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Notes and Queries, Vol. V, Number 133, May 15, 1852

, by Various and George Bell

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Vol. V.—No. 133.

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. 133.

SATURDAY, MAY 15. 1852.

Price Fourpence. Stamped Edition, 5*d.*

CONTENTS.

NOTES:—

Lord King, the Sclaters, Dr. Kellet, &c. [457](#)

Passage from Dover to Calais, by J. Lewelyn Curtis [459](#)

Popular Stories of the English Peasantry, Nos. II. and III. [459](#)

Goldsmith's History of Mecklenburgh, by James Crossley [461](#)

Folk Lore:—Eagles' Feathers—East Wind on Candlemas Day—Placing Snuff on a Corpse [462](#)

On a Passage in King Henry IV., Part I., Act V. Sc. 2., by S. W. Singer [462](#)

Minor Notes:—Author of "Thirty days hath September"—"When found, make a

note of"—The Dodo, existing Specimen of—A Proof that a Man can be his own Grandfather—Memoria Technica—Portrait of George Fox—Lines on Crawford of Kilbirnie [463](#)

QUERIES:—

Where was Anne Boleyn buried? [464](#)

Tortoiseshell Tom Cats [465](#)

Minor Queries:—Oasis—Ballad on Shakspeare—Dr. Toby Matthew—Hart and Mohun—Burial without Religious Service—Ganganelli's Bible—Wherland Family—Flemish Proverb quoted by Chaucer—Derivation of the Word "Callis," an Almshouse—Nashe's "Terrors of the Night"—Did Orientals ever wear Spurs?—Badges of Noblemen in the Fifteenth Century—Sir Roger de Coverley—Lines on Elizabeth—Twyford—Irish Titles of Honour: The Knight of Kerry; The O'Conor Don: The O'Gorman Mahon—Sir Hobbard de Hoy—The Moon and her Influences—St. Ulrich's, Augsburg—The late Mr. Miller of Craigentenny—Whipping Boys—Edwards of Essex [465](#)

MINOR QUERIES ANSWERED:—Polynesian Languages—Arms of Thompson—The Silent Woman—Review of Hewett's Memoirs of Rustat—Robert Recorde—Strange Opinions of great Divines—Inquisitiones Post Mortem—Derivation of Carmarthen—"Mediæval and Middle Ages"—Garlands hung up in Churches [468](#)

REPLIES:—

Ancient Timber Town-halls, by J. B. Whitborne [470](#)

Old Sir Ralph Vernon [471](#)

Old Trees: Fairlop Oak, by Shirley Hibberd [471](#)

Taylor Family, by J. B. Whitborne [473](#)

Replies to Minor Queries:—Portrait of Mesmer—Sleeveless—Barbarian—"O wearisome condition"—The Meaning of "to be a Deacon"—Dr. Richard Morton—Moravian Hymns—Junius Rumours—Wyned—The Tradescants—Movable Organs and Pulpits—Scologlandis and Scologi—St. Botolph—Which are the Shadows?—Nightingale and Thorn—Groom of the Stole—The De Clares—Book of Jasher—Chantrey's Sleeping Children—Daniel De Foe, &c. [473](#)

MISCELLANEOUS:—

Notes on Books, &c. [477](#)

Books and Odd Volumes wanted [478](#)

Notices to Correspondents [478](#)

Advertisements [479](#)

[List of Notes and Queries volumes and pages](#)

[457]

Notes.

LORD KING, THE SCLATERS, DR. KELLET, ETC.

The Original Draught of the Primitive Church, 8vo. Lond. 1717, written in reply to *An Inquiry into the Constitution and Discipline of the Primitive Church*, by Mr. Peter King, afterwards Lord Chancellor [from 1725 to 1733], and Baron King of Ockham, is usually attributed to Mr. William Sclater. Respecting this writer, whose work attained and has preserved considerable celebrity, and respecting others of his name, I forward some Notes which I have met with, and beg anxiously to solicit others from your correspondents.

In Lathbury's *History of the Nonjurors*, cap. vii. p. 303., he is thus mentioned:

"Sclater at length stepped forth [to reply to King's *Inquiry*], and it is said that King was not only convinced by his arguments, but that he made him an offer of a living in the Church of England. Sclater was a nonjuring clergyman; consequently he could not accept preferment in the Anglican Church, which involved the taking the oath of allegiance. All the arguments in King's book were considered with the greatest candour and ability. The author was a man of singular modesty, of unaffected piety, and of uncommon learning, of which this work affords abundant evidence."

Dr. Hinds, the present Bishop of Norwich, in his *History of the Rise and early Progress of*

Christianity, Preface, page xv., 1st edit., thus speaks:

"Lord King wrote his once celebrated *Inquiry* in an honest and candid spirit, as the result testifies; but his research was partial, and led him to adopt the congregational principle of the Independents. In Mr. Sclater's reply, principles scarcely less erroneous may be pointed out; yet, as far as the controversy went, he was right, and his opponent, by an act of candour perhaps unexampled, acknowledged himself convinced, and gave Sclater preferment for his victory."

Lord Campbell, however, in his *Lives of the Chancellors*, vol. iv. p. 369., discredits the idea of this conversion. He says:

"This work [the *Inquiry*] made a great sensation, passed through several editions, and called forth many learned and able answers, particularly one by a nonjuring clergyman of the name of Sclater, which is said (*I believe without authority*) even to have made a convert of King himself."

[458]

These are the only notices of Sclater which have fallen in my way.^[1] I should remark, that his *Original Draught* is anonymous. He merely styles himself "a Presbyter of the Church of England."

[1] [We have met with two other accounts of the Chancellor's conversion, both varying in a few particulars with the extracts given by our correspondent. Archdeacon Daubeny, in his work on *Schism*, p. 235., says, "Lord Chancellor King was at one time of his life so determined an advocate for Presbyterianism, and considered himself so perfectly acquainted with the merits of that subject, that he published a book upon it. To this book an answer was written by one Sclater, a clergyman, under the title of *A Draught of the Primitive Church*, which brought the point at issue within a short compass, and decided it in the most satisfactory manner. This book the author did not live to publish. It happened, however, that the author's manuscript after his death, came into the hands of the Lord Chancellor, who was so perfectly satisfied with its contents, that he published Sclater's manuscript at his own expense, as the strongest proof that could be given to the world of the alteration of his own views on the subject in question." The other version occurs in the *Gentleman's Mag.* for Oct. 1792, p. 910.:—"There is a circumstance relating to Lord King's book, and Mr. Sclater's answer to it, very little known, but which to me comes vouched with unquestionable authenticity. Before Mr. Sclater's book was published, it was read in manuscript by Lord King himself, it having been seized, among other papers, in the house of Mr. Nathanael Spinkes, a Nonjuring bishop, and carried to Lord King, then Chancellor, who very politely returned it, confessing that it was a very sufficient confutation of those parts of his book which it undertook to answer; that it was written with equal Christian temper and moderation, and unanswerable strength of argument; and desiring or consenting that it might be published."—ED.]

Of another William Sclater I find two notices in *Miscellanies of Divinitie divided into three Books, by Edvvard Kellet, Doctour of Divinitie, and one of the Canons of the Cathedrall Church of Exon*, fol. Cambridge, 1635:

"Melchisedec was a figure of Christ, and tithes by an everlasting law were due to the priesthood of Melchisedec, as is unanswerably proved by my reverend friend (now a blessed saint, Doctor Sclater), against all sacrilegious church-robbers."

B. i. c. v. p. 83.

Again:

"When that man of happy memory, the late right Reverend, now most blessed Saint, Arthur Lake, Lord Bishop of Bath and Wells [from 1616 to 1626], appointed Doctour Sclater (now also a saint in Heaven, then my most loving friend, and sometime fellow-collegian in the two royall colledges at Eaton and Cambridge) with myself to confer with an Anabaptistical woman, we heard her determine great Depths of Divinitie as confidently as ever St. Paul did, though he was taught by Christ himself, and as nimbly as ever an ape crackt nuts," &c.

Ibid. c. viii. p. 151.

This Dr. William Sclater, then, was of Eton, and Fellow of King's College; was the author of a work on Tithes; and probably beneficed in the diocese of Bath and Wells during the episcopate of Lake, who preceded Laud in that see. To him also we may probably ascribe *The Exposition on the first three Chapters of Romans*, published by a person of this name in 1611. As in 1635 he is spoken of as dead, he could, if connected at all with the author of *The Original Draught*, hardly have been his father. He may have been his grandfather.

There is another Sclater, who may have been father of Lord King's opponent,—Dr. Edward Sclater, who in 1686 published *Consensus Veterum; or the Reasons for his Conversion to the Catholic Faith*. He was incumbent of Esher and of Putney, and, as such, obtained a curious dispensation from all pains, penalties, and forfeitures of non-residence on his benefices,

accompanied by a license to keep a school, and to take "boarders, tablers, or sojourners," direct from the king, James II. This document may be found in Gutch's *Collectanea Curiosa*, No. 36., vol. i. p. 290.; and the concurrence of its date (May 3, 1686) with that of the *Reasons for his Conversion* is of ominous significance. In 1687 he published another work, entitled *The Primitive Fathers no Protestants*; to which Edward Gee replied in his *Primitive Fathers no Papists*, in 1688. Several other tracts, addressed by Gee to this convert to the religion of the sovereign, show that there must have been a smart and long-continued controversy between them.^[2]

[2] [On the 5th of May, 1689, being Rogation Sunday, Dr. Edward Sclater made a public recantation of the Romish religion, and was readmitted into the bosom of the English Church, in the chapel at the Savoy. The sermon was preached by Burnet, the newly-consecrated Bishop of Salisbury. (Wood's *Athenæ*, vol. iv. p. 700. (Bliss.))—ED.]

Having contributed all that I can collect respecting the Sclaters, I should be obliged to any of your correspondents who may be able to add any further notices, or to show whether they were connected or not as members of the same family.

Dr. Edward Kellet is mentioned by Wood, in *Fasti Oxonienses*, anno 1616, as rector of Ragborough and Croscombe, in Somersetshire. There is no place in Somersetshire of the former name, but there is one which bears the latter. I conceive, therefore, this to be a misprint for *Bagborough* and *Crowcombe*, parishes nearly contiguous in the western part of the county.

The *Gentleman's Magazine* for February 1841 contains a notice of a work by Edward Kellet, entitled *Tricœnium Christi in nocte proditiōnis suæ: The Threefold Supper of Christ, &c.*: folio, Lond. 1641. His antipathy to tobacco must have been worthy of that of good King James himself; for, starting from the Feast of the Passover, he delivers the following violent counter-blast against the weed, and those who use it:

"The earth, ayre, and water afford not enough for their gluttony, and though sawcy Art second Nature, nor eye nor desire is satisfied: the creatures groane under this grosse abuse: these are swinish Epicures, prodigal consumers of God's blessings. Tobacco, the never unseasonable Tobacco, the all-usefull Tobacco, good for meate, drinke, and cloathing; good for cold, heate, and all diseases, this must sharpen their appetites before meate, must heate it at their meate, being the only curious antepast, sauce, and post-past; wine and beere must wash downe the stenche of that weede, and it again must dry up their moyst fumes."

To revert to the Sclaters, or to a name *idem sonans*. In the Hutton Correspondence, as published by the Surtees Society, at p. 65., is a letter of remonstrance, dated "10 Maye, 1582," addressed to Francis Walsingham, by the Chapter of York, respecting a dispensation that had been granted to "Mr. Doctor Gibson;" and among the signatures appears that of George Slater, who, "as one of their companie," had been despatched to deal personally "for the quietinge of the matter" with the Archbishop of Canterbury and the Earl of Huntingdon, then President of the North Mountstone.

BALLIOLENSIS.

PASSAGE FROM DOVER TO CALAIS.

The charge for conveyance of passengers between Dover and Calais was fixed by a statute made in the fourth year of the reign of Edward III., A.D. 1330, at sixpence for a foot passenger, and two shillings for a man and horse, as may be seen in the following extract from this statute:

"Item. Com avant ces heures homme a cheval soleit aver son passage de la meer a port de Dovre pur ii, s. et homme apee pur vi, d. et ore denovel ont les gardiens de passage et passagers pris plus a grande damage de poeple; Si est accorde que en dit port et touz autres, et auxint en touz les autres passages de la terre, auxibien en ewes douces, come en braz de meer, les passauntz paient desore come ancienement soleint, et de plus ne soient charges, ne les passagers ne gardiens des passages nient plus ne preignent."

Statutes of the Realm, vol. i. p. 262.

"Item. Whereas before this time a horseman was wont to have his passage of the sea at the port of Dover for two shillings, and a man afoot for sixpence, and now of late have the guardians of passage and passagemen taken more, to the great damage of the people; so it is agreed that in the said port and all others, and also in all the other passages of the land, so well in fresh waters as in arms of the sea, the passengers shall pay henceforth as anciently they were wont, and more they shall not be charged, nor shall the passagemen nor guardians of the passages take any more."

The present steam-packet fares between Dover and Calais are, chief-cabin eight shillings, fore-cabin six shillings, and horses twenty-five shillings; *i.e.* for a man about *seven shillings*, and for a man and horse about *thirty-two shillings*.

Hence it would appear, that the value of a shilling was sixteen times greater, five hundred years since, than it is at present. A pound troy of standard silver, from the Conquest to the 28th year of the reign of Edward I., A.D. 1300, was coined into twenty shillings; and from that time to

the 23rd of Edward III., A.D. 1349, into twenty shillings and three pence. The standard of silver coin was then 11 *oz.* 2 *dwt.*s. pure silver, and 18 *dwt.*s. alloy, as it is at present; but a pound troy of standard silver is now coined into sixty-six shillings. Therefore, without taking into consideration the smaller fractions of a penny, the shilling, from the Conquest to the middle of the reign of Edward III., contained the same quantity of silver as do three shillings and three pence halfpenny of our present money. The sixpence paid by a passenger at the date of the above quoted statute, contained a quantity of silver equal to that contained in *one shilling and seven pence three farthings*; and the two shillings paid for the passage of a man and horse contained a quantity of silver equal to that contained in *six shillings and seven pence* of our present coin of the realm.

Hence it appears that, whether it be for a man only, or for a man and horse, we now pay, for a passage between Dover and Calais, nearly five times as much silver as was paid for the same passage five or six hundred years since. It would therefore seem, that the value of silver, measured by this kind of labour, was then nearly five times greater than its value in the present day.

I suspect however that silver was then really worth much more than five times its present value; and in order to arrive at a more correct conclusion, I shall be much obliged to any correspondent of "N. & Q." who will inform me what were the usual fares by sailing-vessels before, or at the time of, the introduction of steam-packets between Dover and Calais.

J. LEWELYN CURTIS.

POPULAR STORIES OF THE ENGLISH PEASANTRY, NO. II. (Continued from p. 363.)

I am much pleased with MR. STERNBERG'S Oxfordshire version of *Die kluge Else* (Vol. v., p. 363.). I have heard another in that county, and think the variations may be acceptable to those who are interested in our rather scanty country legends.

An old couple lived in the country on a nice bit of land of their own, and they had an only daughter whose name was Mary, and she had a sweetheart whose name was John. Now there was a garden at the back of their house with a well in it. One day, as the old man was walking in the garden, he thought a thought. He thought, "If John should have Mary, and Mary should have a child, and the child was to go tittle-tattle by the well, and to fall in, what a thing that would be;" so he sat down and cried. A little while after the old woman came into the garden and saw him, and asked him why he cried. And he told her he had thought, "If John should have Mary, and Mary should have a child, and the child should go tittle-tattle by the well, and fall in, what a thing that would be." "So it would," said the old woman; and she sat down and cried.

Mary arrives, hears the thought, and sits down and cries. John finds them crying, and says he will put on a new pair of shoes, and if, by the time they are worn out, he has not found three such big fools, he will save the child's life by not marrying Mary. He puts on the shoes, and sets out early the next morning.

Before he had gone far he came to a barn with the two doors wide open, and saw a man hard at work with a shovel, as if he was a shovelling something into the barn; but there was nothing in the shovel. "What be ye doing of, Measter?" says John. "I be a shovelling the sunshine in to dry the wheat as was carried in the wet." "What a fool ye be!" says John; "why don't you take out the sheaves, and lay 'em in the sun?" "Oh, God bless ye, Sir," says the man; "I wish ye'd come this way afore. Many a hard day's work ye'd a saved me." So John cut a notch in his stick for one fool, and went on.

He went a little further, and came to where a man was cutting at pebbles with a knife. "What be ye at, Measter?" says John. "I be a cutting of the pebbles to get at the kernels," says the man. "What a fool ye be!" says John "why don't ye get a masonter's hammer and split 'em, and then ye'll see whether there be any kernels or no." "Ah, God bless you, Sir," says the man "many a good knife ye'd a saved me if ye'd come this way afore." So John made another notch for the second fool.

The third is drawing a cow up the ladder, to eat the tussock of grass that grows every year in the thatch, and is equally thankful on being advised to cut it down and give it to the cow; for "many a good cow ye'd a saved me that I've throttled, if ye'd come this way afore." So John cut the third notch; and finding that folly was not peculiar to the family, went back and married Mary while his shoes were new. And they lived very happy, and she put a rail round the well, and the child was not drowned.

In this department of history, old women are the highest authorities, and it is desirable to fix their localities as nearly as we can. I heard the story from my nurse, a native of Souldern, Oxon., a village on the borders of Northamptonshire, and from another of Bucknel, fourteen miles north of Oxford.

A version of the *Froschkönig* is, or was, current in the same neighbourhood.

There was a farmer that had an only daughter; and she was very handsome, but proud. One day, when the servants were all afield, her mother sent her to the well for a pitcher of water. When she had let down the bucket, it was so heavy that she could hardly draw it up again; and she was going to let loose of it, when a voice in the well said, "Hold tight and pull hard, and good luck will come of it at last." So she held tight and pulled hard; and when the bucket came up there was nothing in it but a frog, and the frog said, "Thank you, my dear; I've been a long while

in the well, and I'll make a lady of you for getting me out." So when she saw it was only a frog, she took no notice, but filled her pitcher and went home.

Now, when they were at supper, there came a knock at the door, and somebody outside said,—

"Open the door, my dearest sweet one,
And think of the well in the wood;
Where you and I were together, love a keeping,
And think of the well in the wood."

So she looked out of the window, and there was the frog in boots and spurs. So says she, "I sha'n't open the door for a frog." Then says her father, "Open the door to the gentleman. Who knows what it may come to at last?" So she opened the door, and the frog came in. Then says the frog,—

"Set me a chair, my dearest sweet one,
And think," &c.

"I'm sure I sha'n't set a chair; the floor's good enough for a frog." The frog makes many requests, to all of which the lady returns uncivil answers. He asks for beer, and is told "Water is good enough for a frog;" to be put to bed, but "The cistern is good enough for a frog to sleep in." The father, however, insists on her compliance; and even when the frog says, "Cuddle my back, my dearest sweet one," orders her to do so, "For who knows what it may come to at last?" And in the morning, when she woke, she saw by her side the handsomest gentleman that ever was seen, in a scarlet coat and top-boots, with a sword by his side and a gold chain round his neck, and gold rings on his fingers and he married her and made her a lady, and they lived very happy together.

I suspect the *scarlet coat and top-boots* to be a modern interpolation, the natural product of a sporting neighbourhood. It destroys the unity of costume, as I believe Alderman Sawbridge is the only person recorded as having gone hunting in a gold chain, and with a sword by his side.

Grimm's frog sings,—

"Königstochter, jüngste, mach mir auf,
Weisst du nicht wie gestern du zu mir gesagt
Bei dem kühlen Brunnenwasser?
Königstochter, jüngste, mach mir auf."

[461]

There is not much difference in the song, but the moral tone of the German is much higher. The frog restores the princess's golden ball, which has fallen into the well, on her promising to do all those things which he afterwards demands; and the king insists on her compliance, because a promise is sacred, when made even to a frog. Our farmer contradicts his daughter's inclinations to the verge, or perhaps beyond the verge, of decorum, on the speculation of "what it may come to at last." To be sure, if the Oxfordshire version is correct, she gets only a sportsman for a husband.

H. B. C.

U. U. Club.

NO. III.

There was once an old woman, who left her daughter at home to get dinner ready, while she was at church. On coming back she found nothing touched, and her daughter crying by the fire-place. "Why, what now?" exclaimed the old woman. "Why, do you know," replied her daughter, "as I was going to cook the dinner a brick fell down the chimney, and you know it *might* have killed me." This the old woman could not deny, and joined her daughter in her lamentations.

So in a little while the good man came in, and finding both weeping, cried out, "What's the matter here? What, all in tears?" "Why," said the old wife, "do you know, as Sally was going to get the dinner ready a brick fell down the chimney, and you know it *might* have killed her." This her husband was forced to confess, and lifted up his voice with them.

Shortly after, Sally's sweetheart came in, and seeing the hubbub and confusion, began, "What's up here? All weeping?" "Why, you know," said the father, "as Sally was going to cook the dinner a brick fell down the chimney, and you know it *might* have killed her." "Well!" said the young man; "of all the fools I've seen, you three are the greatest; and when I find three as great, why, then I'll come back and marry your daughter."

So away he went and went till he came to where an old woman was busy, for she was going to bake. But she bitterly bewailed her ill-luck; for, instead of taking the bread to the oven, she had got a rope fastened to the oven, and was trying with all her might to drag it to the bread, but it wouldn't budge an inch for all her pains. "Oh, you fool," cried the young man; "you should take the bread to the oven, and not try to drag the oven to the bread." "Oh, I didn't think of that," said she; "la! so I should." "Well, indeed, and that's fool number one," said the young man; and he went on his way.

So he went and went, longer than I can tell, till he came to where an old woman should feed her cow with grass that grew on her cottage-roof; but, instead of throwing down the grass to the cow, she was trying to drag the cow to the roof, but she could not, for all her pains. "Why, you

fool," said the young man, "cut the grass, and throw it to the cow, to be sure." "Ay, I didn't think of that," said she. "That's fool number two, sure enough; but it will be long before I meet such another."

But again he went and went, till at last he saw a man who was trying to put his breeches on; but instead of holding them in his hand, he had propped them up with sticks, and was trying in vain to take a running jump into them. "Put in your legs, stupid!" said he. "That I didn't think of," said the man. "Here, indeed, is fool number three," said the young man. So he turned him homewards; came back to his sweetheart's cottage, and married Sally, the old woman's daughter.

For a Norwegian parallel story, see *Norske Folkeeventyr samlede ved Asbjørnsen og Jörgen Moe*, I., Christiania, 1843, No. 10. pp. 61-67., "Somme Kjærringer er slige."

GEORGE STEPHENS.

GOLDSMITH'S HISTORY OF MECKLENBURGH.

In Mr. Prior's *Life of Goldsmith* (vol. i. p. 388.), he observes that "one of his (Goldsmith's) labours, if we may believe the accounts of several personal acquaintances, for no certain evidence of the fact is at hand, and the work has been sought for in vain," was *The History of Mecklenburgh*, published for Newbery in February, 1762. This work, which seems to have eluded Mr. Prior's great diligence, I have now before me. It is in 8vo., to which a portrait of Queen Charlotte is prefixed, and is entitled, *The History of Mecklenburgh from the first Settlement of the Vandals in that Country to the present Time, including a Period of about Three Thousand Years*: London, printed for J. Newbery, at the Bible and Sun, in St. Paul's Churchyard, 1762. Pages, Preface, xiv.; History, 360. It is dedicated by Newbery to the Queen, in a short and rather elegant address, in which, as well as in the Preface which follows, there are marks of Goldsmith's style. The History itself appears to have been compiled in haste, and certainly bears no decisive internal evidence of having Goldsmith for its author. It is, however, rather superior to the ordinary run of similar compilations, and in some parts—(see account of the Vandals, pp. 11. to 22., and character of Gustavus Adolphus, p. 271.)—is not without proofs that the writer had powers of pleasing and vigorous composition. It may have proceeded from Goldsmith, and, as it is attributed to him by the accounts of several personal acquaintances, in all probability did so; though, without some indication of that kind, its authorship would not perhaps have been suspected. Mr. Forster (*Life of Goldsmith*, p. 241.) states that for the revision of this work he (Goldsmith) received 20*l.*: but is there any proof of this? Mr. Prior, as I understand him (see *Life*, Vol. i. p. 416.), merely supposes that he might receive that sum, from the prices paid for the other works of a similar kind.

[462]

JAMES CROSSLEY.

FOLK LORE.

Eagles' Feathers.

—Will any of the correspondents of "N. & Q." favour me with an explanation of the allusion in the following passage?

"You must cast away the workes of darknes, and then put on the armour of light: first you must put off, and then put on. *As the eagle's feathers will not lie with any other feathers, but consume them which lie with them*: so the wedding garment will not be worne with filthie garments," &c.

The passage is from a sermon on Rom. xiii. 14., entitled "The Wedding Garment." It is contained in a volume in small 4to. (Lond. 1614), the earlier portion of which contains six sermons by Maister *Henry Smith*; and the latter, in which the above occurs, though it has no distinct title-page, yet appears, from style and general appearance, to be by the same author.

ARNCLIFFE.

East Wind on Candlemas Day.

—The following couplet embodies a little bit of folk lore which, from the long prevalence of easterly winds from which we are suffering, may interest some of your readers.

"When the wind's in the east on Candlemas day,
There it will stick till the second of May."

G. B.

Placing Snuff on a Corpse.

—"The custom of placing a plate of salt on the body of the dead" has already been noticed in "N. & Q." I am informed that a custom obtains in some parts of Ireland, of placing a plate of snuff

in the same situation; and that it is etiquette for all those who are invited to the funeral to take a pinch on arriving at the house of mourning. Hence has arisen the not very delicate threat, "I'll get a pinch of snuff off your belly yet!" by which Paddy would intimate to his rival his intention to survive him, and to crow over his remains. This must, indeed, be a pinch of "*rale* Irish."

ALFRED GATTY.

ON A PASSAGE IN KING HENRY IV., PART I. ACT V. SC. 2.

Pursuant to my conviction that most of the obscure passages in our great poet's dramas arise from typographical errors in the early editions, I submit the following suggested correction of an error in a noble passage, which has hitherto passed unnoticed, to the candid consideration of those who can enter into the spirit of the poet, and are not pertinaciously wedded to the lapses of a very careless printer; to whom, in my opinion, the editors of the first folio confided its correction. Otherwise, we must presume they were unaccustomed to such labour, and in the hurry of active life did their best, however imperfectly.

I must be indulged with rather a long extract, that the reader may be enabled at once to judge whether the words I impugn are in harmony with the tone and spirit of Hotspur's speech.

"Enter a Messenger.

Mess. My lord, here are letters for you.

Hot. I cannot read them now.—
O gentlemen, the time of life is short;
To spend that shortness basely, were too long,
If life did ride upon a dial's point,
Still ending at the arrival of an hour.
An if we live, we live to tread on kings;
If die, brave death, when princes die with us!
Now for our consciences,—the arms are fair,
When the intent of bearing them is just.

Enter another Messenger.

Mess. My lord, prepare; the king comes on apace.

Hot. I thank him, that he cuts me from my tale,
For I profess not talking: only this—
Let each man do his best: and here draw I
A sword, whose temper I intend to stain
With the best blood that I can draw withal
In the adventure of this perilous day.
Now,—Esperance!—Percy!—and set on.—
Sound all the lofty instruments of war,
And by that musick let us all embrace:
For, heaven to earth, some of us never shall
A second time do such a courtesy."

What are we to understand by the words "For heaven to earth," in the last line but one? Can they be tortured, by any ingenuity, to signify, as Warburton paraphrases them, "One might wager heaven to earth"? To say nothing, of such extraordinary and unwonted ellipsis, would it not be a strange wager, and stranger thought, to enter Hotspur's mind at such a moment? I feel assured that Shakspeare wrote, and that we should read:

"Sound all the lofty instruments of war,
And by that musick let us all embrace:
For *here on* earth, some of us never shall
A second time do such a courtesy."

If it should be thought that *here on* could not well be mistaken, even in MS., for *heaven to*, I reply that stranger misreadings of the compositor could be easily adduced; and that even in the preceding page we have one at any rate more wide of the mark, where *suspicion* is printed in both the folios for *suspicion*.

How this extraordinary reading should have hitherto escaped suspicion, I am at a loss to imagine, and feel assured that no one who is competent to enter into the spirit of this exquisitely

Minor Notes.

"Thirty days hath September."

—The unknown author of *Thirty days hath September* may be fairly described as the most popular versifier in the history of English literature. I believe he was rather a translator than an author, and that both the Latin text and the English version are of very early date. Be it as it may, no one can dispute its merit as a specimen of mnemonic verse.

On the list of claimants to the honour in question it is my wish to place, but without advocating the cause of either, 1. Richard Grafton, citizen of London; and 2. Arthur Hopton, A.B. Oxon., the "miracle of his age for learning."

(1.) "A rule to knowe how many dayes euey moneth in the yere hath.

Thirty dayes hath Nouember,
Aprill, June and September.
February hath .XXVIII. alone.
And all the rest haue XXXI."

*Graftons Abridgement of the
chronicles of Englande, 1570.
8vo.*

(2.) "The which ordination of the moneths, and position of dayes [by Julius Cæsar], is vsed to this present time, according to these verses:

*'Sep. No. Iun. Ap. dato triginta: reliquis magis vno:
Ni sit bissextus, Februus minor esto duobus.'*

Which is,

Thirtie dayes hath September,
Aprill, Iune, and November:
The rest haue thirtie and one,
Saue February alone.
Which moneth hath but eight and twenty meere,
Saue when it is bissextile, or leap-yeare."

*Arthur Hopton, A
concordancy of yeares, 1615.
8vo. p. 60.*

Wood states that Hopton left "divers copies of verses scattered in books," so that we may venture to ascribe to him the above version—but it is not the *popular version*.

BOLTON CORNEY.

"When found, make a Note of."

—The following poem may be considered in the light of an enlarged paraphrase on the motto of your valuable periodical. It is one of a collection of poems by John Byrom, first published in 1773. An edition was published at Leeds in the year 1814.

*"A Hint to a Young Person, for his better Improvement by Reading or
Conversation.*

"In reading authors, when you find
Bright passages that strike the mind,
And which perhaps you may have reason
To think on at another season,
Be not contented with the sight,
But take them down in black and white.
Such a respect is wisely shown,
As makes another's sense one's own.
When you're asleep upon your bed,
A thought may come into your head,
Which may be useful, if 'tis taken

Due notice of when you are waken.
 Of midnight thoughts to take no heed
 Betrays a sleepy soul indeed;
 It is but dreaming in the day,
 To throw our nightly hours away.
 In conversation, when you meet
 With persons cheerful and discreet,
 That speak or quote, in prose or rhyme,
 Facetious things or things sublime,
 Observe what passes, and anon,
 When you get home think thereupon;
 Write what occurs; forget it not;
 A good thing sav'd is so much got.
 Let no remarkable event
 Pass with a gaping wonderment,
 A fool's device—'Lord, who would think!'
 Rather record with pen and ink
 Whate'er deserves attention now;
 For when 'tis gone you know not how,
 Too late you'll find that, to your cost,
 So much of human life is lost.
 Were it not for the written letter,
 Pray what were living men the better
 For all the labours of the dead?
 For all that Socrates e'er said?
 The morals brought from Heav'n to men
 He would have carry'd back again;
 'Tis owing to his short-hand youth
 That Socrates does now speak truth."

Vol. i. p. 59. Edit. 1814.

M.

Dublin.

The Dodo, existing Specimen of.

—A friend of mine has just informed me, on the authority of one of the principal members of the family, that at Nettlecombe Park, in Somersetshire, the seat of Sir John Trevelyan, Bt., there is now existing a stuffed specimen, entire, of the supposed extinct bird, the Dodo.

How is it that such an important fact should have escaped the notice of the principal naturalists of the country? At the Great Exhibition there was a manufactured specimen of this bird, which called forth, I believe, the encomium of Mr. Strickland and other well-known naturalists; but not a word was said about this alleged real specimen at Nettlecombe Park. There was in the same case which contained this fictitious Dodo, a cast of the head and leg from the remains now in the Ashmolean Museum at Oxford,—the only portions, I believe, that were rescued when the entire specimen of the bird, once in that collection, was destroyed. It is said, I think, there are other remains somewhere abroad; but that there is no *entire* specimen of the Dodo now in existence anywhere, is, I imagine, the universal belief. I hope that you, or some of your correspondents, may be able to solve this mystery, or set my friends right should they be labouring under some mistake.

[464]

ROWLAND WINN.

A Proof that a Man can be his own Grandfather!

—I lately came across the following curious piece of genealogical reasoning which I think originally appeared in *Hood's Magazine*, and which I have endeavoured to illustrate by the annexed table:

				George	=
	1		2		
William	=	Anne	=	Henry	
			David		
			1 2		
Thomas	=	Jane	=		=

There was a widow (Anne) and her daughter-in-law (Jane), and a man (George) and his son (Henry). The widow married the son, and the daughter married the father. The widow was therefore mother (in-law) to her husband's father, and consequently grandmother to her own husband (Henry). By this husband she had a son (David), to whom she was great-grandmother. Now, as the son of a great-grandmother must be either a grandfather or great uncle, this boy (David) was one or the other. He was his own grandfather! This was the case with a boy at school at Norwich.

E. N.

Memoria Technica

For the Plays of Shakspeare, omitting the Historical English Dramas, "quos versu dicere non est."

Cymbeline, Tempest, Much Ado, Verona,
Merry Wives, Twelfth Night, As You Like It, Errors,
Shrew Taming, Night's Dream, Measure, Andronicus,
Timon of Athens.

Wintry Tale, Merchant, Troilus, Lear, Hamlet
Love's Labour, All's Well, Pericles, Othello,
Romeo, Macbeth, Cleopatra, Cæsar,
Coriolanus.

*From a Common-place Book
at Audley End.*

BRAYBROOKE.

Portrait of George Fox.

—A writer in the *Westminster Review* for the present quarter, on "The Early Quakers and Quakerism," says (p. 610.), respecting George Fox,—

"Portrait painters having been in his eyes panderers to the fleshly desires of the creature, we have no likeness of him."

Whether or not there is in existence an *authentic* portrait of George Fox, I do not know; but I saw some time since, at the shop of Smith, the Quaker bookseller in Whitechapel, an engraved portrait of Fox, and another of his early coadjutor, James Nayler.

LLEWELLYN.

Lines on Crawford of Kilbirnie.

—George Crawford, who wrote a *Peerage of Scotland*, which was published in folio at Edinburgh in the year 1716, says, under the head of "Crawford, Viscount of Garnock," p. 159., that Malcolm Crawford, Esq., succeeded to the barony of Kilbirny in right of Marjory his wife, daughter and sole heir of John Barclay of Kilbirny; whereupon he assumed the coat of Barclay, and impaled it with his own:

"Here it may be remarked," he continues, "that all the estate the family ever had, or yet possesses, was acquired to them by marriage: or lands so obtained were exchanged for others lying more contiguous to the rest of their fortune; which gave occasion to a friend to apply to them the following distich:

'Aulam alii jactent, at tu Kilbirnie, nube:
Nam quæ fors aliis, dat Venus alma tibi.'"

Which may be thus translated:

"Let others choose the dice to throw,
Do you, Kilbirny, wed:
On them what Fortune may bestow,
On you will Venus shed."

C— S. T. P.

W— Rectory.

WHERE WAS ANNE BOLEYN BURIED?

It is said in Miss Strickland's *Queens of England* (iv. 203.), that there is a tradition at Salle in Norfolk that the remains of Anne Boleyn were removed from the Tower, and interred at midnight, with the rites of Christian burial, in Salle Church, and that a plain black stone without any inscription is supposed to indicate the place where she was buried. An account of Salle Church, with the inscriptions on the Boleyn monuments, is given in the 4th volume of Blomefield's *Norfolk* (folio ed.), p. 421., but no allusion is made to any such tradition; and other parts of the same work, where the Boleyns (including the Queen) are referred to, are equally silent on the subject. Lord Herbert of Cherbury, in his *History of King Henry VIII.*, does not state how or where she was buried. Hollingshed, Stow, and Speed say, that her body, with the head, was buried in the choir of the chapel in the Tower; and Sandford, that she was buried in the chapel of St. Peter in the Tower.

Burnet (vol. i. p. 318.), who is followed by Henry, Hume, and Lingard, says that her body was thrown into a common chest of elm-tree that was made to put arrows in, and was buried in the chapel within the Tower, before twelve o'clock. Sharon Turner, in his *History of the Reign of King Henry VIII.*, vol. ii p. 464., cites the following passage from Crispin's account of Anne Boleyn's execution, written fourteen days after her death, viz.:

"Her ladies immediately took up her head and the body. They seemed to be without souls, they were so languid and extremely weak; but fearing that their mistress might be handled unworthily by inhuman men, they forced themselves to do this duty; and though almost dead, at last carried off her dead body wrapt in a white covering."

[465]

In a letter in the *Gentleman's Magazine* for October, 1815, signed "J. C.," it is said—

"But the headless remains of the departed Queen were said to be deposited in an arrow-chest, and buried in the Tower Chapel, before the High Altar. Where that stood, the most sagacious antiquary, after a lapse of less than three hundred years, cannot now determine; nor is the circumstance, though related by eminent writers, clearly ascertained. In a cellar the body of a person of short stature, without a head, not many years since was found, and supposed to be the reliques of poor Anna; but soon after re-interred in the same place, and covered with earth."

I am informed that the stone in Salle Church was some time since raised, but that no remains were to be found underneath it. Has the tradition referred to by Miss Strickland been noticed by any other writer? and upon what authority does Burnet say that her remains were placed in an arrow-chest? I may add that Miss S. states that a similar tradition is assigned to a black stone in the church at Thornden on the Hill: but Morant, in his *History of Essex*, does not notice it.

J. H. P.

TORTOISESHELL TOM CATS.

Can any correspondents of "N. & Q." who may have paid particular attention to natural history, throw any light or grounds for explaining the fact of there, I may almost say, never being instances of a *male tortoiseshell cat*? for though I have been very lately told that such a one was exhibited in the great display in Hyde Park, yet as I did not witness it myself, I can only use it as the exception which proves the general rule.

Having for the last fifty years been in the constant habit of keeping cats, and having frequently during that time possessed many of a rare and foreign breed, some of which were tortoise-shells of the most beautiful varieties, I have always endeavoured, by mixing the breeds in every way, to procure a male of this peculiar colour; but with the vast number of kittens that during this long period have fallen under my observation, I have invariably found that if there was the slightest appearance of a single *black hair* on one, otherwise *white and orange*, so sure would it prove a female; and thus *vice versâ*, an orange hair appearing on a black and white skin, even in the smallest degree, would immediately proclaim the sex.

I have asked for an elucidation of this curious fact from two of our greatest naturalists of the present day, but without any success; I have racked my own brain even for some plausible mode of accounting for it, but in vain; for it should be observed that this peculiarity or line of demarcation as to sexes does not obtain with other animals, for I have seen what may be called tortoiseshell horses and cows, that is, with the same admixture of colours, and yet they have been indiscriminately of both sexes.

Now it is true we hear occasionally of a *tortoiseshell tom cat* advertised as having been seen or heard of, but in all these instances a solution of the *nitrate of silver* has been *freely used to aid the imposition*, and with all the pains I have taken, I have never been fortunate enough to meet with a *bonâ fide* ocular demonstration.

Should any of the correspondents of "N. & Q." have it in their power to throw light on this curious fact in natural history, it will much gratify me, even if it should prove that I am making much about nothing.

W. R.

Minor Queries.

Oasis.

—What is the proper pronunciation of this word? Ninety-nine people out of a hundred will say, as *I* said, "Oāsis, of course!" Let them, however, proceed to consult authorities, and they will begin to be puzzled. Its derivation from the Coptic "wáhe" (or "ouahe," the French way of expressing the Egyptian word wáhe.—*Encycl. Metrop.*) seems universally admitted. As to the pronunciation, the way in which the word is accented by the different authorities in which I have been able to find it is as follows:—

Ὠασις (πόλις).—*Herodot.* iii. 26. Larcher's *Notes*, and Liddell and Scott's *Greek Lexicon*, give no help as to the pronunciation.

Rees's *Cyclopædia*, and the *Encyclopædia Britannica*, do not accent the word at all. Brasse's *Greek Gradus*, Ainsworth's and Riddle's *Dictionaries*, Yonge's *Gradus*, Walker's *Rhyming Dictionary*, Webster, Richardson, and Johnson, do not even contain the word.

The few authorities which *do* accent the word, do it "with a difference." Ex. gr.:

O'asis.—*Penny Cyclopædia*.

O'asis.—*Imperial Dictionary*.

O'asis.—Spiers' *English-French Dictionary*.

Oāsis.—Anthon's *Lemprière*.

Oásis.—Brande's *Dictionary of Science, &c.*

Oōsis.—Butler's *Classical Atlas*. Index.

Who is right? I have searched all the Indices to the Delphin edition of the Latin poets, without finding the word at all. A Cambridge friend quoted at once "sacramque Ammonis oasis;" but, on being pressed, admitted, that if it were not the fag-end of some prize-poem line lurking in his memory, he did not know whence it came. I cannot get anybody to produce me an instance of the use of the word in English poetry. One says, "I am sure it's in Moore," and another, "You're sure to find it in Milton;" but our English poets lack verbal indices. Some such line as "Some green oasis in the desert's waste," haunts my own memory, but I cannot give it a "local habitation." Of course, two or three instances from *English* poets would not *absolutely* determine the question one way or the other, as we pronounce many words derived from Greek and Latin sources in defiance of their original quantity. Still they would not be without their value. Can any wise man of the East help?

[466]

HARRY LEROY TEMPLE.

Ballad on Shakspeare.

—About fifty years ago there was an old ballad in praise of Shakspeare which used to be very popular in Warwickshire. All I remember is the following stanza, which, I remember, was the concluding one:—

"The pride of all nature is sweet Willy, O;
The pride of our land was sweet Willy, O;
And when Willy died, it was Nature that sighed
At the loss of her all—her sweet Willy, O."

Where can the rest of the ballad be obtained? and who was the author?

SAXONICUS.

Dr. Toby Matthew.

—In Le Neve's *Lives of the Protestant Archbishops* under Dr. Toby Matthew, Archbishop of York, it is stated that he was appointed Bishop of Durham in 1595; and that on 7th April, Archbishop Whitgift granted a commission to Archbishop Hutton, "to confirm and consecrate this our bishop within the province of Canterbury, which," says Le Neve, "no doubt was done accordingly, though I cannot find, either in his diary or elsewhere, the time when, place where, or the names of the bishops who assisted at that solemnity," (vol. ii. pp. 105-6.). In Surtees' *History of Durham*, it is said that his consecration took place on "Palm Sunday." Palm Sunday fell on 9th April that year: the very Sunday, therefore, which followed the date of the licence mentioned by Le Neve. I believe Surtees refers to *Rot. Durham* as his authority. In the *Church of England Magazine*, Jan. 1847, p. 13., there is a Life of Dr. T. Matthew, said to be "Abridged from a manuscript in the British Museum, entitled 'The Preaching Bishop,'" &c. Does this document supply the information which Le Neve sought in vain?^[3] Can any reader ascertain from the diary, or elsewhere, what the bishop was doing on 9th April, 1595, or where he was; or give any information on the subject?

C. H. D.

[3] [The MS. in the British Museum does not supply the information required; it merely corrects Bishop Godwyn's date of the consecration, viz. March, 1594: "but," says the writer, "he was mistaken; it was the year after, for he preached the first sermon after he was made bishop, May 11, 1595, as he himself sets down, being then forty-eight years of age." It is not given in Mr. Perceval's valuable list of the consecrations of English prelates in the Appendix to his *Apology for the Apostolical Succession*, so that we may conclude it is not to be found among the Lambeth records. It is possible it may be found in the document quoted by Surtees, viz. "Rot. Mathew, A."—ED.]

Hart and Mohun.

—Very little is known of these two old actors and managers. When were they born, and when did they die?

EDWARD F. RIMBAULT.

Burial without Religious Service.

—In case of the friends of any person deceased either objecting to, or not wishing to compel the clergyman to use, the burial service, is there any law to *forbid* the corpse being interred in the parish churchyard *without any religious service at all*? Suppose the deceased were a baptized dissenter, who had himself in his lifetime objected to, and whose surviving relatives also objected to the performance of the burial service, though they wished the body to be deposited in the churchyard; does a clergyman render himself liable to any penalty in *permitting* the body to be thus silently interred? Some years ago, at the Kensal Green cemetery the sons of Carlyle *protested at the grave* against the performance of *any* religious service. The chaplain persisted in its performance in spite of their expressed wishes to the contrary! Was this right or wrong in a legal point of view?

C. H. D.

Ganganelli's Bible.

—Can any of your readers inform me who was the translator of the "Ganganelli (Pope) Bible," published in 1784 in folio, what is the merit of the translation, and who wrote the notes? If I mistake not, Evans, the auctioneer who sold the Duke of Sussex's library, puts in the catalogue that the notes are not the Pope's, it being "a scandalous imposture" in the title-page to say so, "for they have a free-thinking tendency."

The title-page of said Bible says that that Pope and the translator were liberals, and the author of the notes must have been a radical, all very intelligible in those days, but not without instruction to these.

The Duke's copy sold to the British Museum for 30*l.* May I ask why it is so rare?

J. D. G.

Wherland Family.

—Information is desired respecting the family of "Wherland," now of Cork, and whether they came from Scotland; and if so, whether the family still exists there? The crest of the Cork Wherlands is a demi-lion rampant out of a ducal coronet.

T. W. W.

Flemish Proverb quoted by Chaucer.

—Can any of the readers of "N. & Q.," or, should I not rather say, of its Dutch ally, "DE NAVORSCHER," point out the original of the old Flemish proverb,

"Soth play quod play,"

quoted by Chaucer in his Prologue to the "Cook's Tale;" and whether or not there is any history attached to it?

PHILO-CHAUCER.

Derivation of the Word "Callis," an Almshouse.

—The word is not given in Bailey or Richardson. It appears in Holloway's and Halliwell's *Provincial Dictionaries* in the plural, and is spelt "calasses." Each quotes Grose, who refers the word to the *Gentleman's Magazine* for May, 1784; but there the above question only is asked, and is unanswered. It has been suggested that the callis may be so called from its having been founded by some merchant of the Staple of Calais, or from its endowment being derived from donations to the chalice, made by persons to the priest administering extreme unction. *Calis* was the old form of *chalice*.—Vide Halliwell's *Dictionary*.

Nashe's "Terrors of the Night," 4to. 1594.

—Can any correspondent oblige me with Notes, critical, philological, or otherwise, illustrative of the subjoined passages, which occur, among many others scarcely less curious, in the above rare tract, of which I am fortunate enough to possess a (not quite perfect) copy? Speaking of Iceland, he says,—

"It is reported, that the Pope long since gaue them a dispensation to receiue the Sacrament in ale, insomuch as for their vncessant frosts there, no wine but was turned to red emayle as soone as euer it came amongst them."

D. iii.

"Other spirits like rogues they have among them, destitute of all dwelling and habitation; and they chillingly complayne if a constable aske them *Cheuela* in the night, that they are going vnto Mount Hecla to warme them."

D. ii.

What is *emayle*? and is *Cheuela* for *Qui va là*?

Speaking of a vision of devils, he mentions some with

"Great glaring eyes, that had whole shelues of Kentish oysters in them; and terrible wide mouthes, whereof not one of them but would well haue made a case for *Molenax*' great gloabe of the world."

D. iii.

Is, then, Wyld's great Globe only a plagiarism from Molenax?

J. EASTWOOD.

Did Orientals ever wear Spurs?

—In the second volume, p. 38., of Prescott's *Ferdinand and Isabella*, are given some lines from Hyta, *Guerras de Granada, &c.*, descriptive of the departure of Abdallah Chico on his fatal expedition against Lucena. These, enumerating all the braveries of the cortège, amongst others, mention

"Cuánto de Espuela de Oro,
Cuánta Estribera de Plata."

Now, unless this be an oversight of Hyta, his spurs of gold and stirrups of silver require some explanation, since the specification of both does not leave us the alternative of supposing that the former merely meant the sharp corners of the shovel-stirrup, which we all know serve the Oriental horseman of the present day as spurs.

Was Hyta a Spaniard or a Moor?

A. C. M.

Badges of Noblemen in the Fifteenth Century.

—What were the customary badges or cognizances of De la Pole, Duke of Suffolk, executed 1450; Humphrey Duke of Gloucester, and John Duke of Bedford, Protectors, temp. Henry VI.; Cardinal Beaufort; the Earls of Somerset, Salisbury, and Arundel, temp. Henry VI.; and Sir John Fastolfe?

BURIENSIS.

Sir Roger de Coverley.

—In the first article of the Number of the *Quarterly Review* just published, on *Sir Roger de Coverley, by the Spectator, with Notes and Illustrations*, by W. Henry Wills, it is stated,—

"At the suggestion of Swift they took advantage of a popular name, and derided the Knight's descent from the inventor of the celebrated country-dance," &c.

I should like to know the authority for this statement respecting Swift, as, at the time of the *Spectator* first appearing, he was certainly not on good terms with either Addison or Steele. The first Number of the *Spectator* was published on the 1st of March, 1710-11. In Swift's journal, sent to Stella, he says, March 6th,—

"I have not seen Mr. Addison these three weeks: all our friendship is over."

On the 16th he says,—

"Have you seen the *Spectator* yet? a paper that comes out every day. 'Tis written by Mr. Steele, who seems to have gathered new life, and have a new fund of wit; it is in the same nature as his *Tatlers*, and they have all of them had something pretty. I believe Addison and he club. I never see them," &c.

Lines on Elizabeth.

—No doubt some of your readers will be able to tell me where I may find these verses:—

"*Princeps Elizabetha tuis Dea magna Britannis.*"

which is fathered upon Ascham; and the following, which report gives to Camden:—

"*Elizabetha suis Diva et Dea sola Britannis.*"

PETROS.

Twyford.

—Simeon of Durham relates the history of the acts of a council held A.D. 684, in the presence of King Egfrid, and presided over by Archbishop Theodore, at a place called *Twyford*, near the river Alne [*Ættwyforda, quod significat ad duplex vadum.*]*—Libellus, &c., p. 44.* Is there any vestige or record of the site of *Twyford*? Camden mentions it when speaking of the Northumberland coast:

"The shore afterwards opens for the river Alaun, which, still retaining the same name it had at Ptolemy's time, is called by contraction Alne, on whose bank is *Twifford*, q. d. *Two-fords*, where was held a synod under King Egfrid; and Eslington, Alnwick," &c.

CEYREP.

Irish Titles of Honour: The Knight of Kerry; The O'Conor Don; The O'Gorman Mahon.

—Will somebody explain for me the origin of, and right to, these titles, which do not receive the honour of any mention in the ordinary "Baronetages, Knightages," &c. &c.; as also the mode in which the individuals who claim them are addressed in ordinary conversation.

[468]

HARRY LEROY TEMPLE.

Sir Hobbard de Hoy.

—A common term for a lad between boyhood and manhood is a *hobbledehoy*. I find an early use of this word in Tusser's *Hundred Points of Husbandry*, A.D. 1557, in his verses entitled *Man's age divided here ye have, By Prenticeships from birth to grave.*

"The first seven years bring up as a child,
The next to learning, for waxing too wild;
The next keep under *Sir Hobbard de Hoy*,
The next a man, no longer a boy," &c.

Can you tell me the origin of this curious term?

W. W. E. T.

Warwick Square, Belgravia.

The Moon and her Influences.

—Can any of your readers inform me of books treating, scientifically, or giving traditional notices, about the supposed influences of the moon; for instance, on the tides, on lunatics, on timber felled during the wane, on fish taken by moonlight in the tropics?

Also can any account be given of the origin of the tradition that connects "the man in the moon" with the history given of the "man gathering sticks upon the Sabbath day" (*Numbers*, xv. 32-36.)?

W. H.

St. Ulrich's, Augsburg.

—In Pugin's *Glossary of Ecclesiastical Ornament*, the author refers to a book containing an account, with illustrations, of the Trésor of the church of St. Ulrich at Augsburg; he also adds, "this book is now very rare." Could any of your correspondents inform me who is the author; for I have searched the Museum catalogue under the names "Augsburg and Ulric, or Udalric," without any success? Probably, if I had the author's name, I might run some chance of finding it.

W. B.

The late Mr. Miller of Craigentenny.

—I should be glad if any of your Edinburgh or other correspondents could favour me with any particulars relating to the above gentleman. He was a well-known book collector, and in the spirit of his purchases the legitimate successor of Richard Heber. He bequeathed his noble collection of books to the Advocates' Library of Edinburgh. In early English poetry the collection is almost

unrivalled. Mr. Miller was the purchaser of the *Heber Ballads*. The collection, in money market value, is nearly equal to the Grenville gift to the British Museum. I have heard the title to the property of Craigentenny was in dispute.

PETROPROMONTORIENSIS.

Whipping Boys.

—Will any correspondent of "N. & Q." inform me when ceased the custom of male heirs apparent to the throne of England having whipping boys? when and why it originated? what remuneration such boys received? and whether our queens had during their state of pupillage any such kinds of convenience. I have only met with the names of two whipping boys; Brown, who stood for Edward VI., and Mungo Murray, who did the like for Charles.

THOS. LAWRENCE.

Ashby-de-la-Zouch.

Edwards of Essex.

—This family can be traced to Anstey from 1700. A descendant in New York has the arms: Argent, a fess ermines between 3. martlets (2. and 1.) sable. Can any correspondent find him any old branches of his family tree?

E.

New York.

Minor Queries Answered.

Polynesian Languages.

—Where could I obtain Testaments in the various languages of Polynesia, more especially in the Feejeean and Samoan? I have applied at the British and Foreign Bible Society without success. These Testaments have been published by this society.

EBLANENSIS.

[Our correspondent should consult *The Bible of every Land*, lately published by Bagster and Sons, which gives some account of the different Polynesian and Malayan versions. —See Class V., pp. 299-312.]

Arms of Thompson.

—Will any of your Lancashire correspondents be kind enough to inform me whether they have ever met with the following arms in connexion with the name of Thompson in any work on the history of Lancashire, or on any monument in that county, namely, "Per pale, argent and sable, a fess embattled between three falcons, countercharged, belled or?" I believe a family of the name to which the arms are attributed held landed property in the neighbourhood of Hornby and Gressingham.

JAYTEE.

[We know nothing beyond the fact of such a coat being described in an ordinary of arms for Thompson of Lancashire, without any particular locality.]

The Silent Woman.

—What is the origin of the old sign-board "The Silent Woman?" She is represented headless, holding her head under her arm. There is, or was, a sign of this at a small ale-house not far from Ledbury, in Herefordshire, and I was told it was not an uncommon sign in these parts.

F. J. H.

Edinburgh.

[Has not this sign, which we have seen also described as that of *The Good Woman*, its origin in the satirical spirit which prompted the Dutch epigrammist to write,—

"A woman born without a tongue,
I can conceive it;
But silent, with a tongue in her head,
I'll ne'er believe it."]

Review of Hewett's Memoirs of Rustat.

—In what literary paper can I find review of Mr. Hewett's *Memoirs of Tobias Rustat*?

C. W.

[A review of this work will be found in the *Gentleman's Magazine* of June, 1850, pp. 638-640.]

Robert Recorde.

—Can any of your readers inform me whether Robert Recorde, who in 1549, or possibly some years later, was Comptroller of the Mint at Bristol, was the same person as the author of *The Whetstone of Wit*, and other mathematical works? Also, whether there is any fuller account of his life to be met with than that given by Hutton?

J. E.

[It does not appear that Robert Recorde, the celebrated mathematician, was ever connected with the Bristol mint. The best account we have met with of the author of *The Whetstone of Wit*, is in Mr. Halliwell's pamphlet on *The Connexion of Wales with the Early Science of England*, 8vo., 1840. Consult also a very able and learned article in the *Companion to the British Almanack* for 1837, pp. 30-37., by Professor De Morgan.]

Strange Opinions of great Divines.

—I shall be obliged to any of your correspondents who can give me references to the following quotations from the works of two great divines:

- (1.) "I would that we were well rid of this [the Athanasian] Creed."
- (2.) "The Apocalypse either finds a man mad, or leaves him so."

C. MANSFIELD INGLEBY.

[1. The first quotation will be found in a letter of Archbishop Tillotson's to Bishop Burnet, dated Oct. 23, 1694. The archbishop says, "The account given of Athanasius' Creed (*i.e.* in Burnet's *Exposition of the Thirty-nine Articles*) seems to me no-wise satisfactory. I wish we were well rid of it." Dr. Birch adds, "The archbishop did not long survive the writing of this letter."—See Birch's *Life of Tillotson*, edit. 1752, p. 343.; ed. 1753, p. 315. Consult also *Remarks upon Dr. Birch's Life of Tillotson*, 8vo., 1753, p. 53., anonymous, but attributed to George Smith, a Nonjuror.

2. The second quotation is probably the following, which occurs in Dr. South's Sermon on the Nature and Measures of Conscience (Serm. XXIII.): "Because the light of natural conscience is in many things defective and dim, and the internal voice of God's Spirit not always distinguishable, above all, let a man attend to the mind of God, uttered in His *revealed Word*: I say, His revealed Word; by which I do not mean that mysterious, extraordinary (and of late so much studied) book called 'The Revelation,' and which, perhaps, the more it is studied, the less it is understood, as generally either finding a man cracked, or making him so; but I mean those other writings of the prophets and apostles, which exhibit to us a plain, sure, perfect, and intelligible rule; a rule that will neither fail nor distract such as make use of it."]

Inquisitiones Post Mortem.

—What are these, extending to seven volumes, regularly paged, and coming down to 1656, referred to in Oldfield's *History of Wainfleet*? Are they printed works? It is quite a different publication to the *Calendarium*, &c. in four volumes.

When did the Post Mortem Inquisitions cease?

W. H. L.

[The *Inquisitiones* quoted by Oldfield are sometimes called Cole's *Escheats*, and will be found in the Harleian Collection in the British Museum, the first five volumes in Nos. 756. to 760., and the sixth and seventh, Nos. 410, 411.]

Derivation of Carmarthen.

—What is the derivation of this word *Carmarthen*?

LLEWELLYN.

[Caermarthen appears to have been the *Maridunum* of Ptolemy, and the *Muridunum* of Antoninus, one of the principal stations in the country of the Dimetæ, situated on the Via Julia, or great Roman road. Its modern name of Caermarthen, or *Caer Fyrdden*, as it is called by the Welsh (by a change of the convertible consonants *f* and *m*, common in their language), implies "a military station fortified with walls," and perfectly agrees with the description given by Giraldus Cambrensis, who calls it, "Urbs antiqua coctilibus muris."]

—These terms are now in constant use, and very differently and vaguely defined. Will any of your correspondents, antiquaries or historians, say what period is comprehended in these terms, and give the date when it should commence, and when terminate?

L. T.

[The late lamented Rev. J. G. Dowling, in his *Introduction to the Critical Study of Ecclesiastical History*, fixes upon the Council of Chalcedon, A.D. 451, as the commencement of the Mediæval, or Middle Ages, which he thinks ended with the revival of classical literature in the fifteenth century, "that age of transition and revolution, combining in itself several of the most striking characteristics of the two states of society between which it forms the interval." This able work ought to find a place in the library of every ecclesiastical student.]

Garlands hung up in Churches.

—It is said that the pretty wild flower, the small Woodruff (*Asperula Cynanchica*), was formerly employed in adorning the walls of churches. Is this true? If so, what was the origin of the custom? Was this particular flower thus used for the reason that it long preserves its scent? Is it mentioned by any early poet in connexion with the decoration of churches?

R. VINCENT.

[Garlands of Rosemary and Woodruff were formerly used to decorate the churches on St. Barnabas' day, as appears by many old entries and church-books; *e.g.* in the churchwardens' accounts of St. Mary-at-Hill, in the city of London, 17 and 19 Edward IV., the following entry occurs: "For Rose garlondis and Woodrove garlondis on St. Barnebe's daye, xjd." The reason Woodruff was used, Gerard tells us in his *Historie of Plants*, p. 965.: "It doth very well attemper the aire, coole and make fresh the place, to the delight and comfort of such as are therein."]

[470]

Replies.

ANCIENT TIMBER TOWN-HALLS. (Vol. v., pp. 257. 295.)

MR. PARKER makes some inquiries relative to the ancient town-halls of our country towns; and should the following particulars of some still in existence be of service, I shall feel a pleasure in having been the means of gratifying his curiosity.

The town-hall in the city of Hereford is a timber structure built upon twenty-seven pillars, and was originally a very handsome building, but was many years since denuded of its upper story, in which the fourteen different trading companies of the city transacted their business. It was erected by the celebrated John Abel, in the reign of James I. Prior to the erection of the present county hall, the assizes were held in this building.

The town-hall at Leominster, or Butter-cross as it is frequently called by the inhabitants, was erected in the year 1633, by the above-named architect; it stands upon twelve oak pillars, and was originally ornamented with a variety of curious carvings, and the shields of arms of those who contributed towards the expense of its erection, but which have long since vanished. Around the building, just above the pillars, was inscribed the following sentences, but portions of which only now remain. On the south side:

"Vive Deo gratus, toti mundo tumulatus, crimine mundatus, semper transire paratus."

On the east side:

"Where justice reigns, there virtue flows. Sat cito, si sat bene vive ut post vivas. As columns do support the fabric of a building, so noble gentry do subprop the honour of a state."

On the north side:

"In memoriâ æternâ erit Justus, 1663."

In the year 1793, this hall underwent very considerable repairs, more properly called spoliation, by taking down the gables, and with them the curious carvings, shields of arms, &c., which must have greatly destroyed its picturesque effect. It contains a clock, and is surmounted by a cupola, in which is a bell, whereon the hours strike.

The town-halls of Brecon, Kington,^[4] and Weobly, and probably others of which at present I can give no particulars, were built by the same person. Mr. Abel being in Hereford when that city was

besieged in 1645, was of great service by constructing mills to grind corn for the use of the inhabitants and soldiers confined therein, for which Charles I. afterwards conferred upon him the title of one of his majesty's carpenters.

[4] This hall had similar inscriptions to those of Leominster.

In Sarnesfield churchyard, in the county of Hereford, is a monument consisting of the effigies of himself and his two wives, with the emblems of his profession, executed by his own hands after he reached the patriarchal age of ninety years; it has the following inscription, being his own composition:

"This craggy stone a covering is for an architector's bed,
That lofty buildings raised high, yet now lyes low his head:
His line and rule, so death concludes, are locked up in store,
Build they who list, or they who wist, for he can build no more.

His house of clay could hold no longer,
May heaven's joy frame him a stronger.

JOHN ABEL.

Vive ut vivas in vitam æternam."

I believe Sarnesfield was his native place; he died there in 1694, having attained the great age of ninety-seven years.

J. B. WHITBORNE.

Leamington.

In my reply to a Query upon the interesting subject introduced by MR. J. H. PARKER, I felt anxious to direct his attention to other peculiar characters appertaining to the ancient town of Wokingham, besides those marks by which it in some degree approximates to his general description of the English towns in France. In reply to MR. PARKER'S inquiry respecting the mediæval town-halls, and other public halls of that period remaining in England (Vol. v., p. 295.), I have much pleasure in forwarding the following account of the Town-hall of Leicester, which formerly belonged to the Guild of Corpus Christi, in the church of St. Martin. It was built in the reign of Elizabeth, and was first opened by a banquet, given by George Norris, the mayor, to celebrate the victory over the Spanish Armada. This anniversary was continued until within the memory of some of the burgesses now living, and was called the "Venison Feast." The hall is a low-roofed timber building, lighted by plain latticed windows, and was enlarged, by the addition of the *Mayor's parlour*, in 1636. The great hall, or court, is fitted with appropriate seats of state for the mayor and aldermen, and with galleries for spectators of municipal ceremonies; and its walls were formerly enriched with many valuable paintings. The adjoining parlour is remarkable for the quaint character of its decorations; it is, like the great hall, provided with state seats or benches, and has a long range of low windows, containing stained glass illustrative of religious subjects, and emblems of the seasons. The Town-library is a storied building, containing a large hall, founded by the Corporation in 1632, and possessing at present about 1000 volumes, chiefly of old divinity, together with a few miscellaneous books, and a MS. of the Greek Testament written on vellum and paper, supposed to be of the thirteenth century, and which was given to the library in 1649 by the Rector of Thrussington.

[471]

There are hospitals in Leicester of similar style, and two of much earlier periods, 1330 and 1512.

Kt.

Leicestershire.

OLD SIR RALPH VERNON. (Vol. v., p. 389.)

In an old manuscript book now before me, containing a copy of Flower's "Visitation of Cheshire," 1580, together with a very great number of coats of arms, copies of charters, &c., is the curious account of old Sir Raulfe Vernon, which I now send you. I have not at present Ormerod's *History Of Cheshire* to refer to; but, if I remember right, there is an account of the old knight, and of the great age he is said to have attained, there. The latest date in the book from which this is extracted is 1610; but there is bound with it eleven pages of "Armes of the Gentry of Cheshire, entred in y^e Visitation of that County made in A^o 1663 and 1664, by me W^m. Dugdale, Esq^r., Norroy King of Armes."

"*Coppies of old Pedegrees remayning wth S^r John Savadge, 1583.*

"Theare was S^r Raulfe y^e Vernon ye old, ye quych levet ^{xx}/_{vij} yer and x yere, and he had to his first Wyffe on Mary ye Lordes daughter of Dacre, and he had Issue by her one S^r Raulf ye Vernon of Hanwell, M^r Ricrd person of Stockporte, other two sonnes Mighell & Hugh, ye quich wer both freres: and two daughteres, Agnes and Rose and yen deghet ye forsaid Mary, and after her death ye forsaid old S^r Raulf tooke to paremer on Maude

ye Groseverer, and had Issue by her Ricrd and Robart bastardes. Ye forsaid S^r Raulf ye Vernon of Hanwell was maryed to A. Seintper, and had Issue by her Ralyn, Hychcoke, John, & Thomas, ye quiche Ralyn had Issue S^r Raulfe ye Vernon of Mottrem, ye quich S^r Raulf had Issue yong S^r Raulf, ye forsaid S^r Raufe ye Vernon of Hanwell, Ralyn his Sonn, and S^r Raufe his sonn deygen, lyvand ye old S^r Raufe; and ye sam tym on S^r Ricrd Damory was Justice of Chester, and ye forsaid old S^r Raufe and he weren accordet yat ye yong S^r Raufe shold wedde Agnes daughter of ye forsaid S^r Ricrd Damory, and that Sir Raufe ye old shold be fyne reret at Chester, gife all his landes &c. to ye said M^r Ricrd his sonn, getten by ye forsaid Mary of Dacre and to his heires, and so it was done, and the sam Ricrd pson gyfe the sam lands &c. to ye sam old S^r Raufe againe to term of his Lyve; and after his dessease to ye yong S^r Rauf and to Agnes his Wyfe daughter to S^r Ricrd Damory, and to ye heires male of yr bodyes geten; for default of Issue mall of ye forsaid yong Sir Raufe and Agnes, yat all ye Landes &c. then Remaine to Ricrd ye Sonn of Raufe ye Vernon of Shibbrocke getten by Maud ye Grosvenor, and to ye heires of his body begotten male, and for default of Issue of his body getten male, that all ye Landes &c. sholden remain to ye right heires of ye forsaid Mr Ricrd wthouten ende. Ye forsaid yong S^r Raufe and Agnes deyhten wthout Issue of hose bodyes begotten male, and yen entret S^r Raufe yat last deyhten as sonn and heir to Ricrd ye Vernon ye sonn of old S^r Rauf ye Vernon and Maude ye Grosevenor, by Vertue of ye fyne before rehersed. Ye forsaid S^r Rauf Ricrd son deyget wthout heir of his body getten mall, and so S^r Ricrd ye Vernon brother to yis last S^r Rauf entret heir male, and continued all his Lyfe and had Issue mulier S^r Ricrd ye quiche is now dead wthout Issue malle."

C. DE D.

OLD TREES.—FAIRLOP OAK. (Vol. v., p. 114.)

I have, in my scrap-book, a curious old print of Fairlop Oak, to which some verses are attached, which I think is somewhat of a rarity. It is on thin, miserable paper; size, demy quarto; without date or printer's name; in general character bearing a very Catnachian aspect. The print of the tree occupies nearly half the sheet, and is a most vile specimen of both drawing and engraving. The tree is represented as in a dilapidated condition, with a huge hollow trunk, within which are seen some persons making themselves "jolly" at a drinking-table. The tree has but five principal branches, and these are only tipped here and there with foliage, the work of popular demolition under which the tree is known to have fallen being plainly seen in its many barren branches, and still more pointedly suggested by the four persons, who, having climbed aloft, are airing themselves in the forks of its boughs. The background is filled up with the incidents of the fair. To the right, in the fore-ground, is one of the well-known "boats" mounted on wheels, the deck manned by blockmakers "on their legs" singing a chorus. Behind, in the distance, is a theatre or exhibition-booth, with the band and sundry performers entertaining the crowd gratis; on the proscenium above is written, ... GELL. CLARK. On the left hand is another of these unclassical erections, with a man in front balancing himself on a ladder; the name SAUNDERS being inscribed above. Below this is an exhibition of a minor sort, and several groups of gaping cockneys. A "boat," a booth, and a set of "knock 'em down" complete the scene; in the latter case a woman caters for the encouragement of the English but ignoble sport of "three throws a penny."^[5] Below the print is a line in large type (scarcely legible), announcing it to be "An original Drawing by an eminent Artist [printed off] a Woodcut engraved on a Block of the celebrated Tree." I transcribe literally what follows.

[472]

^[5] Query, whence the origin of this fashionable accompaniment of cockney fairs?

"The Stem of this vegetable Progidy, which was [roughly hollowed (?)], measured, at 3 feet from the ground, about 36 feet in girth, and the boughs extended about 300 feet in circumference. The Fair which was held upon this spot was founded about the year 1720, by Mr. Daniel Day, Block Maker, of Wapping, who gave his men an annual Bean Feast, under the shade of the Oak, on the first Friday in July; and which has been visited for a number of years by the Block Makers and Watermen of the eastern part of the metropolis, who parade round the spot singing the following songs:—

"Song from the Block Makers' Boat, sung by Mr. Hemingway.

"George, our great King, as he sat on the throne,
The supporters of Fairlop sent in their petition,
That he the old Oak in true wisdom would own,
The answer returned from the head of the Nation,
This we agree that the Maggot and Spot
Never shall be crushed, but for ever shall reign.
A Charter we have got to support the old Spot,
And Fairlop shall flourish again and again.

"This answer so noble abroad quickly spread,
The enemy to friendship began to complain,
That this Fair of mischief was surely the head,
And if suffered would certainly soon show its aim.
Down, cried he, with this Fairlop Tree;
But George, ever generous, said, Cease to complain.
A Charter we got, &c.

"Freedom, the Goddess for Britons so fair,
When she heard that a few of her supporters so free
Did reverence the Oak which was always her care,
And she said that the day ever sacred should be,
The Maggot and Spot the care of us shall be,
And never shall be crushed, but for ever shall reign.
A Charter we got, &c.

"Bright July now comes on, when we all are so gay,
The first Friday in the month we all know,
Our Maggot for ages shall shine on that day,
And every year some new splendour shall show,
When we agree that the Maggot and Spot
Never shall be crushed, but for ever shall reign.
A Charter we got, &c.

"Now, my brave boys, since united we be,
With friendship and harmony keep up the day;
Our boat rigg'd and mann'd well, so pleasant to see,
There's nothing can equal our Maggot so gay.
A Toast now I say to good Daniel Day,
Who taught us first this Fair to maintain.
A Charter we got, &c.

"Written and sung by Mr. Lidard from the Watermen's Boat.

"Come to Fairlop Fair, my good fellows invite,
To partake of that day, that is our delight;
For we have spirits like fire, our courage is good,
And we meet with the best of respect on the road.
Would you see us, you'd say, when we are muster'd quite gay,
Success to the lads that delight in that day.
Haste away, haste away, all nature seems gay,
Let's drink to the joys of Fairlop so gay.

Our horses are all of the very best blood,
Our boat is well built and her rigging is good.
With our flags and our badges we unanimous agree,
And join hand-in-hand to support the old Tree.
There's old Cruff and young Cruff our music shall play,
While George Hull's staunch ponies shall tow us away.
Haste away, &c.

'Twas one Daniel Day that invented this Fair,
As hearty a fellow as ever was there;
The lord of the manor our Charter did gain,
And we sons of old Neptune will uphold the name:
We'll enjoy all the pleasure that springs from the day,
And ever remember that old Daniel Day.
Haste away, &c.

From Wapping Old Stairs away then we drive,
Upon the first Friday that comes in July;

We breakfast at Woodford, at Loughton we lunch,
And return back to Rounden's, to dine and drink punch;
Then our boatswain he starts us away to the Fair,
While Phœbus does shine on our colours so clear.

Haste away, &c.

It's when from the forest to Ilford we steer,
Every town we go thro' we'll give them three cheers;
Then up to Tommy Wright's for to get refreshed there,
Then return back to Wapping to sup of the best fare;
Where we'll dance and sing so cheerful and gay,
And ever remember that old Daniel Day.

Haste away, &c.

Now, having described our boats, horses, and crew,
And our Fairlop so gay, which you all do review,
Our boat she comes home by the winding of [...],
And now you are welcome into Fairlop Hall.
Our boat we put by for another fair day,
And ever remember that old Daniel Day.

Haste away, &c.

"A few years before Mr. Day died, his favourite oak lost a limb, out of which he procured a coffin to be made for his own interment, and often used to lie down in it, to try how it would fit him. He died October 13, 1767, aged eighty-four, and his remains were conveyed to Barking by water, pursuant of his own request, accompanied by six journeymen Block and Pump Makers, to each of whom he bequeathed a new leathern apron and a guinea."

So runs this historical and poetical (?) fragment. The first song I have often heard sung, or rather bawled, by Mr. Hemingway from one of the windows in the street which diverges out of the Mil-End Road, at the "King's Arms." That was before I commenced my teens. Hemingway has long since gone the way of Daniel Day; and Fairlop has lost so much of its original vigour and popularity, as to be almost one of the things that were.

There is an engraving of Fairlop Oak, as it appeared in 1806, in the *Gentleman's Magazine* for July, 1806, p. 617. I think that some particulars of Fairlop Oak are given in Loudon's *Arboretum*. The woodcut in the *Mirror* referred to (p. 114.) bears some resemblance, in the outline of the tree, to my specimen of the Catnach literature.

[473]

SHIRLEY HIBBERD.

[Our correspondent will also find a woodcut of the Catnach style prefixed to a pamphlet published in 1813, entitled *History, Origin, and Rise of Fairlop Fair; with a History and Description of the Forests of Essex, and an Account of Mr. Daniel Day, founder of Fairlop Fair*. Another tract with a similar title was published in 1795.—ED.]

TAYLOR FAMILY. (Vol. v., p. 370.)

The first person of the name as Mayor of Worcester, occurring in 1648, is James Taylor, Esq.; in 1666, Henry Taylor, Esq.; in 1675, Rowland Taylor, Esq.; in 1731, Samuel Taylor, Esq. In 1732, James Saunders, Esq., was elected, but, dying in his mayoralty, Samuel Taylor, Esq., was re-elected, to serve the remainder of the year; and in 1737, a Samuel Taylor, Esq., was again elected, and this is no doubt the same person, making his third election.

It is, I think, evident from the following, which may be found in Green's History of that city, vol. ii. p. 106. of Appendix, that their burial-place was in a vault at the west end of the north aisle of St. Helen's Church:—

"Opposite the pulpit—Richard Taylor, Alderman of this city, died Nov. 11th, 1754, aged sixty-eight. There are several more of the same family interred under this stone."

In 1718, a Mr. Thomas Taylor, lay clerk, and in 1719, Elizabeth, wife of Mr. Thomas Taylor, a lay clerk of this church (Worcester Cathedral), were buried therein.

I think it very probable, from the orthography of the names being alike, that the above parties were connected by family ties.

I do not find, either in my own MS., in Green's History, or any other work, memorials of the same name in any other of the Worcester churches.

Nash, in his County History, gives the arms of Taylor of Welland, a small village near Upton-on-Severn: "sable, a lion passant, argent."

On flat stones within the communion-rails of that (Welland) church are the following inscriptions:—

"Edmund Taylor, Esq., died 10 Jan., 1721, aged 55.

"Hic jacet Radulphus Taylor vir nullo non doctrinæ genere instructissimus uxorem duxit Penelopen filiam natu secundam Nicholai Lechmere de Hanleycastle, armigeri, quarto die Junii, obiit, A.D. 1676, æt. 39;" and several of their children are here buried.

"Penelope Taylor, died 29 May, 1710, aged 62."

Arms on the stone.

I know of no family of the name resident in that city; but, having left it many years, I am almost a stranger to its inhabitants. But I recollect a gentleman of that name resident at Strensham, the birth-place of the poet Butler (*Hudibras*), and who, to his honour, in 1843, erected a monument to the memory of that celebrated man, in the church of his native village. His name was John Taylor, Esq.

J. B. WHITBORNE.

Replies to Minor Queries.

Portrait of Mesmer (Vol. v., p. 418.).

—Your correspondent SIGMA may be informed that there is an engraved portrait of Mesmer in tom. xiii. p. 261. of the *Biographie Nouvelle des Contemporains*, Paris, 1824.

TYRO.

Dublin.

Sleeveless (Vol. i., p. 439.).

—Your correspondent might have found "*sleeveless* errand" explained by Tooke; and from him by Todd and Richardson. It is "an errand without cover or pretext." Skinner, with the word *sleeve*, A.-S. *slife*, tegmen, before his eyes, could write, "*a liveless* or lifeless errand." Earm-slife is "that with which the arm is *covered*."

Q.

Barbarian (Vol. ii., p. 78.).

—Gibbon observes that—

"In the time of Homer, when the Greeks and Asiatics might probably use a common idiom, the imitative sound of *Bar-Bar* was applied to the ruder tribes, whose pronunciation was most harsh, and whose grammar was most defective."

Ch. 51. n. 162.

Tooke's suggestion is, that the Gr. βαρυς, strong, with a reduplication of the first syllable βαρ, gave the compound βαρ-βαρος; their great strength being the characteristic for which the barbarians were distinguished by the Greeks. (*Div. of Purley*, vol. ii. p. 183. 8vo. ed.)

Q.

"O wearisome condition" (Vol. iii., p. 241.).

—Q. inquired after the author of some remarkable verses quoted by Tillotson, beginning "O wearisome conditions of humanity." By the kind assistance of the Rev. A. Dyce, I am enabled to answer, that they are by Lord Brooke, in his tragedy of *Mustapha*, and may be found at p. 159. of his *Works*, in one vol. small folio, 1633.

Q.

The Meaning of "to be a Deacon" (Vol. v., p. 228.).

—An allusion to the fact, that to become a deacon (the first step in the priesthood) it was necessary to have *the hair cut*, which is also done previous to beheading. In Foxe's time the customs of the Roman church were known to all.

J. B. C.

Dr. Richard Morton.

—Perhaps the following brief particulars of this celebrated physician may be acceptable to your

correspondent M. A. LOWER, Vol. v., p. 227. He was born in the county of Suffolk, educated at Magdalen College, Oxford, where he became Chaplain of New College. He was for some time chaplain, and probably tutor, to the Foley family in Worcestershire; but after the Restoration took his degrees in medicine, and became an eminent practitioner in London, dying at his residence in Surrey in the year 1698. An engraved portrait of him, with the large flowing wig of the period, now lies before me, with this inscription:

"Richardus Morton, M.D.
Colleg: Med: Lond: Soc."

I have not been able to discover whether this gentleman was related to the Mortons of Severn Stoke, co. Worcester.

J. B. WHITBORNE.

Moravian Hymns (Vol. iv., pp. 30. 502.; Vol. v., pp. 113. 129.).

—Your correspondents having met with the third part only, I will describe the first and second parts now before me. Both were printed for James Hutton, London, 1746, who printed also *The Watchwords of the Covenant in the Blood of Jesus for the Years 1743 and 1746*. They contain 403 hymns, and two supplements. I have sought in vain for the hymn in the *New Bath Guide*, but the two following will show that Anstey did not colour too highly.

Many circumstances concurred to render these books now very rare. The impression was undoubtedly limited, and the wear and tear of enthusiastic singers for above a century, of a 12mo. book of nearly a thousand pages, very great. Unless preserved in "N. & Q.," the existence of such hymns might be doubted some years hence, even by the religious fraternity for whom they were compiled, and whose collection is now widely different:

"Jesu! our joy, and loving friend,
Both thy dear wings around extend,
Thy little chickens hide.
Would Satan seize us as his prey,
Then let the angels sing and say,
This chick shall undisturb'd abide."

P. 328.

"My Jesus is my love,
I am his little dove,
Which flies upon his hands
And there her food demands;
Which wants herself to hide
In that his bleeding side," &c.

P. 548.

E. D.

Junius Rumours (Vol. v., pp. 125. 159.).

—In spite of the memorable declaration of Junius that his secret should perish with him, and the hitherto unsatisfactory attempts that have been made to draw him from his hiding-place, I have ever felt assured that he will eventually be unearthed. After half a century's active exertion, the "Iron Mask" was unveiled.

I recollect that, somewhere in Woodfall's edition, is a letter from Junius, requiring a copy of the letters to be sent him, bound in a particular manner and colour, which, at the time that edition came out, was thought likely to afford a clue to the detection: some such casual notice may not yet be unlikely to lead to the discovery. Many years since, in conversation with an old officer, then barrack-master at Pendennis Garrison, Captain Hall, he related a circumstance that occurred when he was a boy, that curiously impressed itself on his memory. His family and Woodfall's were intimate, and when about ten years old he was taken by his mother to see Woodfall, whilst in prison on account of the publication of these redoubtable letters.

During this visit a tea-service of plate was received by Woodfall as a present from Junius, and was exhibited with no small degree of pride and gratification. Surely two such circumstances could not occur without being known to more than one or two persons; and had the inquiry been keenly followed up, I think, not unreasonably, that a chance might be afforded for the solution of the problem.

JAMES CORNISH.

Wyned (Vol. v., p. 321.).

—The supposition that the initial *w* of this word may have been a misreading for *pa*, however ingenious, is not tenable. Not having the MS. at hand (it is in the University Library, Cambridge), I wrote to a learned friend there to request him to refer to the passage. He assures me that the word is *wyned*, not *payned*. Indeed, the precedent being fairly written in a clerklly hand, there

was little possibility of mistake. I beg, therefore, to leave the word in the hands of your etymological reader for further suggestion or explanation.

C. W. G.

The Tradescants (Vol. iii., pp. 119. 286. 391. 393. 469.; Vol. v., pp. 266. 367. 385.).

[475] —The ensuing Note, although it has no reference to *the Tradescants* who have been the subject of many interesting communications in "N. & Q.," will, perhaps, not be considered unacceptable; for, in conjunction with the mention made in the will of the younger John Tradescant (p. 367.) of his "two namesakes, Robert Tradescant and Thomas Tradescant of Walberswick in the Countie of Suffolk," to whom the testator, if his love is to be estimated by the amount of their legacies, would not appear to have borne much esteem,—it establishes the fact that there was, at that time, at least one collateral branch of the Tradescant family. I find in the town books of Harleston, in Norfolk, the name of a *John Tredeskin* as a resident in that town in the year 1682-83, and of *Mr. Robert Tredeskin* from 1683-84 to 1688-89 inclusive, and from that time to 1691-92 *Mrs. Tradeskin*, widow, appears as the occupier, in the last year the name being spelt *Tradescant*. The name also occurs in the Court Books of the Manor of Harleston. Robert Tradescant, and Martha his wife, are mentioned in 1687, and it appears that she survived and was afterwards the wife of Charles Fox, gentleman. In 1721 John Tradescant is described as son and heir of the said Robert and Martha, both deceased. I have not met with it at a later period. Whether this Harleston family branched from Walberswick, or whether either were actually related to the Lambeth Tradescants,—for the term "namesake" does not of itself imply relationship—is not certain, but both are at all events probable. I may observe that the prefix *Mr.* indicated a person above the rank of a tradesman, and such as we should now address upon a letter as "Esquire."

G. A. C.

Movable Organs and Pulpits (Vol. v., p. 345.).

—Of the first-named class of curious ecclesiastical structures I know of no examples; of one of the latter, the following notice occurs in Mr. Wesley's *Journal*, vol. iv. p. 213.:—

"*Aug. 15 (1781)*. I went to Sheffield: in the afternoon I took a view of the chapel lately built by the Duke of Norfolk. One may safely say, there is none like it in the three kingdoms, nor, I suppose, in the world. It is a stone building, an octagon, about eighty feet in diameter.... The pulpit is movable: it rolls upon wheels; and is shifted once a quarter, that all the pews may face it in their turns: I presume the first contrivance of the kind in Europe."

This was an episcopal place of worship connected with a noble charity, "The Shrewsbury Hospital," a suite of liberally-endowed almshouses for old people of both sexes. The "chapel" in question, as well as the almshouses, have, many years ago, given place to a large market. But I must add, the charity still flourishes, and its recipients enjoy a suite of beautiful little dwellings, and a commodious place of worship, in a pleasant and airy part of "Sheffield Park."

J. H.

There is a movable pulpit in Norwich Cathedral.

J. B.

Scologlandis and Scologi (Vol. v., p. 416.).

—These words are derived from *sgológ*, a Celtic word meaning a farmer, a husbandman, and probably denote the husbandlands and husbandmen holding the kirk-toun (church lands) of Ellon, or parts thereof. A distinction is drawn between the husbandman and the cotter in an unpublished return to an inquisition in 1450, concerning the payments and services due by certain tenants of some ecclesiastical lands—"that is to say, of ylke husband an thraf (threave) of corn and half an ferlot of meil, and of ylke coter an pek." The husbands of church lands (*bondi* of Scotch charter Latin?) were in all likelihood the "Kyndlie tenants" of the church, who seem to have had a sort of hereditary right to renewal of their leases on payment of a fine, either taxed or uncertain. In a charter lately before me, a lease of tithes was renewed to the holder as "Kyndlie tenant," on payment of a grassum (equivalent to a fine), and it was declared that the said tenant and his ancestors had held the vicarage land hereditarily, past the memory of man, on payment of a rent, though the said vicarage land belonged in property to the vicar. Neither *sgológ* nor *bondi* are applicable to tenants of church lands exclusively. The compilers of the Highland Society's *Gaelic Dictionary* do not appear to have met with the word *sgológ*, or, if they did, have confounded it with *scalóg* or *sgalóg*, a boor, a hind, a countryman.

DE CAMERA.

St. Botolph (Vol. v., p. 396.).

—Your correspondent A. B. has anticipated an inquiry I was about to make as to the history of this saint, which I am desirous of learning. It is a rather singular circumstance that three churches dedicated to St. Botolph, and all of ancient foundation, are situated immediately without gates of the city, viz. at Aldgate, Bishopsgate, and Aldersgate. There was also before the Great Fire a church similarly dedicated at Billingsgate, and a water-gate, called Buttolph's gate

(*vide* Stow).

I can hardly imagine that this is merely a coincidence, and should be glad to know whether any explanation can be given of it.

J. R. J.

Which are the Shadows? (Vol. v., p. 281.).

—An extract from the *Memoirs of Wordsworth*, vol. ii. p. 273., will throw some little light on J. C. R.'s perplexities:

"The anecdote of the saying of the monk, in sight of Titian's picture, was told me in this house (Rydal Mount) by Mr. Wilkie, and was, I believe, first communicated to the world in this poem, the former portion of which I was composing at the time ('Lines suggested by a Portrait by F. Stone, 1834'). Southey heard the story from Miss Hutchinson, and transferred it to the *Doctor*; my friend Mr. Rogers, in a note *subsequently* added to his *Italy*, speaks of the same remarkable words having many years before been spoken in his hearing by a monk or priest in front of a picture of the Last Supper, placed over a refectory table in a convent at Padua."

It is much to be feared that this goes far towards reducing "the mild Jeronymite's" remark to the established order of *stereotype*. On which supposition, one need not wonder that—

"his griefs
Melted away within him like a dream,
Ere he had ceased to gaze, perhaps to speak."

J.

Nightingale and Thorn (Vol. iv., pp. 175. 242.; Vol. v., pp. 39. 305.).

—Is it known to your correspondents who take an interest in this subject, that the nightingale, when she builds her nest, *inserts a thorn about an inch long in the centre of it*, probably to lean her breast against.

[476]

During my angling excursions I often get comfortably housed at a little farmer's in Berks, and in conversation with him, about two years ago, relative to the habits of the nightingale, he mentioned this peculiarity, adding that he carried a nest home with a thorn an inch long built strongly through the middle of it. I recollected at the time the subject had been treated by some of our poets, but was not aware that it had any practical applicability.

In Berkshire they say of the nightingale's plaintive ditty:

"I've a thorn in my breast,
And can get no rest."

MARYBONE.

Groom of the Stole (Vol. v., p. 347.).

—Your correspondent J. R. (Cork) is in error when he asserts that the above-named office does not belong to female majesty.

Among the collection of pictures at Montreal, in Kent, is a portrait which was purchased at the sale at Strawberry Hill, in 1842, on the back of which is the following inscription in the handwriting of Horace Walpole:

"Lady Elizabeth Percy, only daughter and heiress of Josceline, last Earl of Northumberland. She was first married to Henry Holles Cavendish, Lord Ogle, only son of Henry, Duke of Newcastle. 2ndly, To Thomas Thynne, Esquire, who was murdered by Count Konismark. And, lastly, to Charles Seymour Duke of Somerset. To Queen Anne she was groom of the stole, and had great influence."

Vide Swift's *Journal*.

By Beatson's *Political Index* it appears that her predecessor in this office was Sarah, Duchess of Marlborough.

E. H. Y.

The De Clares (Vol. v., p. 261.).

—I am sorry that I am unable to give your correspondents, MR. GRAVES of Kilkenny, and E. H. Y., any information on the subject of the De Clares. The pedigree from which I quoted is not one of that family, but merely contains some few of them; introduced, as I said before, among the "præclarissimæ affinitates." The arms of Strongbow, Earl of Pembroke, are brought into the shield of quarterings through the well-known line of Marshall, De Braose, Cantelupe, La Zouche, and thence through Burdet and Ashbye; nor, with the exceptions of the last three, is there much mention of each family, but merely what is necessary to show their descent.

H. C. K.

Book of Jasher (Vol. v., p. 415.).

—You might have added to your list of editions of this work, one printed at New York in 1840, a number of copies of which have been recently sent to this country. The title is *The Book of Jasher, referred to in Joshua and Second Samuel, faithfully translated from the Original Hebrew*, 8vo. pp. 267. It was published with the recommendations of many learned men in America, one of which by Prof. Noah, who appears to be the translator, I think worth extracting as giving some idea of the character of the book:—

"Without giving it to the world as a work of divine inspiration, or assuming the responsibility to say that it is not an inspired book, I have no hesitation in pronouncing it a work of great antiquity and interest, and a work that is entitled, even regarding it as a literary curiosity, to a great circulation among those who take pleasure in studying the Scriptures."

WM. BROWN, JUN., Bibliop.

Old Street.

I have read this book formerly. It is the *jeu d'esprit* of an unbeliever. The drift of it is, to present a cotemporary naturalist account of the Mosaic and Josuetic histories, in opposition to the supernatural histories in the Bible. But I remember seeing announced among the intended publications of the Oriental Translation Fund, the "Book of Jasher." That proves a work, so entitled, to exist in some oriental language. What has become of that manuscript; and why was the translation of it never printed, as promised? I have long wished to learn.

A. N.

Chantrey's Sleeping Children (Vol. v., p. 428.).

—In a highly interesting and pathetic volume of elegiac poetry, written by Sir Brooke Boothby (and published in London by Cadell and Davies, 1796), entitled *Sorrows Sacred to the Memory of Penelope*, is contained a fine engraving of the exquisite recumbent figure by Banks in Ashbourne Church, referred to by your correspondent. Perhaps you will afford room for the quotation of the following sonnet (*Sorrows*, p. 18.), which may interest readers unacquainted with the volume:

SONNET XII.

"Well has thy classick chisel, Banks, express'd
The graceful lineaments of that fine form,
Which late with conscious, living beauty warm,
Now here beneath does in dread silence rest.
And, oh, while life shall agitate my breast,
Recorded there exists her every charm,
In vivid colours, safe from change or harm,
Till my last sigh unalter'd love attest.
That form, as fair as ever fancy drew,
The marble cold, inanimate, retains;
But of the radiant smile, that round her threw
Joys, that beguiled my soul of mortal pains,
And each divine expression's varying hue,
A little senseless dust alone remains."

H. G. T.

Weston super Mare.

Daniel De Foe (Vol. v., p. 392.).

—Your correspondent, on referring to Wilson's *Life of De Foe* (vol. iii. p. 648.), will find some mention of John Joseph De Foe, his unfortunate great-grandson (not grandson), who was executed at Tyburn, January 2, 1771. In the *Sessions Papers for 1770-1* (p. 25.), he will also find the trial of John Clark and John Joseph Defoe, otherwise Brown, otherwise Smith, for the robbery, on the King's highway, of Alexander Fordyce, Esq. There seems to have been no distinct identification of De Foe as one of the parties committing the robbery; but in those days juries did not stand upon trifles, and he had but little grace accorded to him. He was probably the grandson of Daniel's second son, Bernard Norton De Foe, the abused of Pope; but this is not quite certain.

Of the descendant of Daniel De Foe, who lived in or adjoining Hungerford Market, your correspondent will also find mention in Wilson (vol. iii. p. 649.). In all probability there are many descendants of this great man now living in this country or abroad.

Your correspondent is under a mistake as to Robert Drury's Journal. The first edition of that

work, which I have now before me, came out in 1729, and therefore could not have been made use of by De Foe in writing *Robinson Crusoe*, published ten years before. How far Drury's Journal is true or fictitious, and by whom it was written, are curious questions; but to attempt their solution would be out of place in this reply.

JAS. CROSSLEY.

Howard's Conquest of China (Vol. v., p. 225.).

—Is J. M^T. satisfied that the scene written by the Earl of Rochester does not form part of Elkanah Settle's play, *The Conquest of China by the Tartars* (1676, 4to.)? It is also written in rhyme; and Rochester was, as is well known, a patron of Settle. If J. M^T. have not referred to it, it may be worth while to do so, or to give a few lines from the scene, to afford an opportunity of ascertaining the point.

JAS. CROSSLEY.

Buro, Berto, Beriora (Vol. v., p. 395.).

—A satisfactory explanation of these three words is much to be desired, as they have puzzled the antiquary, the linguist, and the classical scholar for nearly forty years. They remind me of a similar case I met with in my reading not long ago. The word *Ilpadelt*, painted on the windows of the church of the Celestines at Marconcies, was the puzzle of all that read it, till one day a Turk, who had received baptism, and was in the suite of Francis I., came to Marconcies in the year 1523, and discovered that the word was *Syriac*, and that it meant "God is my hope;" which explanation was registered in the abbey library. These words had been the motto of John de Montaign, who had founded the abbey, and enriched it with many valuable treasures, according to a vow he had made during the sickness of Charles VI.

However, if it will not disconcert the learned, I will, *audax omnia perpati*, venture upon a conjecture as to the meaning of these hidden words. Ought not the first letters, thought to be *Bu*, in reality to be read *Pro*? in which case the legend will be *Pro Roberti Beri ora*, i.e. pray for Robert Berry; and the ring will be a mourning ring.

While on this subject, I may add that the inscribed rings, commonly called *talismanic* or *cabalistic* rings, are improperly so designated. The Latin term is much more appropriate, "annuli vertuosi." Perhaps *mystical* might be a suitable name.

CEYREP.

Where was Cromwell buried? (Vol. v., p. 396.).

—A. B. will find that the interesting inquiry relative to the last resting-place of Cromwell, has been investigated in a little work by Henry Lockinge, M.A., late curate of Naseby, entitled *Historical Gleanings on the Memorable Field of Naseby*, published in 1830. Mr. Lockinge, besides alluding to the "Memoranda" of the vicar, the Rev. W. Marshall, on the subject, adduces evidence, apparently satisfactory, which leaves the Protector's remains slumbering, "uncommemorated, beneath the turf of Naseby Field."

OLIVER PEMBERTON.

Birmingham.

Glass-making in England (Vol. v., pp. 322. 382.).

—Allow me to refer MR. CATO to the late Mr. Turner's work on *Domestic Architecture of the Middle Ages*. He will there find (pp. 73-83.) an interesting digression on the history of glass-making, and its introduction into domestic use. In addition to the facts contained in that work, the following anecdote from my common-place book may not be altogether uninteresting. It is recorded with gratitude that Robert de Lindesay, chosen Abbot of Peterborough in 1214, beautified thirty of the monastic windows with glass, which previously had been stuffed with straw to keep out the cold and rain. (Gunton's *Hist. Ch. Peterborough*, p. 27.; Stevens' *Continuation of Dugdale's Monasticon*, vol. i. p. 478.)

F. SOMNER MERRYWEATHER.

The Surname Devil (Vol. v., p. 370.).

—In answer to your correspondent, who inquires whether there are any persons named *Devil*, I beg to say that there is (or was, two years since) a person of that name, a labouring man, residing in the hamlet of Aston, in the parish of Hope, Derbyshire. Whether there are more of the name living there, I am unable to state; but I remember distinctly hearing of one, and the name being so peculiar, fixed itself in my memory.

R. C. C.

There can be little doubt that the beneficent intentions which prompted the late Earl of Bridgewater to bequeath 8000*l.* for the production of a work *On the Power, Wisdom, and Goodness of God, as manifested in the Creation*, were fully realised, when the late Mr. Davies Gilbert, the then President of the Royal Society, to whom the duty of carrying out such intentions was allotted, did, with the assistance of the Archbishop of Canterbury and the Bishop of London, select for that purpose the very eminent men to whom the world is indebted for the now well-known series of books entitled *The Bridgewater Treatises*. And there can be as little doubt that the republication, in a more popular form, of these Essays, written by men most eminent for their scientific attainments, and for the noble purpose of proving the consistency of the works with the Word of God, is a still further carrying out of the original intentions of the testator. We are therefore glad to see that they are to form a portion of Bohn's *Scientific Library*. The first volume—being the first also of the Rev. W. Kirby's Treatise *On the History, Habits, and Instincts of Animals*, revised by Professor Rymer Jones, who has added a few notes to the text explanatory of omissions and errors incidental to the condition of zoological knowledge at the time of its publication, and with the addition of many new woodcuts—has just been issued, and is destined, we trust, to be circulated throughout the whole length and breadth of the land.

Our readers who take an interest in the literature of Germany will be pleased to hear that the *Deutsches Wörterbuch* of the Brothers Grimm, the announcement of which fourteen years since created so much excitement, is at press, and that the first portion of it may very shortly be expected in this country. From the specimen which has been forwarded to us by Messrs. Williams and Norgate, we think we may safely assure our readers that, while on the one hand the work will be found such as to do justice to the well-known acquirements of its distinguished authors, it will not be found to be so overlaid with learning as to be only fit for the use of profound philologists.

Messrs. Murray and Longman continue stedfast in their good work of supplying the still increasing demand for works of real value at moderate prices. The *Reading for the Rail* has, since we last called attention to the series, been enriched with James's *Fables of Æsop*, with one hundred original and beautiful woodcuts designed by John Tenniel; with the *Sketch of Theodore Hook*, from which we quoted in our last Number; and with an admirable collection of stories of naval heroism, under the title of *Deeds of Naval Daring*.

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Notices to Correspondents.

REPLIES RECEIVED.—*The Book of Jasher—Samuel Horsey—Ground Ice—"And Tye"—Surnames—Old China—Enigma on the Letter H—Thomas Crawford—Monument of Queen Mary at Antwerp—Nine Days' Wonder, &c.—Lothian's "Scottish Historical Atlas"—We three—The Lass of Richmond Hill—Nottinghamshire Provincialisms, &c.—Showing the White Feather—Salmon Fisheries—Sweet Singers—Boiling to Death—Nightingale and Thorn—Sites of Buildings mysteriously changed—The Azores—Corrupted Names of Places—Wedgewood Family—Sir A. Hungerford—Countess of Middleton—Algernon Sidney—Gilbert de Clare—Blind taught to read—Miller's Melody, &c. (from F. P. P.)—The Holy Shove—Moravian Hymns—Burials in Woollen—Memoria Technica—Cagots—Fides Carbonarii—Philip Quarl—Bishop of London's House.*

We have been compelled this week, by want of space, to omit numerous articles of great interest which are in type.

H. C. D. *is thanked. His communication shall receive early attention.*

R. I. S., *who inquires who were the authors of certain articles in the Anti-Jacobin, is referred to our 3rd Volume, particularly to p. 348.*

VOX. *What request did our correspondent make? We cannot understand his letter. Surely he does not seriously ask whether there is any charge for the insertion of Queries.*

A CONSTANT READER. *Admission to the Brompton Hospital is, we believe, by order from a Governor. Is the case to which our Correspondent refers one of great urgency?*

C—S. T. P. *We inserted the Latin epigram when it appeared, but there are many reasons why we cannot avail ourselves of the very happy English translation offered by our Correspondent.*

W. (Cambridge). *Will our Correspondent who writes so gravely on the antiquity of the Joneses (including of course Davy Jones) favour us with the name of the profound thinker at the University of Berlin to whom he alludes?*

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Errata.—Page 361. col. 2. l. 6. for "habitus," read "habitas;" p. 367. col. 2. l. 30. for "crest" read "coat;" p. 448. col. 1. l. 4., for "campanum," read "campanam."

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[Pages in "Notes and Queries", Vol. I-V](#)

Notes and Queries Vol. I.

Vol., No., Date, Year, Pages, PG #

- Vol. I No. 1 November 3, 1849. Pages 1 - 17 PG # 8603
Vol. I No. 2 November 10, 1849. Pages 18 - 32 PG # 11265
Vol. I No. 3 November 17, 1849. Pages 33 - 46 PG # 11577
Vol. I No. 4 November 24, 1849. Pages 49 - 63 PG # 13513
- Vol. I No. 5 December 1, 1849. Pages 65 - 80 PG # 11636
Vol. I No. 6 December 8, 1849. Pages 81 - 95 PG # 13550
Vol. I No. 7 December 15, 1849. Pages 97 - 112 PG # 11651
Vol. I No. 8 December 22, 1849. Pages 113 - 128 PG # 11652
Vol. I No. 9 December 29, 1849. Pages 130 - 144 PG # 13521
- Vol. I No. 10 January 5, 1850. Pages 145 - 160 PG #
Vol. I No. 11 January 12, 1850. Pages 161 - 176 PG # 11653
Vol. I No. 12 January 19, 1850. Pages 177 - 192 PG # 11575
Vol. I No. 13 January 26, 1850. Pages 193 - 208 PG # 11707
- Vol. I No. 14 February 2, 1850. Pages 209 - 224 PG # 13558
Vol. I No. 15 February 9, 1850. Pages 225 - 238 PG # 11929
Vol. I No. 16 February 16, 1850. Pages 241 - 256 PG # 16193
Vol. I No. 17 February 23, 1850. Pages 257 - 271 PG # 12018
- Vol. I No. 18 March 2, 1850. Pages 273 - 288 PG # 13544
Vol. I No. 19 March 9, 1850. Pages 289 - 309 PG # 13638
Vol. I No. 20 March 16, 1850. Pages 313 - 328 PG # 16409
Vol. I No. 21 March 23, 1850. Pages 329 - 343 PG # 11958
Vol. I No. 22 March 30, 1850. Pages 345 - 359 PG # 12198
- Vol. I No. 23 April 6, 1850. Pages 361 - 376 PG # 12505
Vol. I No. 24 April 13, 1850. Pages 377 - 392 PG # 13925
Vol. I No. 25 April 20, 1850. Pages 393 - 408 PG # 13747
Vol. I No. 26 April 27, 1850. Pages 409 - 423 PG # 13822

Vol. I No. 27 May 4, 1850. Pages 425 - 447 PG # 13712
Vol. I No. 28 May 11, 1850. Pages 449 - 463 PG # 13684
Vol. I No. 29 May 18, 1850. Pages 465 - 479 PG # 15197
Vol. I No. 30 May 25, 1850. Pages 481 - 495 PG # 13713

Notes and Queries Vol. II.

Vol., No., Date, Year, Pages, PG #

Vol. II No. 31 June 1, 1850. Pages 1- 15 PG # 12589
Vol. II No. 32 June 8, 1850. Pages 17- 32 PG # 15996
Vol. II No. 33 June 15, 1850. Pages 33- 48 PG # 26121
Vol. II No. 34 June 22, 1850. Pages 49- 64 PG # 22127
Vol. II No. 35 June 29, 1850. Pages 65- 79 PG # 22126

Vol. II No. 36 July 6, 1850. Pages 81- 96 PG # 13361
Vol. II No. 37 July 13, 1850. Pages 97-112 PG # 13729
Vol. II No. 38 July 20, 1850. Pages 113-128 PG # 13362
Vol. II No. 39 July 27, 1850. Pages 129-143 PG # 13736

Vol. II No. 40 August 3, 1850. Pages 145-159 PG # 13389
Vol. II No. 41 August 10, 1850. Pages 161-176 PG # 13393
Vol. II No. 42 August 17, 1850. Pages 177-191 PG # 13411
Vol. II No. 43 August 24, 1850. Pages 193-207 PG # 13406
Vol. II No. 44 August 31, 1850. Pages 209-223 PG # 13426

Vol. II No. 45 September 7, 1850. Pages 225-240 PG # 13427
Vol. II No. 46 September 14, 1850. Pages 241-256 PG # 13462
Vol. II No. 47 September 21, 1850. Pages 257-272 PG # 13936
Vol. II No. 48 September 28, 1850. Pages 273-288 PG # 13463

Vol. II No. 49 October 5, 1850. Pages 289-304 PG # 13480
Vol. II No. 50 October 12, 1850. Pages 305-320 PG # 13551
Vol. II No. 51 October 19, 1850. Pages 321-351 PG # 15232
Vol. II No. 52 October 26, 1850. Pages 353-367 PG # 22624

Vol. II No. 53 November 2, 1850. Pages 369-383 PG # 13540
Vol. II No. 54 November 9, 1850. Pages 385-399 PG # 22138
Vol. II No. 55 November 16, 1850. Pages 401-415 PG # 15216
Vol. II No. 56 November 23, 1850. Pages 417-431 PG # 15354
Vol. II No. 57 November 30, 1850. Pages 433-454 PG # 15405

Vol. II No. 58 December 7, 1850. Pages 457-470 PG # 21503
Vol. II No. 59 December 14, 1850. Pages 473-486 PG # 15427
Vol. II No. 60 December 21, 1850. Pages 489-502 PG # 24803
Vol. II No. 61 December 28, 1850. Pages 505-524 PG # 16404

Notes and Queries Vol. III.

Vol., No., Date, Year, Pages, PG #

Vol. III No. 62 January 4, 1851. Pages 1- 15 PG # 15638
Vol. III No. 63 January 11, 1851. Pages 17- 31 PG # 15639
Vol. III No. 64 January 18, 1851. Pages 33- 47 PG # 15640
Vol. III No. 65 January 25, 1851. Pages 49- 78 PG # 15641

Vol. III No. 66 February 1, 1851. Pages 81- 95 PG # 22339
Vol. III No. 67 February 8, 1851. Pages 97-111 PG # 22625
Vol. III No. 68 February 15, 1851. Pages 113-127 PG # 22639
Vol. III No. 69 February 22, 1851. Pages 129-159 PG # 23027

Vol. III No. 70 March 1, 1851. Pages 161-174 PG # 23204

Vol. III No. 71 March 8, 1851. Pages 177-200 PG # 23205
Vol. III No. 72 March 15, 1851. Pages 201-215 PG # 23212
Vol. III No. 73 March 22, 1851. Pages 217-231 PG # 23225
Vol. III No. 74 March 29, 1851. Pages 233-255 PG # 23282

Vol. III No. 75 April 5, 1851. Pages 257-271 PG # 23402
Vol. III No. 76 April 12, 1851. Pages 273-294 PG # 26896
Vol. III No. 77 April 19, 1851. Pages 297-311 PG # 26897
Vol. III No. 78 April 26, 1851. Pages 313-342 PG # 26898

Vol. III No. 79 May 3, 1851. Pages 345-359 PG # 26899
Vol. III No. 80 May 10, 1851. Pages 361-382 PG # 32495
Vol. III No. 81 May 17, 1851. Pages 385-399 PG # 29318
Vol. III No. 82 May 24, 1851. Pages 401-415 PG # 28311
Vol. III No. 83 May 31, 1851. Pages 417-440 PG # 36835

Vol. III No. 84 June 7, 1851. Pages 441-472 PG # 37379
Vol. III No. 85 June 14, 1851. Pages 473-488 PG # 37403
Vol. III No. 86 June 21, 1851. Pages 489-511 PG # 37496
Vol. III No. 87 June 28, 1851. Pages 513-528 PG # 37516

Notes and Queries Vol. IV.

Vol., No., Date, Year, Pages, PG #

Vol. IV No. 88 July 5, 1851. Pages 1- 15 PG # 37548
Vol. IV No. 89 July 12, 1851. Pages 17- 31 PG # 37568
Vol. IV No. 90 July 19, 1851. Pages 33- 47 PG # 37593
Vol. IV No. 91 July 26, 1851. Pages 49- 79 PG # 37778

Vol. IV No. 92 August 2, 1851. Pages 81- 94 PG # 38324
Vol. IV No. 93 August 9, 1851. Pages 97-112 PG # 38337
Vol. IV No. 94 August 16, 1851. Pages 113-127 PG # 38350
Vol. IV No. 95 August 23, 1851. Pages 129-144 PG # 38386
Vol. IV No. 96 August 30, 1851. Pages 145-167 PG # 38405

Vol. IV No. 97 September 6, 1851. Pages 169-183 PG # 38433
Vol. IV No. 98 September 13, 1851. Pages 185-200 PG # 38491
Vol. IV No. 99 September 20, 1851. Pages 201-216 PG # 38574
Vol. IV No. 100 September 27, 1851. Pages 217-246 PG # 38656

Vol. IV No. 101 October 4, 1851. Pages 249-264 PG # 38701
Vol. IV No. 102 October 11, 1851. Pages 265-287 PG # 38773
Vol. IV No. 103 October 18, 1851. Pages 289-303 PG # 38864
Vol. IV No. 104 October 25, 1851. Pages 305-333 PG # 38926

Vol. IV No. 105 November 1, 1851. Pages 337-359 PG # 39076
Vol. IV No. 106 November 8, 1851. Pages 361-374 PG # 39091
Vol. IV No. 107 November 15, 1851. Pages 377-396 PG # 39135
Vol. IV No. 108 November 22, 1851. Pages 401-414 PG # 39197
Vol. IV No. 109 November 29, 1851. Pages 417-430 PG # 39233

Vol. IV No. 110 December 6, 1851. Pages 433-460 PG # 39338
Vol. IV No. 111 December 13, 1851. Pages 465-478 PG # 39393
Vol. IV No. 112 December 20, 1851. Pages 481-494 PG # 39438
Vol. IV No. 113 December 27, 1851. Pages 497-510 PG # 39503

Notes and Queries Vol. V.

Vol., No., Date, Year, Pages, PG #

Vol. V No. 114 January 3, 1852. Pages 1-19 PG # 40171
Vol. V No. 115 January 10, 1852. Pages 25-45 PG # 40582

Vol. V No. 116 January 17, 1852. Pages 49-70 PG # 40642

Vol. V No. 117 January 24, 1852. Pages 73-95 PG # 40678

Vol. V No. 118 January 31, 1852. Pages 97-118 PG # 40716

Vol. V No. 119 February 7, 1852. Pages 121-143 PG # 40742

Vol. V No. 120 February 14, 1852. Pages 145-167 PG # 40743

Vol. V No. 121 February 21, 1852. Pages 169-191 PG # 40773

Vol. V No. 122 February 28, 1852. Pages 193-215 PG # 40779

Vol. V No. 123 March 6, 1852. Pages 217-239 PG # 40804

Vol. V No. 124 March 13, 1852. Pages 241-263 PG # 40843

Vol. V No. 125 March 20, 1852. Pages 265-287 PG # 40910

Vol. V No. 126 March 27, 1852. Pages 289-310 PG # 40987

Vol. V No. 127 April 3, 1852. Pages 313-335 PG # 41138

Vol. V No. 128 April 10, 1852. Pages 337-358 PG # 41171

Vol. V No. 129 April 17, 1852. Pages 361-383 PG # 41205

Vol. V No. 130 April 24, 1852. Pages 385-407 PG # 41254

Vol. V No. 131 May 1, 1852. Pages 409-431 PG # 41295

Vol. V No. 132 May 8, 1852. Pages 433-455 PG # 41419

Index

Vol., Dates, Year, PG #

Vol I. Index. [Nov. 1849-May 1850] PG # 13536

INDEX TO THE SECOND VOLUME. MAY-DEC., 1850 PG # 13571

INDEX TO THE THIRD VOLUME. JAN.-JUNE, 1851 PG # 26770

INDEX TO THE FOURTH VOLUME. JULY-DEC., 1851 PG # 40166

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