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Notes.

GRIFFIN'S "FIDESSA," AND SHAKSPEARE'S "PASSIONATE PILGRIM."

I am the fortunate possessor of a thin volume, entitled *Fidessa, a Collection of Sonnets*, by B. Griffin, reprinted 1811, from the edition of 1596, at the Chiswick Press; I presume, by the monogram at the end, by Mr. S. W. Singer.

The title of the original edition is *Fidessa, more Chaste then Kinde*, by B. Griffin, Gent, at London, printed by the Widdow Orwin, for Matthew Lownes, 1596.

The advertisement prefixed by Mr. Singer to the reprint states, that the original is one of the rarest of those that appeared at the period in which it is dated; that he is not aware of the existence of more than two copies, from one of which the reprint is taken, and that the other was in the curious collection of the late Mr. Malone.

Besides the rarity of *Fidessa*, Mr. Singer states that it claims some notice from the curious reader on account of a very striking resemblance between Griffin's third sonnet, and one of Shakspeare's, in his *Passionate Pilgrim* (Sonnet IX.).

I will transcribe both sonnets, taking Griffin's first, as it bears the earliest date.

"Venus, and yong Adonis sitting by her,
Under a myrtle shade began to woo him:
She told the yong-ling how god Mars did trie her,
And as he fell to her, so fell she to him.
'Even thus,' quoth she, 'the wanton god embrac'd me,'
And then she clasp'd Adonis in her armes.
'Even thus,' quoth she, 'the warlike god unlac'd me,'
As if the boy should use like loving charms.
But he, a wayward boy, refusde her offer,
And ran away, the beautious Queene neglecting:
Showing both folly to abuse her proffer,
And all his sex of cowardice detecting.
Oh! that I lead my mistris at that bay,
To kisse and clippe me till I ranne away!"
Sonnet III., from *Fidessa*.

"Fair^[1] Venus, with Adonis sitting by her,
Under a myrtle shade, began to woo him;
She told the youngling how god Mars did try her,
And as he fell to her, she fell to him.
'Even thus,' quoth she, 'the warlike god embrac'd me,'
And then she clipp'd Adonis in her arms:
'Even thus,' quoth she, 'the warlike god unlac'd me,'
As if the boy should use like loving charms:
'Even thus,' quoth she, 'he seized on my lips,'
And with her lips on his did act the seizure;
And as she fetched breath, away he skips,
And would not take her meaning nor her pleasure.
Ah! that I had my lady at this bay,
To kiss and clip me till I run away!"
Sonnet IX., from Shakspeare's *Passionate Pilgrim*.

That the insertion of Griffin's sonnet in the *Passionate Pilgrim* was without Shakspeare's consent or knowledge, is in my opinion evident for many reasons.

I have long been convinced that the *Passionate Pilgrim* was published surreptitiously; and although it bears Shakspeare's name, the sonnets and ballads of which it is composed were several of them taken from his dramas, and added to by selections from the poems of his cotemporaries, Raleigh, Marlow, and others; that it was a bookseller's job, made up for sale by the publisher, W. Jaggard.

No one can believe that Shakspeare would have been guilty of such a gross plagiarism. Griffin's *Fidessa* bears date 1596: the first known edition of the *Passionate Pilgrim* was printed for W. Jaggard, 1599. It has no dedication to any patron, similar to Shakspeare's other poems, the *Venus and Adonis*, the *Rape of Lucrece*, and the *Sonnets*; and why it bears the title of the *Passionate Pilgrim* no one has ascertained.

But I am losing sight of the object I had in view when I took up my pen, which was, through the medium of "N. & Q.," to request any of its readers to furnish me with any particulars of B. Griffin, the author of *Fidessa*.

Mr. Singer supposes him to have been of a Worcestershire family; as he addresses his "poore pamphlet" for patronage to the gentlemen of the Innes of Court, he might probably have been

bred to the law.

Perhaps your correspondents CUTHBERT BEDE, or MR. NOAKE, the Worcestershire rambler, might in their researches into vestry registers and parish documents, find some notice of the family. I am informed there was a gentleman of the name resident in our college precincts early in the present century, that he was learned and respected, but very eccentric.

J. M. G.

Worcester.

Footnote 1:[\(return\)](#)

The early copies read "Venus, with Adonis sitting by her;" the defective word was added at Dr. Farmer's suggestion. Had he seen a copy of *Fidessa*, the true reading might perhaps have been restored. (Note by Mr. Singer.)

CAPS AT CAMBRIDGE.

At the congregation in the Senate House at Cambridge, Nov. 23, presided over by the Prince Chancellor, it was observed that the undergraduates in the galleries (for want I suppose of an obnoxious Vice-Chancellor or Proctor upon whom to vent their indignation) poured it forth in yells and groans upon those members of the senate who kept on their hats or caps. The same has been done on several former occasions. It probably arises from a mistake, in ascribing to the *gaucherie* of individuals what is really the observance of a very ancient custom. The following extract, from an unpublished MS. of the middle (I think) of the seventeenth century, in which the custom is incidentally noticed, will serve for a confirmation of what I say:

"When I was regent, the whole house of congregation joyned together in a petition to the Earle of Pembroke to restore unto us the jus pileorum, the licence of putting on our cappes at our publicke meetings; which priviledge time and the tyrannie of our vicechancellours had taken from us. Amongst other motives, we use the soleme forme of creating a M^r in the Acte by putting on his cappe, and that that signe of libertie might distinguish us which were the Regents from those boyes which wee were to governe, which request he graciouslie granted."

This was written by an M.A. of Oxford. At Cambridge we have not hitherto had such haughty despots in authority, to trample upon our rights; but we seem to be in danger of losing our jus pileorum through "the tyrannie," not of our Vice-Chancellors, but "of those boyes which wee are to governe."

A REGENT M.A. OF CAMBRIDGE.

Lincoln's Inn.

LETTERS OF EMINENT LITERARY MEN.

(Continued from p. 8.)

IV.

Dr. John Ward, Professor of Gresham College, to Dr. Cary, Bishop of Clonfert.

[MS. Donat., Brit. Mus., 6226, p. 16.]

My Lord,

While there was any expectation of your Lordship's speedy return to England, I forbore to congratulate you on your late promotion. For though none of your friends could more truly rejoice at this news than I did, both on your own account, and that of the public; yet in the number of compliments which I was sensible you must receive on that occasion, I chose rather to be silent for fear of being troublesome. But as I find it is now uncertain, when your affairs may permit of your return hither, I could not omit this opportunity by your good Lady to express my hearty congratulation upon the due regard shown by the Government to your just merit; and shall think it an honour to be continued in your esteem as *ultimus amicorum*.

I doubt not but your Lordship has seen Mr. Horsley's *Britannia Romana* advertised in some of our public Papers; but I know not whether you have heard that the author died soon after he had finished the work, before its publication. When it was hoped that the credit of this book might have been of some service to him and his large family, he was suddenly and unexpectedly taken off by an Apoplexy. Such is the uncertainty of all human affairs. That your Lordship may be long preserved in your high station for the good of the Protestant Religion, and the support of public liberty, are the sincere wishes of,

My Lord,

Your Lordship's obed^t Serv^t.

JOHN WARD.

Et generosa libros, quos legit, ipsa parit.
 Instar Araneolæ Studiosa has exhibet artes;
 Quas de visceribus texuit ipsa suis.
 Literulas docet hic idem Præceptor et Author,
 Idem discipulis Bibliotheca suis.
 Accipit hic lucem, non ultrà cæcus, Homerus:
 Huc venit à Scythicis Naso reversus agris.
 Utraq; divitijs nostris Academia crescit;
 Hæc Schola ad implendas sufficit una duas.
 Sic Fons exiguus binos excurrit in Amnes:
 Parnassi geminus sic quoque surgit Apex.
 Huic collata igitur, quantum ipsa Academia præstat:
 Dic, precor; Hæc doctos accipit, Illa facit.
 ROB. SOUTH.
 Ann. Dom. 1652,
 aut 1653."

[MS. Harl. 7025, fols. 184, 185.]

VI.

The Earl of Orrery to Mr., afterwards Dr., Thomas Birch.

[Addit. MS., Brit. Mus., 4303, Art. 147. Orig.]

Caledon, Sept. 21, 1748.

Dear Sir,

It either is, or seems to be, a long time since I heard from you. Perhaps you are writing the very same sentence to me; but as the loss is on my side, you must give me leave to complain.

This summer has passed away in great idleness and feasting: so that I have scarce looked into a book of any sort. Mrs. Pilkington and Con. Philips, however, have not escaped me. I was obliged to read them to adapt myself to the conversation of my neighbours, who have talked upon no other topic, notwithstanding the more glorious subjects of Peace, and Lord Anson's voyage. The truth is, we are better acquainted with the stile of Con. and Pilky, than with the hard names and distant places that are mentioned in the Voyage round the World.

I have not peeped into the Anti-Lucretius: it is arrived at Caledon, and reserved for the longest evenings. Carte's voluminous History is weighing down one of my shelves. He likewise is postponed to bad weather, or a fit of the gout. Last week brought us the first Number of Con's second volume. She goes on triumphantly, and is very entertaining. Her sister Pilkington is not so fortunate. She has squandered away the money she gained by her first volume, and cannot print her second. But from you, I hope to hear of books of another sort. A thin quarto named *Louthiana* is most delicately printed, and the cuts admirably engraved: and yet we think the County of Louth the most devoid of Antiquities of any County in Ireland. The County of Corke is, I believe, in the press; and I am told it will be well executed. I have seen the County of Waterford, and approve of it very much. These kind of Books are owing to an Historical Society formed at Dublin, and of great use to this kingdom, which is improving in all Arts and Sciences very fast: tho' I own to you, the cheapness of French Claret is not likely to add much at present to the encrease of literature. If all true Hibernians could bring themselves to be of your opinion and Pindar's, the glorious memory of King William might keep the head cool, and still warm the heart; but, alas, it sets both on fire: and till these violent fits of bacchanalian loyalty are banished from our great tables, I doubt few of us shall ever rise higher in our reading than the Memoirs of that kind I first mentioned.

I am, Dear Sir, and so is all my family, truly

Yours,
 ORRERY.

To the Rev. Mr. Thomas Birch,
 at his House in
 Norfolk Street,
 London.
 Free (Boyle).

NEWSPAPER FOLK LORE.

The following paragraph is now going the round of the newspapers without reference to the source of information. I copy it from the *Morning Chronicle* of Friday, December 9.

"Escape of a Snake from a Man's Mouth.—An extraordinary circumstance occurred a few days ago to Jonathan Smith, gunner's mate, who was paid off at Portsmouth on the 6th of May last, from her Majesty's ship Hastings, 72 guns, on her return to England

from the East Indies. He obtained six weeks' leave. On the expiration of that time, after seeing his friends at Chatham, he joined the Excellent, gunnery-ship at Portsmouth. After some time he was taken unwell, his illness increased, and he exhibited a swelling in his stomach and limbs. The surgeon considering that it arose from dropsy, he was removed into Haslar Hospital, and after much painful suffering, although he had every attention paid to him by the medical officers of the establishment, he died. Two hours before his death a living snake, nine inches in length, came out of his mouth, causing considerable surprise. How the reptile got into his stomach is a mystery. It is supposed that the deceased must have swallowed the reptile when it was young, drinking water when the Hastings was out in India, as the ship laid for some time at Trincomalee, and close to a small island called Snake Island. The crew used very often to find snakes on board. The way they used to get into the ship was by the cable, and through the hawsers into the forecastle. The deceased was forty years of age. He was interred in Kingston churchyard. His remains were followed to the grave by the ship's company of the Excellent."

The proverbial wisdom of the serpent is here clearly exemplified. It has long been well known among sailors that rats have the sense to change their quarters when a vessel becomes cranky; whence I believe arises the epithet "rat," which is sometimes scurrilously applied to a politic man who removes to the opposition benches when he perceives symptoms of dissolution in the ministry. The snake, in the simple narrative above quoted, was evidently guided by some such prudential motive when he quitted the stomach of the dying sailor, which could not continue for any great length of time to afford protection and support to the cunning reptile.

I have an amiable friend who habitually swallows with avidity the tales of sea-serpents which are periodically imported into this country on American bottoms, and I have sufficient credulity myself to receive, without strict examination into evidence, the account of the swarming of the snakes up the cables into a ship; but I cannot so readily believe that "considerable surprise" was caused in the mind of any rational biped by the fact that a living snake, which had attained to the length of nine inches, took the very natural precaution to come out of a dying man's mouth.

How the reptile got into his stomach is a mystery which the newspaper writer has attempted to clear up, but he has not attempted to explain how the reptile managed to live during many months in so unusual a habitation as a man's stomach.

Some obliging correspondent of "N. & Q." will perhaps have the kindness to explain this remarkable fact in natural history.

A LONDONER.

KING JAMES'S IRISH ARMY LIST OF 1689-90.

In last September I undertook a literary project, which I think could be greatly aided through the medium of "N. & Q.," as there are few families in the empire that are not connected with its details, and who might therefore be expected to feel interested in them. The project I allude to is a publication of King James's Irish Army List of 1689-90. King I must call him in reference to that list. Those that appear upon it were many his creedmen, and all his devoted adherents. The list, of which I have a copy in MS., extends over thirty-four pages octavo. The first two are filled with the names of all the colonels; the four ensuing are rolls of the regiments of horse; the four next, of the dragoons; and the remaining twenty-four record the foot: each regiment being arranged, with the colonel, lieutenant-colonel, and major at head, and the captains, lieutenants, cornets or ensigns, and quarter-masters, in columns, on each respectively. To every regiment I proposed to append notices, historic and genealogical, to the extent of, perhaps, eight hundred pages or more, for the compilation of which I have ample materials in my own MS. collections. These notices I propose to furnish under him of the name who ranks highest on the list; and all the scattered officers of that name will be collected in that one article.

After an especial and full notice of such officer, to whom the family article is attached, his parentage, individual achievements, descendants, &c., each illustration will briefly glance at the genealogy of that family, with, if an Irish sept, its ancient localities; if an English or Scotch, the county from whence it branched, and the period when it settled here.

I would next identify each family, so illustrated, with its attainders and forfeitures in 1641;

With the great Assembly of Confederate Catholics at Kilkenny in 1646;

With the persons denounced by name in Cromwell's ordinance of 1652, "for *settling* Ireland;"

With the declaration of royal gratitude to the Irish exiles who served King Charles II. "in parts beyond the seas," as contained in the *Act of Explanation* of 1665;

With (if space allowable) those advanced by James II. to civil offices, as sheriffs, &c., or members of his new corporations;

With those who represented Irish counties or boroughs in the Parliament of Dublin in 1689;

With the several outlawries and confiscations of 1691, &c.;

With else claims that were subsequently (in 1703) preferred as charges on these forfeitures, and how far allowed or dismissed;

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And, lastly, as far as attainable, their achievements in the glorious engagements of the Spanish and French Brigades:

All statements throughout being *verified by authorities*.

Already have I compiled and arranged the materials for illustrating the eight regiments of horse upon this roll, viz. Tyrconnel's, Galmoy's, Sarsfield's, Abercorn's, Luttrell's, Sutherland's, Parker's, and Purcell's; a portion of the work in which, according to my plan, the illustrations will be appropriated to the families of—

Aylmer.
Barnewall.
Butler.
Callaghan.
Cusack.
De Courcy.
Dempsey.
Everard.
Gernon.
Hamilton.
Kearney.
Lawless.
Lutrell.
Matthews.
M'Donnell
M'Namara.
Meara.
Morris.
Nagle.
O'Sullivan.
O'Kelly.
Plunket.
Prendergast.
Purcel.
Redmond.
Rice.
Roche.
Sarsfield.
Sheldon.
Synnott.
Talbot.
&c. &c.

And this section (about 100 pages) is open to inspection on appointment.

The above is but a tithe of the surnames whose genealogical illustrations I propose to furnish. The succeeding portions of the work, comprising six regiments of Dragoons, and upwards of fifty of Foot, will offer for notice, besides numerous septs of the O's and Mac's, the Anglo-Irish names of—

Barry.
Bellew.
Bermingham.
Burke.
Cheevers.
Cruise.
D'Alton.
Daly.
D'Arcy.
Dillon.
Dowdall.
Eustace.
Fagan.
FitzGerald.
FitzMaurice.
FitzPatrick.
Fleming.
Grace.
Keatinge.
Lacy.
Nangle.

Netterville.
Nugent.
Power.
Preston.
Russell.
Savage.
Segrave.
Taaffe.
Trant.
Tyrrel.
Wogan.
Cum multis aliis.

My inquiry touching Lord Dover, who heads the List, has heretofore elicited much curious information; and I confide that all who can afford literary assistance to the undertaking, by letters, inspection of documents, or otherwise, will promptly communicate on the subject.

JOHN D'ALTON.

48. Summer Hill, Dublin.

Minor Notes.

Authors and Publishers.—As "N. & Q." is, I believe, much read by booksellers as well as authors, would not both parties find great advantage by the latter advertising in your pages the completion and wished-for publication of any work on which they may have been engaged? Publishers, in this way, might hear of works which they would be glad to bring before the public, and authors be spared much unnecessary and often useless trouble and correspondence. Authors, I know, may feel some delicacy in coming before the world in this manner *before* publication, although after that rubicon is passed, their names and productions are blazoned on the winds; but as a previous announcement in "N. & Q." may be made *anonymously*, as respects the name of the writer, although not of course as regards the nature of his work, there seems no just reason why honorable and beneficial arrangements may not be made in this way as well as by any other. To me this plan seems to offer some advantages, and I throw out the hint for the consideration of all whom it may concern.^[2]

ALPHA.

Footnote 2:([return](#))

[Any assistance which we can afford in carrying out this suggestion, which we may remark comes from one who has had practical experience on the subject, we shall be most happy to render.—ED.]

Inscriptions on old Pulpits.—"N. & Q." has given many kinds of inscriptions, from those on Fonts and Door-heads down to those on Watch-papers; perhaps, therefore, it may not be without its use or interest to make a beginning for a list of inscriptions on old pulpits. The first inscription I quote is from Richard Baxter's pulpit, of which I have given a full description in Vol. v., p. 363.:

1. Kidderminster. Baxter's pulpit (now preserved in the vestry of the Unitarian Chapel). On the panels of the pulpit:

"ALICE . DAWKX . WIDOW . GAVE . THIS."

On the front of the preacher's desk:

"PRAISE . THE . LORD."

Round the sounding-board:

"O . GIVE . THANKS . UNTO . THE . LORD . AND . CALL
UPON . HIS . NAME . DECLARE . HIS . WORSHIP
AMONG . THE . PEOPLE."

At the back of the pulpit:

"ANNO . 1621."

2. Suckley, Worcestershire; round the sounding-board (apparently of very old date):

"BLESSED . ARE . THEY . THAT . HEAR . THE . WORDE . OF
GOD . AND . KEEPE . IT."

3. Broadwas, Worcestershire; on the panels:

"WILLIAM . NOXON . AND . ROGER . PRINCE . C . W . 1632."

Round the sounding-board, the same text as at Suckley.

Recent Curiosities of Literature.—Thackeray, in the second number of *The Newcomes*, describes an old lady's death as being caused from her head having been *cut* with a bed-room *candle*. N. P. Willis, in his *Health Trip to the Tropics*, speaks of being waited on by a Carib, who had "no beard except a long moustache." Professor Spalding, of St. Andrew's in his *History of English Literature*, says that the sonnets of Wordsworth "have *perfection* hardly to be *surpassed*." And J. Stanyan Bigg (the "new poet"), in the December number of Hogg's *Instructor*, exclaims:

"The winter storms come rushing round the wall,
Like him who at Jerusalem shriek'd out 'Wo!'"

CUTHBERT BEDE, B.A.

Assuming Names.—Last Term, in the Court of Exchequer, application was made by counsel to add a surname to the name of an attorney on the roll; he having been left property with a wish expressed that he should take the surname in addition to his own, which he had done, but not by royal license. The court granted the application. (*Law Times*, vol. xxii. p. 123.)

ANON.

False Dates in Water-marks of Papers.—Lately, in cutting up some paper for photographic purposes, I found in one and the same quire two sheets without any mark, two of the date 1851, nine bearing the date 1853, and the remaining eleven were 1854. I can imagine a case might occur in which the authenticity of a document might be much questioned were it dated 1853, when the paper would be presumed not to have been made until a year afterwards. I think this is worth making a note of not only by lawyers, but those interested in historical documents.

H. W. D.

Jan. 2, 1854.

Queries.

CAPTAIN FARRE.

I send you a Note and a Query respecting the same person. Many years since, I passed a few days in one of the wildest spots in the south of England—Hawkey, in the neighbourhood of Selbourne. On a visit to the church of Emshott or Empshot, I heard that the screen had been presented by a Captain Farre, whose memory was in some way connected with the days of the republic; and on farther inquiry tradition, it appeared, had come to the conclusion that Farre had been one of the regicides who had retired into the neighbourhood, and lived and died there in a sort of concealment. I found out, also, the house in which he had lived: a pretty modest cottage, in which a small farmer resided. I was struck, on approaching it, by the beauty of the brick-work of the little porch, which appeared to have been an addition to the original building. On entering the cottage, I found that the kitchen and bed-room only were occupied by the family; the *one room*, which *had been* the sitting-room, being used as a granary. The ceiling of this room was ponderous, with a deep rich sunken panelling. The little porch-entrance and the ceiling of this room were so out of character with the cottage, and indeed with all around, that I caused search to be made in the Registers of the parish to see if I could find some trace of this Captain Farre; and I now send you the result. There was no regicide of that name; but Col. Phaer was one of those to whom the warrant for the execution of Charles was addressed: and he certainly was not one of the twenty-nine subsequently tried for the high treason as it was called. What became of him I know not. Whether he reappeared here as Capt. Farre, or who Capt. Farre was, I shall leave to the speculation of the better informed. There were many Farris and Phaers *out* in the great Revolution, and the name is sometimes spelt one way, sometimes the other. Empshot, under Nore Hill or Noah Hill, was certainly an excellent place for concealment. The neighbourhood was, and is, as White said, "famous for its oaks, and infamous for its roads."

Extracts from the Parish Registers.

"*Captaine Farre of Nore*, when our church was repaired, gave the new silke cushion and pulpit cloath, which was first used on Christmas Day, Anno Domini 1664."

"1683, Feb. 5. Anne Baker, kinswoman of *Capt. Farre*, was buried, and that very day the moone was new, and the snow thawed; and the frost broke, which had lasted from Nov. 26, 1683, to that day, which is 10 weeks. The ponds were frozen 2 feet, and that little water which was, was not sweet; the very grave wherein she was buried in the church was froze almost 2 feet over, and our cattel were in a bad case, and we fared worse: and, just in our extremity, God had pittie on us, and sent a gracious raine and thaw. She was buried in linnen; and paid 50s. to the poore, and 6s. 8d. for being buried in the church."

"1685, April 1. Mrs. Farre was buried in linnen, and p^d 50s. to the poore."

"1694. John, son of Mr. John Palmer and Elizabeth his wife, was born Tuesday, May the 1st, and baptized at home May the 11th; y^e *Captaine* died Thursday last, y^e day before."

"An Account of the Briefe for the Relief of the French Protestants, read May 16th, at Newton, 1686.

At Noare in Newton.

Capt. Mr. Robert Farre gave 1 lib. for himself, and his kinswoman Mrs. Elizabeth Farre.

His man Roger 1s.
His maid Anna 6d."

"Gathered towards the relief of the French Protestants, May 11, 1688;

Captain Far and Mrs. Elizabeth Far, 5s."

C. F.

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MARRIAGE CEREMONY IN THE FOURTEENTH CENTURY.

Will some one of your correspondents (learned in such matters) refer me to a work treating of the marriage ceremony as performed in this country during the fourteenth century, in order to the explanation of the following passages, which refer to an event in English history—the marriage of Edward I.'s daughter with the Count of Holland? The king's writ to the Bishop of London speaks of the marriage as about to be celebrated on the day after the Epiphany, upon which day (as shown by the Wardrobe Account) the ring was put on; but it was on the next day (the 8th) that the princess "despons fuit," as shown by the same account.

In Rymer's *Fœdera*, vol. i. p. 850., will be found a writ directed to the Bishop of London (and others) as follows:

"Quia inter Comitē Holandiæ et Elizabetham, filiam nostram carissimam, *matrimonium* hac proxima die Lunæ, *in crastino Epiphaniæ*, apud Gyppesivicum solemnizari proponimus, Domino concedente," &c.

In the Household Book of King Edward I. for the same year (Add. MS. 7965.) will be found the following entries, p. 6.:

"*Oblāt p'ticipat.*—Tercō die Januār in oblāt p'ticipatis ad Missam celebrātam ad magnū altare ecclia priorat' bī Pē in Gippewico die Nupciar̄ Alienore de Burgo.... vij.

"*Pro Comitessa Holland.*—Eodem die (vij Januār) in denār tam positus sup librū q̄n̄ jactatis iter homines circumstantes ad hostium in introitu ecclie Magne Prioratus pred̄ci *ubi comes Hollandie sub.... vit Dnam Elizabetham filiam Regis cū anulo auri.... lxs.*

"Fratribus predicatoribus de Gippewico p ... sua unius diei videltz̄ vij diei Januār quo die Dnā Elizabeth filia R. despons fuit, p M. de Cauford, xijs. iiijd."

R. C.

MANUSCRIPT CATENA.

About four years ago I purchased, at the sale of the museum of Mr. George Bell of Whitehaven, a folio vellum MS. in Latin, written apparently in the fourteenth century: containing a Catena, or a series of notes on the Epistles to the Romans and Corinthians, selected from the Fathers of the Church, viz. Origines, Ambrosius, Gregorius, Jeronimus, Augustinus, Cassianus, Beda, Lambertus, Lanfrancus, Anselmus, and Ivo Carnotensis. As many of those authors were English, I infer that the volume was compiled in England for some English monastery.

The beginning of each chapter is noted on the margin, but there is no division into verses. The sentences, or short paragraphs of the text, are written in vermillion, and the comments upon them in black: those comments are generally taken from one, but often from two or three authors; the names of each being stated. There are large handsome capitals at the beginning of each book, and the initials to the paragraphs are distinguished by a spot of red, but there are no illuminations. Two leaves have been cut out at the beginning of the volume; a few at two or three places throughout the volume, and at the end, by some former possessor. As the style of binding is very uncommon, I will describe it. It was bound in oak boards of half an inch thick; the sheets were sewed on thongs of white leather, similar to what cart harness is stitched with. Instead of the thongs being brought *over* the back edges of the boards (as in modern binding), they are inserted into mortices in the edges of the boards, and then laced through holes, and secured with glue and wedges. The boards were covered first with allumed leather, and over that seal-skin *with the hair on*. The board at the beginning of the book had four feet, placed near the corners, of nearly an inch in height, half an inch in diameter at the base, and about a quarter of an inch at the point. Each was cast in one piece, with a circular base of about an inch and a quarter in diameter, and rising towards the centre; and they were each fastened on by three pins or nails. The board at the end of the book was ornamented with four circular brass plates about the size of a halfpenny, placed near the corners; having in the centre of each a stud, the head of which represented a prominent close flower of four petals. And in the centre of the board, there had

been a stud or button, on which to fasten the strap from the other board to keep the book shut. Only one stud and one foot remained; but the places where the others had been were easily seen. I presume that the volume was meant to lie on a lectern or reading-desk, resting on its feet; and when opened out, the other board rested on its studs, as both were worn smooth with use.

The binding being loose, and the cover torn to shreds (part of which was held on by the stud), I got the book rebound as nearly as possible in the same manner as the first, only substituting Russia leather for the unsightly seal-skin; and the remaining stud and foot afforded patterns, from which others were cast to supply the places of those deficient.

Nothing is known of the history of this volume, except that it was purchased by Mr. Bell from Alexander Campbell, a bookseller in Carlisle. I am inclined to think, that it had belonged to some monastery in Cumberland; and the *seal-skin* cover would seem to indicate Calder Abbey (which is near *the coast*, where seals might be caught) as its original owner.

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Can any of your correspondents inform me, from the marks which I have given, whether this is a copy of *some known work* or an original compilation? And if the former, state where the original MS. is preserved; and if *printed*, the particulars of the edition?

If my MS. can be ascertained to have formerly belonged to any library or individual, I shall be glad to learn any particulars of its history.

J. M. K.

Shoreham.

Minor Queries.

Jews and Egyptians.—Has any writer ever started the idea that the early colonisers of some of the Grecian states, who are commonly stated to have been Egyptians, may have been, in fact, Jews? It seems to me that a good deal might be said in favour of this hypothesis, for the following reasons, amongst others:

1. The Egyptian tradition preserved by Hecatæus, and quoted from him by Diodorus, that Danaus and Cadmus were leaders of minor branches of the great emigration, of which the main body departed under the guidance of Moses.
2. The near coincidence in point of time, as far as can be traced, of the appearance of Danaus, Cadmus, and Cecrops, in Greece, with the Jewish exodus.
3. The letter, preserved by Josephus, of Areus, king of Sparta, to the high-priest of the Jews, claiming a common descent with the latter from Abraham, and proposing an alliance. It is difficult to explain this claim on any other supposition than that Areus had heard of the tradition mentioned by Diodorus, and, as he and his people traced their descent from Danaus through Hercules, they consequently regarded themselves as sprung from a common stock with the Hebrews.

I throw out this theory for the consideration of others, having myself neither leisure nor opportunity for pushing the subject any farther; but still I think that a distinguished statesman and novelist, who amused the world some years ago by endeavouring to trace most of the eminent men of modern times to a Jewish origin, might, with at least as much reason, claim most of the glories of ancient Greece for his favourite people.

J. S. WARDEN.

Skin-flint.—Is the word *skin-flint*, a miserly or niggardly person, of English or foreign derivation? and where is the earliest instance of the term to be met with?

J. W.

Garlic Sunday.—The last Sunday of summer has been heretofore a day of great importance with the Irish, as upon it they first tried the new potato, and formed an opinion as to the prospects of future harvest. The day was always called, in the west in particular, "Garlic Sunday," perhaps a corruption of Garland Sunday. Can any one give the origin of this term, and say when first it was introduced?

U. U.

Dublin.

Custom of the Corporation of London.—In the evidence of Mr. Bennoch, given before the Royal Commissioners for inquiring into the corporation of the city of London, he stated that there is, amongst other payments, one of 133*l.* "for cloth to the great ministers of state," the city being bound by an old charter to give a certain amount of cloth annually to them. He subsequently states that this custom is supposed to be connected with the encouragement of the wool manufacture in its early history; and that four and a half yards of the finest black cloth that the country can produce are annually sent to the First Secretary of State, the Second Secretary of State, the Lord Chancellor, the Chamberlain of the Household, the Vice-Chancellor of the Household, the Treasurer of the Household, the Lord Steward, the Controller, the Lord Chief Justice of the Queen's Bench, the Lord Chief Justice of the Common Pleas, the Chief Baron of the

Exchequer, the Master of the Rolls, the Recorder of London, the Attorney-General, the Solicitor-General, and the Common Sergeant.

Can any of the readers of "N. & Q." give a more particular account of this custom?

CERVUS.

General Stokes.—Can any of your readers give me any information respecting the parentage of General Stokes? In the historical table of remarkable events in the *Jamaica Almanack* for 1847 it says: "General Stokes, with 1600 men from Nevis, arrived and settled near Port Morant, anno Domini 1655." And in Bryan Edwards' work on *Jamaica and the West Indies*, mention is made of General Stokes in the following words:

"In the month of December, 1655, General Stokes, with 1600 men from Nevis, arrived in Jamaica, and settled near Port Morant. The family of the Morants of Vere (in Jamaica) are the lineal descendants of General Stokes, who took the name of Morant from the port at which he landed. General Stokes was governor of Nevis; and on his arrival in Jamaica was appointed one of the high commissioners for the Island."

H. H. M.

Rev. Philip Morant.—I shall be obliged by any information respecting the lineage of the Rev. Philip Morant, who wrote a *History of the County of Essex*; and whether he was an ancestor of the Morants of Brockenhurst Park, Hants. He was born at St. Saviour's, in the Isle of Jersey, Oct. 6, 1700; entered, 1717, Pembroke College, Oxford. He was presented to the following benefices in the county of Essex, viz. Shallow, Bowells, Bromfield, Chicknal, Imeley, St. Mary's, Colchester, Wickham Bishops, and to Oldham in 1745. He died Nov. 25, 1770; and his only daughter married Thomas Astle, Esq., F.R.S. and F.A.S. He was son of Stephen Morant. If any of the sons or daughters of that eminent antiquary Thomas Astle will give me any information relative to the pedigree of Philip Morant, M.A., they will greatly oblige me.

H. H. M.

Malta.

The Position of Suffragan Bishops in Convocation.—In Chamberlayne's *Magnæ Britanniae Notitia, or The Present State of Great Britain*, 1729, p. 73., it is said:

"All suffragan bishops and deans, archdeacons, prebendaries, rectors, and vicars, have privileges, some by themselves, others by proxy or by representatives, to sit and vote in the lower house of convocation."

Is there authority for this statement as regards suffragan bishops? There is no writ or mandate that I have seen for their appearance.

W. FRASER.

Tor-Mohun.

Cambridge Mathematical Questions.—Can any of your readers inform me whether the University of Cambridge puts forth, by authority, a collection of all the questions proposed to candidates for the B.A. degree?

If not, how can one obtain access to the questions which have been asked during the last forty or fifty years?

IOTA.

Crabbe MSS.—In some second-hand book catalogue the following is inserted, viz.,—

"1353. Crabbe (Rev. Geo., *Poet*), Poems, Prayers, Essays, Sermons, portions of Plays, &c., 5 vols. entirely autograph, together with a Catalogue of Plants, and Extracts from the second Volume of the Transactions of the Linnean Society, 1795 (this volume only contains a few Autograph Verses in pencil at the end). An Autograph letter of 4 pages to the Dean of Lincoln, dated TROWBRIDGE, March 31, 1815. A curious Anonymous letter from 'Priscian' to Mr. Murray, dated Dec. 8th, 1833, on the Orthography of the name of the Birthplace of the Poet, and which the writer observed in the View of the Town of Aldeburgh in the frontispiece to the Prospectus Mr. M. has just issued, &c., interspersed with some portraits and scraps, in 6 vols. 4to. and 8vo., dated from 1779 to 1823, 8l. 8s."

This is a note underneath:

"The following portion of a Prayer, evidently alluding to his troubles, occurs in one of the volumes bearing date Dec. 31, 1779: 'A thousand years, most adored Creator, are in thy Sight as one Day. So contract in my Sight my Calamities! The Year of Sorrow and Care, of Poverty and Disgrace, of Disappointment and wrong, is now passing on to join the Eternal. Now, O Lord! let, I beseech thee, my Afflictions and Prayers be remembered; my Faults and Follies be forgotten.' 'O! Thou who art the Fountain of Happiness, give me better Submission to thy Decrees, better Disposition to correct my flattering Hopes, better Courage to bear up under my State of Oppression,'" &c.

Can any of the reader of "N. & Q." tell me who possesses this? I should very much like to know.

Ashby-de-la-Zouch.

Tilly, an Officer of the Courts at Westminster.—What office did one Tilly hold in one of the Courts at Westminster, circa 8 William III.? Was he Warden of the Fleet? What were his connexions by birth and by marriage? Was he dispossessed? and if so, why?

J. K.

Mr. Gye.—Who was Mr. Guye, or Gye, who had chambers in the Temple circa 8 Wm. III.?

J. K.

Three Fleurs-de-Lys.—Some of your heraldic contributors may perhaps be able to say whether there is any instance of an English coat of arms with three fleurs-de-lys in a line (horizontal), in the upper part of the shield? Such are said to occur in coats of arms of French origin, as in that of the celebrated Du Guesclin, and perhaps in English coats in the form of a *triangle*. But query whether, in any instance, in a horizontal line?

DEVONIENSIS.

The Commons of Ireland previous to the Union in 1801.—I have understood there was a work which contained either the memoirs or sketches of the political characters of all the members of the last "Commons of Ireland;" and I have heard it was written by a Rev. Dr. Scott of, I believe, Trinity College, Dublin. Can any reader of "N. & Q." inform me if there be such a work? and if there be a biographical account of the author to be met with?

C. H. D.

"*All Holyday at Peckham.*"—Can any of your correspondents inform me what is the origin of the phrase "All holyday at Peckham?"^[3]

R. W. B.

Footnote 3:(return)

[Probably some of our correspondents may know the *origin* of this phrase; and as many of them, perhaps, are not acquainted with its meaning among the slang literati, we may as well enlighten them with a quotation from the *Lexicon Balatronicum et Macaronicum* of Master Jon Bee: "*Peckham*, going to dinner. 'All holiday at *Peckham*,' no appetite. *Peckish*, hungry."—ED.]

{36} *Arthur de Vere.*—What was the after history of Arthur (Philipson) de Vere, son of John, Earl of Oxford, and hero of Sir Walter Scott's novel *Anne of Geierstein*? Was Sir Walter Scott justified in saying, "the manners and beauty of Anne of Geierstein attracted as much admiration at the English Court as formerly in the Swiss Chalet?"

Σ.

Master of the Nails.—It appears from the *Historical Register*, January, 1717, "Mr. Hill was appointed Master of all the Nails at Chatham Dock." Can any of your readers favour me by stating the nature of the above office?

W. D. H.

Nattochiis and Calchanti.—few days since an ancient charter was laid before me containing a grant of lands in the county of Norfolk, of the date 1333 (temp. Edw. II.), in which the following words are made use of:

"Cu' omnib; g'nis t natthocouks adjacentib;" &c.

In a later portion of the grant this word is spelt *natthociis*. Probably some of your learned readers can throw some light on what is meant by the words *granis et nattochiis* as being appurtenant to marsh lands.

In a grant I have also now before me of Queen Elizabeth—

"Decimas, calchanti, liquor, mineral, metal," &c.

are given to the grantee for a term of twenty-one years: probably your readers can also enlighten my ignorance of the term *calchanti*; the other words are obvious. If any authorities are to be met with, probably in the answers to these queries your correspondents will have the goodness to cite them.

F. S. A.

"*Ned o' the Todding.*"—May I beg, through the medium of your excellent publication, to ask if any of your correspondents can inform me in which of our English authors I may find some lines headed "Ned o' the Todding?"

W. T.

Minor Queries with Answers.

Bridget Cromwell and Fleetwood.—Can you inform me whether Bridget, daughter of Oliver

Cromwell, who was first married in 1651 to Ireton, Lord Deputy of Ireland (and had by him a large family), and secondly, to General Fleetwood, had any family by the latter?

And, if so, what were the Christian names of the children (Fleetwood)?

A NEW SUBSCRIBER OF 1854.

[Noble, in his *Memoirs of the House of Cromwell*, vol. ii. p. 369., says, "It is most probable that Fleetwood had issue by his second wife Bridget, especially as he mentions that she was in an increasing way in several of his letters, written in 1654 and 1655. It is highly probable Mr. Charles Fleetwood, who was buried at Stoke Newington, May 14, 1676, was his son by the Protector's daughter, as perhaps was Ellen Fleetwood, buried in the same place in a velvet coffin, July 25, 1731; if so, she must have been, at the time of her death, upwards of seventy years of age."]

Culet.—In my bills from Christ Church, Oxford, there is a charge of sixpence every term for *culet*. What is this?

B. R. I.

[In old time there was a collection made every year for the doctors, masters, and beadles, and this was called *collecta* or *culet*: the latter word is now used for a customary fee paid to the beadles. "I suppose," says Hearne, "that when this was gathered for the doctors and masters it was only for such doctors and masters as taught and read to scholars, of which sort there was a vast number in old time, and such a collection was therefore made, that they might proceed with the more alacrity, and that their dignity might be better supported."—Appendix to *Hist. Rob. de Avesbury*.]

Replies.

THE ASTEROIDS OR RECENTLY DISCOVERED LESSER PLANETS.

(Vol. vii., p. 211.; Vol. viii., p. 601.)

QUÆSTOR has asked me a question to which I will not refuse a reply. If he thinks that the breaking up of a planetary world is a mere fancy, he may consult Sir John Herschel's *Astronomy*, § 434., in Lardner's series, ed. 1833, in which the supposition was treated as doubtful, and farther discoveries were declared requisite for its confirmation; and Professor Mitchell's *Discoveries of Modern Astronomy*, Lond. 1850, pp. 163-171., where such discoveries are detailed, and the progress of the proof is narrated and explained. It may be briefly stated as follows:—In the last century, Professor Bode discovered the construction of a regular series of numbers, in coincidence with which the distances of all the known planets from the sun had been arranged by their Creator, saving one exception. Calling the earth's solar distance 10, the next numbers in the series are 16, 28, 52. The distances answering to 16 and 52, on this scale, are respectively occupied by the planets Mars and Jupiter; but the position of 28 seemed unoccupied. It was not likely that the Creator should have left the methodical order of his work incomplete. A few patient observers agreed, therefore, to divide amongst themselves that part of the heavens which a planet revolving at the vacant distance might be expected to traverse; and that each should keep up a continuous examination of the portion assigned to him. And the result was the discovery by Piazzi, in 1801, of a planet revolving at the expected solar distance, but so minute that the elder Herschel computed its diameter to be no more than 163 miles. The discovery of a second by Olbers, in the following year, led him to conjecture and suggest that these were fragments of a whole, which, at its first creation, had occupied the vacant position, with a magnitude not disproportionate to that assigned to the other planets. Since then there have been, and continue to be, discoveries of more and more such fragmental planets, all moving at solar distances so close upon that numbered 28, as to pass each other almost, as has been said, within peril; but in orbits which seem capriciously elevated and depressed, when referred to the planes assigned for the course of the regular planets; so that, to most minds capable of appreciating these facts, it will seem that Olber's conjecture has been marvellously confirmed.

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As to the theological conjecture appended to it in my previous communication, about which QUÆSTOR particularly questions me, I can only say, that if he deems it rash or wrong, I have no right to throw the blame of it on any other man's shoulders, as I am not aware of its having been hazarded by any one else. But I hope he will agree with me, that if there has been a disruption of a planetary world, it cannot have arisen from any mistake or deficiency in the Creator's work or foresight, but should be respectfully regarded as the result of some moral cause.

HENRY WALTER.

EMBLEMATIC MEANINGS OF PRECIOUS STONES (Vol. viii., p. 539).— PLANETS OF THE MONTHS SYMBOLISED BY PRECIOUS STONES (Vol. iv., pp. 23. 164.).

The Poles have a fanciful belief that each month of the year is under the influence of a precious stone, which influence has a corresponding effect on the destiny of a person born during the respective month. Consequently, it is customary, among friends and lovers, on birth-days, to make reciprocal presents of trinkets ornamented with the natal stones. The stones and their

influences, corresponding with each month, are supposed to be as follows:

January	Garnet.	Constancy and fidelity.
February	Amethyst.	Sincerity.
March	Bloodstone.	Courage. Presence of mind.
April	Diamond.	Innocence.
May	Emerald.	Success in love.
June	Agate.	Health and long life.
July	Cornelian.	Contented mind.
August	Sardonyx.	Conjugal felicity.
September	Chrysolite.	Antidote against madness.
October	Opal.	Hope.
November	Topaz.	Fidelity.
December	Turquoise.	Prosperity.

The Rabbinical writers describe a system of onomancy, according to the third branch of the Cabala, termed *Notaricon*, in conjunction with lithomancy. Twelve anagrams of the name of God were engraved on twelve precious stones, by which, with reference to their change of hue or brilliancy, the cabalist was enabled to foretell future events. Those twelve stones, thus engraved, were also supposed to have a mystical power over, and a prophetic relation to, the twelve signs of the Zodiac, and twelve angels or good spirits, in the following order:

<i>Anagrams.</i>	<i>Stones.</i>	<i>Signs.</i>	<i>Angels.</i>
יהוה	Ruby.	Aries.	Mulchediel.
יהו	Topaz.	Taurus.	Asmodel.
יהה	Carbuncle.	Gemini.	Ambriel.
הוהי	Emerald.	Cancer.	Muriel.
הויה	Sapphire.	Leo.	Verchel.
ההיו	Diamond.	Virgo.	Humatiel.
וההי	Jacinth.	Libra.	Zuriel.
ויהה	Agate.	Scorpio.	Barbiel.
הוהי	Amethyst.	Sagittarius.	Adnachiell.
היהו	Beryl.	Capricornus.	Humiel.
והיה	Onyx.	Aquarius.	Gabriel.
הויה	Jasper.	Pisces.	Barchiel.

These stones had also reference to the twelve tribes of Israel, twelve parts of the human body, twelve plants, twelve birds, twelve minerals, twelve hierarchies of devils, &c. &c. *usque ad nauseum*.

It is evident that all this absurd nonsense was founded on the twelve precious stones in the breast-plate of the High Priest (Exodus xxviii. 15.: see also Numbers xxvii. 28., and 1 Samuel xxviii. 6.). I may add that in the glorious description of the Holy City, in Revelation xxi., the mystical number twelve is again connected with precious stones.

In the *Sympathia Septem Metallorum ac Septem Selectorum Lapidum ad Planetas*, by the noted Peter Arlensis de Scudalupis, the following are the stones and metals which are recorded as sympathising with what the ancients termed the seven planets (I translate the original words):

Saturn	Turquoise.	Lead.
Jupiter	Cornelian.	Tin.
Mars	Emerald.	Iron.
Sun	Diamond.	Gold.
Venus	Amethyst.	Copper.
Mercury	Loadstone.	Quicksilver.
Moon	Chrystal.	Silver.

N. D. inquires in what works he will find the emblematical meanings of precious stones described. For a great deal of curious, but obsolete and useless, reading on the mystical and occult properties of precious stones, I may refer him to the following works:—*Les Amours et nouveaux Eschanges des Pierres Précieuses*, Paris, 1576; *Curiositez inouyes sur la Sculpture Talismanique*, Paris, 1637; *Occulta Naturæ Miracula*, Antwerp, 1567; *Speculum Lapidum*, Aug. Vind., 1523; *Les Œuvres de Jean Belot*, Rouen, 1569.

W. PINKERTON.

NON-RECURRING DISEASES.

(Vol. viii., p. 516.)

To give a full and satisfactory answer to the questions here proposed would involve so much professional and physiological detail, as would be unsuited to the character of such a publication

as "N. & Q." I will therefore content myself with short categorical replies, agreeable to the present state of our knowledge of these mysteries of the animal economy. It is true as a general rule that the infectious diseases, particularly the exanthemata, or those attended by eruption—the measles for example—occur but once. But there are exceptional cases, and the most virulent of these non-recurrent diseases, such even as small-pox, are sometimes taken a second time, and are then sometimes, though by no means always, fatal.

Why all the mammalia (for, be it observed, these diseases are not confined to the human race) are subject to these accidents, or why the animal economy should be subject to such a turmoil at all, or, being so subject, why the susceptibility to the recurrence of the morbid action should exist, or be revived in some and not in others; and why in the majority of persons it should be extinguished at once and for ever, remain amongst the arcana of Nature, to which, as yet, the physiology of all the Hunters, and the animal chemistry of all the Liebig's, give no solution.

Those persons who take note of the able, and in general highly instructive, reports of the Registrar of Public Health, will observe that the word *zymotic* is now frequently used to signify the introduction into the body of some morbid poisons,—such as prevail in the atmosphere, or are thrown off by diseased bodies, or generated in the unwholesome congregation of a crowded population, which are supposed to act like yeast in a beer vat, exciting ferments in the constitution, in the case of the infectious diseases, similar to those which gave them birth. But this explains nothing, and only shifts the difficulty and changes the terms, and is no better than a modification of the opinions of our forefathers, who attributed all such disorders to a fermentation of the supposed "humours" of the body. The essence of these changes in the animal economy, like other phenomena of the living principle, remain, and perhaps ever will remain, an unfathomable mystery. It is our business to investigate, as much as in our power, and by a slow and cautious induction, the laws by which they are governed.

Non-recurrence, or immunity from any future seizure in a person who has had an infectious disease, seems derivable from some invisible and unknown *impression*^[4] made on the constitution. There is good reason to suppose that this impression may *vary in degree* in different individuals, and in the same individual at different times; and thence some practical inferences are to be drawn which have not yet been well advanced into popular view, but to which I cannot advert unless some reader of "N. & Q." put the question.

M. (2)

Footnote 4:[\(return\)](#)

This word is used for want of a better, to signify some unknown change.

MILTON'S WIDOW.

(Vol. viii., p. 594. &c.)

GARLICHITHE'S apologies to MR. HUGHES are due, not so much for neglecting his communications as for misquoting them. We all owe an apology to your readers for keeping up so pertinaciously a subject of which I fear they will begin to be tired.

MR. HUGHES has *not* stated that Richard Minshull of Chester, son of Richard Minshull, the writer of the letter of May 3, 1656, was born in 1641. What MR. HUGHES *did* state (Vol. viii., p. 200.) was, that Mrs. Milton's brother, Richard Minshull of Wistaston, was baptized on April 7 in that year; and the statement is quite correct, as I can vouch, from having examined the baptismal register. Richard Minshull of Chester was aged forty or forty-one at the date of his father's letter, as shown below; but even if he had been aged only fifteen, as supposed by GARLICHITHE, I do not see that there is anything in the language of the letter to call for observation. He had conveyed to his father a communication from Randle Holmes, and the father writes in answer,—*"Deare and loveing sonne, my love and best respects to you and to my daughter [GARLICHITHE may read daughter-in-law if he likes, but I see no necessity for it], tendered wth trust of y^r health. I have receaved Mr. Alderman Holmes his letter, together with y^{rs}, wherin I understand that you desire to know what I can say concerning our coming out of Minshull House;"* and he proceeds to give the information asked for.

GARLICHITHE, in his former communication, confounds Randle the great-grandfather with Randle the great-grandson, and in his present one he confounds Richard Minshull of Chester, the uncle, with Richard Minshull of Wistaston, the nephew. I agree with GARLICHITHE that "he, Richard, the writer of the said letter, must be *fairly presumed* to have been married at the date of such letter," which he addresses to his "Deare and loveing sonne;" but what of that? Whom he married, your readers are informed at p. 595. He died in the year following his letter, at the ripe age of eighty-six.

The misquotations noticed above would, if not pointed out, lead to inextricable confusion of facts; and I am compelled therefore again to trouble you. In order, if possible, to set the matter at rest, I will put together in the form of a pedigree, compressed so as to be fit for insertion in your columns, the material facts which have been the subject of so much discussion; but, before doing so, permit me a word of protest against some of the communications alluded to, which are scarcely fair to "N. & Q."

A correspondent (Vol. vii., p. 596.) asks for information as to Milton's widow, and MR. HUGHES (Vol. viii., p. 12.) refers him to a volume in which will be found the information asked for, and gives a brief outline of the facts there stated. On this GARLICHITHE (Vol. viii., p. 134.), misquoting MR. HUGHES, calls his attention to Mr. Hunter's letter, which, if GARLICHITHE had availed himself of the reference furnished to him, he would have found duly noticed. A second correspondent, MR. SINGER, whose literary services render me unwilling to find fault with him (Vol. viii., p. 471.), heading his article with five references, of which not one is correct, suggests as new evidence the very documents to which MR. HUGHES had furnished a reference; and a third, T. P. L. (quoting an anonymous pamphlet), jumps at once to the conclusion that "there can be little doubt" the author derived his information from an authentic source, "and, if so, it seems pretty clear"—that all the evidence supplied by heralds' visitations, wills, and title-deeds is to be discarded as idle fiction. Such objections as these, and the replies which they have rendered necessary, are, with the exception of the valuable contribution of MR. ARTHUR PAGET, the staple of the contributions which have filled so much of your valuable space.

I conclude with my promised pedigree, the authorities for which are the Cheshire Visitation of 1663-4, and the Lancashire Visitation of 1664-5, confirmed by the letter to Randle Holmes, and the legal documents published by the Chetham Society:

John Mynshull, fourth and youngest son of John Mynshull of Mynshull, married the daughter and co-heiress of Robert Cooper of Wistaston, and founded the family subsequently settled there, as stated in his great-grandson's letter.

Randle Mynshull of Wistaston married the daughter of Rawlinson of Crewe, as stated in his grandson's letter.

Thomas Mynshull of Wistaston married Dorothy Goldsmith of Nantwich, as stated in his son's letter.

Richard Mynshull of Wistaston married Elizabeth, daughter of Nicholas Goldsmith of Bosworth, in co. Leic. (who was probably maternal aunt or great-aunt to the John Goldsmith mentioned in Dr. Paget's will). He was the writer of the letters in 1656, and died in 1657, aged eighty-six. He had two daughters and three sons, viz.—

<p>Randle Mynshull of Wistaston married Ann Boot, and had seven children, of whom it will be necessary to mention three only, viz.—</p>	<p>Thomas Mynshull, the apothecary of Manchester, mentioned in Thomas Paget's will, aged fifty-one in 1664, had five sons and four daughters.</p>	<p>Richard Mynshull, alderman of Chester, to whom his father wrote the letter of May 3, 1656, aged forty-seven in 1663.</p>
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<p>Richard Mynshull, baptized April 7, 1641. On June 4, 1680, he executed a bond, by the description of Richard Mynshull of Wistaston, framework knitter, to Elizabeth Milton of the city of London, widow, who, though not stated to be his sister, was evidently a near relative, as appears from the contents of the bond.</p>	<p>John Mynshull appears to have resided in Manchester, where he was buried, May 18, 1720, and administration was granted at Cheshire to Elizabeth Milton of Nantwich, widow, his lawful sister and next of kin.</p>	<p>Elizabeth, baptized December 30, 1638, married Milton in 1664, is described as of London in the bond from her brother, on the occasion of her purchase of an estate at Brindley in Cheshire; is described as of Nantwich in three legal documents from 1713 to 1725; by the same description, administered to her brother John in 1720, and made her will on August 22, 1727, which was proved on October 10 in the same year.</p>
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J. F. MARSH.

Warrington.

TABLE-TURNING.

(Vol. viii., pp. 57. 398.)

One of the most distinguished men of science in France, M. Chevreul, the editor (late or present) of the *Annales de Chimie*, &c., has commenced a series of articles in the *Journal des Savants* on the subject of the divining-rod, the exploring pendulum, table-turning, &c., his intention being to investigate scientifically the phenomena presented in these instances. Having formerly written much on the occult sciences and being a veteran in experimental science, M. Chevreul was generally deemed better qualified than most men living to throw light on the intervention of a principle whose influence he thinks he has proved by his own proper experience. It will be better to quote his own language:

"Ce principe concerne le *développement en nous d'une action musculaire qui n'est pas le produit d'une volonté, mais le résultat d'une pensée qui se porte sur un phénomène du monde extérieur sans préoccupation de l'action musculaire indispensable à la manifestation du phénomène*. Cet énoncé sera développé lorsque nous l'appliquerons à l'explication des faits observés par nous, et deviendra parfaitement clair, nous l'espérons, lorsque le lecteur verra qu'il est l'expression précise de ces mêmes faits."

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A farther quotation (if it should not prove too long for "N. & Q.") from M. Chevreul's preliminary remarks will be thought interesting by many persons:

"En définitive, nous espérons montrer d'une manière précise comment des gens d'esprit, sous l'influence de l'amour du merveilleux, si naturel à l'homme, franchissent la limite du connu, du fini, et, dès lors, comment, ne sentant pas le besoin de soumettre à un examen réfléchi l'opinion nouvelle qui leur arrive sous le cachet du merveilleux et du surnaturel, ils adoptent soudainement ce qui, étudié froidement, rentrerait dans le domaine des faits aux causes desquels il est donné à l'homme de remonter. Existe-t-il une preuve plus forte de l'amour de l'homme pour le merveilleux, que l'accueil fait de nos jours aux tables tournantes? Nous ne le pensons pas. Plus d'un esprit fort, qui accuse ses pères de crédulité en rejetant leurs traditions religieuses contemporains de Louis XIV., ont repoussé comme impossible un traité de chimère. Ce fait confirme ce que nous avons dit de la crédulité à propos de l'*Essai sur la Magie* d'Eusèbe Salverte, car si l'esprit fort qui repousse la révélation ne s'appuie pas sur la méthode scientifique propre à discerner l'erreur de la vérité, l'incertain du fait démontré, il sera sans cesse exposé à adopter comme vraies les opinions les plus bizarres, les plus erronées, ou du moins les plus contestables."

The two articles hitherto published by M. Chevreul in the *Journal des Savants* for the months of October and November, extend only to the first-mentioned subject of these inquiries, the divining-rod. The world will probably wait with some impatience to learn the final views of so eminent a scientific man.

J. MACRAY.

Oxford.

CELTIC ETYMOLOGY.

(Vol. viii., pp. 229. 551.)

Your correspondent is a very Antæus. He has fallen again upon *uim*, and he rises up from it to defend the *Heapian* pronunciation with renewed vigour. But I cannot admit that he has proved the pedigree of *humble* from the Gaelic.

But, even if *uim* were the root of a Sanscrit word, and not itself a derivative, still the many stages through which the derivation undoubtedly passes, without any need of reference to the Gaelic, are quite enough to establish the existence and continuance of an aspirate, until we arrive at the French; and it has already been proved, that many words which lose the aspirate in French do not lose it in English. The progress from the Sanscrit is very clear:

Sanscrit. *Kshama*.

Pracrit. *Khama*.

Old Greek. *Χάμα*; whence *χάμαι*, *χάμαζε*, *χθαμαλός*.

Latin. *Humus*, *humilis*.

Italian. *Umile*; because there is in Italian no initial aspirate.

French. *'Humble*; because in words of Latin origin the French almost always omit the aspirate.

English. *'Humble*.

And here it may be observed, that *humilis* never had, except in the Vulgate and in ecclesiastical writers, the metaphorically Christian sense to which its derivatives in modern tongues are generally confined, and to which I believe the Gaelic *umhal* to be strictly confined. But the original words for *humble* are *iosal* and *iriosal*, cognate with the Irish *iosal* and *iriseal*, and the Cymric *ise!*; and the olden and more established words for the earth are, both in Gaelic and Irish,

talamh and *lar*, cognate with the Cymric *llawr*.

All these facts lead to a reasonable suspicion that *uim*, *umhal*, and *umhailteas* (an evident naturalisation of a Latin word) are all derived from Latin at a comparatively recent date, as certainly as *umile*, *humilde*, *'humble*, and *'humble* are, and in the same Christian sense. The omission of an aspirate in the Gaelic word is then easily accounted for, without supposing it not to exist in other languages, and for this very simple reason, that no Gaelic word commences with *h*. There are *some* Celtic roots undoubtedly in the Latin language. It would be difficult, for example, to derive *mœnia*, *munire*, *gladius*, *vir*, and *virago* from any other origin, but much the larger number of words, in which the two languages resemble each other, are either adoptions from the Latin or derivatives from one common source, e. g. *mathair* and *mother*, *brathair* and *brother*, as well as the Latin *mater* and *frater*, from the Sanscrit *matri* and *bhratri*, &c., as all comparative philologists are well aware. Would your correspondents call it the 'Ebrew language, because a Gael calls it, as he must do, *Eabrach*?

E. C. H.

PHOTOGRAPHIC CORRESPONDENCE.

The Calotype Process: curling up of Paper.—I am happy in having the opportunity of replying to your correspondent C. E. F. (Vol. ix., p. 16.), because, with himself, I have found great annoyance from the curling up of *some* specimens of paper. In the papers recently sold as Turner's, I find this much increased upon his original make, so much so that, until I resorted to the following mode, I spoiled several sheets intended for negatives, by staining the back of the paper, and which thereby gave a difference of intensity when developed after exposure in the camera.

I have provided myself with some very thick extra white blotting-paper (procured of Sandford). This being thoroughly damped, and placed between two pieces of slate, remains so for many weeks. If the paper intended to be used is properly interleaved between this damp blotting-paper, and allowed to remain there twelve hours at least before it is to be iodized, it will be found to work most easily. It should be barely as damp as paper which is intended to be printed on. This arrangement will be found exceedingly useful for damping evenly cardboard and printed positives when they are intended to be mounted, so as to ensure their perfect flatness.

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It is quite immaterial whether the paper is floated on a solution or applied with a glass rod. If a very few sheets are to be manipulated upon, then, for economy, the glass rod is preferable; but if several, the floating has the advantage, because it ensures the most even application. I sent you a short paragraph (Vol. ix., p. 32.) showing how we may be deceived in water-marks upon paper; and when we are supposing ourselves to be using a paper of a particular date, in fact we are not doing so.

I would also caution your photographic correspondents from being deceived in the quality of a paper by the exceeding high gloss which is given it by extra hot-pressing. This is very pleasing to the eye, and would be a great advantage if the paper were to remain dry; but in the various washings and soakings which it undergoes in the several processes before the perfect picture is formed, the artificial surface is entirely removed, and it is only upon a paper of a natural firm and even make that favourable results will be procured.

H. W. DIAMOND.

Turner's Paper.—There is great difficulty in procuring good paper of Turner's make; he having lately undertaken a contract for Government in making paper for the new stamps, the manufacture of paper for photographic purposes has been to him of little importance. In fact, this observation, of the little importance of photographic compared to other papers, applies to all our great paper-makers, who have it in their power to make a suitable article. Mr. Towgood of St. Neots has been induced to manufacture a batch expressly for photography; but we regret to say that, although it is admirably adapted for albumenizing and printing positives, it is not favourable for iodizing, less so than his original make for ordinary purposes. All manufacturers, in order to please the eye, use bleaching materials, which deteriorate the paper chemically. They should be thoroughly impressed with the truth, that colour is of little consequence. A *bad-coloured paper* is of no importance; it is the extraneous substances in the paper itself which do the mischief.

ED.

A Practical Photographic Query.—I have never had a practical lesson on photography. I have worked it out as far as I could myself, and I have derived much information in reading the pages of "N. & Q.," so that now I consider myself (although we are all apt to flatter ourselves) an average good manipulator. Independently of the information you have afforded me, I have read all the works upon photography which I could procure; and as the most extensive one is that by Mr. Robert Hunt, I went to the Exhibition of the Photographic Society just opened, thinking I might there see his works, and gain that information from an inspection of them which I desired. My disappointment was great on finding that Mr. Hunt does not exhibit, nor have I been able to see any of his specimens elsewhere. May I ask if Mr. Hunt *ever* attempts anything practically, or is it to the *theory of photography* alone that he directs his attention?

I begin to fear, unless he lets a little of each go hand-in-hand, that he will mislead some of us amateurs, although I am quite sure unintentionally; for personally I much respect him, having a high opinion of his scientific attainments.

Replies to Minor Queries.

"*Service is no Inheritance*" (Vol. viii., p. 587.; Vol. ix., p. 20.).—P. C. S. S. confesses that he is vulgar enough to take great delight in Swift's *Directions to Servants*, a taste which he had once the good fortune of hearing avowed by no less a man than Sir W. Scott himself. G. M. T., who (Vol. viii., p. 587.) quotes the *Waverley Novels* for the use of the phrase "Service is no inheritance," will therefore scarcely be surprised to find that it occurs frequently in Swift's *Directions*, and especially in those to the "Housemaid," chap. x. (*quod vide*).

P. C. S. S.

Francis Browne (Vol. viii., p. 639)—It is not stated in the general pedigrees when or where he died, whether single or married. His sister Elizabeth died unmarried, Nov. 27, 1662; and his elder brother, Sir Henry Browne of Kiddington, in 1689. A reference to their wills, if proved, might afford some information if he, Francis, survived either of these dates. The will of Sir Henry Knollys, of Grove Place, Hants, the grandfather, might be referred to with the same view, and the respective registers of Kiddington and Grove Place.

G.

Catholic Bible Society (Vol. viii., p. 494.).—MR. COTTON will find some account of this Society (the only one I know of) in Bishop Milner's *Supplementary Memoirs of the English Catholics*, published in the year 1820, p. 239. It published a stereotype edition of the New Testament without the usual distinction of verses, and very few notes. The whole scheme was severely reprobated by Dr. Milner, on grounds stated by him in the Appendix to the *Memoirs*, p. 302. The Society soon expired, and no tracts or reports were, I believe, ever published by it. The correspondence between Mr. Charles Butler and Mr. Blair will be found in the *Gentleman's Magazine* for the year 1814.

S.

Fitzroy Street.

Legal Customs (Vol. ix., p. 20.).—The custom, related by your correspondent CAUSIDICUS, of a Chancery barrister receiving his first bag from one of the king's counsel, reminds me that there are many other legal practices, both obsolete and extant, which it would be curious and entertaining to collect in your pages, as illustrative of the habits of our forefathers, and the changes that time has produced. I recognise many among your coadjutors who are well able to contribute, either from tradition or personal experience, something that is worth recording, and thus by their mutual communications to form a collection that would be both interesting and useful. Let me commence the heap by depositing the first stones.

1. My father has informed me that in his early years it was the universal practice for lawyers to attend the theatre on the last day of term. This was at a period when those who went into the boxes always wore swords.

2. It was formerly (within fifty years) the custom for every barrister in the Court of Chancery to receive from the usher, or some other officer of the court, as many buns as he made motions on the last day of Term, and to give a shilling for each bun.

EDWARD FOSS.

Silo (Vol. viii., p. 639.).—The word *silo* is derived from the Celtic *siol*, grain, and *omh*, a cave; *siolomh*, pronounced *sheeloo*, a "grain cave." Underground excavations have been discovered in various parts of Europe, and it is probable that they were really used for storing grain, and not for habitations, as many have supposed.

FRAS. CROSSLEY.

I have no doubt but that MR. STRONG'S Query respecting *silos* will meet with many satisfactory answers; but in the mean time I remark that the Arab subterranean granaries, often used by the French as temporary prisons for refractory soldiers, are termed by them *silos* or *silhos*.

G. H. K.

Laurie on Finance (Vol. viii., p. 491).—

"A Treatise on Finance, under which the General Interests of the British Empire are illustrated, comprising a Project for their Improvement, together with a new scheme for liquidating the National Debt," by David Laurie, 8vo., London, 1815.

ANON.

David's Mother (Vol. viii., p. 539.).—The following comment on this point is taken from vol. i. p. 203. of the Rev. Gilbert Burrington's *Arrangement of the Genealogies of the Old Testament and Apocrypha*, Lond. 1836, a learned and elaborate work:

"In 2 Sam. xvii. 25., Abigail is said to be the daughter of Nahash, and sister to Zeruah, Joab's mother; but in 1 Chron. ii. 16., both Zeruah and Abigail are said to be the daughters of Jesse; we must conclude, therefore, with Cappell, either that the name

ων, Nahash, in 2 Sam. xvii. 25., is a corruption of ψ, Jesse, which is the reading of the Aldine and Complutensian Editions, and of a considerable number of MSS. of the LXX in this place or that Jesse had two names, as Jonathan in his Targum on Ruth iv. 22. informs us; or that Nahash is not the name of the father, but of the mother of Abigail, as Tremellius and Junius imagine; or, lastly, with Grotius, we must be compelled to suppose that Abigail, mentioned as the sister of Zeruiah in 2 Sam., was a different person from Abigail the sister of Zeruiah, mentioned in 1 Chron., which appears most improbable."

Ἀλιεύς.

Dublin.

Anagram (Vol. vii., p. 546.).—Some years since I purchased, at a book-stall in Cologne, a duodecimo (I think it was a copy of Milton's *Defensio*), on a fly-leaf of which was the date 1653, and in the neat Italian hand of the period the following anagram. The book had probably belonged to one of the English exiles who accompanied Charles II. in his banishment. I have never met with it in any collection of anagrams hitherto published. Perhaps some of your numerous readers may have been more fortunate, and can give some account of it.

"Carolus Stuartus, Angliæ, Scotiæ, et Hiberniæ Rex,
Aulâ, statû, regno exueris, ac hostili arte necaberis."

JOHN O' THE FORD.

Malta.

Passage in Sophocles (Vol. viii., pp. 73. 478. 631.).—Your correspondent M. is quite right in translating πράσσειν *fares*, and referring it not to Θεός, but to the person whom the Deity has infatuated; and he is equally right in explaining ὀλίγοστον χρόνον *for a very short time*. Πράσσει, the old reading restored by Herman, is probably right; but it must still be referred to the same person: *Ille vero versatur*, &c. MR. BUCKTON explains ὡ, which is the relative to νοῦν, to signify *when*, and translates βουλεύεται as if it were equivalent with βούλεται. Τὸν νοῦν ὡ βουλεύεται is *the mental power with which he* (ὁ βλαφθεὶς, not Θεός) *deliberates*. Ἄτη is, as M. properly explains it, not *destruction*, but *infatuation, mental delusion; that judicial blindness which leads a man to his ruin*, not the ruin itself. It is a leading idea in the Homeric theology (*Il.* xix. 88., xxiv. 480., &c.).

Though the idea in the *Antigone* closely resembles that which is cited in the Scholia, it seems more than probable that the original source of both passages is derived from some much earlier author than a cotemporary of Sophocles. As to the line given in Boswell, it is not an Iambic verse, nor even Greek. It was probably made out of the Latin by some one who would try his hand, with little knowledge either of the metre or the language. MR. BUCKTON says, that to translate late ὀλίγοστον *very short*, is not to translate agreeably to the admonition of the old scholiast. Now, the words of the scholiast are οὐδὲ ὀλίγον, *not even a little*, that is, *a very little*: so οὐδὲ τυτθὸν, οὐδ' ἥβαιον, οὐδὲ μίνυθα, and many forms of the same kind.

E. C. H.

B. L. M. (Vol. viii., p. 585.).—The letters B. L. M., in the subscription of Italian correspondence, stand for *bacio le mani* (I kiss your hands), a form nearly equivalent to "your most obedient servant." In the present instance the inflection *baciando* (kissing) is intended.

W. S. B.

"*The Forlorn Hope*" (Vol. viii., pp. 411. 569.).—For centuries the "forlorn hope" was called, and is still called by the Germans, *Verlorne Posten*; by the French, *Enfans perdus*; by the Poles and other Slavonians, *Stracona poczta*: meaning, in each of those three languages, a detachment of troops, to which the commander of an army assigns such a perilous post, that he entertains no hope of ever rescuing it, or rather gives up all hope of its salvation. In detaching these men, he is conscious of the fate that awaits them; but he sacrifices them to save the rest of his army, *i. e.* he sacrifices a part for the safety of the whole. In short, he has no other intention, no other thought in so doing, than that which the adjective *forlorn* conveys. Thus, for instance, in Spain, a detachment of 600 students volunteered to become a *forlorn hope*, in order to defend the passage of a bridge at Burgos, to give time to an Anglo-Spanish corps (which was thrown into disorder, and closely pursued by a French corps of 18,000 men) to rally. The students all, to the last man, perished; but the object was attained.

It much grieves me thus to sap the foundation of the idle speculation upon a word the late Dr. Graves indulged in, and which Mr. W. R. Wilde inserted in the *Dublin Quarterly Journal of Medical Science* for February, 1849; but, on the other hand, I rejoice to have had the opportunity of endeavouring to destroy the very erroneous supposition, that Lord Byron had fallen into an error in his beautiful line:

"The full of hope, misnamed *forlorn*."

What the late Dr. Graves meant by *haupt* or *hope*, for head, I am at a loss to conceive. *Haupt*, in German, it is true, means *head*; but in speaking of a small body of men, marching at the head of an army, no German would ever say *Haupt*, but *Spitze*. As to *hope* (another word for *head*) I know not from what language he took it; certainly not from the Saxon, for in that tongue *head* was called *heafod*, *hefed*, or *heafd*; whilst *hope* was called *hopa*, not *hope*.

Oak Cottage, Coniston, Lancashire.

Two Brothers of the same Christian Name (Vol. viii., p.338.).—I have recently met with another instance of this peculiarity. John Upton, of Trelaske, Cornwall, an ancestor of the Uptons of Ingsnire Hall, Westmoreland, had two sons, living in 1450, to both of whom he gave the Christian name of John. The elder of these alike-named brothers is stated by Burke, in his *History of the Landed Gentry*, to have been the father of the learned Dr. Nicholas Upton, canon of Salisbury and Wells, and afterwards of St. Paul's, one of the earliest known of our authors on heraldic subjects. The desire of the elder Upton to perpetuate his own Christian name may in some way account for this curious eccentricity.

T. HUGHES.

Chester.

Passage in Watson (Vol. viii., p. 587.).—Your correspondent G. asks, whence Bishop Watson took the passage:

"Scire ubi aliquid invenire posses, ea demum maxima pars eruditionis est."

In the account of conference between Spalato and Bishop Overall, preserved in Gutch's *Collectanea Curiosa*, and printed in the Anglo-Catholic Library, Cosin's *Works*, vol. iv. p. 470., the same sentiment is thus expressed:

"By keeping Bishop Overall's library, he (Cosin) began to learn, 'Quanta pars eruditionis erat bonos nosse auctores;' which was the saying of Joseph Scaliger."

Can any of your correspondents trace the words in the writings of Scaliger?

J. SANSOM.

Derivation of "Mammet" (Vol. viii., p. 515.).—It may help to throw light on this question to note that Wiclif's translation of 2 Cor. vi. 16. reads thus: "What consent to the temple of God with *mawmetis*?" Calfhill, in his *Answer to Martiall* (ed. Parker Soc., p. 31.), has the following sentence:

"Gregory, therefore, if he had lived but awhile longer; and had seen the least part of all the miseries which all the world hath felt since, only for maintenance of those *mawmots*; he would, and well might, have cursed himself, for leaving behind him so lewd a precedent."

And at p. 175. this,—

"That Jesabel Irene, which was so bewitched with superstition, that all order, all honesty, all law of nature broken, she cared not what she did, so she might have her *mawmots*."

See also the editor's note on the use of the word in this last passage. In Dorsetshire, among the common people, the word *mammet* is in frequent use to designate a puppet, a doll, an odd figure, a scarecrow.

J. D. S.

Ampers and, ꝥ or ꝥ (Vol. viii., p. 173.).—*Ampers ꝥ*, or *Empessy ꝥ*, as it is sometimes called in this country, means *et per se ꝥ*; that is to say, ꝥ is a character by itself, or *sui generis*, representing not a letter but a word. It was formerly annexed to the alphabet in primers and spelling-books.

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The figure ꝥ appears to be the two Greek letters ε and τ connected, and spelling the Latin word *et*, meaning *and*.

UNEDA.

Philadelphia.

Misapplication of Terms (Vol. viii., p. 537.).—The apparent *lapsus* noticed by your correspondent J. W. THOMAS, while it reminds one that—

"Learned men,
Now and then," &c.,

is not so indefensible as many instances that are to be met with.

I have been accustomed to teach my boys that *legend* (à *lego*, to read) is not strictly to be confined to the ordinary translation of its derivative, since the Latin admits of several readings, and among them, by the usage of Plautus, *to hearken*; whence our English substantive takes equal license to admit of a *relation* = a *narrative*, viz. "a thing to be heard;" and in this sense by custom has referred to many a gossip's tale.

Having thus ventured to defend the use of *legend* by your correspondent (Vol. v., p. 196.), I submit to the illuminating power of your pages the following novel use of a word I have met with

in the course of reading this morning, and shall be gratified if some of your correspondents (better Grecians than myself) can turn their critical bull's-eye on it with equal advantage to its employer.

In the poems of Bishop Corbet, edited by Octavius Gilchrist, F.S.A., 4th edition, 1807, an editorial note at p. 195. informs us that John Bust, living in 1611, "seems to have been a worthy *prototype* of the Nattus of Antiquity." (*Persius*, iii. 31.)

Our humorous friend in the farce, who was "prentice and predecessor" to his coadjutor the 'pothecary whom he succeeded, is the only solecism at all parallel, that immediately occurs to

SQUEERS.

Dotheboys.

P.S.—It would not be any ill-service to our language to pull up the stockings of the tight-laced occasionally, though I have here rushed in to the rescue.

Belle Sauvage (Vol. viii., pp. 388. 523.).—Mr. Burn, in his *Catalogue of the Beaufoy Cabinet of Tokens* presented to the Corporation of London, just published, after giving the various derivations proposed, says that a deed, enrolled on the Claus Roll of 1453, puts the matter beyond doubt:

"By that deed, dated at London, February 5, 31 Hen. VI., John Frensh, eldest son of John Frensh, late citizen and goldsmith of London, confirmed to Joan Frensh, widow, his mother—'Totum ten' sive hospicium cum suis pertin' vocat' Savagesynne, alias vocat' le Belle on the Hope;' all that tenement or inn with its appurtenances, called Savage's Inn, otherwise called the Bell on the Hoop, in the parish of St. Bridget in Fleet Street, London, to have and to hold the same for term of her life, without impeachment of waste. The lease to Isabella Savage must therefore have been anterior in date; and the sign in the olden day was the Bell. 'On the Hoop' implied the ivy-bush, fashioned, as was the custom, as a garland."—P. 137.

ZEUS.

Arms of Geneva (Vol. viii., p. 563.).—Berry's *Encyclopædia* and Robson's *British Herald* give the following:

"Per pale or and gules, on the dexter side a demi-imperial eagle crowned, or, divided palewise and fixed to the impaled line; on the sinister side a key in pale argent; the wards in chief, and turned to the sinister; the shield surmounted with a marquis's coronet."

Boyer, in his *Theatre of Honour*, gives—

"Party per pale argent and gules, in the first a demi-eagle displayed sable, cut by the line of partition and crowned, beaked, and membered of the second.

"In the second a key in pale argent, the wards sinister."

BROCTUNA.

Bury, Lancashire.

"*Arabian Nights' Entertainments*" (Vol. viii., p. 147.).—There is a much stranger omission in these tales than any MR. ROBSON has mentioned. From one end of the work to the other (in Galland's version at least) the name of opium is never to be found; and although narcotics are frequently spoken of, it is always in the form of powder they are administered, which shows that that substance cannot be intended; yet opium is, unlike tobacco or coffee, a genuine Eastern product, and has been known from the earliest period in those regions.

J. S. WARDEN.

Richard I. (Vol. viii., p. 72.).—I presume that the Richard I. of the "Tablet" is the "Richard, King of England," who figures in the Roman Calendar on the 7th February, but who, if he ever existed, was not even monarch of any of the petty kingdoms of the Heptarchy, much less of all England. However, not to go farther with a subject which might lead to polemical controversy, surely MR. LUCAS is aware that a new series of kings began to be reckoned from the Conquest, and that three Edwards, who had much more right to be styled kings of England than Richard could have possibly had, are not counted in the number of kings of that name; the reason was, I believe, that these princes, although the paramount rulers of the country, styled themselves much more frequently Kings of the West Saxons than Kings of England.

J. S. WARDEN.

{45}

Lord Clarendon and the Tubwoman (Vol. vii., p. 211.).—I regret having omitted "when found, to make a note of," the number of Chambers' *Edinburgh Journal* in which I met with the anecdote referred to about Sir Thomas Aylesbury, which is given at considerable length; and having lent my set of "Chambers" to a friend at a distance, I cannot at present furnish the reference required; but L. will find it in one of the volumes between 1838 and 1842 inclusive. I do not recollect that the periodical writer gave his authority for the tale, but while it may very possibly be true as regards the wife of Sir Thomas Aylesbury, it is evident that his daughter, a wealthy heiress, could never have been in such a position; and it is not recorded that Lord Clarendon had any other

wife.

J. S. WARDEN.

Oaths (Vol. viii., p. 605.).—Archbishop Whitgift, in a sermon before Queen Elizabeth, thus addresses her:

"As all your predecessors were at this coronation, so you also were sworn before all the nobility and bishops then present, and in the presence of God, and in His stead to him that anointed you, 'to maintain the church lands and the rights belonging to it;' and this testified openly at the Holy Altar, by laying your hands on the Bible then lying upon it. (See Walton's *Lives*, Zouch's ed., p. 243.)"

I quote from the editor's introduction to Spelman's *History of Sacrilege*, p. 75., no doubt correctly cited.

H. P.

Double Christian Names (Vol. vii. *passim*).—The earliest instances of these among British subjects that I have met with, are in the families of James, seventh Earl, and Charles, eighth Earl, of Derby, both of whom married foreigners; the second son of the former by Charlotte de la Tremouille, born 24th February, 1635, and named Henry Frederick after his grand-uncle, the stadtholder, is perhaps the earliest instance to be found.

J. S. WARDEN.

Chip in Porridge (Vol. i., p. 382. Vol. viii., p. 208.).—The subjoined extract from a newspaper report (Nov. 1806) of a speech of Mr. Byng's, at the Middlesex election, clearly indicates the meaning of the phrase:

"It has been said, that I have played the game of Mr. Mellish. I have, however, done nothing towards his success. I have rendered him neither service nor disservice" ["No, nor to anybody else," said a person on the hustings; "you are a mere *chip in porridge*."]]

W. R. D. S.

Clarence Dukedom (Vol. viii., p. 565.).—W. T. M. will find a very interesting paper on this subject, by Dr. Donaldson, in the *Journal of the Bury Archæological Society*.

G.

Prospectuses (Vol. viii., p. 562.).—I have seen a very curious volume of prospectuses of works contemplated and proposed, but which have never appeared, and wherein may be found much interesting matter on all departments of literature. A collection of this description would not only be useful, but should be preserved. A list of contemplated publications during the last half century, collected from such sources, would not be misplaced in "N. & Q.," if an occasional column could be devoted to the subject.

G.

"*I put a spoke in his wheel*" (Vol. viii., pp. 464. 522. 576.).—This phrase must have had its origin in the days in which the vehicles used in this country had wheels of solid wood without spokes. Wheels so constructed I have seen in the west of England, in Ireland, and in France. A recent traveller in Moldo-Wallachia relates that the people of the country go from place to place mounted on horses, buffaloes, or oxen; but among the Boyards it is "fashionable" to make use of a vehicle which holds a position in the scale of conveyances a little above a wheelbarrow and little below a dung-cart. It is poised on four wheels of solid wood of two feet diameter, which are more or less rounded by means of an axe. A vehicle used in the cultivation of the land on the slopes of the skirts of Dartmoor in Devonshire, has three wheels of solid wood; it resembles a huge wheelbarrow, with two wheels behind, and one in front of it, and has two long handles like the handles of a plough, projecting behind for the purpose of guiding it. It is known as "the old three-wheeled But." As the horse is attached to the vehicle by chains only, and he has no power to hold it back when going down hill, the driver is provided with a piece of wood, "a spoke," which is of the shape of the wooden pin used for rolling paste, for the purpose of "dragging" the front wheel of the vehicle. This he effects by thrusting the spoke into one of the three round holes made in the solid wheel for that purpose. The operation of "putting a spoke in a wheel by way of impediment" may be seen in daily use on the three-wheeled carts used by railway navvies, and on the tram waggons with four wheels used in collieries to convey coals from the pit's mouth.

N. W. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

Every lover of Goldsmith—and who ever read one page of his delightful writings without admiring the author, and loving the man—

"... for shortness call Noll,
Who wrote like an angel, but talk'd like poor Poll?"—

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Notices to Correspondents.

We are compelled to postpone until next week several NOTES ON BOOKS *and* NOTICES TO CORRESPONDENTS.

If MR. KERSLAKE *will send the extract from his catalogue which illustrates the corrupted passage in* Childe Harold, "Thy waters wasted them," &c., *we will give it insertion in our columns.*

J. W. T. Thanks. Your hint shall not be lost sight of.

E. R. (Dublin). Erastianism is so called from Erastus, a German heretic of the sixteenth century. (See, for farther particulars, Hook's Church Dictionary, s. v.)

A PRIEST. We do not like to insert this inquiry without being able to give our readers a specific reference to some paper containing the advertisement; will he enable us to do so?

A. B. (Glasgow). This Correspondent appears to have fallen into an error; on reference he will find ether not washed is recommended (Vol. vi., p. 277.); 2ndly, if he varnishes his pictures with amber varnish (Vol. vii., p. 562.) previous to the application of the black varnish, which should be black lacquer and not Brunswick black, then he will succeed. Courtesy demands a reply; but we must beg a more careful reading of our recommendations, which will save him much disappointment.

PHOTO-INQUIRER. Restoring Old Collodion.—The question was asked in a late Number. Mr. Crookes being a practical as well as scientific photographer, we hope to receive a solution of the Query.

INDEX TO VOLUME THE EIGHTH.—This is in a very forward state, and will be ready for delivery with No. 221. on Saturday next.

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52. PRIVY PURSE EXPENSES of CHARLES II. and JAMES II. Edited by J. Y. AKERMAN, Esq., Sec. S.A.

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