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Title: Notes and Queries, Number 172, February 12, 1853

Author: Various
Editor: George Bell

Release date: May 24, 2013 [EBook #42787]

Language: English

Credits: Produced by Charlene Taylor, Jonathan Ingram, Keith Edkins and the Online Distributed Proofreading Team at <http://www.pgdp.net> (This file was produced from images generously made available by The Internet Archive/Canadian Libraries)

*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 172, FEBRUARY 12, 1853 ***

Transcriber's note: A few typographical errors have been corrected. They appear in the text like [this](#), and the explanation will appear when the mouse pointer is moved over the marked passage.

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION FOR LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 172.

Saturday, February 12. 1853.

Price Fourpence.
Stamped Edition 5*d*.

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Notes.

ITALIAN ENGLISH.

I have been favoured by a friend, who visited Italy last year, with the perusal of a small guidebook, which has afforded me much amusement, and from which I send you a few extracts for the gratification of your readers. The title runs thus:

"Description of the front and interior of the Cathedral of Milan the first edition corrected, and increased with interesting things Milan by the printer Luigi di Giacomo Pirola M.DCCC.XLVI."

The Preface is as follows:

"In presenting to the learned and intelligent Publick this new and brief Description of the Cathedral of Milan, i must apprise that i do not mean to emulate with the works already existing of infinite merit for the notions they contain, and the perspicuity with which they are exposed. My idea only was to make an extract of them, not forgetting the principal things of observation, with the names of the most distinguished artists, and not to deprive them of all the digressions and explanations required by the Scientificals, or those skilled in the art, so that it might be contained in a Pamphlet, and of little expence, to be offered to the amateurs of fine arts, who come to visit this unique and magnificent Edifice. Therefore i have not failed to include in it, all that has been done subsequently to the publishment of the above works, with some other little trifles worthy to be seen, and in them not mentioned. Such has been my sole design, no other pretention has induced me to it, and with a similar premise, i hope to be pardoned by the indulgent Reader for all the errors in which i might have involuntarily incurred.

G. P."

In the introductory portion, giving a general account of the building, "G. P." says:

"Under the direction of honest, intelligent and active Administrators, and by the pious munificence of our Gracious Sovereign, who bestowes an annual generous donation for completing the building of the Cathedral of Milan, one perceives tending with the greatest celerity to the perfection of this magnificent Edifice, founded by a special vow in 1386 by the duke of Milan Giovanni Galeazzo Visconti. It is of fine white statuary marble, extracted from the quarry of mount Gandolia, which among many gifts was expressly regaled for the building by its generous founder the duke Visconti above mentioned."

"1st. the Tobiolo assisted by the Angel in his journey to Rages, ... the second is the Angel that expells Adam and Eve from the Eden, by Carlo Maria Giudici. The two in the second order are: Daniel in the lake of the lions by the above Carabelli, and Job on the dunghill, by the above Giudici. The two upper Statues that figure Saint Bartholomew and Saint James Junior, are works by Buzzi Donelli and Buzzi Giuseppe. The Bass-Riliefs that follow aside of the Pilaster is God appearing to Moses in the ardent-brambles.... Over the great window the Bass-Rilief representing Samuel while he oints Saul king of Israel is by Carlo Maria Giudici, and Angelo Pizzi a milanese, carved the vision of Jacob on the side of the following Pilaster. In sight of the same Moses who makes the water gush from the mountain is by Giuseppe Buzzi, and the other Bass-Rilief that is placed above, represents the prophet Elia presenting to the afflicted mother the resurrection of her Son, by Grazioso Rusca. By Canaillo Pacetti is the Statue of Saint James senior.... The Bass-Rilief over the great window represents the prophetess Debora providing captain Barach with arms.... Ornamented is the rest of the front with a great number of Statues managed with skill by intelligent Authors, and aside of the door are the Apostles Peter and Paul of ancient work and unknown Author ... as also of unknown chisel is Saul who tempts to kill David.... The Angel who assures Sampson's Father that his Wife, believed to be sterile, will generate the strongest of Israel's sons.... On reaching the fourth door one perceives in the frontispiece the Bass-Rilief that adorns it, which is by Lasagni; representing Givale that with a nail kills captain Sisara.... Esau renouncing the primogeniture to his brother Jacob.... Over the great window is painted Agar dying with thirst, with the son of Ismael in the desert, while an Angel appears indicating a fountain to her.... The first of the other four Bass-Riliefs in view figure Gedeone preparing to fight the Madianites, and the second Sampson suffocating the lion.... The Saints Philip and Thomas placed upwards are by the egregious Pompeo Marchesi ... the second is by Ribossi, representing Absalom suspended by his hair to a tree and pierced through by Jacob."

In describing the interior, "G. P." is rather more instructive, but not quite so entertaining: however, a number of the peculiar expressions already quoted are repeated with the same confiding simplicity. A few extracts will suffice for this portion:

"The ornaments of the five doors are the designment of Fabio Mangone, ... the surprising vault a *chiaro-scuro*, drawn and painted in part by our milanese Felice Alberti, who in the year 1827 was ravished from the living by a fatal misfortune in the flower of his age ... in the inward columns on both sides are two very fine Statues sitting in a very melancholy action, which represent military Peace and Virtue ... under the tomb-stone is another small and genteel Bass-Rilief representing the Saviour afflicted, sustained by two little Angels.... The Altar of Santa Tecla, which is part of the left arm of the cross, or form of the Church, as is mentioned above, representing the Saint in a seraglio of wild beasts, is by the Sculptor Carlo Beretta."

Lest I should have exhausted your patience, as well as that of your readers, I will close with one more quotation, which displays what Mrs. Malaprop calls "a nice derangement of epitaphs:"

"The last altar that was seen not long since on this side was dedicated to the Blessed Virgin, whose image carved in wood dated a remote antiquity, but as to the remnant nothing was found to be appreciable in sort of art."

A. R. X.

Paisley.

ST. NICHOLAS CHURCH, BRIGHTON.

In matters touching the public weal, the Editor of "N. & Q." always finds space for his correspondents: a few lines are asked for the present subject, as being one on which his pages have already been earnestly devoted.

The rebuilding of Brighton old church has been announced, and those who have frequented the salubrious breezes of that unequalled marine residence have often enjoyed the commanding view of the town and noble sea, which is obtained from the hill on which this venerable fabric stands, and which is about to disappear and perhaps "leave not a wreck behind."

The church is literally lined and flagged with monuments of the dead, more or less noted; but all of whom have passed through the stage of this life away from their native localities, and many falling where they went to seek in vain renovated health.

The tombs in the churchyard, immediately adjoining the church, of Capt. Tattersell, who conveyed King Charles to France after the battle of Worcester; and Phœbe Hassell, who fought under the Duke of Cumberland at Fontenoy, are continually surveyed by the old visitors. In a few months it may be too late to suggest to your friends interested in the preservation of monumental remains, and their inscriptions, to prevent such a similar removal and destruction as has taken place at Lambeth, under the walls of the Archbishop's residence, by the rector, church-wardens, and architects of Lambeth new church.

KEY TO DIBDIN'S BIBLIOMANIA.

The following key to the characters in the *Bibliomania* (edit. 1811) has been collected with care, and will no doubt prove acceptable to some of the readers of "N. & Q.":

Atticus	Richard Heber, Esq.
Aurelius	George Chalmers, Esq.
Alphonso	Horne Tooke?
Archimedes	John Rennie, Esq.
Bernardo	Joseph Haslewood, Esq.
Boscardo	James Boswell, Esq.?
Coriolanus	John Ph. Kemble, Esq.
Crassus	Watson Taylor, Esq.
Eumenius	J. D. Phelps, Esq.
(1.) Gonzalo	John Dent, Esq.
Hortensius	W. Bolland, Esq.
Honorio	George Hibbert, Esq.
Hippolyto	Samuel Weller Singer, Esq.
Leontes	James Bindley, Esq.
Lepidus	Dr. Gosset.
Lysander	Rev. T. F. Dibdin.
Lorenzo	Sir Mark Sykes.
Lavinia's Husband	J. Harrison, Esq.
Lisardo	R. Heathcote, Esq.
Licius	Francis Freeling, Esq.
Marcellus	Edmond Malone, Esq.
Mustapha	W. Gardiner of Pall Mall.
Menander	Tom. Warton.
Malvolio	Payne Knight or Townley?
Menalcas	Rev. Henry Drury.
Mercurii (III.)	Mr. Henry Foss, Mr. Triphook, and Mr. Griffiths.
Meliadus	R. Lang, Esq.
Nicas	G. Shepherd, Esq.
Narcottus	Rev. J. Jones.
Orlando	Michael Woodhull, Esq.
Prospero	Francis Douce, Esq.
Philemon	J. Barwise, Esq.
(2.) Phormio	Rev. H. Vernon.
Portius	Mr. John Cuthill.
Palmeria	Robert Southey, Esq.
Philelphus	Geo. Henry Freeling, Esq.
Palermo	John North, Esq.
Pontevallo	Duke of Bridgewater?
Quisquilius	George Baker, Esq.
Rinaldo	J. Edwards, Esq.
Rosicrusius	Rev. T. F. Dibdin.
Sir Tristram	Walter Scott, Esq.
Sycorax	Joseph Ritson.
Ulpian	Edw. Vernon Utterson, Esq.

(1.) Attributed to	Birt } In Sir Francis
(2.) —	Churton } Freeling's copy.

Page 164.

Right-hand neighbor	Mr. George Nicol.
Left-hand ditto	Mr. R. H. Evans.
Opposite ditto	Mr. Thomas Payne.

Page 249.

Literary friend	Sir Henry Ellis.
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PARALLEL PASSAGES. [\[1\]](#)

1. "In a drear-nighted December,
Too happy, happy tree,
Thy Branches ne'er remember
Their green felicity," &c.—*Keats*.

"What would be the heart of an old weather-beaten hollow stump, if the leaves and blossoms of its youth were suddenly to spring up out of the mould around it, and to remind it how bright and blissful summer was in the years of its prime?"—Hare's *Guesses at Truth*, 1st series, p. 244.

2. "Spake full well, in language quaint and olden,
One who dwelleth by the castled Rhine,
When he call'd the flowers, so blue and golden,
Stars that on earth's firmament do shine."
Longfellow, *Flowers*.

"And daisy-stars, whose firmament is green."
Hood, *Plea of the Midsummer Fairies*, xxxvi.

[And see the converse thought,—

"Stars are the daisies that begem
The blue fields of the sky."

D. M. Moir, quoted in *Dubl. Univ. Mag.*, Oct. 1852.]

3. "But she is vanish'd to her shady home
Under the deep, inscrutable; and there
Weeps in a *midnight* made of her own hair."
Hood, *Hero and Leander*, cxvi.

"Within the *midnight* of her hair,
Half-hidden in its deepest deeps," &c.
Barry Cornwall, *The Pearl Wearer*.

"But, rising up,
Robed in the long *night* of her deep hair, so
To the open window moved."
Tennyson, *Princess*, p. 89.

4. "He who for love hath undergone
The worst that can befall,
Is happier thousandfold than one
Who never loved at all."
M. Milnes, *To Myrzha, on returning*.

"I hold it true, whate'er befall,
I feel it when I sorrow most,—
'Tis better to have loved and lost
Than never to have loved at all."
Tennyson, *In Memoriam*, xxvii.

5. Boileau, speaking of himself, when set in his youth to study the law, says that his family—

"... Palit, et vit en frémissant
Dans la poudre du greffe un poëte naissant."

While Pope, in his *Epistle to Dr. Arbuthnot*, speaks of—

"Some clerk, foredoom'd his father's soul to cross,
Who pens a stanza when he should engross."

HARRY LEROY TEMPLE.

P.S.—At p. 123. of Vol. vi. are inserted some other parallels, noted by me in the course of my reading. For one of these so inserted, that relating to Sylla, I was taken to task (see Vol. vi., p. 208.) by P. C. S. S. Now, the parallel between the two passages ("*Parallel*, resemblance, conformity continued through many particulars, likeness," Johnson's *Dictionary*) is this: Both verses endeavour to picture the mingled red and white of the "human face divine" (one satirically, the other eulogistically), by comparing their combined effect to that of the red hue of fruit seen through a partially superfused white medium—meal over mulberries, cream over strawberries. If there is not sufficient "resemblance" or "likeness" in the two (in the opinion of P. C. S. S.) to justify me in placing them *alongside of one another* (παράλληλα), I really cannot help it.

I have now ascertained that the words

"Sylla's a mulberry sprinkled with meal"

are to be found in Langhorne's *Plutarch*, as a translation of the original Greek quoted by P. C. S. S.

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

Continued from Vol. iv., p. 435.; Vol. vi., p. 123.

ANTIQUITY OF THE POLKA: A NOTE FOR THE LADIES.

The description of the *lavorita* in Sir John Davies's poem on dancing, *The Orchestra* (1596), shows that it must have closely resembled the dance which we fondly boast of as one of the great inventions of the nineteenth century. It runs as follows:

"Yet is there one, the most delightful kind,
A lofty jumping, or a leaping round,
Where arm in arm two dancers are entwined,
And whirl themselves with strict embracements bound;
And still their feet an anapæst do sound;
An anapæst is all their music's song,
Whose first two feet are short, and third is long."

The "anapæst" is conclusive; it points exactly to the peculiar nature of the polka, the pause on the *third* step. Moreover, it appears, that as there is no especial figure for the polka, so there was none for the *lavorita*; for it is classed among those dances

"Wherein that dancer greatest praise has won,
Which, with best order, can all orders shun;
For everywhere he wantonly must range,
And turn and wind with unexpected change."

Who can doubt after that? The polka was certainly danced before Queen Elizabeth!

To this valuable historical parallel I may add that the galliard and coranto also were apparently danced *ad libitum* (observing only a particular measure), just as our waltz and galop also are:

"For more diverse and more pleasing show,
A swift, a *wandering* dance, he [Love] did invent,
With *passages uncertain* to and fro,
Yet with a certain answer and consent,
To the quick music of the instrument."

B. R. I.

SEVEN SCORE SUPERSTITIOUS SAYINGS.

My common-place books contain a goodly number of superstitious sayings, noted down as heard at different times and in various places, chiefly during the last ten or twelve years. I have made a selection from them, the greater portion of which will probably come under the printer's eye for the first time, should they be considered a fitting addition to the interesting records of Folk Lore in the pages of "N. & Q." I reserve my comment or attempted illustration for future opportunities.

First Score.

1. *Adder*. "Look under the deaf adder's belly, and you'll find marked, in mottled colours, these words:

'If I could hear as well as see,
No man of life [sic] should master me!'"

(This saying was related to me by a friend, a native of Lewes, Sussex, where it is common.)

2. *Adder-skin*. "It'll bring you good luck to hang an ether-skin o'er the chimbly [chimney-piece]." (Heard in Leicestershire.)

3. *Beanfield*. "Sleep in a beanfield all night if you want to have awful dreams, or go crazy." (In Leicestershire.)

4. *Chime-hours*. "A child born in chime-hours will have the power to see spirits." (A Somerset friend.)

5. *Egg-shells*. "Always poke a hole through your eggshell before you throw it away."—Why? "If you don't, the fairies will put to sea to wreck the ships." (Somerset. Query, For fairies, read

witches?)

6. *Eyebrows*. "It's a good thing to have meeting eyebrows. You'll never know trouble." (Various places.)

7. *Fern-root*. "Cut a fern-root slantwise, and you'll see a picture of an oak-tree: the more perfect, the luckier chance for you." (Croydon and elsewhere.)

8. *Flowering Myrtle*. "That's the luckiest plant to have in your window. Water it every morning, and be proud of it." (Somerset.)

9. *Harvest Spider*. "The *harvest-man* has got four things on its back,—the scythe, the rake, the sickle, and [Query the fourth?] It's most unlucky for the reaper to kill it on purpose." (From an Essex man.)

10. *Holly, Ivy, &c.* "All your *Christmas* should be burnt on Twelfth-day morning." (London, &c.)

11. *Lettuce*. "O'er-much lettuce in the garden will stop a young wife's bearing." (Richmond, Surrey.)

12. *May-baby*. "A May-baby's always sickly. You may try, but you'll never rear it." (Various.)

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13. *May-kitten*. "You should drown a May-kitten. It's unlucky to keep it." (Somerset.)

14. *New Moon*. "You may see as many new moons at once through a silk handkerchief, as there are years before you will marry." (Leicestershire.)

15. *Onions*. "In buying onions always go in by one door of the shop, and come out by another. Select a shop with two doorways. These onions, placed under your pillow on St. Thomas's Eve, are sure to bring visions of your true-love, your future husband." (London, &c.)

16. *Parsley*. "Where parsley's grown in the garden, there'll be a death before the year's out. (London and Surrey.)

17. *Ring-finger*. "The ring-finger, stroked along any sore or wound, will soon heal it. All the other fingers are poisonous, especially the fore-finger." (Somerset.)

18. *Salt*. "Help to salt, help to sorrow." (Various.)

19. *Three Dogs*. "If three dogs chase a rabbit or a hare, they can't kill it." (Surrey.)

20. *White Cow*. "A child that sucks a white cow will thrive better." (Wilts.)

J. WESTBY GIBSON.

12. Catherine Street, Strand.

Minor Notes.

Mormon Etymologies.—W. Richards, "Historian and General Church Recorder" of the Mormons, says:

"Mormon is the name of an ancient prophet, and signifies *more good*. 'Mormonism,' a new coined word by the enemy, signifies ALL TRUTH, PRESENT, PAST AND FUTURE; and the 'Mormon's' creed is *the truth, the whole truth, and nothing but the truth*. And this creed is what the devil and all his imps are eternally fighting against, and not against the believers of that creed only, so far as the *truth influences their actions*."—*Millennial Star*, 1850, p. 341.

This certainly displays the wisdom of the serpent, if not the meekness of wisdom. Pray preserve it in your cabinet of literary curiosities.

B. H. C.

Bandalore and Tommy Moore.—

"What this toy was, we have no means of knowing," &c.—*Fraser's Mag.*, January, p. 5.

Had our reviewer stepped in at Dunnett's toy-shop, instead of searching all his French dictionaries, he would have learned, I doubt not, that bandalore is still a living toy, just as it was when Moore was young.

At Tunbridge it is still made in their pretty ware; and sufficiently portable for any kind-hearted grandpapa to carry in his pocket.

J. J. R.

Electric Clock.—It is said that the electric telegraph will annihilate time and space. Of the former we have visible proof. Look at the new clock in West Strand. The minute-hand moves only once in each minute, and then it jumps a whole minute at once, and occupies a second of time in doing

so. Now, supposing the clock to indicate true time at the instant of each movement, it is obvious that it must indicate untrue time at every other instant: hence it only indicates true time during one second in each minute, twenty-four minutes in each day, and six days and two hours in the whole year, or less than two years in a century; whilst, during the remaining ninety-eight years and more, it is *annihilating* true time, by imposing upon an unwary public that which is false!

J. J. R.

Desirable Reprints.—Will you allow me to commence a series of Notes, which your readers can easily amplify, viz. suggestions of old books deserving to be reprinted, with the authorities quoted recommending them.

1. Glanvil's *Scepis Scientifica*.

"Few books, I think, are more deserving of being reprinted."—Hallam's *Literature of Europe*.

J. M.

The Earldom of Oxford.—The following is so remarkable a coincidence, that I am sure many of your readers will be obliged to me for bringing it under their notice, particularly those who are interested in heraldry.

The same individual who has been for many years the nearest heir *male* to Aubery de Vere, twentieth and last earl of Oxford of that family, who died in 1702, has become, by the recent death of Alfred, sixth Earl of Oxford and Mortimer, the nearest heir *male* to that race also, which title is likewise extinct.

AN M. D.

Literary Attainments of the Scottish Clergy in the Seventeenth Century.—In a deed granted by Andro Andersone, minister of Loth, in Sutherlandshire, anno 1618, wherein he is designated "Ministro veriti Dei apud Loithe," the instrument is signed with his mark, after which is added, "Cannot wreitt myself."

KIRKWALLENSIS.

Queries.

QUERIES AS TO MR. COLLIER'S "NOTES AND EMENDATIONS."

Query 1. Does MR. COLLIER claim a copyright in the *Emendations on the Text of Shakspeare* lately published by him, and derived from MS. corrections in his old copy of the folio of 1632? He seems to intimate as much in what he says at p. 13. of his Introduction, when he speaks of a certain phrase never being again seen in any edition of Shakspeare, "unless it be reproduced by some one who, *having no right to use the emendations of our folio 1632, adheres of necessity to the antiquated blunder, and pertinaciously attempts to justify it.*"

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I doubt much whether he is entitled to any such privilege. If the words as restored were really those of Shakspeare, as is alleged, I do not see how the writer of the MS. corrections could *himself* claim any property in them; and if *he* had none, much less can MR. COLLIER have. It would be a pity were the public to be deprived of the benefit of the corrections by the use of them being exclusively confined to MR. COLLIER'S editions.

Query 2. Does the writer of the MS. corrections occasionally give reasons in support of the changes proposed? At p. 306., MR. COLLIER says: "The manuscript corrector *assures us* that although the intention of the dramatist is evident, a decided misprint has crept into the line."

Again, at p. 305., MR. COLLIER says: "For 'senseless obstinate,' the corrector of the folio 1632 *states that we must substitute words,*" &c. Again, at p. 352.: "A *note* in the folio 1632, induces us to believe that Shakspeare did not use the term," &c. The MS. corrector is also sometimes made to tell us, that a certain error is the printer's, and another that of the copyist. Perhaps these are only rhetorical forms of expression, to intimate that certain corrections appeared on the margin of the folio 1632, and MR. COLLIER'S own opinion of their propriety.

SCOTUS.

Edinburgh.

HONE'S "HISTORY OF PARODY."

A small collection of the political squibs and pamphlets published by Wm. Hone about 1820, has lately come into my possession. An advertisement in several of these announces that the large material collected for his defence had induced him to prepare, and "very speedily" to publish, *A complete History of Parody*, "with extensive graphic illustrations." This on March 20. Again, on October 2, same year, he says: "I take this opportunity of announcing that the work will appear in monthly parts, each containing at least five engravings, and that it will probably be completed in eight deliveries at 5s. each. I pledge myself that the First Part shall be published, without fail, on the 1st January next, and respectfully invite the names of subscribers. The money to be paid on

the delivery of each Part."

Lastly, in an "Explanatory Address," appended to No. 1. of his *Every-Day Book*, dated 31st Dec., 1824, Hone says: "*The History of Parody*, with enlarged reports of my three trials, a royal 8vo. volume of 600 pages, handsomely printed, and illustrated by numerous engravings on copper and wood, plain and coloured, is in considerable forwardness. The price will be 2l. 2s., in extra cloth boards," &c.

Thus, though advertised more than four years previously, this work had not yet come out, and indeed, if not mistaken, I think it never appeared at all. Will some of your bibliographical correspondents inform me if my surmise is correct? and if so, what has become of Hone's MSS., and the large collection he made on the subject of parody?

JAMES B. MURDOCH.

162. Hope Street, Glasgow.

THE COUNTESS OF PEMBROKE'S LETTER TO SIR JOSEPH WILLIAMSON.

Sir Joseph Williamson, Secretary of State to Charles II., having presumed to recommend a candidate for her borough of Appleby, she wrote him the following spirited and well-known reply:

"I have been bullied by an usurper: I have been neglected by a court: but I will not be dictated to by a subject. Your man sha'n't stand.

"ANNE DORSET, PEMBROKE, AND MONTGOMERY."

This statement is taken from *A Sermon preached at the Funeral of Anne, Countess of Pembroke, &c.*, by Bishop Rainbow; with *Biographical Memoirs* (1839), page of the *Memoir* xiii. In a note, it is observed that—

"Mr. Lodge questions the genuineness of this letter, which appears to have been first published in *The World* in 1753."

I concur with Mr. Lodge. The style of the letter is quite modern: the verb "bully" seems also quite a modern coinage and the signature varies from the usual setting forth and sequence of titles contained in the inscriptions which the Countess placed over the gateways of her castles, as she repaired them, and which ran thus, the peerages being placed in the order of their creation, viz.: "Countess Dowager of Pembroke, Dorset, and Montgomery." In support of the genuineness of the letter, it may be urged that Sir Joseph Williamson, from an early period after the Restoration until 1674, when he became Secretary of State, held various offices about the Court that might have thus brought him into collision with the Countess; that he was not a very scrupulous man; that he was the "son of a clergyman somewhere in *Cumberland*;" and that his highest promotion took place before the death of the Countess in 1675. (For some account of him, see Evelyn's *Memoirs*, Index.) To this it may be added, that the letter accords with her courageous spirit. Can no earlier authority be given for it than that of *The World* in 1753?

J. K.

[Although this subject has been already briefly discussed in our columns (see Vol. i., pp. 28. 119. 154.), we think it of sufficient interest to be renewed, now that our increased circulation will bring it under the notice of so many more readers; among whom, perhaps one may be found in a position to solve the mystery in which the authenticity of this oft-quoted letter is at present involved.]

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Minor Queries.

Mediæval Parchment.—In what way did mediæval illuminators prepare their parchment? For our modern parchment is so ill prepared, that it gets crumpled as soon as wet chalk for gilding, or any colour, is laid on it; whilst the parchment in mediæval MSS. is quite smooth and level, as if it had not been moistened at all.

Should a full answer to this Query take up too much of your valuable space, I should be satisfied with the titles of any works on the art of "illumination," in which special mention is made of the way of preparing parchment.

F. M. (A Maltese.)

"*Mater ait natæ*."—Where can the following lines, thus "Englished by Hakewill," be found?

"Mater ait natæ, dic natæ, filiâ, natam
Ut moneat natæ plangere filiolam."

"The aged mother to her daughter spake,
Daughter, said she, arise;
Thy daughter to her daughter take,
Whose daughter's daughter cries."

My object in asking the above question is for the purpose of discovering if such a relationship ever existed.

W. W.

Malta.

Fox of Whittlebury Forest.—In Mr. Jessie's *Life of Beau Brummel*, I met with a passage which spoke about the "well-known fox of Whittlebury Forest." Can any of your readers kindly inform me in what the celebrity of this animal consists, that Mr. Jessie takes for granted is so well known?

A FOX HUNTER.

Names and Numbers of British Regiments (Vol. iv., p. 368.; Vol. vi, p. 37.).—I feel disappointed that none of your numerous and well-informed readers have responded to my inquiries on this subject. Hoping, however, that answers may still be obtained, I venture to repeat the questions for the *third* time, viz.:

1. What was the origin of giving British regiments the *name* of a certain officer, instead of *numbering* them as at present?
2. If in honour of an officer commanding the corps, was the name changed when that officer died or removed to another regiment; or what was the rule?
3. *When* did the present mode of *numbering* regiments begin; and by whom was it introduced?
4. What was the rule or principle laid down in giving any regiment a certain *number*? Was it according to the length of time it had been embodied?
5. What is the guide now, in identifying a *named* with a *numbered* regiment? For example, at the battle of Culloden, in 1746, "Wolfe's," "Barrell's," and "Howard's Foot" were engaged. Now, what is the rule for ascertaining the *numbers* of these, and other old regiments, in the British army at the present day?

I shall feel greatly obliged by the above information.

Z.

Glasgow.

Daughters of St. Mark.—How many were adopted as daughters of the Republic of St. Mark? Catherine Cornaro was one, and, I believe, Bianca Capello another. I think there were but one or two more: but who were they?

ROSA.

Kentish Fire.—What is the origin of the term "Kentish fire," signifying energetic applause?

ROSA.

Optical Phenomenon.—On the afternoon of the 20th January, at one o'clock, as I stood on the beach of Llandudno Bay, North Wales, I observed a rainbow, from the circumference of which passed a number of bright pencils of light, apparently converging to a point near the invisible centre of the rainbow. What is the explanation of this phenomenon?

C. MANSFIELD INGLEBY.

Birmingham.

Cardinal Bentivoglio's Description of England.—A MS. of this interesting work exists among Bishop Tanner's MSS. in the Bodleian Library. Has it ever been printed? The account is said to have been drawn up with great care and accuracy, and betrays no sinister views.

Did Cardinal Bentivoglio visit England in person, or how did he collect his information?

EDWARD F. RIMBAULT.

Remarkable Signs.—Can any of the learned contributors of the "N. & Q." oblige a CONSTANT READER with the probable meanings or origins of the following signs, all of which are to be found in the London Directories:

- Anti-Gallican (four taverns of this name).
- Bombay Grab.
- Essex Serpent.
- Fortune of War (five).
- George and Guy (two).
- Moonrakers (two).
- Grave Maurice (two).
- Sun and Thirteen Cantons (two).

J. E.

Fleet Street.

Old Fable.—There is a fable in the *Vicar of Wakefield* of two brothers, a dwarf and giant, going out to battle, and sharing the victory but not the wounds.

There is another, perhaps a sequel to it, which relates that the dwarf, "tot bellorum superstitem," was choked in the fraternal embrace, with the sorry consolation that it was "the giant's nature to squeeze hard."

Are these fables wholly modern or not? I have thought that some such are the key to Juvenal's meaning:

"Malim fraterculus esse gigantis;"

to the ordinary construing of which there are positive objections.

J. E. G.

Tide Tables.—Can you, or any of your subscribers, give me a rule for ascertaining the heights of tides and times of high water, the establishment of the port, and rise of springs and neaps, being known? One divested of algebraic formulæ would be preferred: say—

Establishment	10 h. 58 m.
Springs' rise	8½ feet.
Neaps' "	2 feet.

R.

Lancaster.

Passage in Ovid.—In speaking of the rude and unscientific state of the early Romans, in the third book of his *Fasti*, Ovid has the following verses:

"Libera currebant, et inobservata per annum
 Sidera: constabat sed tamen esse Deos.
 Non illi cœlo labentia signa tenebant;
 Sed sua: quæ magnum perdere crimen erat."
 V. 111-114.

The idea expressed in this passage is that the primitive Romans cared more about war than astronomy. They did not observe the stars, though they believed them to be deities. The pun upon the word *signa*—constellations and military standards—is worthy of notice. But what is the meaning of *libera*, in the first verse? Is it nearly equivalent to *inobservata*, and does it denote the absence of the prying curiosity of men? It cannot be intended that the courses of the stars were less regular before they were the subjects of observation, than after the birth of astronomy.

L.

Roger Pele, Abbot of Furness.—Is anything known of the antecedents of Roger Pele, last abbot of Furness, who, after years of trouble and persecution, was at length constrained to execute a deed, dated 5th April, 28 Hen. VIII., whereby he did "freely and hollie surrender, giff, and graunt unto the Kynges highnes and to his heyres and assignes for evermore ... all his interest and titill in the said monasterie of ffurness, and of and in the landes, rentes, possessions, revenous, servyce, both spirituall and temporall," &c.? This deed is, I believe, given at length in the Cotton MSS., Cleopatra E. IV. fol. 244.

Roger Pele was elevated about 1532, and became rector of Dalton, a village near his old abbey, 9th Nov., 29 Hen. VIII. This rectory he held, I believe, during the remainder of his life, in spite of all the efforts made to dispossess him. (See Beck's *Annales Furnessenses*, p. 346. et seq.)

What was the origin and early history of this man, remarkable for the firmness and ability which so long baffled all the power and might of Henry, whose vengeance pursued him even into obscurity.

ABBATI.

Curtseys and Bows.—Why do ladies curtsey instead of bow? Is the distinction one which obtains generally; and what is the earliest mention of curtseys in any writer on English affairs?

E. S.

Hampton Court.

Historical Proverb.—I have frequently in youth heard the proverb, "You may change *Norman* for a worser (worse) horse." This sounds like the wise saying of some unpatriotic Saxon, when urged to revolt against the conquering invaders. If so, it is an interesting relic of the days when "Englishrie," though suppressed, yet became peacefully victorious in transmuting the intruders into its own excellent metal.

J. R. P.

Bishop Patrick's "Parable of a Pilgrim."—Can any of your contributors inform me of any bibliographical notice of Bishop Patrick's *Parable of a Pilgrim*? Its singular title, and the suggested plagiarism of Bunyan, lately attracted my attention; but I incline to the belief that we may still regard the *Pilgrim's Progress* to be as original as it is extraordinary. Patrick's work appears to have been written in 1663, while Bunyan was not committed to prison until 1660, and was released in 1673: having written, or at least composed, his extraordinary work during the interval. Bunyan might therefore have seen and read Patrick's book; but, from a careful comparison of the two works, I am satisfied in my own mind that such a supposition is

unnecessary, and probably erroneous. I may add that Patrick honestly confesses, that not even his own work is entirely original, but was suggested by an elder "Parable of the Pilgrim" in Baker's *Sancta Sophia*.

GEORGE WM. BELL.

Dr. Parr's Dedications.—Dr. Parr has dedicated the three parts of *Bellendences de Statu* respectively to Burke, Lord North, and Fox, subscribing each dedication with the letters A. E. A. O. Can any of your correspondents explain them?

BALLIOLENSIS.

{157} "*Königl. Schwedischer in Teutschland geführter Krieg, 1632-1648, von B. Ph. v. Chemnitz.*"—As is known, the first two parts of this important work were printed in 1648 and 1653. The continuation of the original manuscript exists now in the Swedish Record Office, with the exception, unfortunately, of the third part. The Curator of the Royal Library in Hanover, however, J. Dan, Grueber, testifies, in his *Commercium Epistolare Leibnitianum*, Pars 1^{ma}, p. 119., Hanoviæ, 1745, in 8vo., that the missing part was then in that library:

"Tertius tomus excusus non est, quippe imperfectus; Manuscriptum tamen quoad absolutus est, inter alia septentrionis cimelia nuper repertum, Bibliothecæ Regiæ vindicavimus."

But this manuscript is no longer to be found there. Is it possible it may have been removed to England, and still to be found in one of the public collections? An answer to any of the above questions would deeply oblige

G. E. KLEMMING,
Librarian in the Royal Library at Stockholm.

"*Officium Birgittinum Anglice.*"—

"Integrum Beatæ Virginis Officium quod à S. Birgitta concinnatum, monialibus sui ordinis in usu publico fecit, Anglice ab anonymo quodam conversum, Londini prodiit ante annum 1500 in folio, ex Caxtoni, uti videtur, prælo editum."

is the notice of the above translation occurring in an old Swedish author. Information is requested as to whether any more detailed account can be obtained of the book referred to.^[2] For any such the Querist will be especially thankful: if it should be possible to procure a copy of the same, his boldest hopes would be exceeded. If no English translation of S. Birgitta's revelations, or of the prayers and prophecies extracted therefrom—the latter known under the name of *Onus Mundi*, should exist, either in print or in old manuscript, this, in consideration of the very general circulation which these writings obtained in the Middle Ages, would be a very peculiar exception. The book named at the head of this Query would appear to be a translation of the *Breviarium S. Birgittæ*.

G. E. KLEMMING,
Librarian in the Royal Library at Stockholm.

Footnote 2:[\(return\)](#)

[See Wharton, in his Supplement to Usher, *De Scripturis et Sacris Vernaculis*, p. 447., edit. 1690.—Ed.]

Campbell's Hymn on the Nativity.—The hymn, of which the following are the first two verses, is said to have been written by Campbell. Can any correspondent of "N. & Q." say which Campbell is the author, and when and where the hymn was first printed?

"When Jordan hush'd his waters still,
And silence slept on Zion's hill,
When Bethlehem's shepherds thro' the night
Watch'd o'er their flocks by starry light,

"Hark! from the midnight hills around,
A voice of more than mortal sound
In distant hallelujahs stole,
Wild murmuring o'er the raptur'd soul."

H. S. S.

Minor Queries with Answers.

When Our Lord falls in Our Lady's Lap.—Seeing that Good Friday in this year falls on Lady Day, may I beg to ask if any of your contributors could inform me where the following old saying is to be met with, viz.:

"When Good Friday falls in a Lady's lap,
To England will happen some mishap,"

or to whom the prophecy (I hope a false one) may be attributed? I have seen it some years since,

Hull.

[Our correspondent has not quoted this old proverb correctly. It is thus given by Fuller (*Worthies of England*, vol. i. p. 115. ed. 1840):

"When Our Lady falls in Our Lord's lap
Then let England beware a sad { clap
 } mishap,

alias

Then let the clergyman look to his cap."

But Fuller shows that it refers to Easter Day, not Good Friday, falling on the 25th March, when he remarks:—"I behold this proverbial prophecy, or this prophetic menace, to be not above six score years old, and of Popish extraction since the Reformation. It whispereth more than it dares speak out, and points at more than it dares whisper; and fain would intimate to credulous persons as if the Blessed Virgin, offended with the English for abolishing her adoration, watcheth an opportunity of revenge on this nation. And when her day (being the five-and-twentieth of March, and first of the Gregorian year) chanceth to fall on the day of Christ's resurrection, then being, as it were, fortified by her Son's assistance, some signal judgment is intended to our state, and churchmen especially."

He then gives a list of the years on which the coincidences had happened since the Conquest, to which, if our correspondent is curious on the subject, we must refer him. Can he, or any other of our readers, furnish any proof of the existence of this proverb before the Reformation, or the existence of a similar proverb on the Continent?]

Hobnail-counting in the Court of Exchequer.—I shall feel obliged by your informing me from what circumstance originates the yearly custom of the lord mayor of London counting six horse-shoes and sixty-one hobnails at the swearing in of the sheriff?

A CONSTANT READER.

Chertsey.

[The best explanation of this custom will be found in the *Gentleman's Magazine* for 1804, where we read: "The ceremony on this occasion in the Court of Exchequer, which vulgar error supposed to be an unmeaning farce, is solemn and impressive, nor have the new sheriffs the least connexion either with chopping of sticks, or counting of hobnails. The tenants of a manor in Shropshire are directed to come forth and do their suit and service; on which the senior alderman below the chair steps forward and chops a single stick, in token of its having been customary for the tenants of that manor to supply their lord with fuel. The owners of a forge in the parish of St. Clement (which formerly belonged to the city, and stood in the high road from the Temple to Westminster, but now no longer exists) are then called forth to do their suit and service; when an officer of the court, in the presence of the senior alderman, produces six horse-shoes and sixty-one hobnails, which he counts over in form before the cursitor baron, who on this particular occasion is the immediate representative of the sovereign."]

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A Race for Canterbury.—I have just met with a little volume of sixteen pages entitled *A Race for Canterbury or Lambeth, Ho!* It is dated 1747, and was evidently written on the death of Archbishop Potter; and describes four aspirants to the see of Canterbury as four rowers on the Thames:

"No sooner Death had seized the seer,
Just in the middle of his prayer,
But instantly on Thames appear'd
Four wherries rowing very hard."
 &c. &c. &c.

The first is thus introduced:

"Sh—, though old, has got the start,
And vigorously plays his part."

The second:

"H— in order next advances,
And full of hopes he strangely fancies,
That he by dint of merit shall
Get first to land by Lambeth wall."

The third:

"M—s—n moves on a sober pace,
And sits and rows with easy grace.
No ruffling passion's in him seen,
Indifferent if he lose or win."

The fourth:

"Next Codex comes with lab'ring oar,
And, envious, sees the three before;
Yet luggs and tuggs with every joint,
In hopes at length to gain the point."

Having no list of the bishops by me, of the above-mentioned date, to which I can refer, I should be glad if any of your correspondents can tell me who these four bishops are. May I ask likewise, if it is known who was the author of this not very refined or elegant composition?

JOHN BRANFILL HARRISON.

Maidstone.

[The four aspirants probably were, 1. Sherlock of Salisbury; 2. Herring of York, the next primate; 3. Mawson of Chichester; 4. Gibson of London.]

Nose of Wax.—In so famous a public document as the *Nottingham Declaration of the Nobles, Gentry, and Commons*, in November, 1688, against the Papistical inroads of the infatuated King James, I find in the Ninth Resolution that he is accused of "rendering the laws a *nose of wax*," in order to further arbitrary ends. I have often heard the phrase familiarly in my youthful days; may I ask of you to inform me of its origin? Its import is plain enough,—a silly bugbear, of none effect but to be laughed at.

W. J.

[Nares explains it more correctly as a proverbial phrase for anything very mutable and accommodating; chiefly applied to flexibility of faith. He adds, "It should be noticed, however, that the similitude was originally borrowed from the Roman Catholic writers, who applied it to the Holy Scriptures, on account of their being liable to various interpretations."]

"*Praise from Sir Hubert Stanley!*"—I have somewhere heard or read this, or a very similar phrase, ironically expressive of surprise at approbation from an unexpected quarter. I would much like a clue to its source and correct shape.

W. T. M.

Hong Kong.

[This is from Morton's *Cure for the Heart Ache*, Act V. Sc. 2.:—"Approbation from Sir Hubert Stanley is praise indeed."]

Rosary.—What is the origin of the term *rosary*? Is it derived from the Latin *rogare*?

G. C. C.

[Richardson derives it from Fr. *Rosaire*; Ital. and Sp. *Rosario*; Low Lat. *Rosarium*, *corona rosacea*, a garland or chaplet of roses. The definition of it by the Abbé Prevost is this:—"It consists," he says, "of fifteen tens, said to be in honour of the fifteen mysteries in which the Blessed Virgin bore a part. *Five Joyous*, viz. the annunciation, the visit to St. Elizabeth, the birth of our Saviour, the purification, and the disputation of Christ in the temple. *Five Sorrowful*: our Saviour's agony in the garden, his flagellation, crowning with thorns, bearing his cross, and crucifixion. *Five Glorious*: his resurrection, ascension, the descent of the Holy Ghost, his glorification in heaven, and the assumption of the Virgin herself."—*Manuel Lexique*. Nares, quoting this passage, adds, "This is good authority; but why each of the fives is multiplied by ten the Abbé does not explain; probably to make the chaplet of a sufficient length."]

Replies.

THE ROD: A POEM.

(Vol. vi., p. 493.)

My copy of this poem bears date 1754, and is not stated to be a second edition. It has "an advertisement" of three pages, deprecatory of the imputation of any personal allusions, or design to encourage school rebellions. It has also a frontispiece ("Jas. Green, sculp., Oxon."), representing two youths, one standing, the other sitting, on a form; and before them the figure of an ass, erect on his hind legs, clothed in a pallium. A birch, doctorial hat, and books, lettered Priscian and Lycophron, form the base; and on a ribbon above is the legend, "An ass in the Greek pallium teaching." In other respects my copy agrees with MR. CROSSLEY'S description of his, except that the argument (p. 7.) commences, "*The great and good King Alfred*," &c.

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Perhaps the following lines (though I doubt their having been written at the age of thirteen) may be received as germane to the subject:

THE BIRCH: A POEM.
Written by a Youth of thirteen.

Though the *Oak* be the prince and the pride of the grove,

The emblem of power and the fav'rite of Jove;
Though Phoëbus his temples with *Laurel* has bound,
And with chaplets of *Poplar* Alcides is crown'd;
Though Pallas the *Olive* has graced with her choice,
And old mother Cybel in *Pines* may rejoice,
Yet the Muses declare, after diligent search,
That no tree can be found to compare with the *Birch*.

The Birch, they affirm, is the true tree of knowledge,
Revered at each school and remember'd at college.
Though Virgil's famed tree might produce, as its fruit,
A crop of vain dreams, and strange whims on each shoot,
Yet the Birch on each bough, on the top of each switch,
Bears the essence of grammar and eight parts of speech.
'Mongst the leaves are conceal'd more than mem'ry can mention,
All cases, all genders, all forms of declension.

Nine branches, when cropp'd by the hands of the Nine,
And duly arranged in a parallel line,
Tied up in nine folds of a mystical string,
And soak'd for nine days in cold Helicon spring,
Form a sceptre composed for a pedagogue's hand,
Like the Fasces of Rome, a true badge of command.
The sceptre thus finish'd, like Moses's rod,
From flints could draw tears, and give life to a clod.
Should darkness Egyptian, or ignorance, spread
Their clouds o'er the mind, or envelope the head,
The rod, thrice applied, puts the darkness to flight,
Disperses the clouds, and restores us to light.
Like the *Virga Divina*, 'twill find out the vein
Where lurks the rich metal, the ore of the brain.
Should Genius a captive in sloth be confined,
Or the witchcraft of Pleasure prevail o'er the mind,
The magical wand but apply—with a stroke
The spell is dissolved, the enchantment is broke.
Like Hermes' caduceus, these switches inspire
Rhetorical thunder, poetical fire:

And if Morpheus our temples in Lethe should steep,
Their touch will untie all the fetters of sleep.

Here dwells strong conviction—of Logic the glory,
When applied with precision *à posteriori*.
I've known a short lecture most strangely prevail,
When duly convey'd to the head through the tail;
Like an electrical shock, in an instant 'tis spread,
And flies with a jerk from the tail to the head;
Promotes circulation, and thrills through each vein,
The faculties quickens, and purges the brain.

By sympathy thus, and consent of the parts,
We are taught, *fundamentally*, classics and arts.

The Birch, *à priori*, applied to the palm,
Can settle disputes and a passion becalm.
Whatever disorders prevail in the blood
The birch can correct them, like guaiacum wood:
It sweetens the juices, corrects our ill humours,
Bad habits removes, and disperses foul tumours.
When applied to the hand it can cure with a switch,
Like the salve of old Molyneux, used in the itch!
As the famed rod of Circe to brutes could turn men,
So the twigs of the Birch can unbrute them again.
Like the wand of the Sybil, that branch of pure gold,
These sprays can the gates of Elysium unfold—
The Elysium of learning, where pleasures abound,
Those sweets that still flourish on classical ground.
Prometheus's rod, which, mythologists say,
Fetch'd fire from the sun to give life to his clay,
Was a rod well applied his men to inspire
With a taste for the arts, and their genius to fire.

This bundle of rods may suggest one reflection,
That the arts with each other maintain a connexion.
Another good moral this bundle of switches
Points out to our notice and silently teaches;
Of peace and good fellowship these are a token,
For the twigs, well united, can scarcely be broken.

Then, if such are its virtues, we'll bow to the tree,
And THE BIRCH, like the Muses, immortal shall be.

THE DUTCH EAST-INDIA COMPANY.

(Vol. vi., p. 316.)

These folio volumes appeared in 1646, without name or place of either author or printer, under the title—

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"Begin ende Voortgang van de Vereenighde Nederlandsche Geoctroyeerde Oost-Indische Compagnie, vervattende de voornaemste Reysen, by de inwoonderen derselver provincien derwaerts gedaen, alles nevens de beschryvinghen der Rycken, Eylanden, Hovenen, Rivieren, Stroomen, Rheden, winden, diepten, ondiepten, mitsgaders religien, manieren, aerdt, politie, ende regeeringhe der volckeren, oock mede haerder Specerÿen, drooghen, geldt ende andere koopmanschappen; met veele discoursen vercryckt, nevens eenighe koopere platen verciert. Nut ende dienstig alle curieuse ende andere zee-varende. Met dry besondere tafels ofte registers; in twee Delen verdeelt, waer het eerste begrypt veertien voyagien den meerendeelen voor desen noyt in 't licht geweest. Gedrukt in den jaere 1646."

(Translation.)

Commencement and progress of the United Dutch Chartered East-India Company, containing the principal travels made among the inhabitants of the provinces there, together with a description of the kingdoms, courts, islands, rivers, roadsteads, winds, deeps, shallows, as well as religions, manners, character, police, and governments of the people; also their spices, drugs, money, and other merchandise, enriched with many discourses, and adorned with copperplates. Useful and profitable to all curious and seafaring virtuosi. With three separate tables or registers; divided into two parts, of which the first contains fourteen voyages, the most part never before published. Printed in the year 1646.

The compiler, however, goes too far in asserting that the greatest part of these voyages had never been printed. The contrary appears when we open the folio catalogue of the Leyden Library, containing a fine collection of these early voyages of our ancestors.

These voyages were printed consecutively in small folio before 1646; as also the *Oost Indische en West Indische Voyagien*, Amsterdam, by Michel Colyn, boekverkoopster (*East Indian and West Indian Voyages*, Amsterdam, by Michel Colyn, bookseller), anno 1619, one volume, in the same form and thickness as those of 1646: some of the plates also in this volume are similar to those of 1646.

This work was dedicated, 28th February, 1619, to the Heeren Gecommitteerde Raden ter Admiraliteit residerende te Amsterdam (Advising Committee to the Admiralty residing at Amsterdam), and begins with the *Reis naar Nova Sembla* (*Voyage to Nova Zembla*), printed at Enkhuizen in 1617, by Jacob Lenaertsz Meijn, at the Vergulde Schryfboek (Gilt Writing-book), so that it is not improbable that the whole work was printed at Enkhuizen. Michel Colyn also published other Dutch voyages in 1622.

Concerning Cornelis Claesz (*i. q.* son of Nicholas), printer at Amsterdam, I have to observe that he died before 1610, but that the late Lucas Jansz. Wagenaer had bought all his plates, maps, privileges, &c.

By a notarial act passed 16th August, 1610, at Enkhuizen, Tryn Haickesdr., widow of the above-named Wagenaer, declared that the widow of Cornelis Claesz might make over to Jacob Lenaertsz all the above-mentioned maps, privileges, &c. See a resolution of the States-General of 13th September, 1610, in Dodt's *Kerkelyk en Wereldlyk Archief*, p. 23. (*Ecclesiastical and Civil Archives*).—*From the Navorscher*.

ELSEVIER.

Leyden.

J. A. de Chalmot, in his *Biographical Dictionary of the Netherlands*, vol. vii. p. 251., names as author, or rather as compiler of this work, Isaak Commelin, born at Amsterdam 19th October, 1598, died 3rd Jan. 1676, and quotes Kasp. Commelin's *Description of Amsterdam*, which I have not at hand to refer to. The work was printed at Amsterdam without printer's name: each *voyagie* or description is separately paged; some places have a French text. In the second volume is a *Generale beschryvinghe van Indien, &c.*, naer de copÿe ghedruckt tot Batavia in de druckerÿe van Gansenpen, anno 1638 (*General Description of India, &c.*, according to the copy printed at Batavia at the office of the *Goose Quill*). Whether any other pieces which Commelin compiled had been earlier printed, I have not been able to discover.—*From the Navorscher*.

J. C. K.

"ITS."

(Vol. vi., p. 509.)

The following are earlier instances of the employment of *its* by the poets, than any that your correspondent seems to have met with:

"How sometimes nature will betray *its* folly,
Its tenderness, and makes itself a pastime
To harder bosoms!
Winter's Tale, Act I. Sc. 2.

"Each following day
Became the next day's master, till the last
Made former wonders *its*."
Henry VIII., Act I. Sc. 1.

"On the green banks which that fair stream in-bound,
Flowers and odours sweetly smiled and smell'd,
Which, reaching out *its* stretched arms around,
All the large desert in *its* bosom held."
Fairefax, *Godfrey of Bulloigne*, xviii. 20., 1600.

I doubt if there are any earlier instances among the poets. I have had no opportunity of examining the prose writers of the sixteenth century, but think they must have employed *its* earlier than the poets. As we may see in the version of the Bible, and other works of the time, the English, like the Anglo-Saxon, long continued to use the genitive *his* for neuters as well as for masculines; and *thereof* for our present *of it, its*.

Its leads me to reflect how ignorant people were of the old languages in the last century. If ever there was a palpable forgery, it is the Poems of Rowley: yet, if my memory does not deceive me, Tyrwhitt regarded them as genuine; and Malone authoritatively affirmed that "no one except the nicest judges of English poetry, from Chaucer to Pope, was competent to test their genuineness." Why, this little word *its* might have tested it. You see we have not been able to trace it in poetry higher up than the end of the sixteenth century; and I am quite sure that it is not to be found in either Chaucer or Spenser: and yet, in the very first page of Rowley, we meet with the following instances of it:

"The whyche in *ytttes* felle use doe make moke dere."

"The thyng *ytttes* (*ytte is?*) moste bee *ytttes* owne defense."

But there is a still surer test. We can hardly read a line of Chaucer, Gower, or any other poet of the time, without meeting with what the French term the feminine *e*, and which must be pronounced as a syllable to make the metre. From one end to the other of the Poems of Rowley, there is not a single instance of it!

THOS. KEIGHTLEY.

COMMENCEMENT OF THE YEAR.

(Vol. vi., p. 563.)

It may be of service to the inquirer as to the commencement of the year, to call his attention to the note appended to the "Table of moveable Feasts" in editions prior to 1752. As given by Keeling, from the editions antecedent and subsequent to the last review, in 1662, they are as follows:

"*Note*.—That the supputation of the year of our Lord in the Church of England beginneth the xxvth day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the womb of the Virgin Mary" [1604].

"*Note*.—That the supputation of the year of our Lord in the Church of England beginneth the xxvth day of March" [1662].

Of course, after the act for alteration of the style (24 Geo. II. c. 23.) was passed, this note was omitted. But up to that date the old supputation was authoritative and legal. Reference to Hampson's *Medii Ævi Kalendarium* might further illustrate the point.

To this Note allow me to append a Query. After the collect for St. Stephen's Day follows this rubric:

"Then shall follow the collect of the Nativity, which shall be said continually until New Year's Eve."

Query, Was this collect to be repeated from December 25 to March 24? for, according to the

above supputation, that would be New Year's Eve.

The following note, from the preface to Granger's *Biographical History*, may not be out of place:

"The following absurdities, among many others, were occasioned by these different computations. In 1667 there were two Easters, the first on the 25th of April, and the second on the 22nd of March following; and there were three different denominations of the Year of our Lord affixed to three state papers which were published in one week, viz. his Majesty's Speech, dated 1732-3; the Address of the House of Lords, 1732; the Address of the House of Commons, 1733."—Page xxiii., edit. 1824.

BALLIOLENSIS.

"PENARDO AND LAISSA."

(Vol. vii., p. 84.)

Your correspondent E. D. is fortunate in the possession of a rare book, worth a "jew's eye" in the good old days of the Bibliomania. It formed a part of the Heber Collection, where (see Part iv. p. 111.) it figures under the following quaint title:

"The First Booke of the Famous Historie of Penardo and Laissa, other-ways called the Warres of Love and Ambitione, wherein is described Penardo his most admirable deeds of Arms, his ambition of gloire, his contempt of love, with loves mighte assalts and ammorous temptations, Laissa's feareful inchantment, hir relief, hir travells, and lastly, loves admirabel force in hir releiving Penardo from the fire. Doone in Heroik Verse by Patrik Gordon.

Printed at Dort by George Waters, 1615."

This copy, which was originally John Pinkerton's, cost Mr. Heber 21*l.*, and was resold at his sale for 12*l.* 5*s.*, for the library of Mr. Miller, of Craigentenny; another is in the possession of Dr. Keith, Edinburgh. Pinkerton, in his *Ancient Scottish Poems*, London, 1792, thus describes *Penardo and Laissa*:

"Rare to excess; nor can more than two copies be discovered, one in the editor's possession, another in that of an anonymous correspondent in Scotland. The author was probably so ashamed of it as to quash the edition, for it is the most puerile mixture of all times, manners, and religions that ever was published; for instance, the Christian religion is put as that of Ancient Greece."

Of the author, Patrick Gordon, little or nothing seems to be known beyond the fact of his styling himself "gentleman," probably the only ground for Pinkerton calling him "a man of property." The fame of Gordon, however, rests upon a better foundation than the above work, he having also "doone in heroik verse *The Famous Historie of the Renowned and Valiant Prince Robert, surnamed the Bruce, King of Scotland*," "a tolerable poem," says the same critic, "but not worth reprinting, although it had that compliment twice paid to it."

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The "Bruce" of our author is a concoction from Barbour and a certain *Book of Virgin Parchment*, upon the same subject, by Peter Fenton, known only to Gordon, and, like *Penardo*, sets propriety at defiance, "Christ and Jupiter being with matchless indecorum grouped together:"^[3] it, too, came originally from the press of Dort, 1615; again from that of James Watson, Edinburgh, 1718; and a third time, Glasgow, by Hall, 1753.

J. O.

Footnote 3:[\(return\)](#)

Irving's *Scottish Poets*.

ROBIN HOOD.

(Vol. vi., p. 597.)

Ireland, too, is associated with the fame of this renowned wood-ranger. This "*pen*-ultima Thule," which received and protected the refugees of Roman oppression and the victims of Saxon extermination, was looked to in later times as a sanctuary where crime might evade punishment; and in the *Annals of Robin Hood* this national commiseration was evinced.

"In the year 1189," writes Holinshed, "there ranged three robbers and outlaws in England, among which 'Robert' Hood and Little John were chieftains, of all thieves doubtless the most courteous. Robert, being betrayed at a nunnery in Scotland, called Bricklies, the remnant of the 'cruel' was scattered, and every man forced to shift for himself; whereupon Little John was fain to *flee the realm* by sailing into Ireland, where he sojourned for a few days at Dublin. The citizens being 'doone' to understand the wandering outcast to be an excellent archer, requested him heartily to try how far he

could shoot at random, who, yielding to their behest, stood on the bridge of Dublin and shot to a hillock in Oxmantown (thereafter called Little John's shot), leaving behind him a monument, rather by posterity to be wondered than possibly by any man living to be counterscored."—*Description of Ireland*, fol., p. 24.

The danger, however, of being taken drove Little John thence to Scotland, where, adds the annalist, "he died at a town or village called Moravie."

JOHN D'ALTON.

I may perhaps be allowed to subscribe to the opinion expressed by H. K., that "though men of the name of Robin Hood may have existed in England, that of itself could afford no ground for inferring that some one of them was the Robin Hood of romantic tradition;" and at the same time to express my dissent from the conclusion, that "any pretence for such a supposition is taken away by the strong evidence, both Scotch and French," which H. K. has "adduced in support of the opposite view."

The inferences which I draw from the facts adduced by H. K. are, that the fame of the hero of English ballads probably extended to France and Scotland, and that the people of Scotland probably sympathised with this disturber of the peace of the kingdom of their "aulde ennemies."

I must, however, confess that I have not met with any portion of "the discussion about the nature of Robin Hood," excepting that contained in Ritson's Notes and Hunter's Tract, and that the evidence adduced in the latter publication, in support of the tradition handed down to us in the ballad entitled *A Lyttel Geste of Robyn Hode*, seems to me to satisfactorily show that "the Robin Hood of romantic tradition really existed in England in the time of Edward II."

J. LEWELYN CURTIS.

PHOTOGRAPHIC NOTES AND QUERIES.

Originator of Collodion Process (Vol. vii., pp. 47. 92. 116.).—The fairest way of deciding M. Le Gray's claims would be, to quote what he really says.

Willat's pamphlet, published in 1850, entitled *A Practical Treatise, &c.*, by Gustave Le Gray, translated by Thomas Cousins, ends with an appendix, which runs thus:

"I have just discovered a process upon glass by hydrofluoric ether, the fluoride of potassium, and soda dissolved in alcohol 40°, mixed with sulphuric ether, and afterwards saturated with collodion; I afterwards re-act with aceto-nitrate of silver, and thus obtain proofs in the camera in five seconds in the shade. I develope the image by a very weak solution of sulphate of iron, and fix with hyposulphite of soda. I hope by this process to arrive at great rapidity. Ammonia and bromide of potassium give great variations of promptitude. As soon as my experiments are complete I will publish the result in an appendix. This application upon glass is very easy: the same agents employed with albumen and dextrine, give also excellent results and very quick. I have also experimented with a mucilage produced by a fucus, a kind of sea-weed, which promises future success. I hope by some of these means to succeed in taking portraits in three or four seconds."

I know not at what time of the year the pamphlet came out, nor whether the appendix was subsequently added; but any copy containing it was bought about the middle of August, 1850.

THOS. D. EATON.

[We have much pleasure in inserting this communication, as it may be the means of drawing fresh attention to the other substances mentioned by Le Gray; for we are strongly of opinion that, notwithstanding the advantages of collodion, there are other *media* which may prove preferable.—ED.]

The Soiling of the Fingers may be entirely avoided by a simple expedient. Use a slightly concave horizontal dish for sensitizing, and a depth of solution not sufficient to wet the back of the collodionized plate, and after the impressed plate has been placed on the levelled stand and developed, proceed thus: instead of holding the plate by the fingers to perform the subsequent processes, take a strip of glass (say five inches long and one and a half wide for the ordinary portrait size), put a single drop of water on it, and carefully pass it beneath the developed plate; lift the glass thereby; the adhesion is sufficiently firm to sustain the plate in any required position for the remaining manipulations till it is washed and finished.

COKELY.

Sir W. Newton's Process.—Chloride of Bromium.—May I ask, through the medium of your very excellent journal, what purpose SIR W. NEWTON intends to meet by the application of his wash of chloride of barium previous to iodizing?

F. MAXWELL LYTE.

The Collodion Process.—Absence from London has prevented my seeing your Numbers regularly; but in one for December I see MR. ARCHER has used my name in connexion with the collodion process. He states that he called several times, and made me familiar with the process; by which he would lead persons to suppose that he taught me in fact to take pictures. Now I beg most

distinctly to state that this is incorrect. MR. ARCHER made, it is true, several attempts in my glass room to take a picture, but totally failed. And why? Because he attempted to follow out the process as he himself had published it. From that time I worked it out by myself, assisted by hints from Mr. Fry, who at the time I allude to was a successful manipulator, and had produced and exhibited many beautiful pictures, and at whose suggestion I commenced it in the first instance.

There is also another portion of MR. ARCHER'S letter incorrect; but as this relates to the sale of collodion, I will let it pass, trusting, as you have given insertion to his, you will not refuse space for mine.

F. HORNE.

123. Newgate Street.

Portable Camera (Vol. vii., p. 71.).—If India rubber should turn out to be what H. Y. W. N. thinks he has found it to be, it would be capable of being turned to excellent account. For instance, instead of having a single "portable camera," which is on many accounts very awkward to use, why should not the tourist have a light framework constructed, and covered entirely with this India rubber: in fact, an India rubber box, in which his camera, and a partitioned shelf containing his collodion, developing fluid, hypo-soda solution, &c., might be easily packed, and in which, by the aid of sleeves, &c., he might coat his plates, and develop and fix them, quite apart from his camera? He *must* have *something* to pack his camera, &c. in; and the above-described packing-case would be very light, and also waterproof.

J. L. S.

Replies to Minor Queries.

Chaplains to Noblemen (Vol. vii., p. 85.).—The statute in which chaplains to noblemen are first named is 21 Henry VIII. c. 13. (1529); in which, by sect. 11., it is enacted, "that every Archbyssshop and Duke may have vj chapleyns;" "every Markes and Erle may have fyve chapleyns;" "every vyccecount and other Byshop may have foure chapleyns;" and "the Chancellour of England for the tyme beyng and every Baron or Knyght of the Garter may have thre chapleyns:" and one chaplain of each order, whether Duke, Marquess, Earl, Viscount, or Baron, is thereby authorised to purchase "lycence or dispensacion to take, receyve, and kepe two parsonages or benefices with cure of souls" (*Stat. of the Realm*, vol. iii. p. 294.). I believe that X. will find a regular registry of these appointments in Doctors' Commons.

It may be interesting to add, that among the other persons named in this statute are the Master of the Rolls, who may have "two chapleyns;" and the "Chefe Justice of the Kinges Benche," who may have "one chapleyn." By another statute, 25 Henry VIII. c. 16. (1533-4), this last power to have one chaplain is extended to "every Jugge of the seid high courtes" (King's Bench and Common Pleas), "the Chaunceller and Cheffe Baron of the Exchequer, the kynges generall attorney and generall solicer" (*Ibid.* p. 457.).

EDWARD FOSS.

Mitigation of Capital Punishment to a Forger (Vol. vi., p. 614.).—I have been and still am inquiring into the two cases of mitigation, intending to send the result, when I have found satisfactory evidence, or exhausted my sources of inquiry. The communication of WHUNSIDE is the first direct testimony, and may settle the Fawcett case. As he was "resident at Mr. Fawcett's when the circumstances occurred," perhaps he will be so kind as to state the date and place of the conviction, and the name of the convict. By adding his own name, the facts will stand upon his authority.

H. B. C.

U. U. Club.

Brydone the Tourist (Vol. vii., p. 108.).—A. B. C. inquires the birthplace of Brydone, "the tourist and author." I presume he refers to Patrick Brydone, who wrote *Travels in Sicily and Malta*, and who held, I believe, an appointment under the Commissioners of Stamps, and died about thirty years ago. Some four-and-twenty years back, I arrived, late in the evening, at the hospitable cottage of Hogg, the Ettrick Shepherd, at Altrieve, in the vale of Yarrow. It happened to be, as it often was, too full of guests to afford me a bed; and I was transferred by my host to the house of a neighbouring gentleman, where I slept. That gentleman was Mr. Brydone, of Mount Benger, who I found was a near relative of Brydone the tourist, whose birthplace was in the Forest of Ettrick.

M. R—SON.

Yankee (Vol. vii., p. 103.).—I am afraid MR. BELL'S ingenious speculations must give way to facts. Our transatlantic brethren do *not*, either willingly or unwillingly, adopt *Yankee* as their "collective name." *Yankee* was, and is, a name given exclusively to the natives of the New England States, and was never therefore applied, by an American, to the people of New Amsterdam or New York. Here, in England, indeed, we are accustomed to call all Americans *Yankees*; which is about the same thing as to call all Englishmen Devonians or Lancastrians.

Y. A.

Miniature Ring of Charles I. (Vol. vi., p. 578.).—One of the four rings inquired for is in the

possession of Mrs. Andrew Henderson, of 102. Gloucester Place, Portman Square, formerly Miss Adolphus. It came to her in the female line, through her mother's family. The unfortunate Charles I. presented it to Sir Lionel Walden, on the morning on which he lost his life. It bears (as the other one alluded to in Hulbert's *History of Salop*) a miniature likeness of the king, set in small brilliants. Inside the ring are the words, "Sic transit gloria regum." Mrs. Henderson understood the four rings to have been presented as follows:—Bishop Juxon, Sir Lionel Walden, Colonel Ashburnham, and Herbert his secretary. Which of the four is now in the possession of the Misses Pigott is not mentioned.

ANON.

Bishop of Ossory—Cardinal's Hat (Vol. vii., p. 72.).—A. S. A. is quite correct, that the *hat* is common to all prelates, and that the distinction is only in the number of the tassels to the hat-strings; but I think he is wrong in attributing the hat to *priors*. I believe it only belonged to *abbots*, who had *black* hats and tassels; while the colour of the prelatical hats and tassels was green. (See Père Anselme's *Palais d'Honneur*, chap. xxii. and plate.)

C.

Hugh Oldham, Bishop of Exeter (Vol. vii., p. 14.).—Hugh Oldham bore for his arms, Sa. a chevron or, between three owls proper on a chief of the second, three roses gu. (See Isaacke's *Memorials of the City of Exeter*; and also Burke's *Armory*, under the name *Oldom*.) I have endeavoured to find some pedigree or particulars of his family, but as yet without success. The following Notes from what I have collected may, however, assist J. B. in his inquiries. He was of Queen's College, Cambridge, and chaplain to the Countess of Richmond (King Henry VII.'s mother), and by her interest was installed Bp. of Exeter, April 3, 1507. He was a great benefactor to Brazenose College, Oxford, and joint founder (with Richard Fox, Bishop of Winchester) of Corpus Christi. He also founded and endowed a school at Manchester, for educating boys in good and useful literature. He died June 25, 1523, under sentence of excommunication, in consequence of an action at law then pending between him and the Abbot of Tavistock; but the Pope's sanction being obtained, he was buried in a chapel built expressly for the purpose, at the upper end of the south aisle of his own cathedral.

J. T—T.

"*Sic transit gloria mundi*" (Vol. vi., pp. 100. 183.).—I have lately found two additional passages, which speak of this line being used at the Pope's inauguration. The first is amongst the writings of Cornelius à Lapide:

"*Datus est mihi stimulus carnis meæ Angelus Satanæ, qui me colaphizet.*" ... "Datus est non a Diabolo sed a Deo; non quod Deus tentationis sit auctor, sed quia diabolo tentare Paulum parato, id permisit, idque tantum in specie et materia libidinis ad eum humiliandum. Ita August. *de Natura et Grat.*, c. 27. *Hic monitor*, ait Hieron., Epist. 25., ad Paulum de obitu Blæsillæ, *Paulo datus est, ad premendam superbiam, uti in curru triumphali triumphanti datur Monitor suggerens: hominem te esse memento.* Uti et Pontifici cum inauguratur, stupa accensa et mox extincta accinitur:

"Pater sancte sic transit gloria mundi."

Commentaria in 2nd. Epist. ad Cor. cap. xii. 7.
vol. ix. p. 404.: Antwerpiae, 1705, fol.

The second passage is merely a repetition of the above-quoted words of A Lapide, but I may as well subjoin a reference to it: Ursini *Paralipomena*, lib. ii., Meletematum, p. 315.: Norimbergæ, 1667, 12mo.

Rt.

Warmington.

Wake (Vol. vi., p. 532.).—In a *Wake* pedigree in my possession, the name of the wife of Sir Hugh Wake, Knight, Lord of Blisworth, who died May 4, 1315, is stated to be "Joane, daughter and co-heiress of John de Wolverton." I am unable to say now on what authority.

W. S. (Sheffield.)

Sir Hugh Wake, Lord of Deeping in Lincolnshire and Blyseworth in Northamptonshire, married Joane, daughter and co-heiress of John de Wolverton. (See Kimber and Johnson's *Baronetage*, 3 vols. 1771.)

BROCTANA.

Bury, Lancashire.

"*Words are given to man to conceal his thoughts*" (Vol. vi., p. 575.).—This saying *may* be anterior to Dr. South's time, as the first number of *The World*, under the assumed name of Adam Fitz-Adam, Thursday, January 4, 1753, begins with the following:

"At the village of Arouche, in the province of Estremadura (says an old Spanish author), lived Gonzales de Castro, who from the age of twelve to fifty-two years was deaf, dumb, and blind."

After relating the sudden restoration of his faculties, "Fitz-Adam" proceeds:

"But, as if the blessings of this life were only given us for afflictions, he began in a few weeks to lose the relish of his enjoyments, and to repine at the possession of those faculties, which served only to discover to him the follies and disorders of his neighbours, and to teach him that *the intent of speech was too often to deceive.*"

It may serve to probe the matter of *age* to ask, Who was "the old Spanish author" alluded to? Also, where may be found the hexameter line—

"ὄς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσὶν ἄλλο δὲ βάζει."

equivalent to the common expression, "He says one thing and means another," and of which the maxim attribute to Goldsmith, Talleyrand, the *Morning Chronicle*, and South, seems only a stronger form?

FURVUS.

St. James's.

Inscription on Penny of George III. (Vol. vii., p. 65.).—"Stabit quocunque jeceris" (*it will stand in whatever way you throw it*) is the well-known motto of the Isle of Mann, and has reference to the arms of the island, which are—Gules, three armed legs argent, flexed in triangle, garnished and spurred or. I venture to conjecture that the three legs of Mann were also on the penny J. M. A. mentioned.

Some curious lines about this motto are to be found in *The Isle of Mann Guide*, by James Brotherston Laughton, B.A. (Douglas, 1850): one verse is—

"With spurs and bright cuishes, to make them look neat,
He rigg'd out the legs; then to make them complete,
He surrounded the whole with four fine Roman *feet*.
They were 'Quocunque jeceris stabit,'
A thorough-paced Roman Iamb."

The fore-mentioned work also contains a song entitled "The Copper Row," referring to the disturbances occasioned by the coinage of 1840.

THOMPSON COOPER.

Cambridge.

This is, I suppose, a Manx penny, with the reverse of *three legs*, and the motto, which is usually read "Quocunque jeceris stabit."

C.

"*Nine Tailors make a Man*" (Vol. vi., pp. 390. 563.).—I extract the following humorous account of the origin of this saying from *The British Apollo* (12mo., reprint of 1726, vol. i. p. 236.):

"It happen'd ('tis no great matter in what year) that eight taylors, having finish'd considerable pieces of work at a certain person of quality's house (whose name authors have thought fit to conceal), and receiving all the money due for the same, a virago servant maid of the house observing them to be but slender-built animals, and in their mathematical postures on their shop-board appearing but so many pieces of men, resolv'd to encounter and pillage them on the road. The better to compass her design, she procur'd a very terrible great black-pudding, which (having waylaid them) she presented at the breast of the foremost: they, mistaking this prop of life for an instrument of death, at least a blunder-buss, readily yielded up their money; but she, not contented with that, severely disciplin'd them with a cudgel she carry'd in the other hand, all which they bore with a philosophical resignation. Thus, eight not being able to deal with one woman, by consequence could not make a man, on which account a ninth is added. 'Tis the opinion of our curious virtuosos, that this want of courage ariseth from their immoderate eating of cucumbers, which too much refrigerates their blood. However, to their eternal honour be it spoke, they have been often known to encounter a sort of cannibals, to whose assaults they are often subject, not fictitious, but real man-eaters, and that with a lance but two inches long; nay, and although they go arm'd no further than their middle-finger."

SIGMA.

Sunderland.

On Quotations (Vol. vi., p. 408.).—There can be no doubt that quotations have frequently been altered, to make them more apt to the quoter's purpose, of which I believe the following to be an instance. We frequently meet with the quotation, "Nullum numen *abest*, si sit prudentia," with a reference to Juvenal. I have not been able to find the passage in this shape, and presume it is an alteration from the address to Fortune, which occurs twice in his *Satires*, Sat. x. v. 365, 366., and Sat. xiv. v. 315, 316.:

"Nullum numen *habes*, si sit prudentia: nos te
Nos facimus, Fortuna, Deam, caeloque locamus."

The alteration is evidently not a mere verbal one, but changes entirely the meaning and allusion

Rhymes on Places (Vol. v., pp. 293. 374. 500.).—In addition to the local rhymes given in your pages, I call to mind the following, not inserted in Grose. They are peculiar to the North of England:

"Rothbury for goats' milk,
And the Cheviots for mutton;
Cheswick for its cheese and bread,
And Tynemouth for a glutton."

"Harnham was headless, Bradford breadless,
And Shaftoe pick'd at the crow;
Capheaton was a wee bonny place,
But Wallington bang'd them a'."

The *crow*, in the second rhyme, alludes to the *Crasters*, anciently *Crancester*, an old family in the parish of Hartburn, who succeeded to the estates of the Shaftoe family.

EDWARD F. RIMBAULT.

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Coins in Foundations (Vol. vi., p. 270.).—I have a manuscript notice of an early example of this custom. It is in a hand of the earlier half of the seventeenth century. The Bostonians knew better, however, than to bury their "great gifts;" and all who travel the Great Northern Railway will be glad to preserve the names of the great givers, who afforded so noble a relief to the tedium of Boston station.

"*The buylding of Boston Steeple.*

"*Md.* That in the yeere of o^r Lord God 1309, the steeple of Boston, on the Monday next following Palme Sunday, was digged wt many myners till Mydsomer; and by that time they were deeper than the bottom of the haven by fyve fote, and there they found a ball of sande nigh a fote thick, and that dyd lye uppon a spring of sand neere three fote thick, and that dyd lye uppon a bed of clay, the thicknesse thereof could not be known. And there, uppon Monday nexte after the feast of St. John Baptist, was layd the first stone, and that stone layd Dame Margaret Tylney, and thereuppon layd she *v.l.* sterling. The nexte stone was layd by S^r John Tattersall, prson of Boston, who layd down thereuppon *v.l.* sterling. And Richard Stevenson, merchant of the Staple, layd the third stone, and thereuppon *v.l.* sterling. And these were all the great gifts that at that time were given thereunto. Remaining amongst the records at Lincolne.

THO. TURNER."

H. T. H.

Sheffield.

Fleshed, Meaning of (Vol. vi., p. 578.).—Johnson (edit. 1823) glosses *to flesh* (from Sidney), to harden in any practice. An old author, in a passage which I have lately read, though I cannot now refer to it, talks of vice being *fleshed* (*i.e.* ingrown) in a man.

W. BARNES.

Dorchester.

Robert Wauchope, Archbishop of Armagh, 1543 (Vol. vii., p. 66.).—I know of no detailed account of this prelate, and am unable to furnish any particulars in addition to those stated by A. S. A., except that "he died in a convent of Jesuits at Paris, on the 10th of November, 1551," as stated by Ware, vol. i. p. 94. of his *Works*, Dublin, 1739. I may also add the following remark, which I find in a note, by M. Le Courayer, to his French translation of Fra-Paolo Sarpi's *History of the Council of Trent* (London, 1736), tome i. p. 221.:

"La raillerie que fait de lui Fra-Paolo, en le louant de bien courir la poste, et qu'il a tirée de Sleidan, vient apparemment du nombre de voyages qu'il fit en Allemagne, en France, et ailleurs, pour exécuter différentes commissions, dont il fut chargé par les Papes."

TYRO.

Dublin.

Flemish and Dutch Schools of Painting (Vol. vii., p. 65.).—Karelvan Glander, *Leven der beroemdste Schilders, Hollandsche en Vlaamsche* (Lives of the most celebrated Dutch and Flemish Painters). This work is of the beginning of the seventeenth century. A better work is the *Levens der beroemdste Hollandsche en Vlaamsche Schilders*, by Immerzeel, published in 1836.

H. v. L.

Furmety or Frumenty (Vol. vi., p. 604.).—ERICA asks if *furmety* can claim descent from the once popular dish plum-porridge, mentioned in the *Tatler* and *Spectator*.

Though not a direct answer, the following quotation from Washington Irving's *Sketch Book* will show that it was in request at the season when *plum-pudding* abounds, notwithstanding the

orthodoxy of its use on Mid-Lent Sunday. In his account of the Christmas festivities at Bracebridge Hall, speaking of the supper on Christmas Eve, he says:

"The table was abundantly spread with substantial fare, but the Squire made his supper of *frumenty*, a dish made of wheat cakes boiled in milk, with rich spices, *being a standing dish in old times for Christmas Eve.*"

W. H. COTTON.

Etymology of Pearl (Vol. vi., p. 578.; Vol. vii., p. 18.).—SIR EMERSON TENNENT inquires as to the antiquity of the word *pearl* in the English language. *Pærl* occurs in Anglo-Saxon (Bosworth in v.), and corresponding forms are found in the Scandinavian languages, as well as in the Welsh and Irish. The old German form of the word is *berille*. Richardson in v. quotes an instance of the adjective *pearled* from Gower, who belongs to the fourteenth century. The use of *union* for *pearl*, cited by SIR E. TENNENT from Burton, is a learned application of the word, and never was popular in our language.

I may add that Muratori inserts the word *perla* in the *Italian Glossary*, in his 33rd Dissertation on Italian Mediæval Antiquities. He believes the origin of the word to be Teutonic, but throws no light on the subject. It appears from Halliwell's *Arch. and Prov. Dictionary*, that white spots in the eyes were anciently called *pearls*. M'Culloch, *Commercial Dictionary* in v., particularly speaks of the pear-shaped form of the pearl; and, on the whole, the supposition that *perula* is equivalent to *pear-ling*, seems the most probable.

L.

Folkestone (Vol. vi., p. 507.).—Various etymologies have been given with a view of arriving at the right one for this town. I have to inform you that the places of that part of Kent where Folkeston, so properly spelt on the seal of the ancient priory, is situated, receive their etymologies from local or geological distinctions. Folkeston forms no exception to the general rule. The soil consists of a most beautiful yellow sand, such as the Romans distinguished by the word *Fulvus*. This the Saxons contracted into Fulk, which word has become a family prenomens, as in Fulke-Greville, Fulk-Brooke; in other terms, the yellow Greville or yellow Brook; and Folkeston is nothing more than the yellow town, so called from the nature of the soil on which it is built.

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S.

The Curfew Bell (Vol. vi., p. 53.).—

"During the last 700 years, the curfew bell has been regularly tolled in the town of Sandwich: but now it is said it is to be discontinued, in consequence of the corporation funds being at so low an ebb as not to allow of the payment of the paltry sum of some 4*l.* or 5*l.* per annum."—*Kentish Observer*.

ANON.

Confirmation Superstition (Vol. vi., p. 601.).—It is singular, that though the office is called "the laying on of *hands*," the rubric says, "the bishop shall lay his *hand* on the head of every one severally." When was the ἐπίθεσις χειρῶν (Heb. vi. 2.) changed into an ἐπίθεσις χειρὸς?

A. A. D.

Degree of B.C.L. (Vol. vii., p. 38.).—On Feb. 25, 1851, a statute was passed at Oxford, by Convocation, which requires that the candidate for the degree of B.C.L. should have passed his examination for the degree of B.A., and attended one course of lectures with the Regius Professor of Civil Law. In the case of particular colleges, twenty terms must have been kept: by members of other colleges, twenty-four terms must have been completed. The examination is upon the four books, or any part of them, of the *Institutes of Justinian*, or works which serve to illustrate them in the science of civil law, of which six months' notice is previously given by the Regius Professor.

At Cambridge, a B.A. of four years' standing can be admitted LL.B. The candidate must have passed the previous examination; attended the lectures of the professor for three terms; be examined; and after four years' standing, and residence of three terms, keep his act.

MACKENZIE WALCOTT, M.A.

Robert Heron (Vol. vi., p. 389.).—The literary career of this individual in London is selected by D'Israeli as an illustration of his *Calamities of Authors*. Some farther particulars of him, in an editorial capacity, will be found in *Fraser's Magazine*, vol. xx. p. 747.

WILLIAM BATES.

Birmingham.

Shakspeare's "Twelfth Night" (Vol. vii., p. 51.).—If the term "case," as applied to apparel, requires any further elucidation, it may be found in the "Certaine opening and drawing Distiches," prefixed to Coryat's *Crudities*, 4to., 1611. And the engraved title, which the verses are intended to explain, places before the eye, in a most unmistakeable form, the articles which compose a man's "case."

F. S. Q.

Catcalls (Vol. vi., pp. 460. 559.).—For a long and humorous dissertation upon this instrument, I beg to refer your sceptical correspondent M. M. E. to page 130. of a scarce and amusing little work, entitled *A Taste of the Town, or a Guide to all Publick Diversions, &c.*; London, printed and

sold by the booksellers of London and Westminster, 1731, 12mo. The passages are not unworthy of transcription; but, I fear, would be too long for insertion in your columns.

WILLIAM BATES.

Birmingham.

"*Plurima, pauca, nihil*," (Vol. vi., p. 511.; Vol. vii., p. 96.).—The following couplet will be found in Jo. Burch. Menckenii *De Charlataneria Eruditorum Declamationes*, page 181. of the edit. Amst. 1727. The lines are there given as a specimen of "versus quos Galli vocant *rapportez*."

"Vir simplex, fortasse bonus, sed Pastor ineptus,
Vult, tentat, peragit, plurima, pauca, nihil."

N. B.

I have met with the following metrical proverb, which may afford satisfaction to your correspondent, which dates certainly before 1604:

"Modus retinendorum amicorum.

Temporibus nostris quicumque placere laborat,
Det, capiat, quærat, plurima, pauca, nihil."

Also this:

"Plurima des, perpauca petas, nil accipe: si nil
Accipias, et pauca petas, et plurima dones,
Gratus eris populo, te mille sequentur amici.
Si nihilum trades, citò eris privatus amico:
Plurima si quæres, multam patiêre repulsam:
Si multa accipias, populus te dicet avarum.
Nil cape, pauca petas, des plurima, habebis amicos."

W. C. H.

Ben Jonson's adopted Sons (Vol. v., pp. 537. 588.).—I had made some Notes on this subject, but have never seen stated that their number was limited to *twelve*. I have got *ten* on *my* list, but am unable at present to give my authorities; but I can assure your INQUIRER, at p. 537., that their names are *honestly* come by:

"Thomas Randolph, Richard Brome, William Cartwright, Sir Henry Morrison, James Howell, Joseph Rutter, Robert Herrick, Lord Falkland, Sir John Suckling, Shackerly Marmion."

S. WMSON.

Mistletoe (Vol. vi., p. 589.).—Mistletoe grows on *one oak* in Hackwood Park, near Basingstoke, where it is extremely plentiful on hawthorns.

J. P. O.

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Miscellaneous.

NOTES ON BOOKS, ETC.

The Camden Society has, after a long silence, just issued a volume, *The Camden Miscellany, Volume the Second*, which from the variety and interest of its contents, cannot but be acceptable to all the members. These contents are, I. *Account of the Expenses of John of Brabant, and Henry and Thomas of Lancaster, 1292-93*.—II. *Household Account of the Princess Elizabeth, 1551-52*.—III. *The Bequeste and Suite of a True-hearted Englishman, written by William Cholmeley, 1553*.—IV. *Discovery of the Jesuits' College at Clerkenwell in March, 1627-28*.—V. *Trelawny Papers*.—VI. *Autobiography of William Taswell, D. D.* This, which is the first book for the year 1852-53, will be immediately followed by a volume of *Verney Papers*, editing by Mr. Bruce; and this probably by *The Domesday of St. Paul's*, editing by Archdeacon Hale, or *The Correspondence of Lady Brilliana Harley*, editing by the Rev. T. T. Lewis. Early in the ensuing Camden year, which commences on the 1st of May, two volumes of considerable interest may be looked for, namely, *The Roll of the Household Expenses of Richard Swinfield, Bishop of Hereford, in the years 1289-90, with illustrations from other and coeval Documents* by the Rev. John Webb; and *Regulæ Inclusarum, The Ancren Rewle, A Treatise on the Rules and Duties of Monastic Life, addressed to a Society of Anchorites by Simon of Ghent*, a work valuable for philology, for it is written in the semi-Saxon dialect of the thirteenth century, and curious for its illustration of ancient manners. It will be accompanied by a translation by the Rev. James Morton, the editor.

The Architectural, Archæological, and Historic Society for the County, City, and Neighbourhood of Chester, has just published the Second Part of its Journal, in which objects of local interest are made available for much instructive information; and to accomplish which the conductors have, and as we think wisely, preferred a great number of apt illustrations, executed without any pretence to artistic skill, to a few expensive and highly-finished engravings.

Our Dutch neighbours seem to enjoy as much as ourselves the humour of Charles Dickens. Not only is *Bleak House* regularly translated as it appears, but in a bookseller's circular which has just reached us, we see announced translations of the *Sketches by Boz*, and of a *Selection from Household Words*.

There is much tact required in writing for children, and no small share of this is exhibited in a *History of France for Children*, which Viscount Cranborne has just compiled for the use of his nieces. The principal events are brought forward in succession, and related in a plain, unaffected style, well calculated for youthful readers.

BOOKS RECEIVED.—*Joan of Arc*, by Lord Mahon, the new number of Murray's *Railway Library*, is a reprint, from the noble author's *Historical Essays*, of his careful summary of Joan's extraordinary history.—*Cyclopædia Bibliographica*, a *Library Manual of Theological and General Literature*, the fifth part of Mr. Darling's most useful guide for authors, preachers, students, and literary men.—*Synodalia*, a *Journal of Convocation*, Nos. 1. to 4.; four parts of a monthly periodical, instituted not so much for the purpose of securing immediately synodical action in the Church, as with the view of preparing the public mind for its reception.—*Ferdinand I. and Maximilian II. of Austria, or a view of the Religion and Political State of Germany after the Reformation*. An able and instructive essay by Professor Von Ranke, well translated for *Longman's Traveller's Library* by Sir A. and Lady Duff Gordon.—*Kidd's Own Journal for January, 1853*. The new number of a journal which deserves the notice of all lovers of natural history and keepers of pets.—*Remains of Pagan Saxondom, principally from Tumuli in England*, by J. Y. Akerman; Part III., containing *Beads, Crystal Ball, and Bulla* from Breach Down, and *Glass Vase* from Cuddesden, drawn of their original size and coloured.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

CHRONON-HO-TON-THOLOGOS, by H. CAREY.

THE DRAGON OF WANTLEY, by H. CAREY.

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HAYWARD'S BRITISH MUSEUM. 3 Vols. 12mo. 1738.

THEOBALD'S SHAKSPEARE RESTORED. 4to. 1726.

ILLUSTRATED COMMENTARY ON THE OLD AND NEW TESTAMENTS. Vol. I. 1840. Knight.

HISTORY OF THE OLD AND NEW TESTAMENT, by PRIDEAUX. Vol I. 1717-18.

MENAGERIES—QUADRUPEDS: "Library of Entertaining Knowledge," Vol. II.

PETER SIMPLE. Illustrated Edition. Saunders and Otley. Vols. II. and III.

HISTORICAL MEMOIRS OF QUEENS OF ENGLAND, by HANNAH LAWRENCE. Vol. II.

INGRAM'S SAXON CHRONICLE. 4to. London, 1823.

NEWMAN'S FERNS. Large Edition.

ENIGMATICAL ENTERTAINER. Nos. I. and II. 1827 and 1828. Sherwood & Co.

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REUBEN BURROW'S DIARIE, 1782-1788.

MARRAT'S SCIENTIFIC JOURNAL. New York.

MATHEMATICAL CORRESPONDENT (American).

LEEDS CORRESPONDENT. Vol. V., Nos. 1, 2, and 3.

MATHEMATICAL MISCELLANY. 1735.

WHITING'S SELECT EXERCISES, with KEY.

WALTON AND COTTON'S ANGLER, by HAWKINS. Part II. 1784.

DE LA CROIX'S CONNUBIA FLORUM. Bathoniæ, 1791. 8vo.

REID'S HISTORICAL BOTANY. Windsor, 1826. 3 Vols. 12mo.

ANTHOLOGIA BOREALIS ET AUSTRALIS.

FLORILEGIUM SANCTARUM ASPIRATIONUM.

LADERCHII ANNALES ECCLESIASTICI, 3 tom. fol. Romæ, 1728-1737.

TOWNSEND'S PARISIAN COSTUMES. 3 Vols. 4to. 1831-1839.

THE BOOK OF ADAM.

THE TESTAMENTS OF THE TWELVE PATRIARCHS, THE SONS OF JACOB.

MASSINGER'S PLAYS, by GIFFORD. Vol. IV. 8vo. Second Edition. 1813.

SPECTATOR. Vols. V and VII. 12mo. London, 1753.

COSTERUS (FRANÇOIS) CINQUANTE MEDITATIONS DE TOUTE L'HISTOIRE DE LA PASSION DE NOSTRE SEIGNEUR. 8vo. Anvers, Christ. Plantin.; or any of the works of Costerus in any language.

GUARDIAN. 12mo.

WHAT THE CHARTISTS ARE. A Letter to English Working Men, by a Fellow-Labourer. 12mo. London, 1848.

LETTER OF CHURCH RATES, by RALPH BARNES. 8vo. London, 1837.

COLMAN'S TRANSLATION OF HORACE DE ARTE POETICA. 4to. 1783.

BOSCAWEN'S TREATISE ON SATIRE. London, 1797.

JOHNSON'S LIVES (Walker's Classics). Vol. I.

TITMARSH'S PARIS SKETCH-BOOK. Post 8vo. Vol. I. Macrone, 1840.

FIELDING'S WORKS. Vol. XI. (being second of "Amelia.") 12mo. 1808.

HOLCROFT'S LAVATER. Vol. I. 8vo. 1789.

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OTWAY. Vols. I. and II. 8vo. 1768.

EDMONDSON'S HERALDRY. Vol. II. Folio, 1780.

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"I come, Graymalkin."

E. J. G. *We must refer our Correspondent to the critical commentators on the passage: Lowth or Wintle, for instance.*

INQUISITOR, *who writes respecting Rotten Row, is referred to our 1st Vol., p. 441.; 2nd Vol., p. 235.; and our 5th Vol., pp. 40. 160.*

F. R. D. (Dublin). *The arms on the impression of the seal forwarded by our Correspondent are obviously German, from the helmet, the style of lambrequin, and more particularly from the charges or bearings of which the coat is composed. It is probably of the date assigned to it by F. R. D.*

SHAW'S STAFFORD MSS. *We have a note for our Correspondent on this subject, N. C. L. Where shall it be sent?*

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Errata.—No. 171. p. 136. col. 2. line 48. for "with" read "in;" and p. 137. col. 1. l. 18. for "remark" read "mask."

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