inconsistent with all that Aneurin says. And though Sigston should mean in Anglo-Saxon *town of victory*, from some ancient occurrence, Catterick is assuredly not derived from *cat*, a battle, in British. Bilingual etymology, of the same date, and from the same event, would be suspicious, even if facts did not confute it.

A. N.

Biographical Dictionary (Vol. iv., p. 483.).

—It is almost unnecessary to direct Z. Z. Z. to the *Biographical Dictionary* of the Society for the Diffusion of Useful Knowledge, inasmuch as it is but a splendid fragment, comprising only the letter A, in seven half-volumes. But it may be of use to call attention to this work; and as, from an examination of the plan, the names of the contributors, and that of the editor, no one can have any doubt of its worth and superiority, so one would imagine that an enterprising publisher might take up the continuation of it without risk.

ED. STEANE JACKSON.

Saffron Walden.

Martinique (Vol. v., p. 11.).

—One of your correspondents from St. Lucia asks why the Island of Martinique was so called. It is from the circumstance of its having been discovered on *St. Martin's Day*, 1502, by Christopher Columbus.

PHILIP S. KING.

A Regular Mull (Vol. iii., pp. 449. 508.).

—The suggestions of W. E. W. and M. as to the origin of this expression are amusing, and show, however farfetched the derivations, their authors have not gone so far as "Malabar or Deccan." Had either of these gentlemen been from the land of the wise, they would have known that the residents of Bengal, Bombay, and Madras are, in Eastern parlance, designated "Qui Hies," "Ducks," and "Mulls." Madras not hitherto having been so highly favoured by "Kumpanie Jehân," is in a comparatively less advanced stage of civilisation than its sister presidencies. The Qui Hies and Ducks, attributing this to the inertness and want of go-a-headness of the Mulls, hold them (though most unjustly) in cheap estimation; hence they say of a person deficient in skill and cleverness that he is "a regular Mull."

TAPROBANE.

The Pelican as a Symbol of the Saviour (Vol. v., p. 59.).

—In Lord Lindsay's *Christian Art*, vol. i. xx. xxi., we find, in the text: "God the Son (is symbolised) by a Pelican" (Psalm cii. 6.), to which is added the following note:

"The mediæval interpretation of this symbol is given as follows by Sir David Lindsay of the Mount, Lion King (nephew of the poet), in his MS. Collectanea, preserved in the Advocates' Library, Edinburgh:—

"The Pellican is ane foule in Egypt, of the quhilkis auld men sayis that the litill birdis straikis thair fader in the face with thair wingis, and crabis him quhill (till) he slayis thame. And quhen the moder seis thame slane, scho greitis (weeps) and makis grit dule thre dayis lang, quhill scho streikis hirself in the breist with hir neb (beak), and garris the blude skayle (flow) vpon hir birdis, quhairthrow thai restoir and turnis to lyf agane. Bot sum folkis sayis thai ar clekkit swown and (hatched swooning), lyk as thai war bot (without) life, and that thair fader haillis (heals) thame agane with his blude. And this maner haly kirk beiris witnes, quhair our Lord sayis that he is maid lyk the Pelican."

I wish Lord L. had translated "crabis."

F. W. J.

Church (Vol. v., p. 79.).

—Can it be that MR. STEPHENS is not aware that there is a long dissertation on the subject of his Query in Ihre's *Glossarium Suio-Gothicum* voce "Kyrka?" The Welsh still retain the derivative from the Latin, *Eglwys*.

B. WILLIAMS.

Donkey (Vol. v., p. 78.).

—C. W. G. asks, "What is the origin of *donkey*?" Perhaps he may consider the following (from the great authority) as satisfactory. Porson was introduced to a *Danish* archæologist of celebrity, who, thinking it necessary to say something to Porson, rather abruptly addressed him thus: "I dink, Mr. Porson, that you vil agree wid me, that asses is derived from Asia." Porson eyed the learned Dane, and observed: "Yes, Sir, about as much as that *donkey* is derived from Denmark: and that is a thought that never struck me till now."

ÆGROTUS.

Moravian Hymns (Vol. v., p. 113.).

—Dr. Pusey's *Letter to the Bishop of London* (Epiphany, 1851), § vi., forms a curious comment on the almost blasphemous lines quoted on this page.

A. A. D.

Miscellaneous.

A Note on the coins of Edward III. by PROFESSOR VAN DER CHÿS, director of the cabinet of coins and medals in the University of Leyden, in a former part of this Number, reminds us to inform our readers that the Teyler's Society in Haarlem have just published the treatise on the coins of the ancient duchies of Brabant and Limberg from the earliest times to the pacification of Ghent, referred to by the professor, who, has been several years occupied in making drawings and descriptions of coins in his own collection, in the cabinet under his care, and in other public and private collections in the Netherlands and neighbouring countries. His work, comprising more than 400 quarto pages of description and historical research, with 36 well-executed plates containing 470 specimens of coins from original drawings, supplies a want long felt, and will be equally welcomed by the lover of coins and the student of history. It is not less remarkable for its cheapness than for its beauty.

Since the days when Teofilo Folengo, who has with some propriety been regarded as the forerunner of Rabelais, gave to the world, under the name of Merlinus Cocaius, the "Libriculum ludicrum et curiosum, partim latino, partim italiano sermone compositum," which may be said to have called into existence that burlesque style of composition which is now understood by the term Macaronic, not only has he found many imitators, but his and their works have always found a numerous class of purchasers at least, if not of readers. In 1829, Genthe gave to the literary world of Germany an excellent history of the works of this peculiar class. He was followed in this country in 1831 by Mr. Sandys, who then gave us his interesting *Specimens of Macaronic Poetry*; and we have now to thank M. Octave Delepierre for his *Macaronéana, ou Mélanges de Littérature Macaronique des différents Peuples de l'Europe*—an agreeable and amusing work upon the same subject. M. Delepierre, while busied in its preparations, has had the advantage of consulting the library of M. Van de Weyer, which appears to be as rich in this peculiar branch of bibliography, as it is known to be not only in every department of the literature of the Low Countries, but in everything that relates to the general history of literature.

When we consider the unwearied zeal and well-directed perseverance manifested by Mrs. Cowden Clarke in her admirable *Concordance to Shakspeare*, and the unvarying good taste and great ability with which she has shadowed forth the infant life of those female characters which Shakspeare has drawn with such mastery,—we feel that we have scarcely done justice to *The Girlhood of Shakspeare's Heroines* in allowing this graceful and interesting series of Tales to draw to the close, to which it has now been brought by the publication of *Viola the Twin* and *Imogen the Peerless*, without having directed the attention of our readers to the various tales, as they were from time to time presented to the world. The press has been unanimous in commending the plan proposed to herself by Mrs. Clarke, as well as her execution of it; and although at the eleventh hour, we join most heartily in a commendation as well deserved as it has been universally bestowed.

If Authors have their peculiar calamities, they may console themselves by the reflection that Editors have also some which are peculiarly their own. Is it a small matter to receive a book (with a title which alone would occupy nearly a column) containing upwards of a thousand closely-printed pages, and be expected to give, in the short space which we can allot to such notes, an account of its objects, merits, &c.? And yet, when one reads in the opening of *The Grammar of English Grammars, with an Introduction, Historical and Critical; the whole methodically arranged and amply illustrated, &c.*, by Goold Brown,—that it is the fulfilment of a design formed upwards of a quarter of a century since,—one feels pained at being merely enabled to announce that it is a work obviously the fruit of much reflection on the part of its author, and as obviously deserving of the attention of all whose duty it is to discover the most advantageous system of inculcating the rules of English Grammar.

We understand that several very important publications will shortly be issued from the Oxford University Press. We may first mention the *Fasti Catholici, or Universal Chronology*, by the Rev. Edward Greswell, author of the *Harmony of the Gospels, the Parables, &c.* It is stated that the present work, which contains the result of the indefatigable labour and research of the Editor for several years, is a still more learned and elaborate production than any of his previous publications. Another, which will excite great attention, is a *Catalogue of the Manuscripts contained in the Libraries of the Twenty-four Colleges and Halls of the University of Oxford*, which has been prepared by the Rev. Henry Octavius Coxe, one of the sub-librarians of the Bodleian Library, editor of *Roger of Wendover's Chronicle*, and of Lewis's *Collection of Forms of Bidding Prayer*, from the manuscript in the Bodleian Library. And, lastly, we may mention a reprint of Bishop Burnet's *Lives of the Dukes of Hamilton*, which is usually considered as a supplement to Spottiswoode's *History of the Church of Scotland*.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

ISR. CLAUDERI DISPUTATIO DE SALE SUB PRÆSIDIO SAGITTARII. Jenæ, 1650.

TILLOTSON'S SERMONS. Vol I. First Edition. 1670-80. Edited by Parker, his Chaplain.

CRESCENT AND THE CROSS. Vol. I. Third Edition.

MACKINNON'S HISTORY OF CIVILISATION. Vol. II. 1846.

LITE'S DODOENS' HERBAL. First Edition. (An imperfect copy to complete another.)

TURNER'S A BOOKE OF THE NATURES OF THE BATHES IN ENGLAND. 1568. (An imperfect copy to complete

another.)

A MOST EXCELLENT AND PERFECTE CORNISH APOTHECARY. 1561. (An imperfect copy, to complete another.)

TURNER'S A NEW HERBALL. (An imperfect copy to complete another.)

FIELDING'S WORKS. 14 Vols. 1808. Vol. XI. [Being 2nd of Amelia.]

SHADWELL. Vols. II. and IV. 1720.

ARCHBISHOP LEIGHTON. Vol. IV. 1819.

BARONETAGE. Vol. I. 1720. Ditto, Vols. I. and II. 1727.

CHAMBERLAYNE'S PHARONNIDA. (Reprint.) Vols. I. and II. 1820.

HOLCROFT'S LAVATER. Vol. I. 1789.

DRECHSLERUS DE LARVIS. Lipsiæ, 1674.

ENCYCLOPÆDIA BRITANNICA. Vol. I. Third edition, published in 1794, Edinburgh, for A. Bell.

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

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

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

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

ARISTOPHANES, BEKKER. (5 Vols. edit.) Vol. II. London, 1829.

LYDGATE'S BOKE OF TROYE. 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.

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

THE SALE CATALOGUE of J. T. Breckett's Library of British and Foreign History, &c. 1823.

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

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Errata.—Page 81. col. 1. l. 37, for "building" read "Church;" p. 105. col. 2. l. 41., in the article "Sterne in Paris," for "wit" read "visit."

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