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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 175, MARCH 5, 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. 175.

Saturday, March 5. 1853.

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Notes.

COWPER AND TOBACCO SMOKING.

The following genial and characteristic letter from the poet, having escaped the research of the REV. T. S. GRIMSHAW, may be thought worthy of transference from the scarce and ephemeral *brochure* in which it has, as far as I am aware, alone appeared, to your more permanent and attainable repertory. The little work alluded to is entitled *Convivialia et Saltatoria, or a few Thoughts upon Feasting and Dancing*, a poem in two parts, &c., by G. Orchestikos: London, printed for the author, 1800, pp. 62. At page 39 will be found

"Nicotiana: a Poetical Epistle in praise of Tobacco; intended as a refutation of the ill-founded remarks of William Cowper, Esq. respecting this plant, in his elegant poem on Conversation. By Phil. Nicot.

"The man I pity who abhors the fume
Of fine *Virginia* floating in his room;
For, truly may Tobacco be defined,
A Plant preserving Health and Peace of mind.
1800."

Next follows the poem, dedicated "To the Tobacconists in general of England and its colonies," and consisting of some 350 lines, concluding with the following:

"Now by way of a Postscript, for I cannot conclude
Without *once more* entreating, that you'll be so good
As to favour me with an Epistle, and soon,
Which in *my* estimation will be such a boon
That I'll *carefully* keep it; and dying, take care
To enjoin like Respect from my Son or my Heir;
And lest He should forget its great Value to ask,
Shall say,
It was wrote by the Hand, that first wrote out the Task:
No more I need mention, its Worth will appear,
And be kept as a Relic I *justly* hold dear."

Next comes the poet's kindly response:

"Dear Sir,

"It is not in my power to send you an epistle that will entitle itself to any of the *honours* which you are so good as to promise to one from me. My time is not my own, but is partly engaged in attendance on a dear friend, who has long been in a very helpless state, and partly to the performance of what I owe to the public, a new edition of my Homer, and also of the poetical works of Milton.

"With these labours in hand, together with the common avocations incident to everybody, it is hardly possible that I should have opportunities for writing letters. In fact, I am in debt to most of my friends, and to many of them have been long in debt, whose claims upon me are founded in friendship of long standing. To this cause you will be so good as to ascribe it, that I have not sooner thanked you for your humorous and pleasant contest with me on the subject of TOBACCO; a contest in which I have not, at present, leisure to exercise myself, otherwise I am hardy enough to flatter myself, that I could take off the force of some of your arguments.

"Should you execute your design of publishing what you have favoured me with a sight of, I heartily wish success to your muse militant, and that your reward may be—many a pleasant pipe supplied by the profits of your labours.

"Being in haste, I can add no more, except that I am, with respect, and a due sense of the honour you do me,

Your obliged, &c.,
WILLIAM COWPER.

Weston-Underwood,
Oct. 4, 1793."

I hope that the above will be interesting to your Nicotian readers, and not trespass too far upon your valuable space.

WILLIAM BATES.

Birmingham.

Snuff and Tobacco.—It is perhaps not generally known that the custom of taking snuff is of Irish origin. In a "Natural History of Tobacco," in the *Harleian Misc.*, i. 535., we are told that—

"The Virginians were observed to have pipes of clay before ever the English came there; and from those barbarians we Europeans have borrowed our mode and fashion of smoking.... *The Irishmen do most commonly powder their tobacco, and snuff it up their nostrils*, which some of our Englishmen do, who often chew and swallow it."

That the clay pipe was the original smoking apparatus in England, is evident from the following lines in Skelton's *Eleanor Rummin*. After lamenting the knavery of that age compared with King Harry's time, he continues:

"Nor did that time know,
To puff and to blow,
In a peece of white clay,
As you do at this day,
With fier and coale,
And a leafe in a hole," &c.

These lines are from an edition of 1624, printed in the *Harl. Misc.*, i. 415. Skelton died in 1529, and according to the generally received accounts, tobacco was not introduced into this country till 1565, or thereabouts; so the lines cannot be Skelton's. They are part of an introduction to the tale of *Eleanor Rummin*. Is the author known?

ERICA.

Warwick.

"SHAKSPEARE IN THE SHADES:" A BALLAD.

The ballad, entitled "Shakspeare's Bedside," inserted in your pages (Vol. vii., p. 104.), was printed (probably for the first time) in a collection of poems called *The Muse's Mirrour*, 2 vols. 8vo., printed for Robert Baldwin, 1778. It occurs at p. 90. of the first volume; and at p. 159. of the same volume I find another Shakspearian ballad, which, as the book is rare, I transcribe for the benefit of your readers. The work in question contains a number of clever effusions by the poets and wits of the last half of the eighteenth century. The anonymous compiler thus commences his preface:

"The editor and collector of the following poems does not conceive it necessary to make any apology for what he has done; but arrogates to himself the right of some attention for the collecting of such pieces as would have died upon their births, although the productions of the best poets and men of genius *for the last twenty years*."

"SHAKSPEARE IN THE SHADES.

"As Shakspeare rang'd over the regions below,
With the Muses attending his side,
The first of his critics he met with was Rowe,
Tho' to keep out of sight he had try'd.

'How comes it, friend Nicholas,' said the old bard,
(While Nic was preparing a speech),
'My ruins so coarsely by you were repair'd,
Who grace to the Graces could teach?'

'Had the time you employ'd when *The Biter*^[1] you wrote,
So hiss'd by the critical throng,
Been spent upon mending the holes in my coat,
It had not been ragged so long.'

Rowe blush'd, and made way for diminutive Pope,
Whom Shakspeare address'd with a frown,
And said—'Some apology sure I may hope
From you and your friend in the gown.'

'Had the murderous knife which my plays has destroy'd,
By lopping full many a scene,
To make you a lover like him, been employ'd,
How flat Cibber's letter had been.'

Pope sneak'd off confounded; and Hanmer drew near,
Whose softness a savage might melt;
So Shakspeare said only, 'Sir Thomas, I fear,
With gloves on, my beauties you felt.'

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Supported by Caxton, Wynkin upheld,
Text Tibbald crept forward to sight.
'Is this,' quoth the poet, 'the thing that rebell'd,
And dar'd even Pope to the fight?'

'To Kennel, good Tib, for a time will arrive,
When all in their senses shall know,
That half of your consequence, Tib, you derive
From the lash of so envied a foe.

'Eight hundred old plays thou declar'st thou hast read^[2];
How could'st thou the public so cozen?
Yet the traces I see (spite of what thou hast said)
Of not many more than a dozen.

'If all thou hast dug, how could Farmer, my Tib,
Or Stevens, find gold in the mine?
Thy trade of attorney sure taught thee to fib,
And truth was no client of thine.

'And yet, to appease me for all thou hast done,
And show thou art truly my friend,
Go watch, and to me with intelligence run,
When Johnson and Capell descend.

'For Johnson, with all his mistakes, I must love;
Ev'n love from the injured he gains;
But Capell a comrade for dulness will prove,
And him thou may'st take for thy pains.'"

EDWARD F. RIMBAULT.

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

The Biter; an attempt at Comedy, by Rowe, which was received with that contempt which it well deserved.

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

Theobald, in the preface to his first edition of Shakspeare, asserts that, exclusive of the works of Beaumont and Fletcher, and Ben Jonson, he had read above eight hundred plays, to ascertain the uncommon and obsolete phrases in his author. The reader who can discover the fruits of this boasted industry in his notes may safely believe him; and those who cannot may surely claim the liberty, like myself, to doubt somewhat of his veracity. This assertion, however, Theobald had sufficient modesty to omit in the preface to his second edition, together with all the criticisms on Greek authors, which I am assured he had collected from such papers of Mr. Wycherley as had been entrusted to his care for very different purposes. It is much to be questioned whether there are five hundred old plays extant, by the most accurate perusal of which the works of Shakspeare could receive advantage; I mean of dramas prior, cotemporary, or within half a century before and after his own.

SWEDISH WORDS CURRENT IN ENGLAND.

In the summer of 1847 I mentioned to my friend Professor Retzius at Stockholm, certain Scandinavian words in use at Whitby, with which he was much pleased, they not being akin to the German. I have since been mostly in the South of Europe, but have not lost sight of these words; and last spring I wrote out in Switzerland upwards of five hundred Swedish words, which greatly resemble the English, Lowland Scots, &c., but I doubt many of them have the same root with the German correspondents. I now beg you kindly to offer to the notice of our Anglo-Saxon and Icelandic scholars, as well as the estimable Northern *savans* at Copenhagen and elsewhere, the following words in use at Whitby, and I believe throughout Cleveland and Cumberland, where the local accent and manner of speaking is the same.

"*Agg orm*, Swedish (viper), *agg worm*, Whitby (pron. wōrrum).—*Bloa bær* (bilberry), blue berry.—*By* (village), as a termination to names of towns, occurs, perhaps, more frequently in this district than in others; there are some places in Cleveland called Lund and Upsal.—*Bæck* (brook), beck.—*Djevul* (devil), pronounced exactly in the Swedish manner at Whitby.—*Doalig* (poorly), dowly.—*Eldon* (tinder-box), applied to faggots.—*Fors* (waterfall), spelt force and foss in Yorkshire books.—*Ful* (ugly), pron. fool, usually associated with bigness in Cleveland.—*Foane* (silly), pron. fond at Whitby.—*Giller* (snare), guilder.—*Gæpen* (handful), gowpen.—*Harr* (grayling), carrling in Ryedale.—*Kætt* (flesh), kett, applied to coarse meat.—*Lek* (play), at Whitby, to lake.—*Leta* (to seek), to late at Whitby.—*Lie* (scythe), pron. lye.—*Lingon* (red bilberry), called a ling berry.—*Ljung* (ling).—*Lopp* (a flea).—*Næbb* (beak), neb.—*Skaft* (handle), skaft.—*Skær* (rock), Whitby skar.—*Smitta* (to infect), to smit.—*Strandgata* (creek), at Whitby ghaut.—*Stæd* (anvil), steady.—*Sæf* (a rush), siv.—*Tjarn* (pool), tarn.—*Oenska* (to wish for), we say to set one an onska, *i.e.* longing or wishing."

Will any one inform me which of the above are Anglo-Saxon words? I may add that there are many French words in the Swedish for aught I know, some of them Norman. As we find German words in the Italian, we may expect to find Scandinavian in the French.

CHARLES WATKINS.

SIR DAVID LINDSAY'S VIRIDARIUM.

In Lord Lindsay's very interesting *Lives of the Lindsays*, vol. i. p. 347., after the description of the very curious "viridarium or garden" of Sir David Lindsay at Edzell, and of the various sculptures and ornaments with which its wall is decorated, the author says: "To show how insecure was enjoyment in that dawn of refinement, the centre of every star along the wall forms an embrasure for the extrusion, if needed, of arrow, harquebuss, or pistol."

Some years before the book was published, I had visited this very interesting spot, and examined these sculptures, and other ornaments, amongst which the *pierced stars* puzzled me much: however, after a lengthened and very careful investigation, finding that, being at too great a height from the ground, and, moreover, that as the holes in the centre of the stars do not pass through the wall, but merely into small cavities in it, they could not have been used as embrasures, or have served for warlike purposes; and that, as there were no channels or pipes that could have conducted water to them, they could not have been connected with fountains or water-works; I came to the conclusion that the planner of the garden, or at least of its walls, must have been an ardent lover of birds, and that these holes were for providing access for his beloved feathered friends (they would only admit the passage of *small* birds) to the secure resting-places which the hollow stones afforded; for whose use other niches and recesses seem also to have been planned (though some of the latter were probably intended to hold bee-hives) with a philornithic indifference for the security of the fruit tempting their attacks from all sides, but quite in character with the portrait of Sir David, as depicted by his noble biographer.

W. C. TREVELYAN.

Athenæum.

Minor Notes.

Unlucky Days.—The subjoined lines on certain days of the several months, I copied some years ago from a MS. on the fly-leaf of an old Spanish breviary, then in the possession of an Irish priest. Though neither their grammar nor prosody are first-rate, yet they may be worthy of preservation as a curiosity. I may add that they appear to have been written by a Trinitarian Brother of Redemption, in the early part of the sixteenth century.

"*January*. Prima dies mensis, et septima truncat in ensis.

February. Quarta subit mortem, prosternit tertia sortem.

March. Primus mandentem, dirumpit quarta bibentem.

April. Denus et undenus est mortis vulnere plenus.

May. Tertius occidet et septimus ora relidet.

June. Denus pallescit quin-denus fœdera nescit.

July. Ter-decimus mactat, Julii denus labefactat.

August. Prima necat fortem prosternit secunda cohortem.

September. Tertia Septembris, et denus fert mala membris.

October. Tertius et denus est sicut mors alienus.

November. Scorpius est quintus, et tertius e nece cinctus.

December. Septimus exanguis, virosus denus et anguis."

W. PINKERTON.

Ham.

The Pancake Bell.—At the Huntingdonshire village from which I now write, the *little* bell of the church is annually rung for ten minutes on Shrove Tuesday, at eleven o'clock in the morning: this is called "the Pancake Bell."

CUTHBERT BEDE, B.A.

Quoits.—The vulgar pronunciation of the irons used in this game is *quoits*. From the following passage in a letter from Sir Thomas Browne to Ashmole, it is probable that the word was formerly thus spelt: "Count Rosenberg played at *quoits*, with silver *quoits* made by projection as before."

UNEDA.

Philadelphia.

The Family of Townerawe.—One great advantage of "N. & Q." is not only that inquiries may be made and information obtained by those who are engaged in any research, but also that such persons as happen to possess information on a particular subject may make it known before it is sought or asked for. I therefore beg to inform any person that may be interested in the family of *Townerawe*, that there is in the library of Trinity College, Dublin, a Latin MS. Bible, which belonged to "Raufe Townerawe," who on the 17th of June, 1585, was married to Anne Hartgrane, at Reavesbye, in Lincolnshire, and that at the end of this Bible are recorded the births, deaths and marriages of his children and other members of his family, from the date above mentioned to 1638.

JAMES H. TODD.

Trin. Coll. Dublin.

"History of Formosa."—The writer of the fictitious *History of Formosa*, inquired about at Vol. vii., p. 86., was George Psalmanazar, himself a fiction, almost. And this reference to Wiseman's Lectures reminds me that your correspondent Rr. (Vol. vii., p. 62.), who discovered the metrical version of that passage of St. Bernard in Fulke Greville's poem, was (to say the least) *anticipated* by the Cardinal, in the magnificent peroration to the last of those *Lectures upon Science and Revealed Religion*.

B. B. WOODWARD.

Notes on Newspapers.—The following may be worth a place among your Notes. I copied it from the *Evening Mail* (a tri-weekly issue from *The Times* office), but unfortunately omitted to take the date, and the only authority I can offer is *Evening Mail*, No. 12,686. p. 8. col. 2. (leader):

"*The Times* has its share of antiquities. Our office stands upon the foundations of Blackfriars, where for centuries Plantagenets, Yorkists, Lancastrians, and Tudors, held court. We have reason to believe that just about where we sit was heard that famous cause for annulling the marriage of Catherine, which led to the English Reformation. Under these foundations others still older are now open to view. First we have under us the Norman wall of the city, before it was extended westward to give more room to Blackfriars, and under that presents itself the unmistakeable material and composition of the old Roman wall."

TEE BEE.

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Queries.

WILD PLANTS AND THEIR NAMES.

In looking over some memoranda, I find the following Queries entered; and, as it is more than probable that some of the readers of "N. & Q." who take an interest in our wild flowers, and love the simple, homely names which were given them by our fathers, will easily solve them, I send them for insertion:

1. *Capsella*, *Bursa pastoris*, "Shepherd's Purse." Why was this plant called "St. James's Wort;" French, "Fleur de St. Jacques?" Was it used in medicine? Its old name, "Poor Man's Parmacetic," would imply that it was.

2. *Veronica Chamædryis*, "Eye-bright," "Paul's Betony," and "Fluellin." What was the origin of these two names?

3. *Primula veris*, "Cowslip," "Palsy Wort;" French, "Herbe de la Paralysie." Is this plant used in any of our village pharmacopœias as a remedy for palsy; and if so, how? I may also add another Query on this plant, and which I trust some *fair* reader will answer; and that is, How is the ointment prepared from the leaves (?), which is used to remove tan and freckles from the sunburnt?

4. *Viburnum opulus*, "Guelder Rose." Was this plant originally a native of the Low Countries? I am inclined to think that its distribution was of a very wide range.
5. *Neottia spiralis*, "Ladies' Tresses," "Sweet Cods," "Sweet Cullins," and "Stander Grass." What is the origin of these names?
6. *Ribes nigrum*, "Black Currant," "Gazel" (Kent). Meaning?
7. *Stellaria holostea*, "Stitchwort," "All-bones." Meaning? The plant is very fragile.
8. *Orobus tuberosus*, "Bitter Vetch," "Cormeille" (Highlands of Scotland), and "Knapperts" (Scotland generally). Have these terms any signification?
9. *Sinapis arvensis*, "Wild Mustard," "Charlock," "Garlock," "Chadlock," and "Runsh." Derivation and meaning?
10. *Saxifraga umbrosa*, "London Pride," "Saxifrage," "St. Patrick's Cabbage." Is there a legend in connexion with this name; and in what county is this saxifrage so called?
11. *Geum urbanum*, "Yellow Avens," "Herb Bennet," "Star of the North," "Blessed Herb." These names would appear to point to some virtues supposed to be attached to this herb. What are they?
12. *Linum catharticum*, "Purge Flax," "Mill Mountain"?
13. *Sedum acre*, "Biting Stone-crop," "Jack of the Buttery," "Pricket," "Bird's Bread"?
14. *Gnaphalium germanicum*, "Common Cudweed," "Wicked Herb" (*Herba impia*), "Live-long," and "Chaff-weed."
15. *Euphorbia helioscopia*, "Sun Spurge," "Churn-staff"? juice milky, but acrid.
16. *Euphorbia cyparissius*, "Cypress Spurge," "Welcome to our House"?
17. *Chrysanthemum segetum*, "Wild Marigold," "Goules," "Goulans" (Query remains of its old name gold?), "St. John's Bloom," "Ruddes"?
18. *Spergula arvensis*, "Spurrey Yarr" (Scotch)?
19. *Chenopodium Bonus Henricus*, "Mercury Goose-foot," "Good King Henry"?

To all the latter the same Query will apply, What is the origin of the name? It is probable but few of the above names will be now found; or, if found, it will be only in those districts where the march of intellect (?) has not banished all traces of household surgery, home legends, and, I may almost add, home feelings.

Much that is interesting to the antiquary and the naturalist is now fast fading out of the land. The very existence of the cheap literature of the day will rapidly root out all traces of traditionary lore; and strong, *steady* efforts should be made to rescue as much as possible of it from oblivion. It is with this view I send these Queries; and in case they are deemed worthy of insertion, I purpose to follow them up by a second list of Queries, as to the medical virtues of our wild plants. In the mean time I may add, that any Notes on them, whether as charms or cures, would be most desirable.

ENIVRI.

Tredagh.

POPULAR SAYINGS.

I would feel obliged, Mr. Editor, if you or any of your North of England readers would favour me direct, or otherwise through the medium of "N. & Q.," with the origin and meaning of the following popular local sayings, peculiar to the North Country.

Likewise permit me to observe, that if any of them can favour me, through either of the above channels, with a few more of the "dark sayings of antiquity," either in the form of plain prose or rude rustic rhymes, peculiar to any or all of the five northern counties, to wit, York, Durham, Northumberland, Cumberland, and Westmoreland, they would not only be conferring an obligation upon myself, but likewise upon every one of your numerous readers who take pleasure in the fast-fading traditional relics of our ancestors.

1. As crafty as a Kendal fox.
2. Like the parson of Saddleworth, who could read in no book but his own.
3. Doncaster daggers.
4. The woful town o' Wetherby.

5. As sure as a louse in Pomfret. (Pontefract.)
6. Like the mayor of Hartlepool, you cannot do that. (Co. Durham.)
7. Looks as *vild* (worthless) as a pair of Yorkshire sleeves in a goldsmith's shop.
8. Hearts *is* trumps at Eskett Hall. (Near Felton, Northumberland.)
9. Silly good-natured, like a Hexham goose.
10. There are no rats at Hatfield, nor sparrows at Lindham. (Co. Ebor.)
11. A Dent for a Galloway, a Hind for an ass. (Ibid.)

M. AISLABIE DENHAM.

Piersebridge, Darlington, Durham.

Minor Queries.

Hermit Queries.—1. Some years ago a hermitage existed in certain grounds at Chelsea, the proprietor of which frequently advertised for a hermit, and, I believe, never got one. Who was the proprietor of the said hermitage; and did he ever succeed in getting his toy tenanted?

2. In Gilbert White's poem, *Invitation to Selborne*, the following lines occur:

"Or where the hermit hangs the straw-clad cell,
Emerging gently from the leafy dell,
By fancy plann'd," &c. &c.

The only edition of the "Letters" which I possess, is that by Sir William Jardine and Mr. Jesse, which affords a note on the passage, to the effect that the hermitage referred to was used by a young gentleman, who appeared occasionally "in the character of a hermit." What was the name of the eccentric, and what is known of his hermit life? Is the hermitage still in existence?

3. Where is to be found the best account of anchorites, real and fictitious?

SHIRLEY HIBBERD.

Derivation of "Cobb."—What is the derivation of the word *Cobb*? There is but one harbour of that name in England, that of Lyme Regis: there was once another at Swanage. This was also styled, some three centuries ago, the "Cobb or Conners."

Query: What is the derivation of the family name "Cobham?"

G. R. L.

Play-bills.—Will any of your correspondents inform me in what year play-bills were first introduced; and at what period the *year* was added to the day of the month and week, which only is attached to the early bills?

J. N. G. G.

Sir Edward Grymes, Bart.—A correspondent in a recent number of the *Naval and Military Gazette*, asks who was Sir Edward Grymes, Bart., whose appointment appeared in the *War Office Gazette* of December 10, 1776, as surgeon's mate to the garrison at Minorca, when the baronetcy came into the family, when he died, and whether a gentleman of the same rank has ever, before or since that period, served in a similar situation in the English army?

I have transferred these Queries to the columns of "N. & Q.," supposing that they might be answered by some of its correspondents.

W. W.

Malta.

Smollett's Strap.—In "N. & Q.," Vol. iii., p. 123., is an extract from the *Examiner*, March 26, 1809, relating to Hugh Hewson, who is there mentioned as being "no less a personage than the identical Hugh Strap."

Mr. Faulkner, in his *History of Chelsea*, vol. i. p. 171., states that Mr. W. Lewis, of Lombard Street, Chelsea, was the original of this character. He established himself in Chelsea by Smollett's advice, and died there about 1785. Faulkner states that he resided with his widow for seven years, and thus having opportunities of being acquainted with the facts, I am inclined to give his account the preference. Now that these different accounts are brought forward, some reader of "N. & Q." may be enabled with certainty to fix who was the identical.

H. G. D.

The Iron Mask.—MR. JAMES CORNISH (Vol. v., p. 474.) says, that "after half a century's active exertions, the Iron Mask was unveiled," and this sanguine person gives it also as his opinion that the author of *Junius's Letters* will "eventually be unearthed." The last event may perhaps happen; but what authority has he for asserting that the mysterious secret of the "Masque de Fer" has

ever been satisfactorily explained? Numerous, learned, and ingenious, as many of the hypotheses on the subject have been for upwards of a century, I have always imagined that an impenetrable veil of secrecy still continued to cover this wonderful historical mystery.

A. S. A.

Wuzzeerabad.

Bland Family.—In the Carey pedigree in the *Ducatus Leodiensis*, it is stated that Sir Philip Carey of Hunslet, near Leeds (brother of the first Visct. Falkland), married Elizabeth, daughter and heiress of *Rich. Bland of Carleton* (about A.D. 1600). Can any of your numerous readers inform me *who* this Mr. Bland was, *whom* he married, and *which* Carleton is meant?

I have searched the Yorkshire Visitations at the Museum, and consulted Nich. Carlisle's *History of the Bland Family*, with no result.

Possibly MR. HUNTER, who is so deeply versed in Yorkshire matters, might throw some light on the subject.

G. E. ADAMS.

Oxford and Cambridge Club.

Thomas Watson, Bishop of St. David's, 1687-99, &c.—No notice of the period or place of his death has yet appeared, nor of the age of *Bishop Turner of Calcutta, 1829-31*, as also that of *Bishop Gobat*. Regarding, the latter prelate, as he is styled D.D. in the ecclesiastical almanacks and directories, I am anxious to learn whether that degree was conferred upon him by any English university on his consecration in 1846?

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A. S. A.

Wuzzeerabad.

Crescent.—The article under this head in the *Encyclopædia Metropolitana*, asserts that the crescent was first adopted by the Ottomans as a symbol after the taking of Constantinople in 1446. If so, the device must have been unknown to the Saracens at the time of the Crusades. Can any of your readers inform me whether this statement is correct?

FICULNUS.

"*Quod fuit esse.*"—I should be glad to know the sense of the following epitaph, copied at Lavenham Church, Norfolk, many years since; it has long lain in my note-book, waiting for such a publication as "N. & Q.," through which to inquire its meaning:

"JOHN WELES, Ob. 1694.
Quod fuit esse, quod est
Quod non fuit esse, quod esse,
Esse quod non esse,
Quod est, non est, erit, esse."

A. B. R.

Belmont.

"*Coming home to men's business.*"—Where does the phrase "coming home to men's business and bosoms" first occur? I find it said of Bacon's Essays in *Baconiana*, 1st edit. 1679?

J. P.

Birmingham.

Thomas Gibbes of Fenton.—Can any of your genealogical readers tell me what other issue (if any) there was of the marriage of Thomas Gibbes of Fenton, in the parish of Dartington, in the county of Devon, and Anne, daughter of Sir William Courtenay of Powderham, besides their son William Gibbes, who died in London A.D. 1570?

Also whether John Gibbes of Fenton, father of the above-named Thomas Gibbes, who married the heiress of William May or Mey, had any other issue?

HENRY H. GIBBS.

Frognal, Hampstead.

"*The Whipping Toms*" at *Leicester.*—A singular annual custom, under the above designation, formerly prevailed in this town, from time immemorial, on Shrove Tuesday. It is unnecessary to take up your valuable space with a detailed account of it, as it is fully described in Throsby's *History of Leicester*, p. 356., and in Hone's *Year-Book*, p. 538.

My object is to inquire if any custom at all analogous to it is known to have existed elsewhere, and, if so, what is the supposed origin of it?

Nothing whatever is known of the origin of the custom in this town, beyond a vague popular tradition that it was instituted (like several other curious customs) by John of Gaunt, during his lengthened residence in the castle within what was then termed "The New-Works" of which (now called "The Newarke") the gathering was held.

However venerable from its antiquity, it was, like too many of the sports of the Middle Ages, a

custom "more honoured in the breach than the observance," and, as such, was put down in the year 1847 by a local act of parliament; not, however, without a serious affray between the police and the people.

LEICESTRIENSIS.

The Trial of Our Lord.—I have lately seen an old picture of the Trial of Our Lord before Pilate, who sits in the midst of the Jewish Sanhedrim, each member of which has a scroll over his head, giving his name and the sentence he is said to have uttered on that occasion. I have been told there is a large coarse engraving of this picture sometimes to be found in cottages, but I have not been able to procure one. The names and sentiments are of course fictitious; is anything known of their origin?

P. P.

Olney.—Can any correspondent state what is the signification of this name? The ancient spelling is *Olnei* or *Olney*, not *Oulney*, as it has sometimes been spelled of late years. The difficulty is not as to the termination *ey*, but as to the first syllable.

The parish church, which stands at the southern extremity of the town, on the banks of the Ouse, is entirely (modern alterations excepted) of the fourteenth century. There is not a trace of any earlier work. Tradition says that the church was formerly at the other, or northern end of the town, where there is a place which is, as I am informed, described in the deeds of some of the adjoining premises as the old churchyard, though it has been desecrated time out of mind. Closely adjacent is a clear spring, still called "Christenwell," and also the trunk of a very ancient elm. Human bones are stated to have been occasionally dug up within the enclosure.

There is a vague tradition that the town as well as the church has been removed southward, *i. e.* nearer the river. Readers of "N. & Q." who can supply any information respecting the removal of the church and town, or any other particulars (in addition to those contained in Dr. Lipscomb's *History of Bucks*) concerning the parish of Olney, including the hamlet and manor of Warrington, and the now district parish of Weston-Underwood, will greatly oblige

W. P. STORER.

Olney, Bucks.

{236} *Album.*—What was the origin, and where do we find the earliest notice of the kind of friendly memorial book so well known among us as an *album*? Was it not first used by the learned men of Germany as a repository for the complimentary tributes of their foreign visitors? Is there any mention of it in any English author earlier than Izaak Walton, who tells us that Sir Henry Wotton, when ambassador at Venice, wrote in the *album* of Christopher Flecamore a Latin sentence to the effect that "an ambassador is an honest man, sent to lie abroad for the good of his country?" Where is the earliest *specimen* of an English *album*, according to the modern form and use of the scrapbook so called?

D.

The Lisle Family.—Can any of the readers of "N. & Q." give me some fuller information than is to be found in Lyttleton's *History of England*, or refer me to any authorities for such, concerning the family and connexions of the following personages?

There was a Lady Lisle, who, temp. Jac. II., was tried at Winchester by the notorious Judge Jeffries, and afterwards executed, for harbouring two rebels after the battle of Sedgemoor. I believe she was beheaded as a favour, instead of being burnt. She was the widow of one of the judges who consented to the death of that ill-fated monarch Charles I.

I observe the barony of Lisle has been extinct, or in abeyance, on four or five different occasions; was either about this time? The present peerage appears to have been created circa 1758. Are these descendants of that family?

I possess portraits of Lord and Lady Lisle (size six feet by four), and much wish to learn the above, together with any other particulars relating to the family.

JOHN GARLAND.

Dorchester.

Wards of the Crown.—I find the origin of this ancient prerogative of royalty thus quaintly explained at p. 132. of King's *Vale Royall of England*, 1656. Hugh Lupus, first Norman Earl of Chester, and nephew of the Conqueror, at his death in 1101, left his son

"Richard, then an infant of seven years of age, entituled then to his Earldome of Chester, and *married* to Matilda, daughter to Stephen, Earl of Blois. And this Matilda was niece to King Henry I., by reason whereof the said king took into his tuition and custody the said young earl; from whence, they say, this of a custome grew to be a law, that young heirs in their nonage became pupils, or *wards*, unto the king. A very tender care had this king over this princely child, and brought him up in the company of his own children, with whom he sent him into Normandy, and with them there provided the most princely and best education for them."

Their after-history is well known. Having duly arrived at man's estate, these promising young princes and their companion, Richard, the royal ward, were sent for from Normandy by the

affectionate king, whence, taking ship at Harfleur, they set sail for England; but, through some mismanagement, the vessel striking upon a rock, the entire company perished except one butcher, who, by the help of a mast, swam safe to land. This tragedy happened about December 7, 1120.

I believe this to be the first instance recorded in English history of a ward to the king, but shall be happy to receive correction from any better-informed correspondent of "N. & Q."

T. HUGHES.

Chester.

Tate, an Artist.—A friend of mine has a very fine family portrait, very much admired by judges, and generally ascribed to Reynolds, whose style it greatly resembles. But I believe it has with some confidence been stated to be the work of a pupil of Sir Joshua's, named Tate. The picture is about seventy years old. Would you, or any of your readers, kindly inform me whether an artist of that name lived at that time, and whether he was a pupil of Sir Joshua Reynolds?

A. W.

Kilburn.

Philip d'Auvergne.—

"On the 12th of March, 1792, the King of Great Britain granted to Captain Philip d'Auvergne, R. N., his licence to accept the succession to the said duchy (Bouillon), in case of the death of the hereditary prince, only son of the reigning duke, without issue male, pursuant to a declaration of his Serene Highness, dated June 25th, 1791, at the desire, and with the express and formal consent of the nation."

I find this in Brooke's *Gazetteer*, under the heading of "Bouillon." Can any of your correspondents give a further account of Captain d'Auvergne? I suppose the troubles consequent upon the French Revolution would prevent his accession to the duchy, even if he survived the hereditary prince?

E. H. A.

Somersetshire Ballad.—I have a note of the following verse of an old ballad. Where can I find the remaining verses?

"Go ask the vicar of Taunton Deane,
And he'll tell you the banns were askit,
And a good fat ceapun he had for his peains,
And he's carrit it whoom in his basket."

S. A. S.

Lady High Sheriff.—Can any of your Herefordshire readers inform me who the lady was who served the office of high sheriff for that county, somewhere about the years 1769 or 1770?

Her husband had been appointed, but dying shortly afterwards, his widow took his place, and attended the judges with the javelin-men, dressed in deep mourning. If any one could give me any information about this lady, I should be much obliged: I should be glad to know whether there is another instance of a lady high sheriff on record?

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W. M.

Major-General Lambert, the first president of Cromwell's council, after the Restoration was exiled to Guernsey, where he remained for thirty years a prisoner. Noble, in his *House of Cromwell*, vol. i. p. 369., says, Mrs. Lambert has been supposed to have been partial to the Protector; "that her name was *Fra.*, an elegant and accomplished woman. She had a daughter, married to a Welsh judge, whom she survived, and died in January, 1736-7." Any of your correspondents who may be able, will oblige by informing me who Mrs. Lambert was, when she and the general died, and to whom the daughter was married. Noble evidently had not been able to ascertain who the accomplished woman was.

G.

Hoyle, Meaning of; and Hoyle Family.—What is the English to the Celtic word Hoyle; and was there any family of the name of Hoyle previous to the year 1600? If so, can you give me any history of them, or say where same may be found? Also, what is the arms, crest, and motto of that family?

F. K.

Robert Dodsley.—In all the biographies, this amiable and worthy man is said to have been born at Mansfield in Nottinghamshire. Does he anywhere state this himself? If not, what is the evidence in favour of such statement? Not the parish register of Mansfield certainly. I have often thought that a Life of Dodsley *in extenso* might be made an interesting vehicle for illustrating the progress of an individual from the humble rank of a livery servant to the influential position of a first-class London bookseller in the Augustan age of English literature; including, of course, all the reflex influences of the society of that period. There is plenty of matter; and I think a well-known correspondent of "N. & Q." and *Gent's Mag.*, whose initials are P. C., would know where to find and how to use it.

N. D.

Mary Queen of Scots.—In the *Gentleman's Magazine*, vol. xcix. part ii. p. 77., it is stated that the late Earl of Buchan (who died in April, 1829) "in some letters warmly embraced the cause of Mary Queen of Scots against Dr. Robertson;" but we are not informed whether they were ever printed, or where they are to be found. As I have always felt a strong conviction of the injustice done this unfortunate woman, I shall be gratified by any communication stating where these letters can be met with.

F. R. A.

Heuristisch—Evristic.—The word *heuristisch* occurs four times in the *Kritik der Reinen Vernunft*, pp. 480. 515. 520. 568., ed. Leipzig, 1838. I cannot find it in any German Dictionary. Mr. Haywood (ed. 1838) translates it *evristic*, which I cannot find in any English dictionary. I conjecture that it may be ἐυρίσκω Germanised, and that it will bear the translation *tentative*. Will some one, better versed than myself in the language of German metaphysics, tell me whether I am right, and, if not, set me so?

H. B. C.

U. U. Club.

Minor Queries with Answers.

"*Eugenia*," by Hayes and Carr.—Can any of your readers give me any account of the following play, as to where the scene of it is laid, &c.?

Eugenia, a Tragedy, by Samuel Hayes and Robert Carr, 8vo. 1766.

This play, which appears to have never been acted, was written by the Rev. Samuel Hayes, author of several of the Seatonian prize poems, and who was at one time usher in Westminster School. Robert Carr, who assisted him in writing it, appears to have been one of the Westminster scholars about 1766, but I am unable to give any further account of him.

A. Z.

Glasgow.

[The scene, as stated at the commencement of the play, was laid in and near the Mercian camp, on the confines of Wales, except the first act, and beginning of the third, which lies in the British camp, distant from the Mercian eight miles. The *dramatis personæ* were:—*Britons*: Cadwallyne, king of the Britons; Ormanus, a noble captive; Albanact, Eliud, Edgar, officers; *Eugenia*, Althira, captives. *Mercians*: Penda, king of Mercia; Ethelred, his son; Osmond, nephew to the king; Offa, Egbert, Edwin, officers. British and Mercian officers, prisoners, guards, and other attendants.]

Claret.—How, or from whence, have we adopted the word *Claret*, as applied to the wines of the Bordeaux district, and which seems to be utterly unknown in other parts of Europe?

VINOS.

[Dr. Pegge, in his *Anonymiana*, cent. iii. sect. 57., says, "There is a place of the name of *Claret* in the Duke de Rohan's *Mémoires*, lib. iv., from whence I conceive the French wine takes its name." It is stated in the *Mémoires* as being five miles from Montpellier.]

"*Strike, but hear me*."—On what occasion, and by whom, were these words first used? I have not been able to trace them.

ABHBA.

[These words occur in a conversation between Eurybiades and Themistocles, and will be found in Plutarch's *Life of Themistocles*, cap. xi.]

Fever at Croydon.—In Camden's *Britannia* before me, with date on (written) title-page 1610, Londini, Georgii Bishop, Joannes Norton, p. 320., under county Svthrey, and against the marginal "Croidon," it is thus stated:

"As for that sudden swelling water or bourne, which the common people reports to breake foorth heere out of the ground, presaging, I wote not how, either dearth of corne or the pestilence, may seeme not worthy once the naming, and yet the euentes sometime ensuing hath procured it credit."

I have heard it stated, without reference to the above, that the aforesaid stream had risen during the last few months, and, if such be the case, the fever that has been so prevalent in the town seems to bear out the above statement.

Can any of your correspondents inform me whether the above fact is mentioned in any other account of the place, and if so, where?

R. W. H.

[It appears that our early ballad writers do not give a very favourable account of the locality of Croydon. Listen to Patrick Hannay, Gent., in 1662:—

"It seems of starved Sterilitie the seat,
Where barren downs do it environ round;
Whose parched tops in summer are not wet,
And only are with snow in winter crown'd,

Only with bareness they do still abound;
Or if on some of them we roughness find,
It's tawny heath, badge of the barren rinde.

"In midst of these stands CROYDON cloath'd in black,
In a low bottom sink of all these hills;
And is receipt of all the dirty wracke,
Which from their tops still in abundance trills,
The unpav'd lanes with muddy mire it fills
If one shower fall; or, if that blessing stay,
You may well smell, but never see your way."]

"*Gesmas et Desmas*."—What is the meaning of two terms, *Gesmas* and *Desmas*, in the following couplet, which I transcribe from MS. entries in an old and rare volume lately bought, of date 1564, and the handwriting would seem coeval with the printing of the book? The lines evidently relate to the crucifixion of our Lord between the thieves; but I have never seen any appellations given to these last, and cannot fix a meaning for the terms with any certainty: they may have reference to the penitence of one, and the hardened state of the other still "tied and bound in the chain of his sins," but I know not to what language to refer them:

"Disparibus meritis pendit tria Corpora lignis
Gesmas et Desmas, medius Divina Potestas."

A. B. R.

[Our correspondent is right in supposing that *Gesmas* and *Desmas* are the names traditionally assigned to the two malefactors, and which occur in the Old Mysteries, &c. *Desmas* is that of the Penitent Thief. These names are, we believe, mentioned in the Pseudo-Gospel of Nicodemus; and some particulars of the legend, we believe, but we cannot just now ascertain, are preserved in Molan. *De Pictur. Sacris*, 1. iv. c. 9.]

Satirical Medal.—1. I shall be glad to obtain some information respecting a curious medal in my possession, bearing—

Obv. "Ecclesia perversa tenet faciem diaboli, 666." A face in profile, crowned with the tiara: turned round, the same face becomes that of the devil.

Rev. "Sapientes stulti aliquando." A head with a cardinal's cap, which reversed becomes a face surmounted with a fool's cap and bells.

The medal is of silver, nearly the size of a crown piece; and from the form of the letters is, I suppose, about two hundred years old.

JOHN I. DREDGE.

[This curious medal, which is figured in Rigollot's *Monnaies des Fous* (Pl. iv. fig. 10.), and the reverse of which has been engraved by Tilliot (*Fête des Foux*) as the seal of the *Mère Folle* of Dijon, is a satirical medal issued by the Protestants. Their opponents retorted, or provoked its issue, by one which Rigollot has also figured (fig. 11.): which has on one side the head of Calvin, crowned with the tiara, &c. (which, when turned, becomes that of the Devil), and the words "*Joan. Calvinus Heresiarch. pessimus*;" and on the reverse a Cardinal's head, which is turned into a fool's head, with the motto "*Et Stulti, aliquando sapite*."—Psalm xciii.]

Replies.

THE GOOKINS OF IRELAND.

(Vol. i., pp. 385. 473. 492.; Vol. ii., p. 44.; Vol. iv., p. 103.)

Upon an examination of the ancient records which are preserved in the Exchequer Record Office, at the Four Courts, Dublin, it will be found that in the year 1632 Sir Vincent Gookin acquired, by purchase from David Earl of Barrymore, the lands of Cargane in the county of Cork; and from Mr. William Fitz John O'Hea, in the year 1633, the lands of Ballymacwilliam and Cruary, in the same county; and that he died on the 7th of Feb. 1637^[3];—that Captain Robert Gookin, in recompence for his services as a soldier and adventurer, obtained an assignment from the Protector of an estate in the same county, consisting of upwards of five thousand acres, which he afterwards surrendered to Charles II.; and that thereupon the king granted it to Roger Earl of Orrery;—that Vincent Gookin died on the 29th of March, 1692, and that his son Robert, and Dorothy Clayton, were his executors;—that in the year 1681 the collectors of quit rent made a demand upon Thomas Gookin, one of Sir Vincent's sons, for the rent of the lands which his father had purchased from Mr. O'Hea, and that, upon proof being made to the Court of Exchequer by Mr. John Burrowes, one of Sir Vincent's executors, that the estate was a "Protestant interest," or, in other words, that as the family had been of the Protestant religion, and not implicated in the rebellion of 1641, the lands were therefore not liable to the payment of quit rent, they were accordingly put out of charge. It appears also by the records which are deposited in the same office, that Thomas Gookin, gentleman, was indicted at the sessions held at Bandon in the year 1671, "for that he, with several others, riotously and unlawfully did assemble and associatt themselves together at Lisle, on the 27th of December, 1671, and in and upon David Barry and

Charles Carthy, gentlemen, did make a cruell assaulte and affray, and did beate, wound, and falsely imprison them, under colour of a warrant from Henry Bathurst, Esq., made and interlined by the said Thomas Gookin;" and that Elizabeth Gookin, of Lislee, spinster, was one of his sureties. This Elizabeth was probably descended from a Charles Gookin, who claimed the lands of Lislee in the time of the Protector. By the records in the same department, it appears that in and previous to the year 1719 a suit was pending in the Court of Exchequer with respect to the lands of Courtmacsherry; and by the Receiver's account, which bears the autograph of Robert Gookin, it is shown that a payment was made to Mrs. Dorothy Gookin for maintenance, and that there was an arrear due to Lady Mary Erwin, "at ye time of Captain Gookin's death, which happened in September, 1709:" and in the same office there is deposited a deed, dated the 30th of October, 1729, which relates to the lands of Clouncagh, in the same county of Cork, whereto John Allin, an alderman of the city of Cork, and Elizabeth Gookin, otherwise Towgood, his wife, and Robert Gookin, Esq., eldest son and devisee of Robert Gookin deceased, are parties. I have been informed that a lengthened account of Sir Vincent Gookin is to be found in Lord Stafford's State Letters; that much information may be gathered from the Privy Council Papers *tempore Cromwell*, which are deposited in Dublin Castle, with respect to Captain Robert Gookin; and that in the year 1620 Daniel Gookin was one of the undertakers in the county of Longford, and that his estate of five hundred acres afterwards passed to an ancestor of the late popular novelist Miss Edgeworth.

J. F. F.

Dublin.

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

Amongst the Inquisitions of the county of Cork which are preserved in the Rolls Office of Chancery, there is one which relates to Vincent Gookin, and was taken at Mallow, on the 14th of August, 1638; and is probably an inquisition *post mortem*.

"STABIT QUOCUNQUE JECERIS."

(Vol. vii., p. 65.)

This little Query may perhaps come under the category you mention in the address of your opening Number for the year, although it might be a sufficient reply merely to say that it was the legend round the common Manx halfpenny, encircling the three legs of man on its reverse; but when we consider these three conjoined limbs in their awkward and impossible position, the propriety of the legend may be doubted, and its presence attributable only to the numismatic necessity of accompanying the figure with its motto. The following epigram has been composed by some Manxman thoroughly convinced of the propriety of the application:

"Reader! thou'st seen a falling cat,
Light always on his feet so pat;
A shuttlecock will still descend,
Meeting the ground with nether end;
The persevering Manksman thus,
A shuttlecock or pauvre puss;
However through the world he's tost—
However disappointed, crost—
Reverses, losses, Fortune's frown,
No chance or change can keep him down.
Upset him any way you will,
Upon his *legs* you'll find him still.
For ever active, brisk, and spunky,
Stabit jeceris quocunque."

Where, however, we perceive in the last line the rhyme has destroyed the metre of the Latin poet, if the words be really a classical quotation, which I should wish to form into a Query for some of your readers.

But the emblem, as the famous *Triquetra*, is one of the most ancient and celebrated of antiquity. It figures on the oldest coins of Metapontum; and subsequently on many of those of Sicily, particularly on those of Palermo and Syracuse, as *island* cities; for to islands, from one use of its name in the Greek word XHAH, as a jutting promontory, a break-water, or a jetty, was it more especially appropriated. Hence it is even now borne in the Neapolitan blazon for Sicily: as Britain, if she followed the continental examples, would be entitled to quarter it in her full imperial escutcheon, not only for Man, but for Malta; by which latter it was early taken as the device. But under this distinctive name as *Chele*, it only figured the potency which all pointed or angular forms and substances possessed insensitively or in a triple degree. To understand this, we should consider the force that all pointed or sharp instruments possess: the awl, the wedge, the adze, are well known for their assistance to the mechanic; and the transference of the idea to non-physical aid was so easy, and so consonant to the human mind, that, when we speak of the acuteness of an intellect, the point of an epigram, the keen edge of a sarcasm, we are scarcely conscious that we indulge at all in the maze of metaphor.

seized on, both for the purpose of driving away the evil one or forcing him to appear: all edged tools, or angular forms, gave complete mastery over him. Therefore, the best method of obtaining sight of the otherwise invisible spirits of the air, is by putting the head beneath the legs, the human fork or angle—the true Greek *chele*—as it is also used by Saxo-Grammaticus in a dialogue between Bearco and Ruta, to see Odin riding on the whirlwind:

"*Bearco*. At nunc ille ubi sit qui vulgo dicitur Othin
Armipotens, uno semper contentus ocello;
Dic mihi Ruta, precor, usquam si conspicias illum?

Ruta. Adde oculum proprius et *nostras prospice chelas*,
Ante sacraturus victrici lumina signo,
Si vis presentem tuto cognoscere Martem.

Bearco. Sic potero horrendum Frigæ spectare maritum," &c.

So boys in the north put their heads between their legs to see the devil looking over Lincoln: and I am indebted to a mention of my *Shakspeare's Puck and his Folk-lore* in the *Maidstone Journal* for the proof that this belief still exists in Ireland from an anecdote told by Curran, who, in the absence of a Währwolf on which to try its efficacy, would prove it on a large mastiff by walking backwards to it in this posture, "while the animal made such a grip at the poor barrister's hinder region, that Curran was unable to *sit* with any gratification to himself for some weeks afterwards."

Permit me to refer such readers as are curious to know more on this subject, to the above work, p. 73. But if you still can find room for a continental proof of the efficacy of a pair of shears as very powerful *chele*, not only for driving away Satan, but altogether banishing him from earth, allow me to adduce from a most excellent collection of tales, Traditions of the Bavarian Territories (*Sagenbuch der Baierischen Lande*), just published by Herr A. Schöppner, under the auspices of the ex-king, the following tale, No. 757, "Die Scharfe Scheere" (The Sharp Scissors):

"Outside the parish church of Münnerstadt, you see a gravestone with a pair of shears sculptured on it. He who rests under it was a pious tailor, who was often disturbed by the Devil in his devotions. The latter appeared to him frequently, and whispered him to throw plenty of cabbage into his hell (a technical German term for its receptacle, I know not if usual amongst the English gentle craft), and otherwise played him many insidious pranks. Our tired Schneider complained of the evil to a pious hermit, who advised him, the next time the Prince of Darkness made his appearance, to take the shears and *cut off his tail*. The tailor resolved to follow his advice; and, on the next visitation, he lopped the tail clean from his body. The Devil halloed out murder! went off, and ever afterwards left the tailor in peace. But the shears remained a long time as an heirloom in the family, and their form was sculptured on his tombstone in remembrance. Since then, the Devil walks through Münnerstadt without a posterial adornment, and therefore not now recognisable; which is the reason that many people assert that there is no longer any Devil."

Well might Herrick, in his *Hesperides*, inculcate:

"Hang up *hooks and shears* to scare
Hence the hag that rides the mare."

WILLIAM BELL, Phil. Doc.

17. Gower Place.

"PIC-NICS."

(Vol. iv., p. 152.; Vol. vi., pp. 518. &c.)

Will you accept a French elucidation of the etymon of this word, which has sorely puzzled your correspondents? What saith the *Encyclopédie des Gens du Monde*, tom. xix. (1843):

"PIQUE NIQUE.—Expression empruntée de l'Anglais, où elle est formée de *pick*, choisir, et *nick*, instant précis, et signifie choix judicieux où tout se rencontre bien. On se sert aussi en Français de cette locution pour désigner un repas où chacun paie son écot, ou bien auquel chacun contribue en fournissant un des plats."

The word is in *Ménage* (*Dictionnaire étymologique*, folio, 1694):

"PIQUENIQUE.—Nous disons *faire un repas à pique-nique*, pour dire faire un repas où chacun paye son écot: ce que les Flamans disent, *parte bétal, chacun sa part*. Ce mot n'est pas ancien dans notre langue; et il est inconnu dans la plupart de nos provinces."

Picnics were known and practised in the reign of James I. An amusing description of one is given in a letter from Sir Philip Mainwaring, dated Nov. 22, 1618. The knight is writing to Lord Arundel from Newmarket:

"The Prince his birth-day hath been solemnised heard by those few Marquises and Lords which found themselves heard, and to supply the want of the Lords, Knights and Squires were admitted to a consultation, wherein it was resolved that such a number should meet at Gamiges, and bring every man his dish of meate. It was left to their own choyses what to bring: some strove to be substantiall, some curios, and some extravagant. Sir George Goring's invention bore away the bell; and that was foure huge brawny piggs, piping hott, bitted and harnised with ropes of sarsiges, all tyde to a monstrous bag-pudding."

And on the 28th of the same month, Mr. Chamberlain wrote to Sir Dudley Carleton:

"We hear nothing from Newmarket, but that they devise all the means they can to make themselves merry; as of late there was a feast appointed at a farmhouse not far off, whither every man should bring his dish. The king brought a great chine of beef, the Marquis of Hamilton four pigs incircled with sausages, the Earl of Southampton two turkies, another six partridges, and one a whole tray full of buttered eggs; and so all passed off very pleasantly."—Nichols's *Progresses of James I.*, vol. iii. pp. 495. 496.

W. M. R. E.

[MR. ARTHUR WILSON has written to us that this word is Swedish, and to be found in Widegren's *Swedish and English Dictionary*. We may add that it is also in Delens, but we do not believe it to be of Swedish origin. We believe it will eventually be traced to a French source.—ED.]

"CONINGER" OR "CONINGRY."

(Vol. vii., p. 182.)

The Latin word for a rabbit is *cuniculus*, as is shown in the following couplet of Martial:

"Gaudet in effossis habitare cuniculus antris:
Monstravit tacitas hostibus ille vias."—xiii. 60.

The rabbit appears to have been originally peculiar to Spain, Southern France, and the adjoining islands. Strabo (iii. 2. § 6.) says that it is found nearly over the whole of Spain, and in the Balearic islands; and that it reaches as far as Massilia. Polybius (xii. 3.) likewise states it to be a native of Corsica. It was unknown to the Greeks, and is not mentioned by Aristotle in his works on natural history (see Camus, *Notes sur l'Histoire des Animaux d'Aristote*, p. 278.); nor does it ever occur in the Æsopian fables, although the hare is frequently introduced. Hence it had no native Greek name; and Polybius borrows the Latin word, calling it κύνικλος (compare *Athen.*, ix. p. 400.). Strabo uses the periphrasis of "burrowing hares," γέωροχοι λαγιδεῖς. Ælian, again, employs the Latin name, which he considers to be of Iberian origin (*De Nat. Anim.*, xiii. 15.). If this be true, the sense of *subterranean passage*, which *cuniculus* also bears, is secondary, and not primary (compare Plin. *Nat. Hist.*, viii. 81.).

The language of Varro *de Re Rust.* (iii. 12.) likewise shows that the rabbit was in his time peculiar to Spain, and had not been introduced into Italy. The meaning of the Hebrew word *Saphan*, which is translated *cony* in the authorised version of the Old Testament (Lev. xi. 5.; Deut. xiv. 7.; Ps. civ. 18.; Prov. xxx. 26.), has been fully investigated by biblical critics and naturalists. (See Bochart's *Hieroicozon*, vol. ii. pp. 409-429., ed. Rosenmüller; Winer, *Bibl. Real-Wörterbuch*, in SPRINGHASE; *Penny Cyclopædia*, in HYRAX.) It is certainly *not* the rabbit, which is not a native of Syria and Palestine: but whether this ruminant quadruped, which lives in the rocks, is the jerboa, or a species of hyrax, or some other small edible animal of a like description, is difficult to determine.

From the manner in which Strabo speaks of Spain and the Balearic islands being infested by large numbers of rabbits, it would appear (as Legrand d'Aussy remarks, *Vie privée des Français*, tom. ii. p. 24.) that the ancients did not eat its flesh. The rabbit is now so abundant in parts of the south of France, that, according to the same author, a sportsman in the islands near Arles who did not kill a hundred, would be dissatisfied with his day's sport. A Provençal gentleman, who in 1551 went out to kill rabbits with some of his vassals, and three dogs, brought home in the evening not less than six hundred.

From the Latin *cuniculus* have been formed, according to the proper analogy, the Italian *coniglio*, the Spanish *conéjo*, and the French *conil*, sometimes modified into *conin* (see Diez, *Roman. Gramm.*, vol. ii. p. 264.). From the old French *conin* was borrowed the English *coning* or *conig*, afterwards shortened into *cony*: and from this word have been formed *conigar* and *coningry* or *conigry*, for rabbit-warren (see Halliwell's *Dict.*, in CONIG). *Conillus*, for a rabbit-warren, occurs in Ducange; *conejár* is the Spanish term.

The Germans, like the English, had no native name for the rabbit; an animal not indigenous in their country. Hence they borrowed the French name *conin*, which they altered into *kanin*; and have since formed the diminutive *kaninchen*. In Suabian, the form used is *küniglein*. See Adelung in v. The Dutch word is *konijn*.

The rabbit was probably introduced into England from France. Query: When did that introduction

take place? Also, when did the later term "rabbit" supersede the old name *cony*? and what is the etymology of *rabbit*? The French *lapin*, which has supplanted the old word *conin*, is said to be formed from *lepinus*, an adjective of *lepus*.

L.

Your solution of the etymology of this word, as coming from *Coney*-borough, is no doubt correct: but I apprehend the last syllable has a more specific derivation. On the opposite sides of the Lough of Belfast, there are two localities in which this old English word is preserved. This district was, as you are aware, colonised by English settlers about 1590 A.D., when large grants were made to Sir Arthur Chichester, ancestor of the present Marquis of Donegal. At Carrickfergus, on the north side of the bay, there is a spot called the *Connyberry*, which is a corruption of "Coneyborough;" but on the opposite side, at Holyward, there is a populous rabbit-warren, known as the "Kinnegar;" which I take to be the *conynger* or *coningeria* about which your correspondent asks.

J. EMERSON TENNENT.

NAMES AND NUMBERS OF BRITISH REGIMENTS.

(Vol. vii., p. 155.)

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Z.'s *third* application relative to the names and numbers of regiments has roused me into activity, and I now forward you the required information, viz.:

Query 1. What was the origin of giving British regiments the name of certain officers, instead of numbering them as at present?

Regiments were numbered, but it was generally customary to designate them by the name of their colonel previous to 1751.

2. If in honour of an officer commanding the corps, was the name changed when that officer died or removed to another regiment, or what was the rule?

The name of the regiment changed by death or removal of the colonel.

3. When did the present mode of numbering regiments begin, and by whom was it introduced?

1st July, 1751, by royal warrant of George II., when the number of the regiment was directed to be embroidered on its standard; even after the numbering became general, the names of colonels were for some time retained.

4. What was the rule or principle laid down in giving any regiment a certain number? Was it according to the length of time it had been embodied?

In 1694 a board of officers assembled to decide the relative rank of regiments, and the regiments formed in England were placed by seniority of raising, but those from Scotland or Ireland on their being placed upon the English establishment.

5. What is the guide now in identifying a named with a numbered regiment; for example, at the battle of Culloden in 1746, Wolfe's, Barrett's, and Howard's Foot were engaged. Now, what is the rule for ascertaining the numbers of these and other old regiments in the British army at the present day?

The Army List with colonels of that date. In 1746 Wolfe's was the 8th Foot, Barrett's the 4th Foot, and Howard's the 3rd Foot. There were two Howards of the same date (1746), Green and the Buff Howards, known by their facings.

ARTHUR HAMILTON.

P.S.—I shall be happy to give further information and more details if required, and inclose my card to the Editor.

VICARS-APOSTOLIC IN ENGLAND.

(Vol. vi., pp. 125. 297. 400.)

I send the following as some answer to the inquiries made by your correspondent A. S. A. For the more ample account of Bishop Ellis, I am indebted to an article in the *Rambler*, vol. vii. p. 313., entitled "Collections illustrating the History of the English Benedictine Congregation."

Richard Smith, appointed Bishop of Chalcis, Feb. 4, 1625, and Vicar-Apostolic of England; he withdrew to France four years afterwards, and died in Paris in 1655, aged eighty-eight, in a house belonging to the English convent upon the Fossé St. Victor. He was probably buried in the convent chapel, where a monument to his memory was erected. See the Rev. Joseph Berington's *Memoirs of Panzani*, p. 109.

John Leyburn, consecrated Bishop of Adrumetum, and appointed Vicar-Apostolic of England,

1685: on the country being divided into four vicariats in 1688, he was appointed to the London, or southern district. On the breaking out of the revolution in the same year, he was committed to the Tower; but his peaceable and inoffensive conduct soon caused him to be discharged, and he was suffered to remain unmolested until his death, which occurred in 1703. He was greatly beloved and respected by his flock.

Bonaventure Giffard, of the ancient Roman Catholic family of the Giffards of Chillington, Staffordshire, appointed Vicar-Apostolic of the Midland District, 1688. Like Bishop Leyburn, on the breaking out of the revolution, he was committed to the Tower, but was soon released, and on the condition of always making the place of his abode known to the government, he passed the remainder of his days unmolested. On the death of Bishop Leyburn in 1703, he was removed to the London, or southern district, where he died March 12, 1734, aged ninety. There is a good portrait of Bishop Giffard at the Roman Catholic College of Old Hall Green in Hertfordshire.

Philip Ellis, third son of Rev. John Ellis, Rector of Waddesden, Bucks, by his wife Susanna Welbore, whilst a pupil in Westminster School, was called to the Catholic faith, and to the grace of religion, in St. Gregory's Convent, Douay, where he made his profession, 30th November, 1670, æt. eighteen. After duly qualifying himself for the ministry, he was sent to labour in the English vineyard. His great abilities recommended him to the notice of King James II., who appointed him one of his chaplains and preachers; and when Innocent XI., on 30th January, 1688, signified his wish that his majesty would nominate three fit subjects to fill the newly constituted vicariats, midland, northern, and western (for Dr. John Leyburn, Bishop of Adrumetum, during the last three years had governed the whole of England), Father Ellis, then thirty-six years of age, was selected for the western vicariat, and was consecrated bishop on Sunday, 6th May, 1688, at St. James's, where the king had established a convent of fourteen Benedictine monks, by the title of Aureliopolis. In the second week of July, the new prelate confirmed a considerable number of youths, some of them recent converts, in the new chapel of the Savoy. (*Ellis Correspondence*, vol. ii. p. 62.) In his letter (ibid. p. 145.) to his brother John, dated from St. James's, 26th August, 1688, he describes the uneasiness of the court at the preparations making in Holland by the Prince of Orange. We doubt if this vicar-apostolic attempted to visit his diocese; for, on the breaking out of the revolution at London in the ensuing November, he was apprehended and committed to Newgate (Macaulay's *History*, vol. ii. p. 563.), yet he was soon restored to liberty. Foreseeing but faint hope of serving the cause of religion in such turbulent times, he left England for the court of his exiled sovereign at St. Germain's, and, after staying some time, obtained permission to visit the Eternal City. In 1693 Pope Innocent XII. made him an assistant prelate; and on the feast of St. Louis, six years later, he sung the high mass at Rome, in the French church, before many cardinals, invited and received by the Cardinal de Bouillon. The Prince of Monaco, ambassador of France, being then incognito, assisted in a tribune. Resigning his western vicariat, he was promoted by Pope Clement XI. to the vacant see of Segni, in the Campagna di Roma. There he originated a seminary, over which he watched with parental zeal and solicitude. In November 1710, he held a synod in the choir of his cathedral; about seventy of his clergy attended, all of whom he entertained with generous hospitality. In addition to his many meritorious works, he substantially repaired and embellished his palace, and to his cathedral he left a splendid mitre and some costly vestments; but the bulk of his property he bequeathed to his seminary. A dropsy of the chest carried him off on the 16th November, 1726, æt. seventy-four, and his remains were interred in the centre of the seminary church.

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Seven sermons of this prelate, preached before James II. at Windsor and St. James's, were printed.

A beautiful portrait of the Bishop, engraved by Meyer, is prefixed to the *Ellis Correspondence*, published by the late Lord Dover, in two volumes 8vo., 1829.

James Smith was consecrated Bishop of Calliopolis, and appointed Vicar-Apostolic of the Northern District, 1688: he died May 20, 1711.

The following Vicars-Apostolic were nominated after the above four till the year 1750.

Midland District.—George Witham, of the ancient Roman Catholic family of the Withams of Cliffe, in the North Riding of Yorkshire, was educated at Douay College, consecrated Bishop of Marcopolis, and appointed Vicar-Apostolic of the Midland District in 1703. He was removed to the Northern District in 1716, and died in 1725, at Cliffe Hall, the seat of his family.

Western District.—Matthew Pritchard, a Franciscan Friar, Bishop of Myrinen: I have not been able to ascertain the date either of his consecration or death; the latter took place at Perthyre, Monmouthshire.^[4]

Northern District.—Thomas Williams, a Dominican friar, Bishop of Tiberiopolis, died at Huddlestone, Yorkshire, April 14, 1740.

J. F. W.

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

I have since learned Bishop Pritchard was consecrated in 1715.

The reply of E. H. A. to my Query about these Vicars-Apostolic is rather unsatisfactory. I admit

his correction of *Chalcedon* for *Chalcis*, but wish that he had been more explicit in his notices of both those Vicars-Apostolic appointed in 1685-88, as well as of those since nominated. When did *Smith* and *Ellis* die? and what was the see in Italy to which the latter was nominated? Who were the *consecrators* of Giffard, Ellis, and Smith? Bishop Leyburn was, I think, one, and is said to have been "assisted by two *Irish* prelates." Who were they? E. H. A. also refers, as his authority, to a tract by the Rev. L. Darwall, in *Christian's Miscellany*: but he does not give the date of that publication, nor did I ever hear of it. Surely some ecclesiastical reader of "N. & Q." will answer some, at least, of these inquiries of mine. I know many of your subscribers can do so if they choose. I am desirous of possessing the names and dates of consecration and death of every Roman Catholic Vicar-Apostolic appointed for England since 1689, and also of those for Scotland, if possible.

A. S. A.

Wuzzeerabad.

SMOCK MARRIAGES.—SCOTCH LAW OF MARRIAGE.

(Vol. vii., p. 191.)

To a certain extent, the information MR. F. H. BRETT got from his Scotch friend is correct. An idea does exist in some parts of Scotland, that children born out of wedlock must be "under the apron string" at the solemnisation of the marriage of their parents, before they can be legitimated *per subsequens matrimonium*. How this notion originated, I do not pretend to say; but it is easy to speculate as to its origin. But MR. BRETT's friend showed a blessed ignorance of the laws of his native country, if he ever said that "in the Scotch law of marriage there is a clause providing that all 'under the apron string,' at the time of the marriage, shall be considered legitimate." The Scotch law of marriage is not statutory, and, consequently, it has no clauses.

I have often felt sore at the ignorance displayed, even in well-informed circles in England, as to the real principles of the Scotch law of marriage; and I am encouraged by the comprehensive terms of MR. BRETT's Query, to hope that you will permit me to say a word or two which may serve to dissipate some of the delusions that prevail as to both the constitution of a Scotch marriage, and its effects.

{244} In Scotland, as in every country whose system of jurisprudence is based on the civil law, marriage is dealt with as a *purely civil contract*; and its constitution may be established by the same proof as would establish any ordinary civil contract, viz. by writing, by the testimony of witnesses, or by the judicial confession of the parties. It is true, that, in deference to the natural feeling that the blessing of God should be invoked upon the constitution of a relation so important and so solemn, and from other considerations of public policy and morality, the law has prescribed that a "regular marriage" can be performed only by a clergyman, after due proclamation of the banns; and that it punishes an "irregular" constitution of the contract by fines and other penalties. But it never loses sight of the principle, that the contract is purely civil; and irregularity in point of *form*, though punishable, does not vitiate the contract, which is binding and valid if its *substance* be proved, in the same way as any other contract may be proved. Such a contract is binding, if entered into in accordance with the *lex loci contractus*, although that law should differ from the law of the domicile of the parties. The sole privilege of the smith of Gretna Green consisted in his smithy being the nearest place to the English border, at which witnesses to the constitution of the contract could be obtained. Now-a-days, I suppose, a runaway couple, unable to hire a special train, would take the express; and I would advise them to take their tickets to Ecclefechan—the first Scotch station at which the express stops—and to confer on the station-master and porter there the dignity of high priests of Hymen: for they, or any other two witnesses you meet in Scotland, can help you to tie the knot as firmly as the Gretna smith. After what I have said, I need hardly add that these functionaries had no warrant for their certificate that their marriages were performed "according to the forms of the Church of Scotland." To those who look upon marriage as a purely civil contract, the mock ceremony at Gretna is a marriage; to those who look upon it as a sacrament, or who think that a religious ceremony affects its constitution in the slightest degree, a Gretna Green marriage is, in plain words, neither more nor less than a *legalised concubinage*; and, surely, I need not say, that the spouses in such a marriage, though, *quoad omnem civilem effectum*, on the same footing with persons regularly married *in facie ecclesiæ*, are not—in Scotland, at least—allowed to obtrude themselves into respectable society. So much for the constitution of the contract of marriage under the law of Scotland.

As for its effects, in so far as involved in MR. BRETT's Query, no such provision exists, or ever did exist, in the Scotch law of marriage, as that children, to be legitimatised *per subsequens matrimonium*, must be under their mother's apron strings. In its effects, as well as in its constitution, the contract of marriage in Scotland is ruled by the principles of the civil law; and *all* the children of the spouses, born before marriage, are legitimated *per subsequens matrimonium*, whether, at the time the ceremony is performed, they be "under the apron strings" or not. The old theory was, that marriage being a consensual contract, the constitution of the rights and obligations arising from it drew back to the date of the consent; which, in the case of parties who had previously had connexion, was presumed in law to be the date of the connexion. This theory has of late been somewhat impaired by the decision of the Court of Session, in the case of *Kerr v. Martin*. See Dunlop Bell and Murray's *Reports of Cases decided in the Court of*

Session, vol. ii. p. 752. The soundness of that decision is still matter of controversy in the profession; but I may refer MR. BRETT to it as containing a full and able discussion of the whole principles on which the Scotch law of marriage is founded.

AN ADVOCATE.

I remember that my brother, when curate of a parish in Lincolnshire between 1838 and 1844, married a woman enveloped only in a sheet. He was of course startled at the slenderness of her apparel; but as all the requisitions of the law had been complied with, he did not feel himself at liberty to refuse. He contented himself, therefore, with addressing the numerous congregation on the behaviour he expected from them at a religious ordinance, and all went off well. The reason for the bride so presenting herself, was of course the popular opinion, that her new husband would not be liable for her debts.

ANON.

PHOTOGRAPHIC NOTES AND QUERIES.

Mr. Weld Taylor's Process.—As I presume the object of publishing Photographic Notes, &c., is to aid those who are *not proficient* in the processes indicated, MR. WELD TAYLOR must not take umbrage at his first communication being misunderstood, whether unavoidably or wilfully, as I am sure the former must have been the case with all novices in the photographic art at least; however, I had no intention whatever of offering any annoyance to MR. TAYLOR in my remarks, which were intended solely with a view to produce an effect which has partially been successful, that of exciting a more definite explanation of his meaning. That MR. WELD TAYLOR may "enlighten" me is not only possible, but very probable, and I can only say I shall be much obliged to him for so doing.

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With reference to his process for iodizing Canson's paper, I presume his meaning to be as follows, viz.: Mix half an ounce of a *forty-grain* solution of *nitrate of silver* with an equal quantity of a *fifty-grain* solution of *iodide of potassium*, by which a precipitate of iodide of silver will be formed, the supernatant fluid containing the excess of iodide of potassium and the nitrate of potash formed by the decomposition. *Add* drop by drop a solution of the cyanide of potassium, until the iodide of silver is redissolved, and the liquid becomes limpid, and then *four ounces* more of distilled water, making up five ounces altogether. The paper should then be washed over with the above and *dried*, after which it may be floated on water slightly acidulated with sulphuric acid for a few minutes, and after being again dried, either wholly, or else partially with blotting-paper, may be rendered sensitive with a weak solution of nitrate of silver. Here are two or three points admitting doubt: first, Would it not be better to wash away the nitrate of potash and free iodide of potash first, and then dissolve the iodide of silver in solution of cyanide of potassium? Secondly, Would not a slight soaking in plain water after the acidulated bath be of advantage? Thirdly, Is it better to dry the paper again before rendering it sensitive? and fourthly, What strength of nitrate of silver solution should be used to render it sensitive; and ought it to have any acetic or gallic acid, or both?

GEORGE SHADBOLT.

Animal Charcoal in Photography.—Perhaps you or one of your photographic correspondents would inform me whether the animal charcoal, recommended for the aceto-nitrate of silver solution, should be used as a filter, or simply allowed to remain in the bottom of the bottle?

A. B. C.

Oxford.

Sir W. Newton on Use of Common Soda and Alum.—In reply to W. ADRIAN DELFERIER, who is desirous of knowing the "*rationale* of the *action* of the *common soda* and powdered alum, &c.," my motive for using *common soda* to cleanse the *negatives* is, that it not only removes the hyposulphite of soda more readily, but any impurities which may be in the paper, as well as the *whole* of the *size*, such being absolutely necessary for the after *waxing* process; which, when done, the negative should appear nearly as transparent as glass.

The reason why I prefer *alum* for the positives is, that while it has the effect of removing the hyposulphite of soda and other impurities in the paper, it does not act upon the *size*, which in this instance it is desirous to retain.

I have been induced to make a series of experiments, with a view to prevent the *fading* of the *positives*, or, indeed, that any portion should be, as it were, *eaten away in parts*; and since I have adopted the foregoing, in no one instance has any change taken place whatever.

W. J. NEWTON.

6. Argyle Street.

Difficulties in Photographic Practice.—Having met with some of the difficulties that your correspondent G. H. mentions in his communication (Vol. vii., p. 218.), I beg to offer a few hints which I think will be of service to those who are trying the waxed-paper process.

With regard to the spots, it is not easy to know whether they are produced by particles of iron in the paper, or by the oxide of silver. Le Gray says: "If spots should form, produced by the oxide of silver, they may be removed by pouring over the negative some acetic acid, and passing a brush

lightly over it."

The second difficulty, want of depth of tone or intensity in the negative, may have been caused by too short an exposure in the camera, or not having used the proper proportion of developing solution. Try the following:

4 oz. dist. water.
8 grains gallic acid.

When this solution has been filtered, add to it ½ drachm of the aceto-nitr. of silver solution, and 1 drachm of acetic acid. I have generally put a little camphor in the gallic acid solution, as recommended by Laborde. It prevents the decomposition of the gallic acid, and renders the image clearer and free from spots. A piece about the size of a pea for four or five ounces of solution.

As to the third difficulty, I believe nothing but replacing the porcelain dishes by glass ones will prevent the dirty marbled appearance in the bottom of the dishes made of porcelain; they are generally rough and uneven on the surface, and there are often what is called "kiln-cracks" in the angular parts. Two months ago I bought two glass dishes; although they are more than double the price of porcelain, I expect the annoyance of dirty dishes is prevented. The glass ones are made quite round at the sides and ends, and of course will be easily cleaned. I am informed they are made in France, but they could be had of English manufacture.

The animal charcoal in the sensitive solution must be shaken up in the aceto-nitrate solution; and when it has become quite clear, the solution before using must be filtered into the dish.

R. ELLIOTT.

Penslur Iron Works.

Replies to Minor Queries.

{246} *The Countess of Pembroke's Letter* (Vol. i., pp. 28. 119. 154.; Vol. vii., p. 154.).—None of your correspondents seem to be aware that the paper in the *World* (No. XIV. April 5, 1753), in which this questioned letter first appeared, was written by Horace Walpole, and was afterwards reproduced by him in his *Royal and Noble Authors*. These facts may help to guide inquirers, but they seem to me not to testify much for the authenticity of the piece. This, among many publications in the *World*, would certainly prove nothing; but Walpole's venturing to reproduce it in an acknowledged work to which he attached considerable importance, is no doubt of some weight.

C.

Ethnology of England (Vol. vii., p. 135.).—In reference to that portion of the Query by ETHNOLOGICUS which asks "Whether it is yet clearly settled that there are types of the heads of Ancient Britons, Saxons, Danes, and other races, to be referred to as standards or examples of the respective crania of those people?" I beg to say that beneath the chancel of the church of St. Leonard, Hythe, there is a crypt containing a vast number of skulls and other human bones, which, according to Jeake, the historian of the Cinque Ports, are—

"Supposed by some to be gathered at the shore after a great sea-fight and slaughter of the French and English on that coast; whose carcases, or their bones, after the consumption of the flesh, might be cast up there, and so gathered and reserved for memorandum."

Speaking of these relics, Walker, in his *Physiology*, says:

"These skulls at Hythe are not of one race, either Saxon or British, but of several; two forms of skull, very distinct from each other, predominate: one, a long narrow skull, greatly resembling the Celtic of the present day; the other, a short broad skull, greatly resembling the Gothic.... Another kind of skulls, fewer in number, are evidently Roman skulls."

ROBERT WRIGHT.

Drake the Artist (Vol. vi., p. 555.).—Searching a series of catalogues of the Society of Artists of Great Britain, from 1760 to 1780, I find that Mr. Drake at York, F.S.A. (Fellow of that Society), in 1773 exhibited at their New Room, near Exeter Change in the Strand,—

No. 89. "A Family IN LITTLE."

Is this to be interpreted by Hamlet's sarcasm upon the sycophants of his uncle's court, who paid "Forty, fifty, nay, one hundred ducats, for his portrait *in little*?" Small full-lengths were in vogue at the period, but our Yorkist has a delicate diminutive of his own. Again, in 1775, we have three works of Drake—

72. "View of a Gentleman's Seat in Yorkshire, with two Gentlemen going out a-hawking."

73. "Sacarissa with Amoret and Musidora." From Thomson's *Seasons*, 4to. edition, 1730.

74. "A Winter Piece."

And in 1776:

23. "A Madonna and Child." Mr Drake, F.S.A., York.

There is *no* trace of him at the Royal Academy. Thus we have him in portraiture, in landscape, in sacred history, and in the poetical imaginative. This is beyond what G. reckons upon; and now, having contributed thus much, I hope some of your readers may assist in carrying the inquiry further.

J. H. A.

Sparse (Vol. vi., p. 554.; Vol. vii., p. 51.), said to be an Americanism.—I have in my possession an edition, printed in 1611, of the *Whole Book of Psalms, collected into English Metre*, by Thomas Sternhold, John Hopkins, and others. In the paraphrase of Psalm xlv. v. 10. is the following:

"Thou madest us fly before our foes,
And so were overtrod.
Our enemies rob'd and spoyl'd our goods
When we were *sparst* abroad."

The word here used in 1611 was evidently no American one; and yet it is singular that neither Bailey (1740), Johnson (1755), or Barclay (1800), have the word in their dictionaries; but Knowles (1835) and Blackie's *Imperial* (1850) both mentioned it; and have *sparse*, *sparsed*, *sparsedly*, and *sparsing*, all meaning "dispersed" or "scattered."

JOHN ALGOR.

Eldon Street, Sheffield.

Genoveva of Brabant (Vol. vii., p. 212.).—There is a ballad on her legend in an obscure volume of verses published by Masters, 1846, fantastically entitled *Echoes from Old Cornwall*.

CORIOLANUS.

N.B. These *Echoes* do not appear to have resounded far or wide.

God's Marks (Vol. vii., p. 134.).—In the register-book of St. Margaret's, Westminster, occurs this entry, under the year 1556:

"Junii vij^o die. Item, Elizabeth Helhe, of the ague with Godd's marks."

Shakspeare adopts the saying,

"They have the plague ...
For the Lord's tokens on you do I see."
Love's Labour's Lost, Act V. Sc. 2.

quoted in *Memorials of Westminster*, ch. iv. p. 152. They were the first spots which showed that the infection had been caught.

M. W.

Segantiorum Portus (Vol. vii., p. 180.).—I know not what PRESTONIENSIS means by Ptolemy's *History of Britain*, but there can be little doubt as to the whereabouts of what is called, in the *Palatine MS.*, *Segantiorum Portus*, or *Setantiorum Portus* in Berthius's great edition of Ptolemy's *Geography*, ch. iii., tit. Albion, tab. 1.

It is curious that the place *immediately* preceding in Ptolemy's *Catalogue* that inquired about, affords, in the vast multitude enumerated in that work, the closest approach to identity between the ancient and modern names, viz. Μορικαμβη Ἐισχύσις, Morecambe Æstuarium, still called, *totidem literis* and *idem sonans*, *Morecambe Bay*, in which Ulverston is the chief town, so that of this point there can be no doubt. Then comes *Setantiorum Portus*, of which Montanus, Bertius, and subsequent geographers give *Winandermere* as the modern name, meaning of course the mouth of the river through which Lake Windermere discharges itself into Morecambe Bay. But I doubt this, for there is no town of Windermere, nor indeed any other, that Ptolemy could have called a harbour (*portus*), till we come to Lancaster, which I therefore incline to believe was the *Portus Setantiorum*. After this *portus* comes *Belisama Æstuarium*, by which all interpreters understand the mouth of the Ribble, which is probably the point that interests PRESTONIENSIS, as Preston stands on that river. The conjecture that Lancaster was the *Portus Setantiorum* is corroborated by the latitudes and longitudes given by Ptolemy, which, though not to be absolutely relied on, are not to be disregarded, and which give to the three places, *Morecambe Æstuarium*, *Setantiorum Portus*, and *Belisama Æstuarium*, nearly the relative positions in which we find Ulverston, Lancaster, and the Ribble.

C.

Rubrical Query (Vol. vi., p. 509.).—QUÆSTOR inquires the meaning of the words "if occasion lie" in the Rubric immediately before the Offertory in the Communion Service. I am under the impression that "if occasion lie" here simply means, *in case there is necessity to do so*; and for the origin of this parenthetical clause I would refer to the Rubric of 1549 (Keeling, *Lit. Br.*, edit.

of 1842, p. 178.), which provides:

"That in cathedral churches, or places where there is daily communion, it shall be sufficient to read this exhortation once in a month, and in parish churches on the week days it may be left unsaid."

Showing clearly the mode in which the exhortation was intended to be used. The real difficulty, however, is not noticed by your querist, which is, as to when "Public warning of the Communion" is to be given. One Rubric says that this notice is to be given "immediately after the Nicene Creed;" another prescribes that when this warning is to be given, it shall be done "immediately after sermon." On this point see Sharpe on *Rubrics*, p. 62.; and Wheatly on *Common Prayer*, chap. vi. sect. viii. § 3.

ENIVRI.

Rosa Mystica (Vol. vii., p. 182.).—I do not remember to have ever heard of such an institution; but *Rosa Mystica* is one of the many appellatives of the Virgin Mary in the Roman Catholic "Litanies of the Virgin."

C.

Portrait of Charles I. (Vol. vii., p. 185.).—It may be confidently asserted that Vandyke never painted in enamel; the enamels referred to were at best only "after Vandyke." Nothing more frequent, in both earlier and present times, than the copying large oil portraits in enamel.

C.

"*Time and I*" (Vol. vii., p. 182.).—I cannot answer MR. BLACKISTON'S Query fully, but he will find, I think, in the miscellaneous correspondence usually printed in Pope's and Swift's works, the following anecdote, that some one having quoted to Robert, Lord Oxford, the adage,

"Time and I 'gainst any two,"

his Lordship replied, impromptu,

"Chance and I 'gainst Time and you."

C.

The Word "Party" (Vol. vii., p. 177.).—I can furnish a more ancient example of the use of this word than the one given by your correspondent.

In an old MS. "Booke of Receipts," in my possession, of the year 1681-2, there occurs the following singular prescription:

"*The Powder of Buggs.*—Take the buggs and wash them well in white wine, and putt them in a new earthen pott, and set them in an oven till they be dry enough for powder; then beat them, and sift them, and give ye party as much as will lye upon a groate every morning in honey."

Can any one inform me for what disease this nauseous remedy was prescribed, and whether it be now excluded from the pharmacopœia? Perhaps this oleaginous insect was formerly exhibited in those cases for which cod liver oil is now so extensively used.

G.

Your correspondent E. D. might have gone much farther back for an example of the use of the word *party* for a particular person. In the *Tempest*, Act III. Sc. 2., we have:

"*Cal.* I say by sorcery he got this isle.
From me he got it. If thy greatness will
Revenge it on him—for, I know, thou dar'st;
But this thing dare not.
Ste. That's most certain.
Cal. Thou shalt be lord of it, and I'll serve thee.
Ste. How now shall this be compass'd? Canst thou bring me to *the party*."

ERICA.

Warwick.

"*Mater ait natae,*" &c. (Vol. vii., p. 155.).—In reply to your correspondent who asks where the following lines "*Mater ait natae,*" &c. are to be found, I refer him to the following note in Greswell's *Account of Runcorn*, p. 34.:

"Leland, in his *Itinerary*, mentions an old woman, a native of Over in Cheshire, who lived in the family of Downes of Shrigley, and died at the age of 140 years. Zuingerus reports of a noble lady of Worms, in the archbishopric of Mentz, who lived to see the sixth generation, that she might thus address her daughter:

'(1) Mater (2) natae die (3) natae filia (4) natam
Ut moneat (5) natae plangere (6) filiolum.'

That is, 'The mother says to her daughter: Daughter, bid thy daughter, to tell her

daughter, that her daughter's daughter is crying."

ANON.

Warrington.

I have in my possession a scrap-book, compiled by one Edward King in the year 1743, which consists of extracts from newspapers of that date; and while perusing your last Number, meeting with W. W.'s (Malta) Query, I immediately recollected having noticed the quotation some short time ago. Turning to the volume I find the following extract:

"Sarum, April 30.—We hear from Limington in Hants that one Mrs. Mitchel was lately brought to bed there of a daughter, whose great-great-grandmother is still living, and has already seen her fifth generation, and all daughters. So that she may say the same that the distich doth, made on one of the Dalburgh's family of Basil:

1 2 3 4
'Mater ait natæ die natæ filia natam
 5 6
Ut moneat natæ plangere filiulam.'

1 2 3
'Rise up, daughter, and go to thy daughter,
 4 5 6
For her daughter's daughter hath a daughter.'

She is about 92 years of age, is in perfect health, has all her senses clear, and hopes to see five generations more."

TYE.

Norwood, Surrey.

Gospel Place (Vol. vii., p. 133.).—In my parish there are two such places, both on the border of the parish: one is called "The Gospel Oak," the other "The Gospel Bush." The traditional explanation of these names is this:—that at no very ancient date, when the custom of perambulating the parish was annually observed, portions of the Gospel were read at these and other places,—*stations*, as they were anciently called.

JOHN JEBB.

Peterstow Rectory, Ross.

Passage in Thomson (Vol. vii., p. 87.).—*Steaming*, as your intelligent correspondent C. says, is clearly the true reading. The word is so printed in the 4to. edition of the *Seasons*, 1730 (was not this the first collected edition of that poem?), and in every other to which I have referred. It does not, however, occur in the 4to. copy in the twenty-eighth, but in the thirty-first line. The four lines, fifteenth to eighteenth, originally given in the "Hymn," but afterwards wisely omitted by the poet, follow the words "In Autumn unconfined:"—

"Thrown from thy lap
Profuse o'er Nature falls the lucid shower
Of beamy fruits, and in a radiant stream
Into the stores of sterile winter pours."

The *steaming* property of the earth is well described by Dr. Carpenter, in his *Vegetable Physiology*, p. 168.:

"If a glass vessel be placed with its mouth downwards, on the surface of a meadow or grass plot, during a sunny afternoon in summer, it will speedily be rendered dim in the interior by the watery vapour which will rise into it; and this will soon accumulate to such a degree as to run down in drops. Any person walking in a meadow on which the sun is shining powerfully, where the grass has not long previously been refreshed by rain, may observe a tremulous motion in distant objects, occasioned by the rising of the watery vapour; exactly resembling that which takes place along the sea-shore, when the sun shines strongly on pebbles that have been left in a moistened state by the retiring tide."—Dr. Carpenter's *Vegetable Physiology*, p. 168. sect. 253.

"The atmosphere is made up of several steams, or minute particles of several sorts rising from the earth and the waters."—Locke's *Elements of Natural Philosophy*.

J. H. M.

"*Words are given to man to conceal his thoughts*" (Vol. vii., p. 165.).—The hexameter line, ὄς χ' ἔτερον, &c., is one put by Homer into the mouth of Achilles (*Iliad*, ix. 313.), when he is expressing his indignant hatred of liars.

RT.

Warmington.

Folger Family (Vol. vi., p. 583.; Vol. vii., p. 51.).—Will it assist the inquiry to say that there was a family of Foulgers at Norwich? The only son was a curate at Leiston, in Suffolk, in 1832.

Miscellaneous.

NOTES ON BOOKS, ETC.

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The remarkable collection of Northern Irish Antiquities and Historical Relics, exhibited at Belfast on the occasion of the British Association meeting in that city, has led to the publication of *The Ulster Journal of Archæology*, which is to be conducted by gentlemen of the province, and principally devoted to the elucidation of the antiquities and ancient history of Ulster. Ulster, it will be remembered, is historically remarkable as being the last part of Ireland which held out against the English sway, and which therefore retained its ancient customs until a comparatively recent period. Ulster was also the battle-field of the ancient native Irish chieftains and the Scandinavian Vikings. The antiquaries of Ulster have therefore done wisely, while the tangled web of Northern Irish History can yet be unravelled by existing aids—while the men who are now the depositories of family and local history are yet among them—to commence this Journal; and in the tact and good management displayed in the selection of the materials of their opening Number, they have not only done wisely, but done well also. May they go on and prosper!

At a moment when all eyes are looking anxiously for the new volume of Nineveh Discoveries, we have received a work of kindred character and of very high value. It is entitled *Lares and Penates, or Cilicia and its Governors; being a short historical account of that province from the earliest times to the present day, together with a description of some Household Gods of the Ancient Cilicians, broken up by them on their conversion to Christianity, first discovered and brought to this country by the author*, W. B. Barker, edited by W. F. Ainsworth; and the interest which this title naturally excites is fully maintained upon a perusal of the work. Although, by readers who care little for its archæological features, the work will be read with the highest satisfaction, it is one which will afford to the antiquary information of the greatest importance; while to many, the announcement that the remarkable monuments of the ancient Cilicians, so happily discovered by Mr. Barker, were discovered by him in the city dignified by the birth of the great apostle of the Gentiles,—and that the mutilation of these works of art, once the objects of religious regard, was probably the consequence of the missionary visit of Paul and Silas to Tarsus,—will probably be the strongest recommendation which this work could receive.

We have received three Catalogues which call for such mention as should direct to them the attention of our bibliographical friends. One is of the splendid Library of Mr. Dawson Turner, which will occupy Messrs. Sotheby and Wilkinson for thirteen days in its disposal. The next, *Bibliotheca Americana*, is of a most remarkable collection of American Books on sale by Mr. Russell Smith. The third is of an extensive collection of Theological Works on sale by Mr. Straker. The last two are made more valuable by the addition of useful indices.

BOOKS RECEIVED.—*A Manual of Photography*, by Robert Hunt, *Third Edition enlarged*. It is sufficient to say that Professor Hunt's volume is at once the most elaborate, as his acquirements will ensure its being one of the most scientific works extant upon this now popular subject.—*Memoirs of a Maître d'Armes, or Eighteen Months at St. Petersburg*, by A. Dumas; translated by The Marquis of Ormonde, is one of the most amusing and graphic among the many amusing and graphic volumes which have already appeared in the *Traveller's Library*.—*Cyclopædia Bibliographica*. Part VI. Mr. Darling's useful Cyclopædia maintains its character.—*The Fall of Jerusalem*, by the Rev. Dr. Milman. This endeavour to direct the public mind, through the medium of this dramatic poem, to the striking and incontestable evidence of the full completion of Prophecy in the Fall of Jerusalem, is a valuable addition to Murray's *Railway Reading*.—We must here acknowledge the receipt of two other volumes of poetry: *Beauty, a Poem*, by the author of *Silent Love*, an admirer and not unsuccessful imitator of Pope; and *Love in the Moon*, by Patrick Scott, a work in which scientific observation is combined with great poetic feeling and considerable power.—*The Pilgrim's Progress of John Bunyan, for the Use of Children in the English Church*, edited by the Rev. J. M. Neale. The object with which this beautiful edition has been prepared is so plainly stated, that we need only wish the book as wide a circulation as it deserves.—*The Family Shakspeare, &c.*, by Thomas Bowdler. The fourth volume of this reprint of Mr. Bowdler's carefully revised edition of Shakspeare, contains the three Parts of Henry VI., Richard III., Henry VIII., and Timon of Athens.

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NOTICES TO CORRESPONDENTS.

We have to request the indulgence of several Correspondents for not replying to them this week.

S. G. W. Gibraltar *is a corruption of* Jebel-Tarik, *or the Hill of Tarik; a name derived from the Moorish conqueror who landed there April 30, 711. For the origin of its ancient name, Calpe, we must refer S. G. W. to Smith's Dictionary of Greek and Roman Geography, where the various presumed etymologies are discussed.*

"PERCY ANECDOTES." *Mr. Timbs has requested us to correct a slight error in his communication on this subject (antè, p. 214.). The Percy Anecdotes were completed in forty parts, and not forty-four, as there stated.*

BROCTUNA. *Could the article proposed be divided into two papers?*

MR. CROOKES. *Where can we address a letter on a Photographic subject to this Correspondent?*

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to Mr. R.W. Thomas."

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