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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 173, FEBRUARY 19, 1853 ***

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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. 173.

Saturday, February 19. 1853.

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Notes.

PREDICTIONS OF THE FIRE AND PLAGUE OF LONDON, NO. II.

One of the most striking predictions occurs in Daniel Baker's *Certain Warning for a Naked Heart*, Lond. 1659. After much invective against the evil ways of the metropolis, he proceeds:

"A fire, a consuming fire, shall be kindled in the bowels of the earth, which will scorch with burning heat all hypocrites, unstable, double-minded workers of iniquity.... A great and large slaughter shall be throughout the land of darkness where the unrighteous decrees and laws have been founded. Yea, a great effusion of blood, fire, and smoke shall encrease up in the dark habitations of cruelty; howling and great wailing shall be on every hand in all her streets."

Thomas Ellwood disposes of the city in a very summary manner:

"For this shall be judgment of Babylon (saith the Lord); in one day shall her plagues come upon her, *death*, and *mourning*, and famine, and she shall be utterly burnt with fire; for great is the Lord who judgeth her."—*Alarm to the Priests*, Lond. 1662.

George Fox also claims to have had a distinct prevision of the fire (See *Journal*, p. 386., ed 1765.) He also relates the story of a Quaker who was moved to come out of Huntingdonshire a little before the fire, and to—

"Scatter his money up and down the streets, turn his horse loose, untie the knees of his breeches, and let his stockings fall down, and to tell the people 'so they should run up and down scattering their money and goods, half undressed, like mad people, as he was a sign to them,' which they did when the city was burning."

Lilly's celebrated book of *Hieroglyphicks*, which procured the author the dubious honour of an examination before the committee appointed to inquire into the origin of the fire, is well known. In one of the plates, a large city, understood to denote London, is enveloped in flames; and another rude woodcut, containing a large amount of graves and corpses, was afterwards interpreted to bear reference to the Plague. Aubrey seems to be a little jealous of the renown which Lilly acquired by these productions for he asserts that—

"Mr. Thomas Flatman (poet) did affirm that he had seen those *Hieroglyphicks* in an old parchment manuscript, writ in the time of the monks."—*Misc.*, p. 125. ed. 1721.

Nostradamus also, more than a century before, is said to have foretold the very year of the burning. In the edition, or reputed edition, of 1577, cent. ii. quatrain 51., is the following:

"Le sang du jusse à Londres fera faute
 Bruslez par foudres de vingt trois les six
 La dame anticque cherra de place haute
 De mesme secte plusieurs seront occis."

Those of your readers who incline to dubiety on this subject, I refer to the copy from whence it was taken, in the Museum Library, press-mark 718. a 14. If it is a forgery (and such I take it to

be), it is decidedly the best I ever met with. Some time ago the Queries of your correspondent SPERIEND elicited some interesting particulars relative to Nostradamus and his prophecies; but I do not think the question of his claim to having predicted the death of Charles I. was finally decided.

I should be glad if any of your correspondents could tell me whether the quatrain above, or anything like it, occurs in any of the *genuine* early editions. Dugdale, by the way, evidently believed in its authenticity, and has inserted a version in his *History of St. Paul's*.

Such a promising theme as the destruction of London was, of course, too good a thing to escape the chap-book makers. During the period of the Civil Wars, we find many allusions to it. In a little quarto brochure, published in 1648, entitled *Twelve Strange Prophecies*, the following is placed in the mouth of the much maligned and caricatured Mrs. Ann Shipton. The characteristic termination I consider a fine stroke of the art vaticinatory.

"A ship shall come sayling up the Thames till it come to London, and the master of the ship shall weep, and the mariners shall ask him why he weepeth, and he shall say, 'Ah, what a goodly city was this! none in the world comparable to it! and now there is scarce left any house *that can let us have drinke for our money.*'"

This string of notes, turned up at different times, and while in search of more important matter, can no doubt be materially increased from the collections of your correspondents. If my researches prove interesting, I may trouble you with another paper: at present I leave the facts brought together above to the candid investigation of your readers.

VINCENT T. STERNBERG.

EXAMPLES OF THE FRENCH SIZAIN.

The epigram (if it may with propriety receive that appellation) printed in Vol. vi., p. 603., reminded me of some similar pieces of composition stored in my note-book; and as they are not devoid of a certain degree of curious interest, I now forward them *pro bono publico*.

On Luther, Calvin, and Henry VIII., the leaders of the Reformation:

"Vous, dont le sens est encore sain,
Fuyez Luther, Henri, Calvin.
Vous, dont le cœur n'est point flétri,
Fuyez Calvin, Luther, Henri.
Vous, à qui le salut est cher,
Fuyez Henri, Calvin, Luther."

On the death of Francis II.:

"Par l'œil, par l'oreille, et l'épaule,
Trois rois sont morts naguère en Gaule;
Par l'épaule, l'oreille, et l'œil,
Trois rois son entrés au cercueil;
Par l'épaule, l'œil, et l'oreille,
Dieu a montré grande merveille."

By Beaumarchais:

"Connaissez-vous rien de plus sot
Que Merlin, Bazire, et Chabot?
Non, certes, il n'est rien de pire
Que Chabot, Merlin, et Bazire;
Et nul ne vit-on plus coquin
Que Chabot, Bazire, et Merlin."

A more modern one still, date 1842:

"L'Etat est fort mal attelé
Avec Thiers, Guizot, ou Molé;
L'Etat marche tout de travers,
Avec Molé, Guizot, ou Thiers;
Vers l'abîme il court à galop,
Avec Molé, Thiers, ou Guizot."

The prophecy in the last two lines has been unfortunately fulfilled.

W. PINKERTON.

Ham.

The two epigrams which follow were communicated to me many years ago by the Rev. George Loggin, M.A., of Hertford College, long one of the masters of Rugby School. He died July 15, 1824, at the age of forty; and this reminiscence of their old tutor's name will be welcomed by many a Rugbæan. They were represented to have proceeded from the pen of Thomas Dunbar of Brasenose, who, from 1815 to 1822, was keeper of the Ashmolean Museum. I have never seen them in print, or even in writing. They were recited *memoriter*, and from memory I write them down; and hence, no doubt, there will be some deviations from the true text. But they seem too good to be lost; and I am not without hope that a correct copy may eventually be elicited from some of your correspondents.

With regard to the first, whether the lines were really made on the occasion stated, or the occasion was invented (as I am inclined to suspect) to suit the lines, is perhaps not very material:

"*Reply to Miss Charlotte Ness, who inquired the meaning of the logical terms ABSTRACT and CONCRETE.*

"Say what is *Abstract*, what *Concrete*?

Their difference define.'

'They both in one fair person meet,
And that, dear maid, is thine.'

'How so? The riddle pray undo.'

'I thus your wish express;
For when I lovely Charlotte view,
I then view loveli-Ness.'"

On a certain D.D. (who, from a peculiarity in his walk, had acquired the *sobriquet* of Dr. Toe) being jilted by Miss H—, who eloped with her father's footman:

"Twixt Footman Sam and Doctor Toe
A controversy fell,
Which should prevail against his foe,
And bear away the belle.
The lady chose the footman's heart.
Say, who can wonder? no man:
The whole prevail'd above the part,
'Twas *Foot-man versus Toe-man*."

I should like to ascertain the author of the following:

The Parson versus Physician.

"How D.D. swaggers—M.D. rolls!
I dub them both a brace of noddies:—
Old D.D. takes the cure of souls,
And M.D. takes the care of bodies.
Between them both what treatment rare
Our souls and bodies must endure!
One takes the *cure* without the *care*,
T'other the *care* without the *cure*."

BALLIOLENSIS.

GOE, SOULE, THE BODIES GUEST."

I have a coteremporaneous MS. of this wonderfully-fine poem, that came into my possession with a certain rare bunch of black-letter ballads, printed between the years 1559 and 1597, and all of them unique (of the said bunch, Mr. Editor, more hereafter), which contains two additional verses not to be found in *A Poetical Rhapsodie*, compiled by Francis Davison, and "printed by William Stansby for Roger Jackson, dwelling in Fleet Street, neere the great Conduit, 1611;" nor in *Poems by Sir Henry Wotton, Sir Walter Raleigh, and others*, carefully edited by the Rev. John Hannah, M.A., and published by my friend William Pickering in 1845. They are prefaced by the word "Additions." They are written on the same leaf, and in the same quaint hand, and are as follow:

Tell London of their stewes,
Tell marchants of their usury;
And, though it be no newes,
Tell courtiers of theyr lechery;
And if they will reply,
They best deserve the lye.

Let cuckolds be remembred,
I will not dye theyr debtor;
Theire heads beying armed,
Theyl beare the brunt the better;

And if they chaunce reply,
Theyr wives know best they lye.

Having compared this MS. with the poem as it is printed in the above-mentioned volumes (both of which are in my library), I find it contains several variations, not however very important. Though these "Additions," in good taste, expression, and power, do not equal the noble verses that precede them, they are interesting and curious, and well worthy of preservation. After much inspection and inquiry, I have not discovered that they have ever yet appeared in print. The cabinet in which they slept, and the company they kept (undisturbed, it would appear) for more than two centuries, assure me that they have not been published.

If you, Mr. Editor, or any of your many friends desire to see this MS., say so, and you and they shall be welcome. It has been in my possession (unseen) twenty years.

GEORGE DANIEL.

Canonbury.

PETITIONS FROM THE COUNTY OF NOTTINGHAM.

The documents, copies of which I inclose, are written on the blank leaves in a copy of Willett's *Hexapla*, edit. 1611. I should be glad to know if the petitions, of which they are drafts, or rather copies, were presented, and *when*? There is no date to the petitions; but the copy of a letter, on another blank page, which seems to be in the same handwriting (signed "William Middleton"), is dated February 5th, 1658. Any information regarding the parties whose names are appended to the petitions would be acceptable.

"To his Highness the Lord Protector of the Commonwealth of England, Scotland, and Ireland, and the dominions and territories thereunto belonging, the humble Address and Petition of diuers Justices of the Peace, Gentlemen, Ministers of the Gospell, and others, wel-affected persons, inhabitants in the County of Nottingham.

{176} "Upon consideration of the signall and glorious appearances of God on the behalfe of his people and interest, wherein he hath pleased to make great use of your Highness, we account ourselues deeply engaged to acknowledge the wonderfull power, wisdome, and goodness of God, and to ascribe the glory to him alone, yet would we not be found ingratefull to your Highness, as an eminent instrument under God of the peace and liberty we have enjoyed, with a continued series of manifold mercies from the Lord, under your Highness' government (notwithstanding all our declensions and unworthynesses), together with the influence it hath had upon the nations abroad to the promoteing of the Protestant interest, we judge it alsoe exceedingly remarkable that the Lord hath so signally blasted the pernicious designes of the common enemy against your Highness' person and gouernment, and against the common interest of the people of God and of these nations, for which we desire unfeignedly to bless the Lord.

"These things premised, we humbly pray,

"That the Lord would please to stir up the heart and strengthen the hands of your Highness, in carrying on what yet remains for the reforming of these nations (according to the word of God) and the secureing of the interest of godlyness and righteousness for the future, that such as are found in the faith and of holy conversation may live peaceably, and receive encouragement to persevere in that upon which the Lord may delight to doe your Highness and these nations good; in order whereunto we humbly propose these following particulars to your Highness' consideration:

"1. First, that a stop may be put to the spreading infection of damnable errors and heresies, by a lively and due suppressing of them according to the mind of the Lord.

"2. That an effectuall course may be taken for the curbeing of all profaneness and libertineisme by the sword of justice, which the Lord hath put into your magistrates' hands.

"3. That your Highness would haue an eye upon the designes of the common enemy in generall, and particularly on this (vid.), their traininge up a young generation in the old destructive principles, as also on the designes of any persons whatsoever that indeauour to disturb your Highness' gouernment and the peace of these nations.

"4. That the lawes of the nation may be reuised, that for what in them is agreeable to the rules of righteousness may be continued and executed, and whatever corruption is crept into, or may grow up in, courts of judicature may be duly purged away.

"5. That in your Highness' lifetime such prouision be made for the future gouernment of the commonwealth, as may secure the interest of good people of these nations for succeeding generations, that they may call you blessed.

"And in the prosecution of such ends we shall be ready, as the Lord shall help us, with

all that is dear to us, to defend your Highness' person and government, with the true interest of religion and the lawes, and shall ever pray, &c.

"— ANSLEY.
CHRISTOPHER SANDERSON, Minister of Annesley.
WILL. LEE. JOHN DAN.
GEO. BRITTAIN.
ABRAHAM" [Torn off].

"To the honourable the Parliament of England.

"The humble Petition of diuers Gentlemen, Ministers of the Gospell, and others, inhabiteing in the County of Nottingham,

"Sheweth,

"That your petitioners, haueing seriously considered how much of a thorough reformation of religion and pure administration of the ordinances of Christianity would tend to the honour of God, the good of soules, and the abundant satisfaction of the truly godly in this nation, who have long waited for these mercies as the return of their prayers, and the fruit of their expense both of blood and treasure, and being alsoe very sensible that the duty we owe to God, the eminent and signall mercies of God towards this nation, and our own solemn engagements, doe strongly oblige us euery one in our places, to the utmost of our power, to indeauour the promoteing and aduancement of pure gospell worship, we are humbly bold to address ourselues to your honors.

"We are not undmindfull of, nor would we be unthankfull for, what hath been indeauoured this way by former Parliaments, yet we cannot but sadly resent the many obstructions this work hath hitherto met withall, and how much it hath been retarded, chiefly, we confess, by our own sins, and the sins of these nations, partly through the malice of Satan, the diuisions of brethren, the secret and subtile practices of Romish emissaries, fomenting errors and heresies, and not a little, as we humbly conceive, through the want of church government, settled and established by the ciuil authority, whereby those unto whom the exercise of church power is committed by Christ may be impoured to keep back ignorant and prophane persons from polluting the ordinances of God, as alsoe by reason of some ancient lawes, alledged and urged by diuers as yet in force, injoyning ministers to dispense the Sacrament of the Lord's Supper, without affording them (as we conceiue) sufficient power regularly to keep back such as are not duly qualified for the same, by reason whereof ministers are liable to prosecution att law (of which we have had a late instance in this county).

"We therefore, your petitioners, in faithfulness to the interest of God and his glory, Christ and his gospell, our own and other men's soules, and from our sincere desires of the aduancement of the kingdome of Christ in these nations, in the promoting whereof the interest and welfare of states and nations is uery much concerned, we neither could nor durst be longer silent, but being persuaded of your willingness to act for Christ, and hoping that God hath raised you up to carry on the work of reformation already begun amongst us, and to be repairers of our breaches and restorers of pathes to dwell in, we are encouraged humbly to pray,

"1. That such ancient lawes as may be yet in force relating to the Sacrament of the Lord's Supper, so far as they are or may prove burdensome to truly godly and conscientious ministers and people, may be duly regulated.

"2. That so far as you in your wisdomes shall think fitt, ordinances of Parliament that have been made after aduice had with the late Assembly of Diuines in order to Church settlement, may be returned upon, and begun reformation carried on.

"3. That in regard a thorough settlement of Church affaires may be long under debate, in the mean time some speedy and effectuall course may be taken, where by ignorant and scandalous persons may be kept from the Lord's Supper.

"And your petitioners shall ever pray.

"CHARLES JACKSON.
LANCELOT COATES.
WILL. COUP.
FRANCIS BRUNT.
WILL...LLOW [obliterated].
JOHN HOYLAND.
THO. SHAW.
HEN. CLARK.
WILL. FARNWORTH.
CHRISTOPHER CLARK.
WILL. SAUNDER.
GEORGE FLINT.

Leeds.

FOLK LORE.

Lancashire Fairy Tale.—The nursery rhymes in one of your late Numbers remind me of a story I used to be told in the nursery. It was, that two men went poaching, and having placed nets, or rather sacks, over what they supposed to be rabbit-holes, but which were in reality fairies' houses, the fairies rushed into the sacks, and the poachers, content with their prey, marched home again. A fairy missing another in the sack, called out (the story was told in broad Lancashire dialect) "Dick (dignified name for a fairy), where art thou?" To which fairy Dick replied,

"In a sack,
On a back,
Riding up Barley Brow."

The story has a good moral ending, for the poachers were so frightened that they never poached again.

T. G. C.

Teeth, Superstition respecting (Vol. vi., p. 601.).—A similar (perhaps the same) piece of childish superstition respecting the teeth is, that when the upper incisors are large, it is a sign that you will live to be rich.

FURVUS.

New Moon Divination.—Being lately on a visit in Yorkshire, I was amused one evening to find the servants of the house excusing themselves for being out of the way when the bell rang, on the plea that they had been "hailing the first new moon of the new year." This mysterious salutation was effected, I believe, by means of a looking-glass, in which the first sight of the moon was to be had, and the object to be gained was the important secret as to how many years would elapse before the marriage of the observers. If one moon was seen in the glass, one year; if two, two years; and so on. In the case in question, the maid and the boy saw only one moon a-piece. Whether the superstition would, in this instance, be suggestive to their minds of anything to be deduced from the coincidence, I do not know; but as they were both very old-fashioned folks, I suppose the custom may not be unknown to those learned in Folk Lore.

What is the orthodox mode of conducting this kind of divination?

OXONIENSIS.

The Hyena an Ingredient in Love Potions.—In Busbequius's *Letters* (Elzevir, 1633) I note that the Turks consider the hyena useful in love potions. I extract the passage:

"In amatoriis ei vim magnam Turcæ, ut etiam veteres, tribuunt, cumque essent duæ eo tempore Constantinopoli, mihi tamen vendere gravabantur, quod se Sultanæ, hoc est, principis uxori, eas reservare dicerent, quippe quas philtris et magicis artibus animum mariti retinere, recepta in vulgus (ut dixi) opinio est."—P. 84.

Allow me to add a Query: What ancient authors allude to this old specimen of Folk Lore?

S. A. S.

Bridgewater.

The Elder Tree.—I was visiting a poor parishioner the other day, when the following question was put to me.

"Pray, Sir, can you tell me whether there is any doubt of what kind of wood our Lord's cross was made? I have always heard that it was made of *elder*, and we look carefully into the faggots before we burn them, for fear that there should be any of this wood in them."

My Query is, Whether this is a common superstition?

RUBI.

Minor Notes.

The Word "Party."—Our facetious friend *Punch* has recently made merry with the modern use of the word "party," as applied to any absent person concerned in any pending negotiation. It was used thus, however, by William Salmon, professor of physic, in his *Family Dictionary*, 1705:

"Let the party, if it can be agreeable, rub frequently his teeth with the ashes that remain in a pipe after it is smoaked."—P. 315.

Epitaphs.—Churchyard literature presents to us some curious specimens of metaphor; and it is interesting to observe how an old idea is sometimes unintentionally reproduced. The following lines may be seen on a gravestone in the churchyard at Kinver, Staffordshire:

"Tired with wand'ring thro' a world of sin,
Hither we came to *Nature's common Inn*,
To rest our wearied bodys for a night,
In hopes to rise that Christ may give us light."

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The writer was probably not aware that Spenser says, in his *Faerie Queen*, iii. 3. 30.:

"And if he then with victorie can lin,
He shall his days with peace bring to his *earthly In*."

And again, *Faerie Queen*, ii. 1. 59.:

"Palmer, quoth he, death is an equall doome
To good and bad, the *common In of rest*."

A Leicestershire poet has recorded, in the churchyard of Melton Mowbray, a very different conception of our "*earthly Inn*." He says:

"*This world's an Inn*, and I her guest:
I've eat and drank and took my rest
With her awhile, and now I pay
Her lavish bill, and go my way."

You may, perhaps, consider this hardly worthy of a place in your paper; but I act upon the principle which you inculcate in your motto.

ERICA.

Campbell's "Pleasures of Hope."—It has often occurred to me that in two lines of the most celebrated passage in this poem,—

"O'er Prague's proud arch the fires of ruin glow,
Her blood-red waters murmuring far below,"

the author has confounded Prague, the capital of Bohemia, with Praga, the suburb of Warsaw. The bridge over the Moldau, at the former place, is a stone one of European celebrity; and to it Campbell must have referred when using terms not at all applicable to that over the Vistula, which is of much humbler form and material.

In Campbell's "Ode to the Highland Society on 21st March," he describes the 42nd Regiment as having been at Vimiera, which it assuredly was not; and no Highland regiment was in the battle except the 71st. I suspect he confounded the "Black Watch" with the distinguished corps next to it on the army list,—an error into which the author of *Charles O'Malley* also must have fallen, as he makes Highlanders form a part of the Light Division, which consisted of the 43rd, 52nd, and 95th.

J. S. WARDEN.

Palindromical Lines.—In addition to the verses given by your correspondent H. H. BREEN (Vol. vi., p. 449.), I send you the following, as perhaps the most remarkable of its kind in existence. It is mentioned by Jeremy Taylor as the inscription somewhere on a font. Letter by letter it reads the same, whether taken backward or forwards:

"NIΨON ANOMHMA MH MONAN OΨIN."

"Wash my guilt, and not my face only."

AGRICOLA DE MONTE.

"Derrick" and "Ship's Painter."—The following Note may perhaps interest some of your readers:—The ancient British word *derrick*, or some such word, still exists in our marine. It is used in sea phrase to define a crane for temporary purposes, and is not unusually represented by a single spar, which is stepped near a hatchway, provided with a tackle or purchase, in order to the removal of goods from the hold of a vessel. The use of *Derry*, both as a termination in the names of places, and in the old ballad chorus of *Down derry down*, is familiar to every one.

Some other of our sea terms might receive apt illustration in "N. & Q.;" and I should beg to suggest "unde derivatur" a boat's *painter*,—the name of the rope which confines a ship's boat to the vessel, when at sea.

Turner gave a world-wide interest to the phrase when he called, in his eccentric manner, one of his finest marine pictures "Now for the painter."

J. C. G.

Lord Reay's Country.—Formerly the parish of Durness comprehended the whole of the district known as "Lord Reay's country," or, as it is called in Gaelic, "Duthaic Mhic Aoi," *i. e.* the land of the Mackays, extending from the river of Borgie, near Strathnaver, to the Kyle of Assynt, and comprehending a space of about 800 square miles! Since 1734 it has been divided into three parishes, viz. Eddrachillis, Durness, and Tongue, with the parish of Farr: it was disjoined from the presbytery of Caithness, and by an act of the Assembly attached to the presbytery of Tongue.

KIRKWALLENSIS.

Queries.

UNANSWERED QUERIES.

I think it may be permitted to Querists, who may fail in obtaining answers, to recur to their questions after the lapse of a reasonable time, in order to awaken attention. I asked a question at page 270., Vol. vi., in which I was, and still am, much interested. Perhaps MR. COLLIER will do me the favour to answer it, particularly as his annotated folio is remarkably rich in "*stage directions*."

Before taking the liberty of putting the question so directly to MR. COLLIER, I awaited an examination of his recently-published volume of selected corrections, in which, however, the point upon which I seek information is not alluded to.

In glancing over that volume, I perceive that MR. COLLIER, in his notes at the end (p. 508.), does "N. & Q." the honour to refer to it, by alluding to an emendation "proposed by MR. CORNISH" ("N. & Q.," Vol. vi., p. 312.).

When that emendation appeared I recognised it at once as having been proposed by Warburton and applauded by Dr. Johnson. I did not, however, then think it of sufficient importance to trouble the editor of "N. & Q.," by correcting a claim which, although apparent, might not perhaps be intentional.

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But now, since the ownership (*quantum valeat*) has deceived even MR. COLLIER, and is endorsed by him, it is time to notice it.

A. E. B.

Leeds.

P.S.—I may add that, with respect to these words "happy low lie down," from my habit of looking for solutions of difficulties in parallels and antitheses, I have arrived at a different conclusion from any that has yet been suggested. Finding "uneasy" used *adverbially* in the last line, I see no reason why "happy" should not also be taken *adverbially* in the preceding line: we should then have the same verb, "lie" and "lies," repeated antithetically in the same mood and tense.

The article *the* before "low" has probably been omitted in the press, and may be either actually restored or elliptically understood:

"Then *happy* [the] low lie down;
Uneasy lies the head that wears a crown."

MR. JOHN MUNRO.

Between the years 1803 and 1830, a gentleman resident of London, under the signature A. Z., presented from time to time to the Society of Antiquaries of Scotland, a collection of works respecting the Orkney and Shetland islands, copiously illustrated with manuscript notes and inserted prints, maps, &c. The internal evidence leaves no room to doubt that the donor of this valuable collection was a native of Kirkwall; and recent investigations lead to the conclusion that he was a Mr. John Munro, originally in the office of Mr. John Heddle, Town Clerk of Kirkwall. He appears to have gone to London about 1789, and to have passed the rest of his life there, down to May, 1830, when his last communication was made to the Scottish Antiquaries. A list of his donations is printed in the *Archæologia Scotica*, vol. iii. pp. 267-274. His copious manuscript notes, written in a very neat and legible hand, indicate not only a man of intelligence and research, but also of an exceedingly amiable and kindly disposition, and strongly influenced by the *amor patriæ*, which gave to his donations their exclusive character.

I am anxious to ascertain what was Mr. Munro's occupation in London, the date of his death, and any interesting or characteristic notes concerning him. Judging from his tastes, it seems highly probable that he may have been known to more than one of your metropolitan correspondents.

Perhaps you will not think such Queries undeserving of a corner in your useful vehicle of literary intercommunication, nor A. Z.'s *anonimity* unworthy of an effort to rede the riddle.

DAN. WILSON.

Edinburgh.

Minor Queries.

Song in Praise of the Marquess of Granby.—Can any of your correspondents furnish me with the words of a song written in praise of the Marquess of Granby, who was so distinguished as a general officer in the middle of the last century?

I think the first verse ended with—

"But the jewel of Grantham is Granby."

It was sung to the tune of "Over the Water to Charlie."

F. W. S.

Venda.—Can any of your correspondents tell me what is the origin and use of this word, as a prefix to names of places in Portugal; as it occurs, for instance, in Venda da Agua, Venda da Pia, Venda das Monachos, &c., places not far from Torres Vedras?

C. E. F.

The Georgiad.—About 1814, at Cambridge, some lines under this title were commonly attributed to the late Rev. E. Smedley (Seaton prizeman). Can any reader supply a copy? Two stanzas run thus:

"George B—^[1] has turn'd a saint, they say:
But who believes the tale?
George D—^[2] might as soon turn gay!
George C—'s^[3] flirting fail!

"George D—^[4] set the Thames on fire!
George R— his reign renew!
George R— imitate his sire,
And to his friends be true!"

AITCH.

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

"G. A. B.," Fellow of Trinity, a lively companion.

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

Editor of the Bible.

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

Lay Fellow and Tutor of Jes. Coll.; used to read Theocritus *Græcè* in the stage-coach.

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

Author of *History of London*, or some topographical quarto. The next may be guessed.

R. S. Townshend of Manchester.—I know that you have several intelligent correspondents in the neighbourhood of Manchester, and it is probable that they may be able to give me some information respecting a Mr. R. S. Townshend, a person of literary taste and pursuits, who resided in that town about the year 1730. His Common-place Book, or Diary, which has fallen into my hands, contains numerous allusions to the leading gentry and clergy of the neighbourhood; and more than once it mentions the well-known Dr. Byrom, under the title of "Il Gran Maestro de Tachigraphia." Dr. Deacon, a distinguished person among the Nonjurors, is also mentioned. The acting of Cato by the scholars of the grammar-school on Dec. 20, 1732, is also mentioned, with some critiques upon the performers. The elections at the collegiate church are constantly referred to as subjects of all-absorbing interest; there being a strong party, as well in the town as in the church, of Jacobites, and these elections being regarded as a trial of party strength.

O. G.

"*Mala malæ malo.*"—Will any of your correspondents be good enough to complete the distich of which the following is the first line?—

"Mala malæ malo mala pertulit omnia in orbem,"

or something like it. And, as a further favour, finish the hexameter in this epigram?

"Roma amor è retro perlecto nomine....
Tendit enim retro Roma in amore Dei."

This is in the style of Audoenus. The former I have heard attributed to Porson.

BALLIOLENSIS.

"*Dimidium Scientiæ.*"—I should be glad if some one of your Baconian annotators would direct me to that famous maxim which Coleridge ascribes to the great philosopher, "Dimidium scientiæ,

prudens quæstio," in the original.

B. B. WOODWARD.

Portrait Painters.—I am in possession of some good paintings, portraits, &c., which were taken at the end of the last, and early in the present century. Some were painted at Bath, and others at Derby: and I should feel obliged if, in your Notes, I could obtain information as to what artists of celebrity were known in those places from fifty to seventy years ago. I have heard that White of Derby was an artist of high repute.

J. KNIGHT.

Aylestone.

"*An Impartial Inquiry,*" &c.—Who was author of—

"An Impartial Inquiry into the true Nature of the Faith which is required in the Gospel as necessary to Salvation. In which is briefly shown upon how righteous Terms Unbelievers may become true Christians: and the case of the Deists is reduced to a short Issue, by Philalethes Cestriensis. 8vo., Lond. 1746."

Y. B. N. J.

"*As poor as Job's Turkey.*"—This proverbial expression is used in the United States, sometimes with an addition showing how poor he was, thus: "As poor as Job's turkey, that had but one feather in his tail;" "As poor as Job's turkey, that had to lean against a fence to gobble."

UNEDA.

Fuss.—Perhaps some of your correspondents can favour the public with the etymology and date of the word *fuss*.

W. W.

Suicide encouraged in Marseilles.—In the *Lancet* of Nov. 30, 1839, it is stated by De Stone that anciently, in Marseilles, persons having satisfactory reasons for committing suicide were supplied with poison at the public expense. What authority is there for this? I should also like to be informed what was the occasion on which a suicidal propensity in the Milesian ladies was corrected by an appeal to their posthumous modesty?

ELSNO.

Fabulous Bird.—Among the many quaint and beautiful conceits in Fuller, there is one preeminently fine: in which he likens the life-long remorse of a man who has slain another in a duel to the condition of "a bird I have read of, which hath a face like, and yet will prey upon, a man; who, coming to the water to drink, and finding there, by reflection, that he had killed one like himself, pineth away by degrees, and never afterwards enjoyeth itself."

Where did Fuller read this story? I do not recollect it in Pliny.

V. T. STERNBERG.

Segantiorum Portus.—Has there been any locality yet found for this port, mentioned by Ptolemy in his *History of Britain*?

PRESTONIENSIS.

Stamping on Current Coinage.—Can any of your readers inform me whether the current English coinage may legally be used for stamping advertisements on?

GREGORY.

Rhymes: Dryden.—

"Thou breakst through forms, with as much ease
As the French king through articles."
"To Sir G. Etherege."

"Some lazy ages, lost in sleep and ease,
No action leave to busy chronicles."
Astræa Redux, 105, 106.

And again, in *Threnodia Augustalis*, "these," ending line 410, and "miracles," ending line 414, are made to rhyme.

Was it ever the fashion to pronounce these different terminations alike; or does any other author of repute of that date use such rhymes?

Again, "hour" and "traveller" are made to rhyme in *Astræa Redux*, 147, 148; "stars" and "travellers," in *Religio Laici*, 1; "are" and "Lucifer," in *The Medal*; "men" and "sin," in *Religio Laici*, 89, 90; "convince" and "sense," in *Ibid.* 148; *cum multis aliis*.

HARRY LEROY TEMPLE.

The Cadenham Oak.—Can any of the correspondents of "N. & Q." inform me if this famous old tree is still alive? It flourished for nearly three centuries in Hampshire Forest; and during this long period was visited by crowds of people, who, it must be confessed, entertained towards it a religious veneration—from its peculiarity of annually shooting forth its buds on old Christmas-

day. If dead, as I suppose—for the account which I read some years ago stated that it was fast decaying—then I would like to know if the young tree, one of its progeny, is still flourishing in the forest, and enjoying, from its peculiarity, the same veneration which was paid to the parent stock. Those of your readers who wish to know more of this venerable oak, and of the trees which sprung from it, are referred to Mr. Gilpin's able and interesting work on forest scenery, published, as I believe, in London between sixty and seventy years ago.

W. W.

Malta.

St. Mary's Church, Beverley.—In the memorials of Ray (*Ray Society*), at p. 138., is a curious account of the church of St. Mary at Beverley. Would some kind antiquary resident at Beverley, or its vicinity, compare the present state of the church with what Ray describes it to have been in his day; and at the same time state whether "the inhabitants of Beverley" now "pay no toll or custom in any city, town, or port in England?"

ENIVRI.

Tredagh.

The Rev. Joshua Marsden.—I should be glad if any of the correspondents of "N. & Q." could furnish any particulars relative to the above gentleman. He was the author of a most exquisite *morceau* of about forty lines, entitled "What is Time;" in reference to which, a literary periodical of some thirty years ago says:

"If our readers are half as much struck with the following solemn appeal, as we ourselves have been, they will not wonder at its insertion where poetry so rarely finds room."

BRAEMAR.

Bentley's Examination.—I have found this anecdote of Bentley in Bishop Sandford's *Memoirs*. Is it authentic?

"When the great Bentley, afterwards so distinguished, was examined for Deacon's Orders, he expected that the Bishop would himself examine him; and his displeasure at what he considered neglect, he vented in such answers as the following:

Chaplain. Quid est Fides?
Bentley. Quod non vides.
Chaplain. Quid est Spes?
Bentley. Quod non habes.
Chaplain. Quid est Charitas?
Bentley. Maxima raritas."

Are not these rhymes older than Bentley?

W. FRASER.

Derivation of "Lowbell."—I see MR. STERNBERG, in his "Dialect and Folk-lore of Northamptonshire," gives a new explanation of the puzzling word *lowbell*, in Beaumont and Fletcher's *Woman's Prize*, Act I. Sc. 3. It appears that Northamptonshire peasants have a way of their own for punishing offenders against good morals:

"On the first appearance of the culprit in 'strit,' or on 'grin,' the villagers rise *en masse*, and greet him with a terrible din of tin pots and kettles, &c.; and, amidst the hooting and vociferation of the multitude, he is generally compelled to seek shelter by flight. This is called 'lowbelling,' and the actors are termed 'lowbells,' or 'lowbellers,' forming a tolerable explanation of the *lowbell* in Beaumont and Fletcher's *Woman's Prize*, Act I. Sc. 3., which has so long mystified the commentators:

'*Petru.* If you can carry't so, 'tis very well.
Bian. No, you shall carry it, Sir.
Petru. Peace, gentle *Lowbell*.'"

MR. STERNBERG derives it from the Anglo-Saxon *lowian*, past participle of the Anglo-Saxon *lowian*, and the verb *bellan*. This would seem satisfactory; but I should like to know whether the word is current anywhere else besides Northamptonshire.

H. T. W.

Meaning of Assassin.—Can any reader of the "N. & Q." inform me of the correct meaning of the word "assassin?" The old story of the nation of the assassins, under their prince the "Old Man of the Mountain," I reject as absurd, although Gibbon adopts it. I have my own idea, which agrees with Mr. Lane in his account of the modern Egyptians, who derives it from the Arabic word "*Hushhushéen*, one drunk with hemp." M. Volney says it comes from the Arabic "*Hass*, to kill, or lie in ambush to kill." Which of all these derivations is correct?

MUHAMMED.

A. and N. Club, St. James's Square.

Punishment for exercising the Roman Catholic Religion.—In Burton's *Narratives from Criminal*

Trials in Scotland, vol. ii. p. 168., I find the following statement:

"The latest case of punishment under the act is supposed to have occurred in 1759, when Neil M'Fie was banished by the circuit court of Inverness, for being 'held and reputed a Popish priest.' Later instances might be adduced of punishment for exercising the Roman Catholic religion in England."

Can any of your readers inform me of the date of the last instance in England, and where it is stated?

S. Y.

Hogarth's Pictures.—I have a catalogue of the pictures and prints, the property of the late Mrs. Hogarth deceased, which were sold by Mr. Greenwood on April 24th, 1790. Under the head "Pictures by Mr. Hogarth," I see in Lot 44.: "The heads of six servants of Mr. Hogarth's family." Can any of your numerous readers inform me where this picture is placed, or say in what manner the heads are grouped?

W. D. HAGGARD.

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Lines in a Snuff-box.—The following lines were recently found in a metal (probably silver) snuff-box, which had lain for many years undiscovered in a plate chest. They are engraved *inside*, on the bottom of the box, and are supposed to be a saying of Cardinal Mazarin. Can any of your correspondents give any account of them, and where they are to be found? They are as follow, *verbatim et literatim*, punctuation included:

"Time and I, to any Two
Chance & I to time and you
1750"

R. BLAKISTON.

Ashington Rectory, Sussex.

Rosa Mystica.—Where is information to be found on the subject of the *Rosa Mystica*; and what is the date of its institution?

D. S. A.

Old-Shoe throwing at Weddings.—Can any of your readers inform me what is the origin of the custom of throwing an old shoe over the bride and bridegroom upon their leaving the church, or the "maison paternelle" after their wedding?

This ceremony, though peculiar as I believe to Scotland and our northern counties, has lately been adopted at our aristocratic marriages in London, and more should be known of its history.

BRAYBROOKE.

Herbé's "Costumes Français".—The valuable work by M. Herbé, *Costumes Français; Civiles, Militaires et Religieux*, 4to. Paris, is doubtless well known to your readers.

I have heard that after its publication sundry persons, judging perhaps from the eccentricity of many of the costumes, doubted their accuracy, and even considered them the result of M. Herbé's fancy; and that that gentleman, annoyed at the imputation, subsequently published another work citing his authorities.

Query, Can any one verify this statement? and if true, inform me of the title of this latter work; and whether it is to be found in any library in this country, and where?

PICTOR.

Minor Queries with Answers.

Humphry Smith (Vol. vii., p. 80.).—Having heard of a work of his, giving an account of the persecution in his time, will you or one of your contributors be so good as furnish a list of the titles of his works; with a note naming where they may be met with for inspection?

GLYWYSIG.

[The first two in the following list of the works of Humphry Smith, the Quaker, are in the British Museum; the remainder are in the Bodleian: 1. A Sad and Mournful Lamentation for the People of these Nations, but especially for the Priests and Leaders of them, 4to. 1660. 2. Meditations of an Humble Heart, 4to. 3. Something further laid open of the Cruel Persecution of the People called Quakers, by the Magistrates and People of Evesham, 4to. 1656. 4. For the Honour of the King, and the great advancing thereof (amongst men) over all nations in the world, in some proposals tending thereunto; stated in six particulars, 4to. 1661. 5. Sound Things Asserted in the King's own words, from late experience, from Scripture truth, and according to reason and equity, offered in meekness and goodwill unto the consideration of all Kings, Lords, Counsellors, &c., 4to. 1662. 6. Something in Reply to Edmund Skipp's book, which he calls "The World's Wonder, or the Quaker's Blazing Starre," at the end of an Answer to Edmund Skipp's book by R. F. Watt, in his *Bibliotheca*, has confounded Smith the Quaker with Humphry Smith, Vicar of Tounstal and St. Saviour's, Dartmouth.]

Meaning and Etymology of "Conyngers" or "Connigries."—In the preamble to the statute 13 Rich. II. c. 13., entitled "None shall hunt but they which have a sufficient living," this word occurs; and I am totally at a loss as to its meaning. The passage is—

"Vont chaceants es parkes, garennes et conyngers des seignurs et autres;"

which, in Pickering's edition of the *Statutes at Large*, is translated:

"They go hunting in parks, warrens, and connigries of lords and others."

Would any reader of "N. & Q." kindly enlighten me on the subject?

A. W.

Kilburn.

[Blount explains *Coningeria* as a coney-borough, or warren of conies. "Item dicunt, quod idem Dominus potest capere in duabus *coningeriis*, quas habet infra Insulam de Vecta, 100 cuniculos per annum, et valet quilibet cuniculos 2d." Inq. de anno 47 Hen. III., n. 32.]

Letters U, V, W, and St. Ives (Vol. vii., p. 39.).—Is St. Ives by any possibility connected with St. Jue's, St. Jew's, or St. Jude's? Jue's and Iue's must have been undistinguishable in the ancient confusion of J and I, V and U. If I am here displaying ignorance, I ask, What is the legend of St. Ives?

W. FRASER.

Tor-Mohun.

[St. Ives is named from Iä, who was one of the missionary band that accompanied St. Kieran, alias Piran, from Ireland in the fifth century. The Cornish have consecrated almost all their towns to the memory of these Irish saints: "witness," says Camden, "St. Burian, St. Ives, St. Columb, St. Mewan, St. Erben, St. Eval, St. Wenn, and St. Enedor." It appears that these missionaries landed in Cornwall at Pendinas, hill-head, now called St. Ives; for in the Legend of St. Ives, contained in *Nova Legenda Angliæ*, we read that "Tewdor was king at that time, and had a palace at Pendinas; and that Dinan, a greater lord of Cornwall, at the request of St. Iä, built a church at the same place." See Butler's *Lives*, March 5th; and Haslam's *Perranzabuloe*, p. 55.]

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Replies.

THE ORKNEY ISLANDS IN PAWN.

(Vol. vii., p. 105.)

It gives me much pleasure to be enabled to inform your correspondent KIRKWALLENSIS that there is no fear of our losing these islands in the manner suggested by him, they having been renounced by Denmark nearly four hundred years ago, as will be seen from the following sketch.

The Orkneys were taken from the Picts about A.D. 838, by Kenneth II., king of Scotland, to which kingdom they were attached until 1099, when Donald VIII., surnamed Bane, brother to Malcolm Canmore, usurped the crown, to the prejudice of his nephews Edgar, Alexander, and David; and requiring assistance to maintain his position, he applied to Magnus, king of Norway, to whom, says Skene, "for help and supply he gave all the isles of Scotland (Camden says the Orkneys only), where, through and for other causes, many bloody battles were fought, until the battle of Larges, 3rd August, 1260, in the time of Alexander III. of Scotland, and Acho, king of Norway." The Scots proving victorious, Magnus of Norway, son and successor of Acho, made peace with Alexander, and renounced and discharged all right and title which he or his successors had, or might have or pretend, to the isles of Scotland, the king of Scotland paying therefor yearly to the said Magnus and his successors one hundred marks of sterling money. This contract was confirmed in 1312 by Haquin V. of Norway and Robert I. of Scotland. In 1426 Eric X. of Denmark renewed with James I. of Scotland these ancient treaties, particularly with regard to the Western Isles; the pension or annuity having been long omitted to be paid, Eric now freely gave it up to James; and thus, in appearance, the Orkneys were finally confirmed to Scotland; but virtually it was not so until 1468, when, says Skene, "at last the said annual, with all the arrearages and by-runs thereof, was discharged and renounced *simpliciter*, in the contract of marriage between King James III. and Margaret, daughter of Christian I., king of Norway, Denmark, and Sweden, on the 8th of September, 1468; which discharge is not only ratified, but renewed thereafter by the said king, on the 12th May, 1469. It appears that James III., on the 24th February, 1483, commanded his ambassador sent to the Pope to desire a confirmation of the said perpetual renunciation and discharge of the contribution of the Isles."

According to Dr. Wallace's account (1700), King Christian agreed that the isles of Orkney and Zetland should remain in the possession of King James and his successors, as the Princess Margaret's dower, until either King Christian or his successors should pay to King James or his successors the sum of fifty thousand florins of the Rhine; but in the year following, hearing of his daughter's delivery of a prince at Edinburgh, he "for joy thereof renounced for ever to the crown of Scotland all right or claim to the said isles."

Bury, Lancashire.

KIRKWALLENSIS seems to have been led into an error respecting the Orkneys. It is true that Orkney and Shetland belonged to the crown of Norway, to which the Scottish family of St. Clair, or Sinclair, rendered military service for the earldom. It was not, however, to an English king, but to James III. of Scotland that Christian gave the hand of "the Maid of Norway." In the marriage preliminaries the latter thus stipulates respecting the dower:—"Rex cedit sexaginta aureorum Rhenensium [florenorum] millia, ejus summæ priusquam è Danæ regno sponsa digrediatnr numeraturus aureorum decem millia, quod verò reliquum esset supplerent insulæ regni Norvegici, jam memoratæ, *Orcades*, una cum jurisdictione ac cæteris eodem pertinentibus, hac tamen lege, ut insulas eas, eousque teneat Scotiæ Rex sub firma *hypotheca* donec vel ipse, vel ejus heredes, Daniæ ac Norvegiæ Reges, æqua vicissim portione easdem redimant." This article was afterwards embodied in the marriage contract:—"Et terræ insularum Orchaden Regi nostro Jacobo *impignoratæ, ad Norvegiæ reges revertentur,*" &c. Both documents are preserved in Torfæus (*Orcades*, pp. 188—191.). Mr. Auker's discovery of the original is, however, an interesting circumstance, as it would seem that the marriage in question was but the result of an attempt to settle amicably an ancient dispute respecting the sovereignty of the Hebrides—"vetus controversia de Hæbudis et Mannia magnis utriusque populi cladibus agitata"—which the king of France, as umpire, had been unable to pronounce upon, in consequence of the loss or concealment of the original instruments.

W. G. A.

THE PASSAGE IN KING HENRY VIII., ACT III. SC. 2.

(Vol. vii., pp. 5. 111.)

Having no desire to enter into unnecessary controversy, I do not often reply to objections made to my conjectural emendations of passages in Shakspeare; but on the present occasion I think it incumbent on me to appeal to the common sense of those who take interest in such matters, by merely placing in juxta-position the reading I have proposed, and that of your Leeds correspondent, and thus leave it to their impartial decision without fear of the result. It may be necessary, as your correspondent has adverted to what precedes, to give the passage as it stands in the folio at some length. Wolsey having said—

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"For your great Graces
Heap'd upon me (poore Undeserver) I
Can nothing offer but my Allegiant thanks,
My Prayres to heaven for you; my Loyaltie
Which ever ha's, and ever shall be growing
Till death (that Winter) kill it."

The King replies:

"Fairely answer'd:
A Loyal, and obedient Subject is
Therein illustrated, the Honor of it
Does pay the Act of it, as i'th' contrary
The fowlenesse is the punishment. I presume
That as my hand ha's open'd Bounty to you,
My heart dropt Love, my powre rain'd Honor, more
On you, then any: So your Hand, and Heart,
Your Braine, and every Function of your power,
Should, notwithstanding that your bond of duty,
As 'twere in Love's particular, be more
To me your Friend, then any."

Wolsey rejoins:

"I do professe
That for your Highnesse good, I ever labour'd
More then mine owne: that am, haue, and will be
(Though all the world should crack their duty to you,
And throw it from their Soule, though perils did
Abound, as thicke as thought could make 'em, and
Appeare in formes more horrid) yet my Duty,
As doth a Rocke against the chiding Flood,
Should the approach of this wilde River breake,
And stand unshaken yours."

I read:

"I do profess
That for your highness' good I ever labour'd

More than mine own: that *I'm true*, and will be,
Though all the world should lack their duty to you,
And throw it from their soul: though perils did
Abound, as thick as thought could make them, and
Appear in forms more horrid; yet my duty
(As doth a rock against the chiding flood)
Should the approach of this wild river break,
And stand unshaken yours."

Your Leeds correspondent would read:

"I do profess
That for your highness' good I ever labour'd
More than mine own.—*That*, am *I*, have, and will be,
Though all the world should crack their duty to you
And throw it from their soul," &c.

For his arguments I must refer to his note (p. 111. *antè*), merely observing that I cannot conceive how any alteration in the punctuation of the King's speech could connect it with this! Making *That* emphatic helps nothing, as there is no antecedent to which it can refer; and if "we can by no means part with *have*," we must interpolate *been* after it to make it any way intelligible, to the marring of the verse.

With regard to the substitution of *lack* for *crack* in my former note, it should be recollected that I then said "I do not insist upon this." We might, however, substitute *slack*, if change should be deemed necessary, and it would be still nearer in form to the suspected word.

I may safely leave the *palpable* error in *As You Like It* to the decision of common sense.

As I am dealing with corrections in the play of *King Henry VIII.*, I may take occasion to observe that MR. COLLIER, in his recent supplemental volume of *Notes and Emendations*, has, I have no doubt unwittingly, stated that a passage, Act IV. Sc. 2., has been absurdly pointed, "over and over again, from the year 1623 to our own day." Whereas it will be found corrected, exactly as it stands in his second folio, in the edition I gave of Shakspeare in 1826, with a note adverting to the absurdity of the old pointing. I may further add, that the first instance MR. COLLIER gives in his preface of the corrections in his folio, is in the same predicament. He has stated that the reading of "Aristotle's *cheeks*" for "Aristotle's *ethics*," in the first scene of the *Taming of the Shrew*, "has been the invariable text from the first publication in 1623 until our own day;" when the fact is, that it stands properly corrected in my edition in 1826, with the following note:

"Blackstone suggests that we should read *ethics*, and the sense seems to require it; I have therefore admitted it into the text."

It is possible that MR. COLLIER may have never looked into my edition of the poet, and I may honestly say that I regret it, not on my own account but on his, for I think, had he consulted it, his own would not have been the worse for it.

S. W. SINGER.

Manor Place, South Lambeth.

MINIATURE RING OF CHARLES I.

(Vol. vi., p. 578.)

By the courtesy of W. K. Rogers, Esq. (in whose possession it is), I am enabled to account for another of these interesting and invaluable relics; one of the four said to have been presented by the Martyr prior to his execution.

"ROGERS OF LOTA.

This family was early remarkable for its loyalty and attachment to the Crown; a ring is still preserved as an heir-loom, which was presented to its ancestor by King Charles I. during his misfortunes."—Burke's *Commoners of Great Britain and Ireland*.

Robert Rogers of Lota received extensive grants of land from Charles II., which upon the accession of James II. were confirmed to him by letters patent. He was Mayor of Cork, 1680, M. P. for that city 1692, and again 1695. In the body of his will, bearing date 1690, and registered in the Record Court, Dublin, occurs the following paragraph, embraced by brackets, as if he wished to convey forcibly his appreciation of the value of the relic:

["And I also bequeath to Noblett Rogers the miniature portrait-ring of the martyr Charles I., given by that monarch to my ancestor previous to his execution; and I particularly desire that it may be preserved in the name and family."]

The miniature, which is beautifully painted in enamel, and said to be by Vandyke, has been reset in a tasteful and appropriate style; and it is in this state that I have seen it. But Mr. Rogers

informs me that its original setting and inscriptions exactly corresponded with those of the ring in the possession of the Misses Pigott, described in Hulbert's *History of Salop*; and the same tradition exists in the family as to its having been *one of four* presented by Charles to certain of his friends or followers. There can be little question, therefore, as to the genuineness of both these rings. With regard to the portrait being the work of Vandyke, Mr. R. writes to me—

"I know not on what authority it is stated, but I believe there is not a family of old standing in the county Cork in which tradition has not assigned its execution to that master; and certainly in Rome, where it was much admired, the artists, when questioned 'Whose style?' frequently answered, 'Vandyke.'"

Portraits by Vandyke in enamel, it is said, are known to be in existence. Whether so renowned a master would have submitted to the wearisome and laborious operation of repeating a number of works so minute, even for a crowned head, seems to admit of a doubt; yet there is no difficulty in imagining him to have superintended the progress of the artist employed to copy his own portrait of Charles, and even to have bestowed some finishing touches upon it.

I have lately seen a ring with a portrait of Charles on ivory, in coarse and very inferior style, and in a plain gold setting. It is in the possession of a gentleman in whose family it has continued for several generations. Doubtless many such memorials of their murdered king were worn at the time by his devoted partizans, and may yet be in existence.

C. LEY.

Bere Regis.

CHANTRY CHAPELS.

(Vol. vi., p. 223.)

At the Derby Congress of the British Archæological Association, the Duke of Rutland exhibited a document of which the following notice by Mr. H. N. Black is made in the *Journal of their Transactions* (vol. for 1851, p. 297.):

"A bull of Pope Alexander IV., dated at Viterbo, 2 id. Mar., anno 4, viz., 14 March, 1258. It is addressed to the Bishop of Coventry, setting forth that Richard de Herthull lived in a place remote from the mother church, which at some seasons was inaccessible; that he already had a chapel on his own land, and desired to have a chaplain to serve therein, for whom he was prepared to provide fit support. The matter was therefore referred to his diocesan, to grant license accordingly if he should deem it expedient. The leaden seal is yet attached to this beautiful little document."

Then follow the words of the document in Latin.

Herthull has been corrupted into *Hartle*: and on the moor of this name a chapel still remains, although of much later date than that mentioned in the above-named document; traces of an earlier erection are however still visible in a portion of the present foundations. It is now used as a barn. Distant from this about two miles, at Meadow Place, near Yolgrave, is another chapel, now used for a similar purpose as the foregoing. In this, the jambs of all the windows still remain; the east window is a very large one.

The above is not intended to answer W. H. K.'s Query, but rather as a note in connexion with it.

T. N. B.

Chester.

In the North Riding of Yorkshire, celebrated for its monasteries, &c., were many chantry chapels, both in the hamlets, and in the rural situations apart from them. Gill's *Vallis Eboracensis* contains an account of several; among the rest may be noticed one at Newton Grange. This chapel, which is now used for agricultural purposes, is preserved, by request of its noble owner Lord Feversham, in its primitive form. It stands in a meadow field, at some distance from the ruins of the ancient seat of the Cholmeleys, and was used as a burial chantry, but not exclusively so. In 1820 a vault was discovered beneath the floor; and five coffins were removed to Oswald Kirk churchyard, and re-interred there. In order to preserve the chapel from ruin, Lady Cholmeley bequeathed one pound per annum to the Rector of Ampleforth for preaching a sermon annually therein; but the ruinous state of the building at that time caused the removal of the pulpit, and the sermon is preached in the church at Oswald Kirk.

The *Valor Ecclesiasticus* contains the records of dissolved chantries.

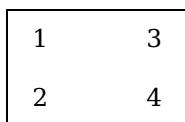
J. E. G.

PHOTOGRAPHIC NOTES AND QUERIES.

The Collodion Process.—I have been much pleased with the directions given by DR. DIAMOND in your columns for the production of collodion positives; but they have been hitherto unaccompanied by any reference to the causes of those numerous failures that occur in this

delicate process, and which are so disheartening to beginners. I will just enumerate a few of the appearances with which I have been troubled, and trust that they may elicit from other operators an account of some of their instructive failures. I will premise, as an answer to a former Query respecting the cost and description of lenses, that I obtained mine of Mr. Goddard, now of Jesse Cottage, Witton, Middlesex. They are combination-lenses, two inches and a quarter in diameter (achromatic); the front lens can be used singly for views, producing a picture nearly seven inches square, but when combined covering four inches. For these, with brass mounting, I paid less than 3*l.*: a single lens, the same diameter, would be about 1*l.* They work to focus, cover flat, and define well, producing pictures equal to the most expensive.

I have usually preferred Mr. Archer's collodion, as the most certain and cleanest. The silver bath is composed of thirty grains nitrate of silver and two drops of nitric acid to each ounce of distilled water. An even film may be obtained by the following means:—Represent the plate of glass by the following figure:



Hold the plate with the left hand at 1, pour a body of collodion in the centre: tilt towards 1 (being careful not to let it touch the thumb), incline towards 2, run into 3, and pour off at 4: then hold the plate vertically (resting the corner 4 on the neck of the collodion bottle) to drain: incline it first to the right and then to the left, repeating this several times until the ridges are removed. By these means an even film may be produced, without a thick ridge, from 2 to 4. The time it may be left before plunging into the silver bath will depend on the temperature (about half a minute). Dip evenly into the bath, lifting up and down to allow of the evaporation of the ether: the film will also saturate more rapidly. When the greasy appearance is gone, it is ready for the camera. Sometimes the film is nearly transparent and bluish, not having sufficient iodide of silver; or it may contain too much iodide, the greater part flaking off in the bath, leaving the collodion with very little, and that patchy; or from being placed in the bath too quick, the lower corner still present a reticulated appearance, which of course renders it useless.

Having exposed the plate the necessary time, the next step is the development. The solution I usually employ is prepared with protosulphate of iron. I do not find distilled water absolutely necessary (during the summer months I fancied the tones were improved by using ordinary water, perhaps from containing a little lime), and the acetate acid is not glacial, but a description termed Beaufoy's, much less expensive. The proportions are—

Water	2 ounces.
Acetic acid	1 drachm.
Protosulphate of iron	8 grains.
Nitric acid	2 drops.

Mix the water and acetic acid first; then dissolve the iron; and, lastly, add the nitric acid, which, by varying the quantity, produces different effects. On pouring the solution over the plate, there is sometimes a difficulty experienced in causing it to flow evenly. Sometimes a little more acetic acid in the developing solution, or, if the plate has been out of the bath some time, redipping it, will prevent this; but if this does not remove it, and the resulting picture is hard and unpleasant in tone, a new bath is necessary. For positives, the resulting picture is more pleasing and delicate by using the developing agent rather weak. After it has remained on sufficiently long to bring out the image, the undecomposed iodide is to be removed by hyposulphite of soda. I always use the same solution, pouring it on and off until exhausted. Having sufficiently washed, the picture may perhaps appear with many black spots, this may in future be obviated by adding a little alcohol to the collodion:—or it may be covered with white spots; in that case the collodion requires settling, or rapidly filtrating through an old piece of loose silk. Sometimes it will look all black and white (a common fault with collodion positives), without middle tints: by adding a little more acetic acid, or an extra drop of nitric acid, to the developing solution, or the addition of a few drops of ordinary pyrogallic solution, this disagreeable effect may be overcome. In taking portraits, it is often caused by having the sitter placed with too much front light. Then, again, the should-be whites of the picture may be dull and greenish by reflected, and red by transmitted, light. This effect I generally find remedied by putting less nitric acid in the developing solution. During the development, by watching the colour (by holding a piece of white paper underneath), this red tendency may be observed; in that case the drawing may be preserved by leaving the plate for about a minute after pouring the developing agent off, and before removing the iodide. Some change appears to take place by its contact with the air; it gradually gets more opaque, and when finished, though not so white as many, yet presenting an extremely rich brownish-yellow tone.

During the late dull weather, many of my plates have shown a tendency to an uniform leaden-looking deposit, destroying the blacks of the picture. A little more nitric acid in the bath will sometimes overcome this, but I have not yet found a sufficient remedy. During the summer months I was in the habit of using double the quantity of iron I have stated, diluting the solution more; then was compelled to diminish the quantity to twelve grains, and now I use eight. I have tried the proportions recommended by French photographers, but they seem to contain too large a proportion of iron. I prefer the use of the protosulphate to the protonitrate of iron from its

cheapness, and the ease with which it is made up. It will also keep for any length of time, rather improving than otherwise.

I back with liquid jet from Suggitt, opposite the House of Correction, Mount Pleasant, Clerkenwell. It dries rapidly, and brightens the appearance.

G. H. P.

Mr. Weld Taylor's Iodizing Process.—The process I sent to your columns last month, for iodizing paper, is applicable *only* to the paper of Canson Frères; and I may further explain, that if the solution does not answer well, it may be washed over again with a solution of iodide of potassa only of the usual strength, and then set on a dish of slightly-acidulated water, to assist the separation and set free the potash. To make the matter clear to MR. SHADBOLT, I may observe, to one who is in the habit of iodizing paper, a considerable amount of the passage relating to cyanide of potassa could not be misunderstood; the nitrate of silver being added to the iodide of potassa, forms at once a precipitate which it is required to take up. The old double iodide says, add iodide of potassa till it does so, and it will do so; but the cyanide of potassa does it much better, and the cyanogen is lost as the paper dries, otherwise it would take no image at all. In the process I gave it merely requires an equivalent, "and cyanide of potassa is always of use in many of these processes." That equivalent is of course best arrived at by a solution, as, if the cyanide of potassa were added in the lump, it would be lost or be in excess.

Further, I may enlighten MR. SHADBOLT by assuring him that the iodizing paper with the ammonio-nitrate of silver, which I never saw published yet, is the best way; and I may confidently assert that the better ways of iodizing papers are not published at all. It is a tedious process to do, but it is as certain as taking a positive from a negative. At present I have not space to give my way of doing it. I may also add, that it will not answer with all papers. In fact, all samples of paper require some modification of the process, as the chemicals are different in the various modes of bleaching paper by different manufacturers. The ammonio-nitrate is perfect with Whatman's paper; indeed it is a subject of much regret, that this maker has not turned out a paper as thin and hard as the Canson Frères. The latter gentlemen have added some chemical, probably iodine, to their paper, which renders it almost impossible to iodize it at all. I believe it to be iodine, because the paper becomes perfectly black over *free* iodine, which no English paper will do. At all events, this paper is very uncertain, although it has a quality in appearance that is unsurpassed by any other.

WELD TAYLOR.

7. Conduit Street West, Bayswater.

Sir William Newton's Process: Further Explanations.—In reply to your correspondent F. MAXWELL LYTE, who is desirous of knowing my motive for washing the paper over with chloride of barium previous to iodizing—

In the first place, I find that it appears to give strength to the paper.

Secondly, that the action in the camera is better and more certain.

Thirdly, it keeps cleaner in the bringing-out process, thereby allowing a longer time for a more complete development.

Fourthly, I have never found any *solarizing* take place since I have used it (about three years); and, fifthly, I find that it keeps longer and better after it is excited for the camera.

From the observations which I have made since I have made use of chloride of barium, I conclude that it has the effect of *destroying* any injurious properties which may be in the paper, and more especially with respect to the *SIZE*; and besides which, when combined with iodide of silver, greater intensity is obtained in the negative.

I have occasionally prepared paper without chloride of barium, but I have always found (except for positives) that I could not rely upon it with the same degree of certainty. I need scarcely add that throughout the whole of this process the greatest care and attention is required, and that the water should be constantly agitated while the paper is in it, and that the water should be once changed.

W. J. NEWTON.

6. Argyle Street.

Replies to Minor Queries.

Lady Nevell's Music-book (Vol. vii., p. 59.).—To transpose the six-line staves of old music into the five-line staves of modern notation, it is only necessary to treat the lowest line of the treble, and the highest line of the bass, as ledger lines. The five remaining will correspond with the five now in use.

I should feel greatly obliged to your correspondent L. B. L. for a sight of his Virginal Book, as it appears to be an exact transcript of the one in DR. RIMBAULT'S possession.

WM. CHAPPELL.

Tuch (Vol. vii., p. 82.).—ALPHAGE suggests that the "touchstone" had its name because "a musical sound may be produced by touching it sharply with a stick." I think this is an error, and that it owes its name to its use in the assay of gold and silver. We find this application of it described in a work (now scarce) published in 1677, under the title of *A Touchstone for Gold and Silver Wares*. The author, after describing the qualities of a good touchstone, observes (p. 36.):

"The way to make a true touch on the touch-stone is thus: When your touch-stone is very clean ... your silver being filed ... rub it steadily, and very hard, on the stone ... until the place of the stone whereon you rub be like the metal itself ... wet all the touch places with your tongue, and it will show itself in its own countenance."

And that the touchstone was used in this connexion at a much earlier period is obvious from the language of the ancient statutes. The 28 Edward I., stat. 3. cap. 20., requires all gold and silver wares to be "of good and true alloy, that is to say, gold of a certain *touch*." And the word occurs in the same sense in other statutes.

A. R.

Birmingham.

The error of Coleridge, alluded to by your correspondent ALPHAGE, is certainly not a little singular, especially as the word, in the sense of stone or marble, occurs in Ben Jonson, Drayton, and Sir John Harrington, and there is a good article on the word in Nares's *Glossary*. I must, however, altogether dissent from your correspondent's statement that the reason for the name of Touchstone is, that a musical sound may be produced by touching it sharply with a stick, and agree with Nares that it obtained its name from being used as a test for gold. See a very interesting article on Assay Marks by Mr. Octavius Morgan (*Archæological Journal*, ix. 127.), from which it appears that, for the trial of gold, touch-needles were applied to the touchstone.

THOMPSON COOPER.

Cambridge.

Eva, Princess of Leinster (Vol. vi., p. 388.).—O'Haloran, in his *History of Ireland*, says:

In 1168, Dermot Mac Murchad, King of Leinster, having carried away Dearbhorgie, wife of O'Ruark, prince of Breffin, was driven from his kingdom by the husband, assisted by the lady's father, the King of Meath.

"He arrived at Bristol, having obtained letters patent of Henry II. for any of the king's subjects to assist him against his enemies: but no one in Bristol was found able or willing to undertake such expedition, when Strongbow, Earl of Pembroke, who resided at Chepstow Castle, offered his assistance (Seyer's *Memoirs of Bristol*); and, in 1169, entered Ireland with two hundred knights and others, to the number of 1000. The object being effected, Strongbow was united to Eva, the daughter of Dermot; and, at that prince's death, became seised of Leinster."

By this it appears, that Dermot eloped with the lady in 1168; and, as Strongbow was united to Eva the following year, Eva consequently could not have been the offspring of that connexion. Who her mother was, I am unable to find out.

C. H.

Whipping Post (Vol. vi., p. 388.).—These mementos of the salutary mode of punishment practised by our forefathers, are of frequent occurrence. I have met with them in country villages in all parts of England with which I am acquainted. They generally accompany that place of "durance vile," the stocks; and occasionally have accommodation for two persons, I suppose to suit the various sizes of offenders.

T. H. KERSLEY, B.A.

Audlem, Cheshire.

The Dodo (Vol. vii., p. 32.).—The progress of the interesting inquiry in "N. & Q." regarding the Dodo, induces me to communicate the fact, that amongst the architectural decorations of the palace of the ancient Kings of Kandy, in Ceylon (now inhabited by the governor, Reginald C. Buller, Esq.), there occur frequent and numerous representations of a bird, which in every particular of shape is identical with the extinct fowl of Mauritius. What is more curious is, that the natives were familiar with the figure as that of "the sacred bird," which is common on the Buddhist monuments throughout the island; but Ceylon possesses no existing species at all resembling the Dodo. I have a drawing copied from the figures in the Kandy palace; but as your publication does not admit of engraved illustration, I do not send it.

J. EMERSON TENNENT.

Some weeks ago, on looking over a box of old Kentish deeds and papers, P. C. S. S. found a lease, signed by his ancestor Sir John Fineux, on the 6th of October, 1522, to which is affixed a seal in perfect preservation, bearing what P. C. S. S. has hitherto erroneously supposed to be the crest of the Fineux family, viz. an eagle displayed. He is now, however, indebted to your correspondent (Vol. vi., p. 83.) for the conviction that it must be a Dodo, and that it can represent nothing else. For it is of "unwieldy form," has "disproportionate wings," and is altogether of a "clumsy figure."

P. C. S. S. has till now believed that the uncouth appearance of the bird was owing to the want of skill in the artist. But it is now clear that it must undoubtedly be a Dodo; and P. C. S. S. will henceforward live, *sibi carior*, in the certainty that the chief justice of England temp. Henry VIII., from whom he has the honour to descend, bore a "veritable Dodo" as his crest.

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P. C. S. S. takes this occasion of adverting to some Queries which appeared a few months ago, respecting serjeants' rings. He has in his possession one of those given by Sir John Fineux on his assumption of the coif. The motto is, "Suæ quisque fortunæ faber."

P. C. S. S.

"Then comes the reckoning," &c. (Vol. v., p. 585.).—These two lines are to be found in Act II. Sc. 9. of the tragi-comi-pastoral, *The What D'ye Call It*, by John Gay, author of the *Beggar's Opera*, *Fables*, &c. The correct quotation is:

"So comes a reck'ning when the banquet's o'er,
The dreadful reck'ning, and men smile no more."

S. WMSON.

Sir J. Covert, not Govett (Vol. vii., p. 85.).—QUÆRO may be perfectly assured that there never was a baronet of the name of Govett, nor a member of parliament so called. P. C. S. S. is confident that the individual to whom QUÆRO refers, as having sat in the second parliament of Charles II., must have been Sir John Covert, Baronet, who was member for Horsham. The misnomer would not be surprising in a list which contains such names as Nosrooth for Noseworthy, Cowshop for Courthope, Meestry for Masters, and Grubbaminton and Zerve for Heaven knows what!

P. C. S. S.

Chatterton (Vol. vii., pp. 14. 138.).—I feel very much obliged to J. M. G. for his answer to my question. May I ask if he has any other documents or information which would throw light on the origin and history of the Rowley poems? The inquiry has interested me for more than forty years, and I have long been about as fully convinced that Chatterton did not write the poems, as that I did not write them myself. For any help towards finding out who *did* write them, I should be very thankful.

N. B.

Tennyson (Vol. vii., p. 84.).—The following brief Note from *Democritus in London; with the Mad Pranks and Comical Conceits of Motley and Robin Good-Fellow*, is a reply to the *first* Query of H. J. J.:

"Ye may no see, for peeping flowers, the grasse."
George Peele.

"You scarce could see the grass for flowers."
Alfred Tennyson.

A SUBSCRIBER.

Query 2. Is not the Latin song Catullus XLV. (edit. Doering), where we find (v. 8.):

"Amor, *sinistram* ut ante,
Dextram sternuit approbationem?"

P. J. F. GANTILLON, B.A.

Llandudno on the Great Orme's Head (Vol. v., pp. 175. 235. 305.).—I am surprised that the twice-repeated Query of your correspondent L. G. T. of Lichfield yet remains unanswered. "The cavern" he refers to is that called Llech, and concerning which he has fallen into several errors. The cavern, so far from having been lately discovered, has been known for generations past, and is yearly visited by hundreds of strangers. If the entrance has been made as private and inaccessible as possible, there is nobody to blame but nature and time; for the ancient approach was from the summit of the cliff by means of a flight of stone and grass steps, of which traces still remain connected with an old stone wall. The cave is easily descried from the sea-shore below, whence it can be reached by the aid of a common ladder. The shape is not heptagonal, as stated by L. G. T.; but is semi-octagonal, terminated in front by two square columns of freestone. The front and seats are in perfect preservation; but of the stone table, which many years ago occupied the centre, the pedestal only remains. The font, or rather stone basin, is supplied by a spring of most delicious water, which, at certain seasons, flows in copious quantities into an artificial bath excavated in the rock below. It is said that the cave was fitted up as a grotto, or pleasure-house, by some ancestors of the Mostyn family; and this is all that is known about it. I have measured the principal dimensions, and find the quantities given by L. G. T. sufficiently accurate.

C. MANSFIELD INGLEBY.

Birmingham.

Oldham, Bishop of Exeter (Vol. vii., p. 14.).—No pedigree of this prelate's family is known to have been referred to by any of the Devonshire historians. The arms used by the bishop, and still remaining in several churches of the diocese, were: Sable, a chevron or, between three owls proper; on a chief of the second as many roses gules.

Burke, in the *Encyclopedia of Heraldry*, gives a different coat as borne by Oldham of Hatherleigh in the co. of Devon.

J. D.

Arms at Bristol (Vol. vii., p. 67.).—It may afford a clue to E. D. to be informed that coats of arms bearing a chevron charged with three bucks' heads caboshed were used by the families of Cervington or Servington, and Parry.

J. D.

The Cross and the Crucifix (Vol. v., pp. 39. 85.).—Under this title I find two articles; and, as it is an interesting subject, I should like to send a quotation which I copied some time since from the *Octavius* of Minucius Felix, A.D. 210 (Adam. Clarke):

"Cruces etiam nec colimus nec optamus. Vos plane qui ligneos deos consecratis, cruces ligneas, ut deorum vestrorum partes, forsitan adoratis. Nam et signa ipsa, et cantabra, et vexilla castrorum, quid aliud quam inauratæ cruces sunt et ornatæ? Tropæa vestra victricia non tantum simplicis crucis faciem, verum et affixi hominis imitantur. Signum sane crucis naturaliter visimus in navi, cum velis tumentibus vehitur, cum expansis palmulis labitur," &c.

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Similar sentiments, in almost the same words, are expressed by Tertullian, *Apologet.*, sect. 16.; and *Ad Nationes*, sect. 12. See also Justin Martyr, *Apol.* lib. i. sect. 72. The quotation from M. Felix is from the Leipsic edit., 1847, pp. 41, 42.

B. H. C.

Sir Kenelm Digby (Vol. vii., p. 85.).—I am not at all convinced of the accuracy of the statement made by your correspondent VANDYKE, "that Sir Kenelm Digby is (VANDYKE believes *always*) represented with a sunflower by his side." There are various prints of Sir Kenelm Digby at the British Museum, which I have very recently examined, and I can find but one which bears the device alluded to and which is placed, not "by the side of Sir Kenelm Digby," but with other allegorical symbols, at the bottom of the print. Nor do the *Private Memoirs* (first published in 1827 by the late Sir Harris Nicolas) contain anything to throw light on the supposed adoption of this emblem by Sir Kenelm Digby.

P. C. S. S.

A correspondent signing himself VANDYKE asks, "Why is Sir Kenelm Digby represented, I believe always, with a sunflower by his side?" The very first portrait of Digby I turned to, in Lodge's *Collection*, engraved, too, after Vandyke, is without any flower at all.

JAYDEE.

Martin Drunk (Vol. v., p. 587.).—I cannot find that this phrase has been satisfactorily elucidated. Perhaps the following will throw some additional light on the subject.

In an *Analysis of the Gospels for the Lord's Days*, by Conrad Dieteric, edit. 1631, p. 465., I read:

"Tritum est illud veterum veriverbium:

'Festa *Martini* iterata,
Absumunt anseres et prata.'

Id quod Germanicus hunc in modum effert:

'Wer all tag will S. Martin prassen,
Der muss endlich S. Nicias fasten.'

It would seem from this, that not the English alone were wont to enjoy themselves on St. Martin's Day. Baxter, in his *Saint's Rest* (p. 116. 1st edit.), seems to use the word *Martin* as synonymous with a noisy tippler:

"The language of Martin is there a stranger, and the sound of his echo is not heard."

Internal evidence clearly refers all these sayings to the unrestrained mirth and jollity with which the feast of St. Martin was anciently celebrated.

B. H. C.

The Church Catechism (Vol. vii., p. 64.).—It might interest your correspondent to know that the *Catechismus brevis et Catholicus* of Jacobus Schoepper (published at Antwerp, 1555), contains a remarkable series of passages closely similar to the last twelve questions and answers of the Church Catechism. If desired, I would send these "parallel passages," as I expect the book is very scarce.

B. H. C.

Sham Epitaphs and Quotations (Vol. vi., p. 340.).—Your correspondent A. A. D. asks, in reference to a certain epitaph, "has it really a local habitation, and where?" This is a Query full of grave suggestions. Are there not hundreds of epitaphs in print which have no existence except as printer's paragraphs, and which serve the same purpose as the immortal calf with six legs, and the numberless gigantic gooseberries and plethoric turnips. I have collected epitaphs for years

past, and it is surprising how many—and those some of the best in a literary sense—defy every attempt to trace them to sepulchral sources. Besides epitaphs, I believe many sham quotations are used by writers, such as couplets and queer phrases of their own coining; but which are inclosed between inverted commas, either to rid their authors of the responsibility of the sentiments they convey, or to add weight to the argument they are introduced to illustrate. A short time since, I contributed a tale to a journal; at the head of each chapter stood a couplet of my own composing, which the printer and editor both mistook for a series of quotations, and kindly affixed inverted commas to them; and, as in that instance I did not receive proof slips to correct, the tale was published, adorned with these sham quotations—the reader being bamboozled without intention, and I robbed of the credit of my original couplets. This is an important matter: for it is no pleasant affair to spend a month or two in the endeavour to trace a quotation, and then to become convinced that you have been hunting for a mare's nest.

SHIRLEY HIBBERD.

Door-head Inscription (Vol. vii., p. 23.).—In accordance with the suggestion of A. B. R., I have by means of a friend obtained an accurate transcript of the door-head inscription at Wymondham. It runs thus:

"Nec mihi glis servus, nec hospes hirudo."

The doubts I felt, when I stated that I quoted from memory, related to the first word or two; and it has proved that I was in error there. The *hirudo*, however, must stand; although it is a question not easy to decide, "whether a greedy or a gossiping guest would be the worst household infliction."

B. B. WOODWARD.

St. John's Wood.

{191} *Potguns* (vol. vi., p. 612.).—DR. RIMBAULT, in reply to J. R. R., explains *potguns* by "small guns." They are, in fact, short cylinders set perpendicularly in a frame, "flat-candlestick"-wise, four or six in a row; and were fired by a train of powder running from touch-hole to touch-hole, as a part of the entertainment (a *feu-de-joie*, I suppose) at the public grounds at Norwich some twenty years ago, as I remember.

B. B. WOODWARD.

St. John's Wood.

"*Pompey the Little*."—You mentioned lately the author of *Pompey the Little* (Vol. vi., pp. 433. 472.). There is a curious note respecting him attached to the entry of another anonymous publication of his, "Philemon and Hydaspes, relating to a Conversation with Hortensius upon the subject of false Religion, 2nd edit., 8vo., 1738," in *Bibliotheca Parriana*, p. 85., which I transcribe:

"*Mem.* These tracts are supposed to be wrote by H. C., Esq., of Mag. Coll., Cambridge. —J. Hetherington. Mr. Coventry wrote *Pompey the Little*. He took orders, and became vicar of Edgware, Middlesex; and he often preached from a folio volume of Tillotson's Sermons, which lay in the pulpit from week to week. He died of the small-pox. When living at Stanmore I heard much of his pleasantry, his politeness, and his integrity. I first read this book at the Rev. Dr. Davy's house in Norfolk, in August, 1816. This copy was most obligingly sent to me by Mr. Holmes, keeper of an academy at Stratford-upon-Avon, Thursday, Feb. 13, 1817.—S. P[arr]."

BALLIOLENSIS.

Eagles supporting Lecterns (Vol. vi., pp. 415. 543.).—Are not many, or most of the so-called *eagles* on lecterns in churches, *pelicans*? The symbolical significance of the pelican "vulning its breast," as the heralds have it, is well known. Some of these, which I remember well, have the beak bent down upon the breast and beneath it, instead of the indications of plumage elsewhere visible, a strip cross-hatched; in sign, as I have supposed, of the flowing blood.

B. B. WOODWARD.

St. John's Wood.

Lady Day in Harvest (Vol. vi., p. 589.).—The *Gotha Almanac* gives Aug. 15 for Maria Himmelfahrt, or the Assumption; and Sept. 8 for Maria Geburt, or the Nativity. I happened to be going up the Rigi last year on the 5th August, and found that to be the day of pilgrimage to Mary zum Schnee, or Notre Dame des Neiges, who has a chapel which is passed in the ascent.

J. P. O.

Inscriptions in Churches (Vol. vii., p. 25.).—NORRIS DECK'S extract, assigning these inscriptions to the reign of Edward VI., is valuable; but he need not have dissented from your account of the colloquy between Elizabeth and Dean Nowell, as you clearly hinted that "similar inscriptions had been *previously* adopted" (Vol. vi., p. 511.). The colloquy occurred in the fourth year of Elizabeth's reign; but, from the following extract, her Majesty's proclamation was observed in Ireland two years previously:

"In 1559, orders were sent to Thomas Lockwood, Dean of Christ Church, Dublin, to remove out of this church all relics and images, and to paint and whiten it anew; putting sentences of Scripture on the walls instead of pictures, which orders were observed, and men set to work accordingly on the 25th May of the same year, which

was the second of Queen Elizabeth's reign."—Lynch's *Life of St. Patrick*, p. 208., edit. 1828.

J. Y.

Hoxton.

Macaulay's Young Levite (Vol. i., pp. 26. 167. 222. 374., &c.).—I find another, and an apt illustration of more recent date, to be added to those already given from Burnet, Bishop Earle, and Beaumont and Fletcher. Betty Hint, the "waiting wench" in Macklin's *Man of the World*, entertains matrimonial designs on Sidney, the chaplain:

"I wish she was out of the family once; if she was, I might then stand a chance of being my lady's favourite myself; ay, and perhaps of getting one of my young masters for a sweetheart, or at least the chaplain: but as for him, there would be no such great catch, if I should get him. I will try for him, however," &c.

W. T. M.

Hong Kong.

Passage in Wordsworth (Vol. vii., p. 85.).—I can refer your Edinburgh correspondent, who asks for "an *older* original for Wordsworth's graceful conceit," to the following lines by Henry Constable, an Elizabethan poet, who published, in 1594, a volume of sonnets entitled *Diana*; and whose "ambrosiac muse" is lauded by Ben Jonson in his *Underwoods* (Gifford, vol. viii. p. 390.):

"The pen wherewith thou dost so heavenly singe,
Made of a quill pluckt from an Angell's winge."

These lines, which I find in the notes to Todd's *Milton* (vol. v. p. 454., edit. 1826), being addressed "To the King of Scots whom as yet he had not seen," must have been written before 1603, and were first printed on a MS. volume by Todd in his first edition, 1801; where Wordsworth, who was no reader of scarce old tracts like "Diana Primrose's Chain of Pearl," may very probably have seen them.

W. L. N.

Bath.

Smock Marriages (Vol. vi., p. 561.).—In reference to your remark on this article, I remember that a Scotchman once told me that in the Scotch law of marriage there is a clause providing that "all under the apron string" at the time of marriage shall be considered legitimate; and that instances have been known where children born out of wedlock have been legitimatised, on the marriage of their parents, by being placed beneath the mother's apron, and having the string tied over them, during the ceremony.

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Perhaps some of your correspondents can give information as to whether such a provision does, or did, exist in the Scotch marriage law.

F. H. BRETT.

Wirksworth.

"*Perhaps it was right to dissemble your love*," (Vol. iv., pp. 24. 72.).—These lines will be found in Act I. Sc. 1. of J. P. Kemble's comedy of *The Panel*, which is an alteration from Bickerstaff's comedy of *'Tis Well It's No Worse*. Not having access to the original comedy, I am unable to say to which of the two authors the lines should be given; but I presume them to be Kemble's.

W. T. M.

Hong Kong.

Burial-place of Spinosa (Vol. vi., p. 510.).—Spinosa died at the Hague on Sunday, 23rd February, 1677, and was on the following Tuesday interred in the new church there. See his life by Colerus:

"Le corps fut porté en terre le 25 Fevrier, accompagné de plusieurs personnes illustres, et suivi de six carosses. Au retour de l'enterrement, qui se fit dans la nouvelle église sur le Spuy, les amis particuliers ou voisins furent régalés de quelques bouteilles de vin, selon la coutume du pays, dans la maison de l'Hôte du défunt" (den schilder H. van der Spÿck op de paviljoengracht).—*From the Navorscher*.

B.

St. Adulph (Vol. vii., p. 84.).—*Trajectensem* certainly applies to either Utrecht or Maestricht. One was Trajectum ad Rhenum, the other Trajectum ad Mosam. I incline to the opinion that the latter place is intended: Utrecht being, I believe, generally expressed by Ultrajectum.

C. W. G.

Samuel Daniel (Vol. vi., p. 603.).—The writer will be happy to communicate with I. M. on the subject of the life, &c. of this poet and historian; for which purpose his address is left with the Editor.

E. D.

La Bruyère (Vol. vii., pp. 38. 114.).—There lies before me an elaborate MS. history of the family of Brewer, with a pedigree. The former, which commences with Ralph de Bruera (temp. William I.), has been compiled from papers in the Heralds' Office, Brompton, Dugdale, and the more

modern historians, general and local. The last individual mentioned therein is a physician, who bore the name and ancient arms of Brewer, and died in 1618. The pedigree embraces about sixty names, including the alliances, but reaches no further downwards than the sons of Roger Mortimer in the reign of Henry III. These documents do not contribute in any way to answer the inquiry of one of your correspondents as to La Bruyère; and it may be satisfactory to the other to know that there is nothing in them to show any connexion with the name of De la Bruere.

J. D. S.

Murray, titular Earl of Dunbar (Vol. vi., p. 11.).—In correcting Lord Albemarle's mistake respecting "James Murray, titular Earl of Dunbar," your correspondent C. (2.), Portsmouth, seems to have fallen into a similar error, which I hope he will pardon me for pointing out.

The Christian name of *Murray of Broughton* was not *James*, but *John*; and the ancient Border family to which he belonged was so distinctly connected with that of Stormont (a branch of Tullibardine), that even genealogical tradition was silent. His activity as an agent recommended him to Prince Charles, who employed him as his secretary during the campaign of 1745, to the misfortunes of which he added by fomenting the Prince's distrust of Lord George Murray; and his final treachery to his master and his cause has condemned him to an immortality of infamy. He had nothing in common with "James Earl of Dunbar," save the name which he disgraced and the cause which he betrayed.

James Murray, second son of Lord Stormont, and elder brother of the famous Lord Mansfield, escaped to the court of the exiled Stuarts after 1715. He became governor to the prince; and under the title of Earl of Dunbar, chief minister and secretary to his father. He never returned to Scotland, but died in 1770 at Avignon, at the age of eighty. His honorable fidelity to a ruined cause is admitted even by Junius, when, "willing to wound," he taunts Mansfield with this Jacobite connexion; while the intensity of loathing with which Scotland viewed his infamous namesake is illustrated by the anecdote of old Walter Scott throwing the cup out of the window, lest "lip of him, or his, should come after John Murray of Broughton."

D. B.

Balfour.

{193} *Loggerheads* (Vol. v., p. 338.).—As I do not find that any correspondent of "N. & Q." on the subject of the sign of "We Three" has mentioned the existence of a similar sign in a small village in Denbighshire, on the border of Flintshire, to which a curious tradition is attached, I am induced to forward the account of it. The last years of Wilson, the landscape painter (who died in 1782), were passed at a house called Clomendu, the dove-cote, situated on a property to which he had succeeded in the little village of Llanoerris, through which the high road from Mold, his burial-place, to Ruthin passes. Wilson was fond of ale, and is traditionally said to have frequented a small inn close by the roadside (on the right hand as you pass through the village from Mold towards the vale of Clwyd), and to have spent many an hour upon the bench under a tree which was lately, and is perhaps still standing opposite. His friend the landlord, wanting a new sign, or more probably a restoration of the old established one, Wilson painted for him the heads of two very merry red-faced men, who are looking hard, with a broad grin, towards the spectator. Long exposure to the wind and weather had, when I saw them, nearly obliterated the original colouring of the heads, and I have heard that some Dick Tinto has of late years restored the rubicund hue to their cheeks: but the words "We Three Loggerheads Be" were quite legible ten years ago. The innkeeper, who sets a very high value on this sign, is, I believe, a son of the man for whom Wilson painted it. It is not attached to a pole, but fastened against the front of the inn: and a few years ago, an idea prevailing that "The Loggerheads" had been painted on the back of an unfinished landscape, an artist offered the innkeeper a sum of money to be allowed to take it down, and ascertain the fact. But it was indignantly refused, with a protest that the sign which Wilson had painted should never be removed from its place, as long as he lived.

CAMBRENSIS.

Lord Nelson and Walter Burke (Vol. vi., p. 576.).—An obituary memoir of Mr. Burke appears in the *Examiner* for October 1, 1815.

H. G. D.

Parochial Libraries (Vol. vi., pp. 432. 559.).—An ancient parochial library existed some seven or eight and twenty years ago at Gillingham in Dorsetshire. I was for a short period at that time the *locum tenens* of the then rector of Gillingham; but at this distance of time remember scarcely more than that the books were kept in a small room devoted to the purpose in the rectory house, and were probably above two hundred in number.

COKELY.

St. Botolph (Vol. vii., p. 84.).—The life of St. Botolph, contained in the Harleian MS. No. 3097., is by Fulcard, a monk of Thorney, as appears by the dedication. It is the same as that printed by Capgrave, who omits the dedication. Fulcard wrote the lives of certain other saints buried at Thorney (Torhtred and Tancred). The dedication does not belong exclusively to the life of Botolph, but forms the introduction to all three lives. It was for this reason, I suppose, that Capgrave (or rather John of Tynemouth, from whom he borrowed) omitted it.

C. W. G.

Turner's Picture of Eltham Palace (Vol. vii., p. 90.).—J. H. A. mentions a picture of "King John's

Palace at Eltham, by the late Mr. Turner." Could he inform me what has now become of that picture, and also whether it was rated among that celebrated artist's best works or not?

A. W. S.

"*Mémoires d'un Homme d'Etat*" (Vol. vi., pp. 412. 588.).—There seems to be sufficient reason for believing in the disavowal of Prince Hardenberg being the author, made by his friend and agent Privy-Counsellor Schoell, to whom the prince, at his death, had confided his genuine *Mémoires*. M. Schoell thought the best care would be taken of them by placing them under the official safeguard of the Prussian minister; and his decision was, that they were not to be published till after the lapse of fifty years from the prince's death, which took place in 1822. Copies, however, of the original *Mémoires* had been surreptitiously taken before their seclusion from the public eye; and from these copies, important and extensive extracts are said to have been undoubtedly made, and form part of the printed *Mémoires*. In editing them, several well-known literary men were employed; among whom are enumerated, Alphonse de Beauchamp, A. Schubart, and Count A. F. D'Allonville. A Mons. Montveran (the author, I believe, of a work on English jurisprudence) announced, some years ago, a publication, in which he promised to disclose the original sources of the *Mémoires* and the compilers' names; but, so far as I can discover, M. Montveran has never redeemed his promise.

J. M.

Oxford.

Indian Chess Problem (Vol. vi., p. 464.).—This most beautiful of chess problems was sent from India, in a letter addressed to the editor of the *Chess Player's Chronicle*, signed "Shagird" (native Indian chess player).

It was published in the *Chronicle* in 1846, vol. vi. p. 54., *without* the solution, which is as follows:

WHITE.	BLACK.
B. from R. 6th to B. 1st.	Pawn advances.
K. to Kts. 2nd.	Pawn advances.
R. to Qns. 2nd.	K. to B. 4th.
R. to Qns. 4th. <i>Mate</i> .	

T. B. O.

"*God tempers the Wind*" (Vol. i., pp. 211. 325.).—MR. GUTCH will find the French proverb "in print" in Ward's *National Proverbs*, p. 38., and assimilated as follows in four European languages:

- "A brebis tondue, Dieu mesure le vent."
- "Dio manda il freddo secondo i panni."
- "Dios dá la ropa conforme al frio."
- "Gott giebt die Schultern nach der Bürde."

W. W.

Malta.

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Age of Trees (Vol. v., *passim*).—In the *Saturday Magazine* of Dec. 29, 1832, mention is made of Owen Glendower's Oak, at Shelton, near Shrewsbury,—a tree famed from the tradition attached to it, which states that the celebrated chieftain whose name it bears overlooked, from its branches, the desperate battle which took place between Henry IV. and Sir Henry Percy, on the 20th July, 1403.

"There is no difficulty, in believing," says E. B., "from the present appearance of the tree, that it is old enough to have been of a considerable size in the year 1403. Oaks are known to live to a much greater age than this; and there are documents which prove that the Shelton Oak was a fine large tree some centuries ago. It is perfectly alive, and bears some hundreds of acorns every year, though it has great marks of age, and is so hollow in the inside, that it seems to stand on little more than a circle of bark. At least six or eight persons might stand within it.

"The girth at the bottom, close to the ground, is 44 feet 3 inches; at five feet from the ground, 25 feet 1 inch; at eight feet from the ground, 27 feet 4 inches. Height of the tree, 41 feet 6 inches."

What is known of this old oak at the present time? If it has passed away, perhaps its memory may claim a place in your columns: if not, will some of your correspondents give me some information respecting it?

W. W.

Malta.

Mummies in Germany (Vol. vi., *passim*).—In a large hall under the Capuchin convent at Florian, and only ten minutes' walk from Valetta, there is a collection of "baked friars," as so termed in common parlance at this island.

The niches in the walls are all filled, and when one of the order now dies, that mummy which has been the longest exposed, or most decayed, is removed to make way for the remains of him who is lately deceased.

What with the appearance of these mummies, and the smell which comes from them, one visit will satisfy the most curious in such matters.

Your correspondent CHEVERELLS will find a well-written description, in Willis's *Pencilings by the Way*, of a visit which he made to the Capuchin convent near Palermo.

W. W.

Malta.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

BEDELL'S IRISH OLD TESTAMENT, Irish type, 4to., 1685. [A copy of O'Domhnuill's "Irish New Testament," Irish type, 4to., 1st edition, 1602 (*being rare*), is offered in exchange.]

PERCY SOCIETY PUBLICATIONS. Nos. XCIII. and XCIV.

SOUTHEY'S WORKS. Vol. X. Longmans. 1838.

SCOTT'S CONTINUATION OF MILNER'S CHURCH HISTORY. Vols. II. and III., or II. only.

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

THE DRAGON OF WANTLEY, by H. CAREY.

GAMMER GURTON'S STORY BOOKS, edited by AMBROSE MERTON. 13 Parts (Original Edition).

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.

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.

NORTHUMBRIAN MIRROR. New Series. 1841, &c.

BRITISH DIARY FOR 1794, by COTES and HALL.

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.

ANTHOLOGIA BOREALIS ET AUSTRALIS.

FLORILEGIUM SANCTARUM ASPIRATIONUM.

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

* * * *Correspondents sending Lists of Books Wanted are requested to send their names.*

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

Notices to Correspondents.

The number of REPLIES TO MINOR QUERIES waiting for insertion, compels us to omit our usual NOTES ON BOOKS, and a number of very interesting communications.

SCH. T. C. D., *who has pointed out a curious error in Disraeli's Curiosities of Literature, has been anticipated by MR. BOLTON CORNEY in his Curiosities of Literature Illustrated, p. 144. et seq.*

A. B. R. *Yes, as at present advised.*

S. W. L. *is assured that the communications to which he refers interest as large and intelligent a class of readers, as will feel an interest in the communication which he proposes to forward, and which we shall gladly receive.*

C. D. W. T. (Jun.) *is thanked: but the edition is too well known to all the Communicators, to require that he should be troubled upon the subject.*

J. H. W.'s *communication shall have early insertion. Our arrangements would not admit of its appearing this week.*

TYRO. *The anonymous Life of Queen Anne inquired after (Vol. vii., p. 108.) is a different work to that of Boyer's, and does not contain one-third the quantity of letter-press. The descriptive matter of the Metallick History has been copied from Boyer, although the plates have been re-engraved.*

MR. BROWN'S *Letter on MR. ARCHER'S Services to Photography; G. H. on Difficulties in the Wax-Paper Process; and F. M. L. on the Albumen Process, are unavoidably postponed until next week.*

A. B. *Your suggestions will be attended to in the NOTES ON PHOTOGRAPHY.*

ENQUIRER (Edinburgh). *If you follow the instructions given in our former Numbers on the Collodion Process, you must meet with success. The deposit in negatives is often much blackened by adding an increased proportion of acetic acid to the pyrogallic solution—say two drachms to the ounce, so that the solution shall be one-fifth of acetic acid. A long exposure often weakens a negative; and, during the recent fall of snow, thirty seconds has produced an effective printing negative, whilst three minutes' exposure has given a negative picture so transparent as to be useless.*

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to Mr. R.W. Thomas."

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ST. MARY'S CHURCH, Vincent Square, Westminster, was erected in the year 1837, and contains 1,200 sittings, of which 800 are free.

The pecuniary resources which were at the disposal of those by whose efforts this spacious Church was built were only adequate to provide what was absolutely requisite for the performance of Divine Service.

There was, however, much cause for thankfulness that so large and commodious a Church was raised in so poor a district as St. Mary's; and a hope was then entertained that the day would soon come when what was necessarily left incomplete might be accomplished.

Fifteen years have passed away since the Church was consecrated; and the time appears now to have arrived when an effort should be made to supply what is wanting, and to render the interior more convenient, to paint, cleanse, and colour it; and to impart to it that religious decency and comeliness which befits the House of God.

An additional reason for this endeavour is supplied by recent events. Churches have arisen in the neighbourhood of St. Mary's, erected by the munificence of pious founders, which are adorned with architectural beauty, and are among the best specimens of ecclesiastical fabrics that the present age has produced. St. Mary's suffers from the contrast: its deficiencies have become more manifest; and the need of such an effort as has been mentioned is now felt more strongly.

While, however, the exigencies of the case have increased, the means of satisfying them have become less. Some of the less indigent portions of St. Mary's District have been detached from it, and have been annexed to the other districts formed for more recent Churches. Thus the resources of St. Mary's have been diminished; and circumstances of a local character render it undesirable, in the opinion of legal advisers, to press for the levying of a Rate for the improvement of the Church. Perhaps, however, the strength of the present appeal may eventually be found to lie in these difficulties, when they are more generally known.

A COMMITTEE, therefore, has been formed, consisting of the Churchwardens of the District, and other inhabitants, and of some personal friends of the Incumbent, the REV. A. BORRADAILE, whose zeal and energy in discharging the duties of the pastoral office in St. Mary's District for more than ten years, through many and great difficulties, have been greatly blessed to his flock, and command the respect and sympathy of those who have witnessed his persevering exertions, and have seen the fruit of his labours.

The Committee are now engaged in an endeavour to raise funds for the reparation and improvement of the interior of St. Mary's Church; and they trust that many may be found to approve and encourage the design.

An estimate has been prepared of the requisite expenditure by MR. H. A. HUNT, of 4. Parliament Street, which amounts to FIVE HUNDRED AND FIFTY POUNDS. This sum, it is anticipated, will suffice to provide for lowering and refixing the whole of the Free Seats, and to make them more commodious for the use of the poor; to improve the seats generally throughout the Church; to alter and improve the position and character of the Pulpit and Reading Desk; to paint, grain, and varnish the whole of the seats; and so give an appropriate appearance to the Chancel of the Church.

* * Subscriptions are received for "ST. MARY'S VINCENT SQUARE FUND" at MESSRS. HALLETT & CO., Little George Street, Westminster, or at 2. Warwick Terrace, Belgrave Road; or by the CHURCHWARDENS of St. Mary's; or W. J. THOMS, Esq., 25. Holywell Street, Millbank, Treasurer; or by REV. DR. WORDSWORTH, Cloisters, Westminster, Secretary.

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