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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. 177. **Saturday, March 19. 1853.** **Price Fourpence. Stamped Edition 5*d*.**

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Notes.

INEDITED LETTERS OF GENERAL GREEN AND OF WASHINGTON.

The letters of great men are always interesting, more particularly when they are connected with important historical facts. I presume, therefore, that those I subjoin from General Washington and General Green will not be unwelcome to your readers. They were among the papers of an officer, long deceased, who at the time was aide-de-camp to Sir Guy Carlton, the commander-in-chief of our army in America; and were, I presume, intercepted before they reached their respective destinations.

"*General Green to General Washington.*

"Head Quarters on Ashley River,
May 31st, 1782.

"Sir,

"I had the honor of informing your Excellency, in a letter of the 19th instant, that a dangerous spirit of discontent had been discovered in the army, and of the measures I took to suppress it. I am happy to inform you that this spirit seems entirely to have subsided, as the persons who fomented it are removed at a distance from the troops: and, as we have now a prospect of some cloathing, and more comfortable supplies, I hope it will no more appear.

"Your Excellency has been informed of the late important and interesting changes in the face of affairs.—The arrival of Sir Guy Carlton, and the change of ministers and measures, will open a new field of hopes for this country. How far we may be benefited by it, a little time will determine; but it will inevitably be attended with one bad consequence, as it will relax our preparation for a continuance of the war, which, to me, appears extremely probable. General Leslie has made overtures, and a proposition for a suspension of hostilities; I do myself the honor to inclose you copies of his letter, and my answer on the subject, from which you will see the ground on which it stands. I wait most anxiously for advices from Congress or your Excellency, by which my conduct in the business must be ultimately directed. I suppose this measure has been adopted {278} by Sir Guy Carlton, and proposed to your Excellency; but, as I am entirely at a loss to know on what conditions, and what purposes it has to answer, I can form no conclusive opinion on its propriety.

"I am sanguine that the operations against Jamaica will go on, notwithstanding the late misfortune, which seems to be rather a splendid than useful victory to the enemy. And as Count de Guichen, who has arrived with a considerable squadron, and taken the command of the combined fleets in the West Indies, is still much superior to the British, we have good reason to hope the enterprise may succeed.

"Inclosed, I transmit your Excellency the Report of Brigadier-General Wayne of a considerable skirmish in Georgia, wherein Lieut.-Col. Brown, with four or five hundred men, were defeated. The plan was judicious, and executed in a manner that does great honor both to the general and the troops. It will have very happy consequences in impressing the Indians with an idea of our superior power, and in the destruction of their cavalry.

"The enemy continue their camp, entrenched at the Quarter House, in a strong position. Their patroles of horse, and ours, frequently go over the same ground. Captain Armstrong of the Legion, and Captain Gill of the fourth regiment, with about forty dragoons of Lieut.-Colonel Laurens's command, fell in with a troop of their horse two days ago, and took an officer, eight men, and ten horses, without suffering any other in injury than two men wounded.

"With the highest esteem and regard,
I have the honor to [be]
Your Excellency's
Most Obedient
Humble Servant,
NATH. GREEN.

His Excellency,
General Washington."

"*General Washington to Governor Livingston.*

"Head Quarters, Newburgh,
July 3rd, 1782.

"Sir,

"From the inclosed information of Captain Stevens, there is reason to apprehend the business of driving cattle to the enemy is carrying on with great art and assiduity; it would be a happy circumstance if the villains concerned in it could be detected. I have therefore to propose to your Excellency, that you will be pleased to take such precautions as you shall judge best calculated to learn whether any such cattle are passing in droves, or smaller parcels (for they may be divided on the road), to the enemy.

"If your Excellency should hear of them before they turn off towards New York, I think it would be advisable to employ some trusty man or men to dog and follow them privately, until the fact is ascertained; otherwise, it is to be feared, no positive proof of the intention of the people engaged in this infamous trade can be obtained.

"I sincerely wish every practicable plan may be attempted for seizing the cattle, apprehending and bringing to condign punishment the men; as this would tend essentially to frustrate the insidious schemes of our enemies, as well as deter their other agents from similar practices.

"I have the honor to be,
With perfect respect,
Your Excellency's
Most Obedient Servant,
GO. WASHINGTON.

"P.S.—I am honor'd with your Excellency's letter of the 24th June.

"His Excellency Gov. Livingston."

EDWARD FOSS.

ON A PASSAGE IN THE "DOMESTIC ARCHITECTURE OF ENGLAND."—SURNAMES.

In this work, to the justly high character of which I need scarcely refer, the "General Remarks" relating to the periods under consideration are full of information of the most interesting kind, as they often contain illustrations of manners and customs not to be met with elsewhere.

In a portion of the "Remarks" illustrative of the thirteenth century, showing the difficulty and insecurity of travelling at that time (pp. 120-122.), there is, however, an incorrect rendering of an extract from an original document; and this error seriously affects the "illustration" afforded by it. As I am in some degree personally involved in the matter, having supplied the material in its original shape, I may perhaps be permitted fully to explain and correct the passage. My only regret is, that I had not the opportunity of calling my friend's attention to the subject before the sheets were finally struck off. The extract is from an Account of the Chamberlain of Chester, 29-30 Edw. I., showing how the sum of 1000*l.* was transmitted from Chester to London. After referring to the convoy for the treasure:

> "It was not sufficient, however," says the late Mr. Turner, "that the money should be protected; in the absence of hostels, except in towns, it was necessary to secure the guards from hunger. *Therefore they were accompanied by two cooks*, who provided 'a safe lodging' daily for the money; and, as a matter of course, *provided for the culinary necessities of its conductors*."

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It will be seen that upon the word rendered "cooks" depends the whole value of this passage, as evidence of the road-side necessities of the period. That word, however, does not bear such a construction; although, at first sight, nothing would be more natural than to render it so. It is written in the original "cok'," contracted; and to those conversant with mediæval Latin, it is known to express "cokinus—coquinus," *Gallicè* "coquin:" a word derived from "coquus," and *not* that word itself. It occurs commonly enough in the Royal Wardrobe Accounts, and means simply "a messenger."[1] For those who have not the opportunity of referring to original documents,

there is a very good account of the persons so designated supplied by the *Liber quotidianus Contrarotulatoris Garderobæ, anno 28 Edw. I.*, edited by John Topham, Esq., in 1787, from the original in the library of the Society of Antiquaries. It is referred to in the note to the Post Office Report as containing the words Cokinus, Nuncius, and Garcio, used apparently in one sense. At p. 280. is an account of payments under the heading "Titulus de expens' nuncior' et cok' Regis Edwardi," &c., and in the glossary this explanation of the word is given:

> "Cokinus, Coquinus.—'Homo vilissimus nec nisi infimis conquinæ ministeriis natus,' says Ducange. Charpentier adds *beggar*. Here it means the lowest kind of messengers or errand-boys, like *sculls* or *scullions* in colleges."

But this is too low an estimate of the class.

Having disposed of this passage, I wish now to draw the attention of your readers who have taken part or interest in the late discussion in your pages upon certain surnames, to the bearing which this extract, and others expressive of the individuals there referred to, has upon that numerous series of names ending in "cock;" about which so many, and, for these regenerate days, some singular suggestions have been made. The discussion was, I believe, commenced in the *Gentleman's Magazine* for May, 1837; and, in the number for the same month in the following year, J. G. N. suggested that many of those names might be referred to forms of "Coc, koc, le coq, which occur in records as abbreviations of coquus, cocus—cook."

How cavalierly the suggestions thus afforded by Mr. Urban's pages were treated by Mr. Lower, your readers will see who refer to the pages of that gentleman's work upon *English Surnames*, indicated in the author's last communication to you ("N. &. Q.," Vol. v., p. 509.). But their faith in the improvement "N. & Q." has so greatly contributed to effect in such matters, will not however let them be deterred by the terms there used from pursuing the subject. It will be seen that my present contribution will modify the view taken by J. G. N., but also, to a considerable extent, support it.

I am not aware that any attempt has been made to show how early these names were used. I can refer to several instances of the names "Wilcoc" or "Willecok," and "Badecok," two complete examples of the kind, in the documents of the reign of Edward I.

Those of your readers who are members of the Camden Society have now before them a copy of a document in which the first of those names occurs several times. I refer to the small Household Roll of John of Brabant while at the English court, which is printed in the last volume of the Camden Society's *Miscellany*.

No one doubts that by far the greater part of the names in question were originally corrupted forms of Christian names, with a suffix. Mr. Lower has done good service in showing thus much. And any one who refers to the list in the Royal Wardrobe Account of 28 Edw. I., and especially those who can also consult other similar manuscripts, will admit that it would be quite possible that any Christian name might have been so used; so numerous must have been the class of persons called "cokini." I will not further trespass upon your space with specimens of names so manufactured, as they can be formed with ease upon the first name "Wilcoc" from "Wille le cok,"—the contracting mark being dropped. The final letter "k" is of importance, as distinguishing the derivative from the parent word "coquus;" from what period, and *why*, is doubtful. That there is but little early documentary evidence of the names in their complete state, might be attributed to the inferior class of the individuals so designated.

Mr. Lower's sole explanation of the terminal in question is, that it is a diminutive like "kin;" and in justice to that view, I must not pass over the evidence afforded by the Brabant Roll of a case where the two names seem to be interchanged. One of Prince John's pages is named on the roll "Hankin" (p. 7. line 3.); while, on the Wardrobe Account three years previous, where the servants are specified by name, "Hancock" is there, who is most likely the same person. It will also be seen, that whereas in the Wardrobe Account the armourer's name is "Giles," and the barber's
{280} "Walter" (see notes to the Brabant Roll), the foreign scribe of the account dubs them "Gilkin" and "Woterkin." In following up his argument upon this subject, Mr. Lower speaks of a person being called "Little Wilcock," as an instance of complete tautology: if, however, it is meant by this (as it seems to be), that a diminutive name was only applied to a diminutive in person, or only expressed such a one, I am sure he will find very many differ from him, as affection or familiarity was at least as likely to have originated its use. Thus, Peter de Gaveston would surely not be deprived of his knightly fame because he was called by Prince Edward "Perot" (Pierrote *a* Pierre). Thus also came "Amyot" from Amy, "Launcelot" from Laurence, "Gillot" from Giles. And "kin" has as much right to be so considered. But there being already these two diminutives in ordinary use as to names of persons, there surely was no occasion to apply to the same purpose a syllable which (with a mark of contraction) certainly had a direct meaning, and expressed a vocation; and which has very rarely been otherwise used in a diminutive sense.

My object is not so much to advocate any particular solution as regards these names, as to submit evidence bearing upon the subject, with such explanations as have occurred to me.

Joseph Burtt.

Footnote 1:(return)

In the *Report from the Select Committee* (of the House of Commons) *on the Post Office*

in 1844, Sir F. Palgrave makes the following note on the word *Cokinus*, which occurs in some documents supplied to the Committee, and printed in their Appendix:

"The word *Cokinus*, in the Wardrobe Accounts of the latter half of the thirteenth century, is used to signify a 'messenger;' but in what the Cokinus differed from the Nuncius and the Garcio—the other terms employed in their accounts to signify the bearers of letters or messages—does not appear."

SAMUEL TAYLOR COLERIDGE.

The habit of this celebrated author, to annotate in the margins of books which he was reading, must be well known to many of the subscribers of "N. & Q."

I have in my possession a curious little volume of notes, &c. in Mr. Coleridge's handwriting, of course very highly prized, from which extracts were made in vol. i. pp. 274-5., &c. of Coleridge's *Literary Remains*, collected and edited by his nephew, H. N. Coleridge, Esq., 4 vols., 1836: Pickering.

But, in addition to this volume, I have a few with S. T. Coleridge's pencillings in the margins. The following is selected from Dr. Parr's celebrated *Spital Sermon*, and is appended to one of his (Dr. Parr's) notes, wherein he says:

> "Upon the various effects of superstition, where it has spread widely and thriven long, we can reason from facts. But in the original frame of the human mind, and in the operation of all those usual causes which regulate our conduct or affect our happiness, there seems to be a most active, constant, and invincible principle of *resistance* to the approachments of atheism. 'All nature cries aloud' against them, 'through all her works,' not in speculation only, but in practice."

Mr. Coleridge's annotation upon the foregoing opinion of the learned Doctor is as follows; and I select it as a specimen of Coleridge's astonishing recollection of any opinions he had formerly promulgated, which might have called any laxity of principle, religious, moral, or political, into doubt, and of his extreme anxiety to refute or explain them:

> "I never had even a doubt in *my being* concerning the supreme Mind; but understand too sufficiently the difficulty of any intellectual demonstrations of his existence, and see too plainly how inevitably the principles of many pious men (Locke, Priestley, Hartley, even Archbishop King) would lead to atheism by fair production of consequences, not to feel in perfect charity with all good men, atheist or theist; and, let me add, though I now seem to feel firm ground of *reason* under my belief in God, not gratefully to attribute my uniform past *theism* more to general feeling than to depth of understanding. Within this purpose I hope that, without offence, I may declare my conviction, that in the French Revolution atheism was an effect, not a cause; that the same wicked men, under other circumstances and fashions, would have done the same things as Anabaptists within Munster, or as Inquisitors among the South American Indians; and that atheism from conviction, and as a ruling motive and impulse (in which case only can it be fairly compared with superstition), is a quiescent state and *per se* harmless to all but the atheist himself. Rather is it that overwhelming preference of experimental philosophy, which, by smothering over more delicate perceptions, and debilitating often to impotence the faculty of going into ourselves, leads to atheism as a conscious creed, and in its extreme is atheism in its essence. This rather is, I should deem, the more perilous, and a plainer and better object for philosophical attack. O! bring back *Jack the Giant Killer* and the *Arabian Nights* to our children, and Plato and his followers to new men, and let us have chemistry as we have watchmakers or surgeons (I select purposely honourable and useful callings), as a *division* of human labour, as worthy profession for a few, not as a glittering master-feature of the education of men, women, and children.—S. T. C."

J. M. G.

Worcester.

FOLK LORE.

The ancient Custom of Well-flowering.—At Tissington, near Ashbourne, Derbyshire, annually, on Ascension Day, a beautiful ceremony called the "well-flowering" takes place; and in it Psalms used by the Church of England are partially employed. It is a popular recognition of the value of those "perpetual fountains which gush out from below the dry wolds and limestone hills, bearing life and beauty on their course,—objects," remarks Professor Phillips in his admirable work on *The Rivers, Mountains, and Sea Coasts of Yorkshire* (recently published), "on which rustic love and admiration may tastefully bestow the emblematic flowers and grateful songs, which constituted a pleasing form of popular worship in the earlier ages of the world." Perhaps some {281} correspondents of "N. & Q." may be enabled to mention other villages besides Tissington in which this innocent and pleasing custom is still observed. I am aware that there are many places, especially in the north of England, in which a rustic celebration takes place annually at wells sacred from olden time; but is not the "well-flowering" a distinct custom?

Newcastle.

Devil's Marks in Swine.—"We don't kill a pig every day," but we did a short time since; and after its hairs were scraped off, our attention was directed to six small rings, about the size of a pea, and in colour as if burnt or branded, on the inside of each fore leg, and disposed curvilinearly. Our labourer informed us with great gravity, and evidently believed it, that these marks were caused by the pressure of the devil's fingers, when he entered the herd of swine which immediately ran violently into the sea.—See Mark v. 11-15.; Luke viii. 22, 33.

Tee Bee.

Festival of Baal.—The late Lady Baird, of Ferntower, in Perthshire, told me that, every year at "Beltane" (or the 1st of May), a number of men and women assembled at an ancient druidical circle of stones on her property, near Crieff. They light a fire in the centre; each person puts a bit of oatcake into a shepherd's bonnet; they all sit down and draw blindfold a piece of cake from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle and to pay a forfeit. This is, in fact, a part of the ancient worship of Baal, and the person on whom the lot fell was formerly burnt as a sacrifice; now, the passing through the fire represents that, and the payment of the forfeit redeems the victim. It is curious that staunch Presbyterians, as the people of that part of Perthshire now are, should unknowingly keep up the observance of a great heathen festival.

L. M. M. R.

LORD MONBODDO.

In my copy of *The Origin and Progress of Language*, I have recorded a little ἀνέκδοτον of the author, which is now probably known to nobody but myself, and which you may perhaps think worth preservation. It was related to me some fifteen years ago, by a learned physician of this city, now deceased, who had it from Dr. James Gregory himself.

It appears that Lord Monboddo, in spite of failing health and very advanced age, felt a wish to pay one more visit to the English metropolis, in the literary circles of which he was fond of mingling. That he had actually set out upon this formidable journey, was known to Dr. Gregory, who, being a few hours afterwards at a short distance from Edinburgh, was a little surprised to meet his venerable friend returning homewards. He was on horseback, equipped in his usual travelling costume,—cocked hat, scarlet *roquelaure*, and jack-boots, but looking extremely ill and depressed in spirits. "What, so soon returned?" was Dr. Gregory's exclamation. "Yes," said the old man, "I feel myself quite unequal to the journey, and was just thinking of a passage in Horace, and adapting it to my own case." "What, 'Solve senescentem?'" said the Doctor. "No," replied his lordship, "it is one not quite so hackneyed." He then repeated, with much emotion, the following lines from the second Satire of the second book:

> "Seu recreare volet tenuatum corpus; ubique
> Accedent anni, et tractari mollius ætas
> Imbecilla volet."

This was the last time Dr. Gregory saw him out of doors, and he died not long after.

W. L. Nichols.

Bath.

ST. VALENTINE.

The subjoined cutting from an American newspaper (*Wooster Democrat*, Feb. 3) will show the persistent vitality of popular follies, and at the same time serve to exhibit the *peculiar* literature of transatlantic advertisements:

> "The great increase in Marriages throughout Wayne Co. during the past year, is said to be occasioned by the superior excellence of the
>
> V A L E N T I N E S
>
> sold by George Howard. Indeed so complete was his success in this line, that Cupid has again commissioned him as the 'Great High Priest' of Love, Courtship, and Marriage, and has supplied George with the most complete and perfect assortment of 'Love's Armor' ever before offered to the citizens of Wayne County. During the past year the 'Blind God' has centred his thoughts on producing something in the line far surpassing anything he has heretofore issued. And it is with 'feelinks' of the greatest joy that he is able to announce that he has succeeded.
>
> 'Howard has got them.
>
> "To those susceptible persons whose hearts were captured during the past year, George refers, and advises others to call on them, and find them on their way rejoicing,

shouting praises to the name of Howard. The 'blessings' descend unto even the third and fourth generations, and it is probable that the business will go on increasing year upon year, until Howard's Valentines will be a 'household word' throughout the land. The children on the house-top will call to the passers-by, shouting

HOWARD'S VALENTINES!

while the cry is echoed from the ground, and swelling over hill and vale reverberates the country through.

{282} "Remember that the only regularly authorised dispenser of Cupid's goods is

GEORGE HOWARD,

"Two doors East of the American House, Wooster, O.

"☞ Orders by mail promptly attended to. Prices range from six cents to five dollars."

"VALENTINES!!

"A large and splendid assortment of Valentines, together with all the necessary fixings, for sale wholesale and retail, at the New Column Building.

"J. H. BAUMGARDNER & CO.

"Wooster, Feb. 3, 1853."

"VALENTINES.—Behold St. Valentine's day is coming, and all are seeking for messages to be dispatched under cover of this Saint, to friend or foe. They are provided, of all kinds, styles, and varieties, ready for use. The turtle dove kind, with its coo! coo! the sensibly sentimental, the cutting, and severe, and in short everything that can be required. Just call on George Howard or J. H. Baumgardner & Co., and you can be suited to a T."

S. R. P.

Minor Notes.

His Excellency David Hartley.—In the *Gentleman's Magazine* of January last (which I have only lately seen), there is inserted at page 8. a letter signed by "Benjamin Franklin and John Jay," and addressed to His Excellency David Hartley, announcing the arrival in Europe of the ratification, by the Congress of the United States, of the definitive treaty of peace between Great Britain and the United States, and stating that they were ready to exchange the ratification with Mr. Hartley.

In a note prefixed to this letter, the editor of the review states that Mr. Hartley "then held some other diplomatic appointment from the United States."

Now this is a mistake. Mr. Hartley was the British plenipotentiary who signed that treaty at Paris in September, 1783, with the American plenipotentiaries, and held no diplomatic appointment from the United States. He was therefore the proper person to exchange the ratifications with the American plenipotentiaries.

The treaty is printed at full length in Chalmers' *Collection of Treaties*, together with Mr. Hartley's *full power* as the British plenipotentiary.

J. B.

The Life and Correspondence of S. T. Coleridge.—It is much to be regretted that no proper life of the "noticeable man" has yet appeared. There is no lack of "reminiscences," and "recollections," and "conversations," conveying, distorted views of his life and character, and exaggerated statements of his faults and failings; but his life has yet to be written. And now would be the time, whilst some of his friends and cotemporaries are still living, to do justice to his memory. Scott, Southey, Wordsworth, have had their lives copiously illustrated, and even little Tommy Moore is (*cosa stupenda*) to have *ten volumes* devoted to his life, whilst Coleridge, the myriad-minded, still waits for a biographer. And who would be so suitable as Derwent Coleridge to perform the office!

J. M. B.

An old Riddle.—I lately found the following mysterious verse upon a scrap of paper. It is of the time of Henry VIII.:

"Vj is come, v is goone, wyth thris tene beware al men
Vij wyth vij shall mete wyth viij^{t}h and viij^{t}h manye
A thousande shall wepe Ad parabulam hanc
If I shulde seye what it is I shuld have no thanke
For he that ne rekketh where that he steppeth
He may lightly wade to depe."

J. BT.

The Word "rather."—The word *rather* is, as far as I know (if I am wrong, perhaps some of your correspondents will correct me) a solitary instance in our language of a comparative regularly formed from a positive which is now obsolete. In the *Cant. Tales*, v. 13029., we find the positive form:

> "What aileth you so *rathe* for to arise;"

where *rathe* means "early, soon."

The earliest use of the comparative degree which I can find, is in a piece of Anglo-Norman poetry preserved in Hickes's *Thesaurus*, and given in Ellis's *Specimens*, vol. i. p. 73.:

> "The chrystal turneth into glass
> In state that it *rather* was."

Here we have the adverbial form; but in Chaucer's *Troilus and Creseide*, iii. 1342., we find the adjectival form:

> "But now to purpose of my *rather* speech,"

where, according to the principle laid down by Dr. Latham, in his *English Language*, p. 262., 2nd edit., we should, I suppose, pronounce it *raythe*r.

This word has sustained various modifications of meaning, but they are in general easily deducible from the original signification: *e.g.* the phrase "I had *rather*" is easily explained, as far as the word *rather* is concerned; for that which we do more quickly, we do preferably. But in such expressions as "I am *rather* tired," equivalent to "I am a little tired," the explanation is not so obvious. In this case *rather* seems to mean "In greater degree than otherwise." Now, in such sentences as "I am glad you are come, *the rather* that I have work for you to do," *rather* seems to require the signification "in a greater degree;" and may we not therefore explain the case in
{283} question as an elliptical expression for "rather than not?" If so, is it not a solitary instance of such a construction in our language? Perhaps some of your correspondents can inform me, at what period this use of the word was introduced; for it is doubtless a modern innovation.

ERICA.

Warwick.

In Jesum Cruci affixum.—

> "Affixus ligno, *Salvator*, crimina mundi
> Abstersit, patiens jussa cruenta necis;
> Aspicite ut languore decus, turpescere membra,
> Intimus ut sese prodat in ore dolor;
> Auditus saxis, intellectusque ferarum
> Sensibus, inventos Spiritus æger abit.
> Splendida per tenebras, subito simulacra coruscant,
> Ardentesque micant per freta longa faces;
> Pro servis dominus moritur, pro sontibus insons,
> Pro ægroto medicus, pro grege pastor obit,
> Pro populo nex mactatur, pro milite ductor,
> Proque opere ipse opifex, proque homine ipse Deus:
> Quid servus, sons, ægrotus, quid grex, populusque,
> Quid miles, quid opus, quidve homo solvat? *Amet*."

The present holy season has brought to my recollection the above beautiful lines, which were shown up some fifty years ago, for long copy, by a schoolfellow at Blundell's school, Tiverton, and copied into my scrap-book. I think they are from the *Poemata* of Joannes Audoenus, but am not sure of it; of this, however, I am sure, they cannot be better made known to the world than by your excellent publication.

WILLIAM COLLYNS.

Harlow.

Queries.

CORBET PEERAGE.

Sarah, widow of Sir Vincent Corbet, Bart., was created (23rd October, 1679) Viscountess Corbet, of Linchlade, co. Bucks, for her natural life; and in the patent the preamble runs,—that his Majesty Charles II.,

> "Having taken into his royal consideration the great worth and merits of the trusty and well-beloved Sarah Lady Corbet, together with the faithful services of the late Sir Vincent Corbet, grants," &c.

This evidently explains but little of the real reason both of the grant and its limitation. Lady

Corbet had, besides four daughters, two sons then living: both in turns succeeded to the baronetcy. If the peerage were a reward for the services of the late Sir Vincent (those services, indeed, consisting in his having been completely routed by Sir Will Brereton at Nantwich, and afterwards with six troops of horse taken by surprise at Drayton, followed eventually by fine and sequestration),—if, I say, for these services, nineteen years after the Restoration, and certainly three after Sir Vincent's own death, the peerage were bestowed on his widow, then why was it limited for her life? Why was the unusual course taken of actually excluding the succession of the issue, who naturally should have been the recipients of the honour? We may conclude, therefore, the motive was personal favour, "the great worth and merits" of Lady Corbet in fact, as the patent first asserts; but then the Query arises what these were. Tradition says Lady Corbet was a beauty and a *favourite* (the term may be understood) at a profligate court, and the peerage was the reward; but I cannot discover that this is more than tradition, and have never found any corroborative authority even among the many scandalous histories of the time, and I am most desirous to know if any such evidence can be given.

It may be as well to add that in 1679 Lady Corbet was *sixty-six* years of age; but we may presume she still had attractions (unless these were only her rank) from the fact that two months later she remarried Sir Charles Lee of Billesley.

MONSON.

Gatton Park.

THE DUKE OF WELLINGTON A MARÉCHAL DE FRANCE.

The *Revue Britannique*, in its Number for November, 1852, under the head of "Nouvelles des Sciences," gives an account of the Duke of Wellington's funeral, and enumerates the titles of the illustrious deceased, as proclaimed on the occasion by Garter King-at-Arms. The writer marks in Italics those of *Duc de Brunoy en France*, *Maréchal de France*, and *Chevalier du Saint-Esprit*, and then appends these remarks:

> "Que le titre de Duc de Brunoy ait été donné réellement par Louis XVIII. à Lord Wellington, c'est croyable. Le roi pouvait créer ce duché en sa faveur, sans blesser aucune susceptibilité militaire. Mais que ce prince politique ait pu nommer Maréchal de France un général étranger, auquel il préférait donner le cordon du Saint-Esprit, plutôt que la simple croix de la Légion-d'Honneur, qu'on cherche en vain dans la liste des Ordres dont Lord Wellington fut décoré, c'est plus difficile à croire, à moins que cette nomination n'ait eu lieu avec des reserves et des conditions de secret, qui auraient fort peu satisfait celui qu'on supposait, sans doute, ambitieux d'un pareil honneur, puisque on le lui offrait. Le nombre des Maréchaux fut limité et non augmenté sous la Restoration. Louis XVIII. crea une Maréchale, il est vrai;—Si Lord Wellington fut nommé Maréchal, ce titre, restreint à une qualification honorifique, comme celle de la veuve de Moreau, ne put jamais lui conférer aucun rang dans l'armée Française. Je somme ici le roi d'armes Jarretière de vouloir bien produire le diplôme du noble duc."

{284} No man ever stood less in need of foreign orders than the Duke of Wellington; and no man ever had so many of them conferred upon him. As he was the last to assume a title that did not belong to him, so he would have been the first to repudiate any such pretension, if put forward by others on his behalf. Allow me therefore to ask, Would it be inconsistent with what is due to the memory of the great Duke, or with our sense of national honour, to undertake the task of clearing up the doubts thus thrown out respecting his claim to the title of Maréchal de France? I believe these doubts have been repeated in other French journals, and that no reply has yet been made to them by the English press.

HENRY H. BREEN.

St. Lucia.

Minor Queries.

Prophecy in Hoveden.—I should be extremely obliged if any one of your numerous readers would give me the following information. In the account given by Hoveden (p. 678. of the Frankfort edition of Sir H. Savile's *Scriptores post Bedam*) of the proceedings during the stay of Richard I. at Messina, that author says:

> "Then was fulfilled the prophecy which was found written in ancient characters on tablets of stone, near a vill of the King of England, which is called 'Here,' and which King Henry gave to William Fitz-Stephen. Here the said William built a new house on a pinnacle, on which he placed the figure of a stag, which is supposed to have been done that the said prophecy might be fulfilled, which was to the following effect:
>
> 'Whan thu seches in Here hert yreret.
> Than sulen Engles in three be ydeled.
> That han sal into Yrland altolate waie,
> That other into Puille mid prude bi seue,
> The thridde into Airhahen herd alle wreken drechegen.'"

This is evidently full of typographical errors, and may be more correctly set forth in the English edition of 1596, which I have not at hand. I therefore wish for information on these points:

1. What is the correct version of this prophecy, and where may it be found?

2. What place is meant by "Here?"

I need hardly say that I have no difficulty as to the first two lines: "When you see a hart reared (erected) in Here, then shall England be divided into three parts."

J. H. V.

A Skating Problem.—The motto of your paper is, "When found, make a note of it." Here then is one for you.

In several of my skating excursions I have observed, and noted it to others, that ice of just sufficient strength to bear any one in skates standing upon it, will instantly break if tried by the same person without having skates on. I don't know if any of your readers have made the same discovery: if so, can they explain the cause? If, on the contrary, any are incredulous enough to doubt the fact, I would recommend them to test the truth of my statement by a personal trial, before they pass a hasty judgment of the subject.

A Skater.

"*Rap and rend for.*"—In Dryden's Prologue to *The Disappointment, or the Mother in Fashion*, we find these lines:

> "Our women batten well on their good nature
> All they can rap and rend for the dear creature."

"All they can rap and run for" is the more frequent colloquial version of this quaint phrase.

In Chaucer's "Chanones Yeman's Tale" it stands thus:

> "But wasten all that ye may rape and renne."

And to this last word Tyrwhit, in his Glossary, gives "rend?" with a mark of interrogation, as doubtful of the meaning.

Johnson gives it "rap and rend," and quotes a line of Hudibras:

> "All they could rap and rend and pilfer:"

and adds, "more properly, *rap and ran*; **rapan** Sax., to bind, and *rana*, Icelandic, to plunder."

The question is, are we to accept this phrase in the sense it is commonly used, *to seize and plunder*; or have later and better philologists mended the version?

The context in Chaucer does not seem to warrant the interpretation given by Tyrwhit. The narrator is warning his hearers against the rogueries of alchemy:

> "If that your eyen cannot seen aright,
> Loketh that youre mind lacke not his sight.
> For tho' ye loke never so brode and stare,
> Ye shul not win a mite on that chaffare,
> But wasten all that ye may rape and renne.
> Withdraw the fire, lest it to faste brenne;
> Medleth no more with that art, I mene;
> For if ye don, your thrift is gon ful clene."

M.

"*The wee brown Hen.*"—Can any of your correspondents oblige me with a copy of the old Jacobin song, the "Wee brown Hen?" It begins thus:

> "I had a wee brown hen,
> And she had a wee brown tap,
> And she gaed out in the mornin'
> For to fill her crap.
> The violets were her coverin',
> And everything was her care,
> And every day she laid twa eggs,
> And Sundays she laid mair.
> Och! they micht hae letten her be,
> For every day she laid twa eggs,
> And Sundays she laid three."

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The words are very old, and conveyed a certain religious and political allusion. I know the tune of it, and I shall take it as a favour to be furnished with a correct version of the songs.

Fras. Crossley.

Deprived Bishops of Scotland, 1638.—Neither Bishop Keith, with all his industry (in his *Hist. Catal. of the Scottish Bishops*), nor subsequent ecclesiastical writers on the same subject, appear to have been able to mention the period of the deaths of nearly all those prelates deprived of their sees in 1638. The researches of late years may, perhaps, have been more successful, and in that hope I now venture to inquire when and where the lives of the following Scottish bishops came to a close—1. David Lindsay, Bishop of Edinburgh. 2. Alex. Lindsay, Bishop of Dunkeld. 3. Adam Ballenden, Bishop of Aberdeen. 4. John Guthrie, Bishop of Moray. 5. James Fairly, Bishop of Argyle. 6. Neil Campbell, Bishop of the Isles. 7. John Abernethy, Bishop of Caithness. 8. Geo. Graham, Bishop of Orkney; and 9. Robert Baron, Bishop elect of Orkney, 1638. The Archbishops of St. Andrew and Glasgow, and Bishops of Brechin, Dunblane, Ross, and Galloway, are slightly noticed, though even in these few there are discrepancies, both as to year and place of demise, which might be corrected. The later ecclesiastical records of Scotland are also exceedingly scanty; for Mr. Perceval, with all his acumen and research (in his *Apology for the Doctrine of Apostolical Succession*, 2nd edit., Appendix, pp. 250-3.), acknowledges with regret his inability to give more particulars of the consecrations in Scotland between 1662 and 1688, for the column with names of consecrators is without dates of consecrations during that period, and is, with very few exceptions, a blank. In continuation of this topic, may I inquire when and where the two following bishops, deprived in 1690, died?—1. John Hamilton, Bishop of Dunkeld and 2. Archibald Graham, Bishop of the Isles. The notices given by Bishop Keith, of the other deprived Scottish bishops, are also exceedingly brief and meagre; nor has Mr. Lawson (*Hist. Scot. Epis. Ch.*) added much.

A. S. A.

Wuzzeerabad.

Passage in Carlyle.—Carlyle (*French Revolution*, vol. i.), in his description of the horrors attendant on the death-bed of Louis XV., mentions the ghosts of the men "who sank shamefully on so many battle-fields from Rossbach to Quebec, that thy harlot might take revenge for an epigram." Who was the harlot, and what the epigram?

FICULNUS.

Madagascar Poetry.—Can any of the readers of "N. & Q." throw any light upon the origin of the following lines? I found them among family papers, written about the year 1805, where they are described as the "Invocation of Madagascrian Spirit;" by which, I imagine, we are to infer that they are a translation of some native lay from the island of Madagascar:

"Spirit that art flown away,
Listen to our artless lay.
Teach us, Spirit, to do well;
Teach us, Spirit, to excel.
Stoop, O Spirit! and be kind,
Teaching those you left behind:
Listen to our artless lay,
Spirit that art flown away."

C. S.

Ink.—From the following lines by Whitehead, which I find in my note-book, I am induced to ask who was the inventor of ink?

"Hard, that his name it should not save,
Who first pour'd forth the sable flood."

PHILIP S. KING.

Hamilton Queries (Vol. vi., p. 429.).—LORD BRAYBOOOKE says, in writing of Lord Spencer Hamilton, that he "was a younger son of James, third Duke of Hamilton." I find, on referring to a Peerage, date about 1720 (I cannot quote it more particularly, as it has no title-page), that the third inheritor of the dukedom of Hamilton was Anne, daughter of the first and niece of the second Duke of Hamilton; and that she married William, Earl of Selkirk, eldest son of the Marquis of Douglas. The date would better accord with Lord Spencer's being a son of James, *fifth* Duke of Hamilton. Was it not so?

Sir William Hamilton.—Who was the first wife of Sir W. Hamilton, the celebrated ambassador, and when did he marry her? Who was the second, who has attained such notoriety in connexion with Nelson's name; and when and where were they married?

Was Single-speech Hamilton a member of the ducal family of Hamilton? If so, his lineage from that house?

TEE BEE.

Derivation of Windfall.—Arvine, in his *Cyclopædia*, gives the following plausible reason for the origin of this term, now in such common use. Query, Is he correct?

> "Some of the nobility of England, by the tenure of their estates, were forbidden felling any trees in the forests upon them, the timber being reserved for the use of the royal navy. Such trees as fell without cutting, were the property of the occupant. A tornado was therefore a perfect god-send, in every sense of the word, to those who had occupancy of extensive forests; and the *windfall* was sometimes of very great value."

W. W.

Malta.

{286} *Do the Sun's Rays put out the Fire?*—There is a current and notorious idea, that the admission of the sun-light into a room puts the fire out; and, after making every deduction for an apparent effect in this matter, I confess I am disposed to think that the notion is not an erroneous one. Can any of your correspondents account for it on philosophical principles, or disprove it experimentally?

C. W. B.

Denmark and Slavery.—Dr. Madden, in *A Twelve Months' Residence in the West Indies*, 1834, says, in allusion to a remark of Mr. Brydges, to the effect that England was the last European power to enter into the slave trade, and the first to abandon it, "This is inaccurate: to the honour of Denmark be it spoken, the slave trade was abolished by her five years before England performed that act of tardy justice to humanity" (vol. ii. p. 128.). The object of the present communication is neither to question nor disparage the merit here claimed for Denmark, in reference to "the slave *trade*:" it concerns the abolition of *slavery* itself by that power. I shall therefore be obliged to any reader of "N. & Q." who will inform me when freedom was granted to the negroes in the Danish island of St. Thomas, in the same manner as to those of the British West Indian colonies in 1838? And also in what work I can find any detailed account of such act of manumission?

L. L.

Spontaneous Combustion.—Is there such a thing as spontaneous combustion?

H. A. B.

Bucks, most ancient and honourable Society of.—A candid inquiry into the principles and practices of this society, with its history, rules, and songs, was published in 1770. It appeared that there were at that time thirteen lodges of the society in London, and a few in other places. Do any lodges of this society still exist? Did they issue any medals? Do they, or did they, wear any badges? Who wore them, officers only, or all members? How many varieties were there, and of what sizes? The book I have, and two varieties of what I suppose may have been worn as badges.

Edw. Hawkins.

Lines quoted by Charles Lamb.—There are some lines quoted by Charles Lamb in one of the *Essays of Elia*: I am very anxious to know whose they are:

> "Bind me, ye woodbines, in your twines,
> Curl me about, ye gadding vines,
> And oh! so close your circles lace
> That I may never leave this place.
> But, lest your fetters prove too weak,
> Ere I their silken bondage break,
> Do you, oh briars! chain me too,
> And courteous brambles nail me through!"

L. M. M. R.

Descendants of Dr. Bill.—Are there any records extant of the family or descendants of Dr. Bill, whose name is first on the list of those who drew up the Prayer-Book, tempus Edward VI.? He was also Lord Almoner to Queen Elizabeth. Dr. Bill's only daughter and heiress, Mary Bill, was married to Sir Francis Samwell: had she any family, and did they assume the name of Bill?

Did a branch of the family settle in Staffordshire, and where?

A. R. M.

"*The Rebellious Prayer.*"—Can any of your readers inform me whether some stanzas entitled "The Rebellious Prayer" have ever yet appeared in print, and, if so, in what collection of poems they are to be met with? The opening lines are as follows:

> "It was a darken'd chamber, where was heard
> The whisper'd voice, hush'd step, and stifled sounds
> Which herald the deep quietness of death," &c.

They describe the anxious watchings of a wife at the sick couch of her husband. In her agony she prays that his life may be spared, at whatever cost: her prayer is granted, and her husband is restored, but bereft of reason.

J. A.

Ravenshaw and his Works.—Can any of your readers give me information, or refer me to any works, of John Ravenshaw, who was ejected from Holme-Chapel[2] under the Act of Uniformity? He is described by Calamy as having been a good scholar, and possessing a taste for poetry.

B.

Footnote 2:(return)

Or Church-Holm, in Cheshire.

Minor Queries with Answers.

Yolante de Dreux (Vol. vi., pp. 150. 209.)—J. Y. has given this queen's second marriage, but not the date or the names of her issue. I am aware that her husband Arthur II. (not I.) was Duke of Bretagne, 1305-12, and that her only son John III., born 1293, succeeded; but the names and marriages of her five daughters still remain unnoticed, as also any notices of her father the *Count of Dreux*, or of her mother.

A. S. A.

Wuzzeerabad.

> [The names of the five daughters of this lady and their alliances are as follow:—1. Johanna, born 1294, married to Robert of Flanders, Lord of Cassel. 2. Beatrix, born 1295, married Guido X., Baron of Laval, in 1315, died 1384. 3. Alisa, born 1297, married, 1320, Burchard VI., Count of Vendosme, died 1377. 4. Bianca, died an infant. 5. Mary, born 1302, became a nun, and died 1371. The father of Yolante de Dreux was Robert IV., Count of Dreux, Braine, Montfort, and l'Amaury, and died November 14, 1282. Her mother was Beatrix, daughter and heiress of John Count of Montfort, l'Amaury, and Lord of Rochefort, married in 1260. This is given on the authority of Anderson's *Royal Genealogies*, table 378, p. 620.]

{287} *Bishop Francis Turner.*—He left a manuscript Life of Nicholas Ferrar of Little Gidding, which formed the basis of Dr. Peckard's *Life of Ferrar*, reprinted in Wordsworth's *Ecclesiastical Biography*. Where can this manuscript be found? Are there any literary remains of the bishop to be met with anywhere?

J. J. J.

> [We believe all that is known of Bishop Turner's MS. Life of Nicholas Ferrar is, that it was in the custody of the editor of *The Christian Magazine* in 1761. Foster the Essayist (*Lectures*, vol. ii. p. 504. edit. 1848) says, "A long and well-written account of Ferrar was drawn up by a Dr. Turner, Bishop of Ely, and left by him in manuscript. It remained in the hands of the persons to whom his papers descended, till it was communicated to the conductors of a miscellany called *The Christian Magazine*, in a volume of which for the year 1761, this curious memoir was lately pointed out to me." Gough, in his *British Topography*, vol. ii. p. 299.*, furnishes a few other particulars:—"The papers of Bishop Turner, in the year 1761, appear to have been in the hands of Dr. Dodd, who printed some of them in *The Christian Magazine* for that year. In particular the *Life of Mr. Nicholas Ferrar* was abridged, and published at p. 356. In the introduction the editor says, 'As the *Life* is rather too long for our pamphlet, even divided, we have taken the liberty to abridge some particulars in the Bishop's account, and now and then to alter a phrase or two in his language, which through length of time is in some places rather become obsolete.' From this passage it will appear that it was published in the worst manner it could be." Our correspondent will find much curious matter respecting the biographies of Nicholas Ferrar in our Second Volume, pp. 119. 407. 444. 485. Among the Addit. MSS. (No. 5540., f. 53.) in the British Museum, is a Letter of Bishop Turner's addressed to Mr. Reading, and read at the trial of Lord Preston, 1691.]

Raleigh's History.—What is the story of Raleigh's burning the second volume of his History?

Recnac.

> [The story is this:—A few days previously to his death, Raleigh sent for Walter Burre, who printed his History; and asking him how the work had sold, received for answer, "so slowly that it had undone him." Upon which Sir Walter brought from his desk a continuation of the work to his own time, and, throwing it into the fire, said to Burre, "the second volume shall undo no more; this ungrateful world is unworthy of it." (Winstanley's *English Worthies*, p. 256.) There is, however, no satisfactory authority for the truth of this anecdote; and it has been rejected by Arthur Cayley, and his other biographers.]

Replies.

EPITAPHS.

(Vol. vii., p. 178.)

The following is a *real* epitaph. It was written by Dr. Greenwood on his wife, who died in childbed, and it is in all probability still to be seen, where it was originally set up, in Solyhull churchyard, Warwickshire. The most amusing point in it is, that the author seriously intended the lines to rhyme. There is wonderful merit in the couplet where he celebrates her courage and magnanimity in preferring him to a lord or judge:

"Which heroic action, join'd to all the rest,
Made her to be esteem'd the Phœnix of her sex!"

"Go, cruel Death, thou hast cut down
The fairest Greenwood in all this kingdom!
Her virtues and her good qualities were such
That surely she deserved a lord or judge:

But her piety and great humility
Made her prefer me, a Doctor in Divinity;
Which heroic action, join'd to all the rest,
Made her to be esteem'd the Phœnix of her sex:
And like that bird a young she did create,
To comfort those her loss had made disconsolate.
My grief for her was so sore
That I can only utter two lines more.
For this and all other good woman's sake,
Never let blisters be applied to a lying-in woman's back."

The advice contained in the last couplet is sound.

F. D.

Pershore.

Your correspondent ERICA gives us some quotations and epitaphs, in which the metaphor of an Inn is applied both to life and death. I find the former of these ideas embodied in the following distich, copied from a tombstone at Llangollen in North Wales, a village much frequented not only by tourists, but by holiday-makers from all the surrounding districts; for whose especial benefit I conceive the epitaph to have been written:

"Our life is but a summer's day,
Some only breakfast, and away;
Others to dinner stay, and are full fed;
The oldest man but sups, and goes to bed.
Large his account, who lingers out the day:
Who goes the soonest, has the least to pay."

GEORGE S. MASTERS.

Welsh Hampton, Salop.

"*The bathos can no further go*" (Vol. vii., p. 5.).—

Inscription copied, Nov. 21, 1833, from a tombstone to a fisherman in Bathford churchyard.

"He drags no more, his nets reclin'd,
And all his tackle left behind,
His anchors cast within the veil,
No storms tempestious him assail.
In peace he rest—*an* Jesus plain
Reader *I* here lies—an honest man,
A husband—father—friend—compeer—
To all—who knew him—truely dear.
Search the Great Globe!—How few, alas!
Are worthy now to—take his place."
B. H. 1805."

{288} Some rural wag had substituted with his pencil three words for the last three, which certainly rhymed better with alas!

E. D.

Allow me to send you one of much merit, founded upon the same metaphor as those inserted at the page above quoted:

"Life's like an inn where travellers stay;
Some only breakfast, and away:
Others to dinner stay, and are full fed;
The oldest man but sups, and goes to bed.
Hard is his lot who lingers out the day;
Who goes the soonest has the least to pay."

EDW. HAWKINS.

THROWING OLD SHOES FOR LUCK.

(Vol. ii., p. 196.; Vol. v., p. 143.; Vol. vii., p. 182.)

Some light may perhaps be thrown on this mysterious custom by the following quotation from the *Réfutation des Opinions de Jean Wier*, by Bodin, the celebrated French jurisconsult, and author of the *Demonomanie des Sorciers* (Paris, 1586), to the quarto edition of which the *Réfutation* is generally found attached. It may be necessary to observe, for the benefit of those unacquainted with demoniacal lore, that Wier, though a pupil of Cornelius Agrippa, and what would be now-a-days termed exceedingly superstitious, was far in advance of his age, and the first to assert that some, at least, of the many persons who were then burned for sorcery were merely hypochondriacs and lunatics,—fitter subjects for the care of the physician than the brand of the

executioner. This *heterodox* opinion brought upon him a crowd of antagonistic replies, and amongst them the *Réfutation* of Bodin. During a cursory examination of Wier's voluminous demonological works (*De Lamiis Liber*; *Item de Commentatiis Jejuniis*; *De Præstigiis Demonum, et Incantationibus ac Veneficiis*: Basil, 1583), I have not met with the passage underneath referred to by Bodin; but, no doubt, if time permitted, a closer search would discover it:

> "Il se mocque aussi d'une Sorciere, à qui Sathan commanda de garder bien ses vieux souliers, pour un preservatif, et contre-charme contre les autre Sorciers. Je dy que ce conseil de Sathan a double sens, les souliers signifient les pechez, comme estas tousiours trainnez par les ordures. Et quand Dieu dist à Moyse et à Josué, oste tes souliers, ce lieu est pur, et sainct: il entendoit, comme dict Philon Hebrieu, qu'il faut bien nettoyer son ame de peches, pour contempler et louer Dieu. Mais pour converser avec Sathan, il faut estre souillé, et plongé en perpetuelle impietez et mechancetez: alors Sathan assistera à ses bons serviteurs. Et quand aux sens literal, nous avons dict que Sathan fait ce qu'il peut, pour destourner les hommes de la fiance de Dieu aux creatures, qui est la vraye definition de l'idolatrie, que les Theologiens ont baillie: tellement que qui croira, que ses vieux souliers, ou les bilets, et autres babioles qu'il porte, le peut garder de mal, il est perpetuelle idolatrie."

W. PINKERTON.

Ham.

It will, I fear, be difficult to discover a satisfactory answer to LORD BRAYBROOKE'S questions on these two points. They cannot certainly be traceable to a Pagan origin, for Cupid is always pourtrayed barefooted; and there is not, I believe, a single statue to be found of a sandaled Venus. I can certainly direct his Lordship to one author, a Christian author, St. Gregory of Tours, who refers to a curious practice, and seemingly one well recognised, of lovers presenting *shoes*, as they now do *bouquets*, to the objects of their affection:

> "Cumqu, ut ætate huic convenit, amori se puellari præstaret affabiblem, et cum poculis frequentibus etiam *calceamenta* deferret."—Gregor. Turon. *Ex Vitis Patrum*, vol. ii. p. 449.: see also same page, note 3.

W. B. MACCABE.

Allow me to inform LORD BRAYBROOKE that the custom of throwing a shoe, taken from the left foot, after persons for good luck, has been practised in Norfolk from time immemorial, not only at weddings, but on all occasions where good luck is required. Some forty years ago a cattle dealer desired his wife to "trull her left shoe arter him," when he started for Norwich to buy a lottery-ticket. As he drove off on his errand, he looked round to see if she performed the charm, and consequently he received the shoe in his face, with such force as to black his eyes. He went and bought his ticket, which turned up a prize of 600*l.*; and his son has assured me that his father always attributed his luck to the extra dose of shoe which he got.

E. G. R.

The custom of throwing an old shoe after a person departing from home, as a mode of wishing him good luck and prosperity in his undertaking, is not confined to Scotland and the northern counties, nor to weddings. It prevails more or less, I believe, throughout the kingdom. I have seen it in Cheshire, and frequently in towns upon the sea-coast. I once received one upon my shoulder, at Swansea, which was intended for a young sailor leaving his home to embark upon a trading voyage.

EDW. HAWKINS.

OWEN GLYNDWR [OWEN AP GRIFFITH VYCHAN, LORD OF GLYNDWRDWY].

(Vol. vii., p. 205.)

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The arms referred to by MR. WOODWARD are those on the great seal and privy seal of "the irregular and wild Glendower," as Prince of Wales, attached to two documents deposited in the Hotel Soubise, at Paris, in the Cartons I. 623. and I. 392., relating, it is supposed, to the furnishing of troops to the Welsh prince by Charles VI., king of France. Casts of these seals were taken by the indefatigable Mr. Doubleday, to whom the Seal department of the British Museum, over which he presides, is so much indebted; and impressions were exhibited by Sir Henry Ellis at a meeting of the Society of Antiquaries, on the 12th of December, 1833. Engravings of them, accompanied by the following notice, were communicated by Sir Henry to the *Archæologia*, and will be found in that publication, vol. xxv. plate lxx. fig. 2, 3. page 616., and ibid. pp. 619, 620.:

> "The great seal has an obverse and reverse. On the obverse Owen is represented, with a bifid beard, very similar to Rich. II., seated under a canopy of Gothic tracery: the half body of a wolf forming the arms of his chair on each side: the background is ornamented with a mantle semée of lions, held up by angels. At his feet are two lions. A sceptre is in his right hand, but he has no crown. The inscription: 'OWENUS ... PRINCEPS WALLIE.' On the reverse of the great seal Owen is represented on horseback, in armour; in his right hand, which is extended, he holds a sword, and with his left his shield, charged with, Quarterly, four lions rampant; a drapery, probably a *kerchief de*

plesaunce, or handkerchief won at a tournament, pendant from his right wrist. Lions rampant also appear upon the mantle of the horse. On his helmet, as well as on his horse's head, is the Welsh dragon [passant]. The area of the seal is diapered with roses. The inscription on this side seems to fill the gap upon the obverse 'OWENUS DEI GRATIA ... WALLIE.'

"The privy seal represents the four lions rampant towards the spectator's left, on a shield, surmounted by an open coronet [crown]: the dragon[3] of Wales, as a supporter, on the dexter side; on the sinister, a lion. The inscription seems to have been '*Sigillum Oweni* PRINCIPIS WALLIE.' No impression of this seal is probably now to be found either in Wales or England. Its workmanship shows that Owen Glyndwr possessed a taste for art beyond the types of the seals of his predecessors."

The dragon is a favourite figure with Cambrian bards; and, not to multiply instances, the following lines may be cited from the poem of the "Hirlas Horn," by Owen Cyfeilioc, Prince of Powys Wenwynwyn,—

"Mathraval's[4] Lord, the Poet and the Prince,"

father of Gwenwynwyn, Prince of Powys Wenwynwyn (the Gwenwen of Sir Walter Scott's *Betrothed*):—

"A dytwc i Rufut waywrutelyn
Gwin a gwydyr goleu yn ei gylchyn
Dragon Arwystli arwystyl tervyn
Dragon Owein hael o hil Kynvyn[5]
Dragon iw dechren ac niw dychryn cat
Cyvlavan argrat cymyw erlyn."
Myvyrian Archaiology of Wales: London, 1801, 8vo., vol. i. p. 265.

"And bear to Grufydd, the crimson-lanced foe,
Wine with pellucid glass around it;
The Dragon of Arwstli, safeguard of the borders,
The Dragon of Owen, the generous of the race of Cynvyn,
A Dragon from his beginning, and never scared by a conflict
Of triumphant slaughter, or afflicting chase."

Gray, whose "Bard" indicates the inspiration with which he had seized the poetry and traditions of the Cymri, thus refers to the red dragon as the cognizance of the Welsh monarchs, in his *Triumphs of Owen* [ap Griffith, Prince of North Wales]:

"Dauntless, on his native sands,
The *Dragon*, son of Mona, stands;
In glittering arms and glory dress'd
High he rears his *ruby* crest."

The dragon and lion have been attributed to the Welsh monarchs, as insignia, from an early period, and the former is ascribed, traditionally, to the great Cadwallader.

In the *Archæologia*, vol. xx. p. 579. plate xxix. p. 578., are descriptions of engravings of the impressions of two seals appendant to charters of Edward, son of Edward IV., and Arthur, son of Henry VII., as Princes of Wales, the obverse of each bearing three lions in pale passant, reguardant, having their tails between their legs, reflected upon their backs, upon a shield {290} surmounted by a cap of maintenance: Prince Edward's shield has on each side a lion as a supporter, holding single feathers, with the motto "Ich dien." On Prince Arthur's seal, the feathers are supported by *dragons*. Thomas William King, Rouge Dragon, in a letter to Sir Samuel Meyrick, dated 4th September, 1841, published in the *Archæologia*, vol. xxix. p. 408., Appendix, regards the lions on these shields as to the ensigns attributed at the period of the seals to certain Welsh princes, and the dragon as the badge of Cadwallader.

In a MS. (for reference to which I am indebted to the courtesy of Sir Frederick Madden), which was recently sold at Sotheby's, containing translations by Johannes Boerius, presented to Henry, Prince of Wales, son of Henry VII., about 1505, there is a beautiful illumination containing the arms of that prince: Quarterly France and England, with the red dragon as the dexter, and the greyhound of the House of York as the sinister, supporter.

"The red fierye dragō beeten upō white and greene sarcenet" was the charge of a standard offered by Henry VII. at St. Paul's, on his entry into London after his victory at Bosworth Field; and this standard was represented on the corner of his tomb, held by an angel (Willement's *Regal Heraldry*, 4to., London, 1821, p. 57.). The red dragon rampant was assumed as a supporter by Henry VII. in indication of his Welsh descent, and was borne as a supporter, either on the dexter or sinister side of the shield, by all the other English monarchs of the House of Tudor, with the exception of Queen Mary, who substituted for it an eagle: and among the badges attributed to our present sovereign is, in respect of Wales, "a dragon passant, wings elevated gu., upon a mount vert."

It may be assumed, with little doubt, that the colour of the dragon borne by Owen Glyndwr was *rouge*; and although the colour of the other supporter of his shield, the lion, is not susceptible of such positive inference, it may be conjectured to have been *sable*, the colour of the lion, the principal charge on his hereditary shield.

To Mr. Woodward's immediate Query as to the blazon—colour of the field and charges—of the arms on these seals, I can afford no direct answer, never having met with any trace of these arms in the extensive collections of Welsh MSS. to which I have had access. These ensigns may have been adopted by Owen as arms of *dominion* (as those of Ireland by the English sovereigns) on his assumption of the principality of Wales, a suggestion countenanced, if not established, by four lions quarterly ("Quarterly gules and or, four lions rampant, counterchanged") being assigned to Griffith ap Llewelyn (killed April, 28 Hen. III., 1244, in attempting to escape from the Tower), eldest son of Llewelyn ap Iorwerth, prince of Wales (dead 31st November, 25 Hen. III., 1240), father of the ill-fated and gallant Llewelyn ap Griffith, last sovereign of Wales, slain at Builth, December 10, 8 Ed. I., 1282. Further confirmation is, perhaps, afforded to this suggestion by Owen having, it is understood, vindicated his assumption of the Cambrian throne as heir of the three sovereign dynasties of North Wales, South Wales, and Powys respectively,—of the last, as male representative, through the Lords of Bromfield, of Madoc ap Meredith, the last monarch of that principality; and of the two former as their heir-general, in respect of his mother, Elenor, sister of Owen (ap Thomas ap Llewelyn), Lord, with his paternal uncle, Owen ap Llewelyn ap Owen, of the comot [hundred] of Iscoed, September 20, 1344, Representative paternally of the sovereigns of South Wales, and, by female descent, of those of North Wales[6], through Griffith ap Llewelyn above named.

The hereditary arms of Owen's paternal line, the Lords of Glyndwrdwy, are those of his ancestor, Griffith Maelor ap Madoc, of Dinas Bran, Lord of Bromfield, Yale, Chirk, Glyndwrdwy, &c., who died A.D. 1191, viz. "Paly of eight argent and gules, over all a lion rampant sable," thus differenced, apparently, from "The Black Lion of Powys" (Argent a lion rampant sable), the royal ensigns of his father, Madoc ap Meredith, last sovereign Prince of Powys, who died at Winchester in 1160. I am unable to refer to any seal of the Lords of Glyndwrdwy, or of the Lords of Bromfield, bearing the family arms of their line; but they are thus given invariably by the Cambrian heralds, and, so far, are susceptible of proof by the most authentic MS. authorities of the Principality. It is, however, remarkable, that the Heraldic Visitations of Wales of Lewis Dwnn, appointed in 1580 Deputy-Herald for all Wales, by Robert Cook Clarenceux, and William Flower Norroy King-at Arms, published in 1846 by the Welsh MSS. Society, contain no pedigree of the house of Glyndwrdwy. Of the descendants, if any, of Owen Glyndwr himself, beyond his children, I am not aware that there is any authentic pedigree, or other satisfactory proof; and there seems to be presumptive evidence that in 12 Henry VI., 1433—a period so recent as nineteen years from the last date, 19th February, 1 Henry V., 1414, on which Owen is ascertained to have been alive
{291} (Rymer's *Fœdera*, ix. p. 330.),—his issue was limited to a daughter and heir, Alice, wife of Sir John Scudamore, Knt., described in a petition of John, Earl of Somerset, to whom Owen's domains, on his attainder, had been granted by his brother, Henry IV., as

> "Un John Skydmore, Chivaler, et Alice sa femme, pretendantz la dite Alice etre file *et heir* au dit Owyn (Glyndwr)."—*Rot. Parl. 12 Hen. VI.*

I have not found evidence to show that there were any children of Alice's marriage with Scudamore; and, assuming the failure of her issue, and also the extinction of Owen's other offspring, the representation of the three dynasties—

> ". . . . . the long line
> Of our old royalty"—

reverted to that of his only brother, Tudor ap Griffith Vychan, a witness, as "Tudor de Glyndore," in the Scrope and Grosvenor controversy, 3rd September, 1386, and then twenty-four years and upwards, who is stated to have been killed under Owen's banner at the battle of Mynydd Pwll-Melyn, near Grosmont, Monmouthshire, fought 11th March, 1405. Tudor's daughter and heir, Lowry [Lady] of Gwyddelwern in Edeirnion, "una Baron. de Edurnyon," became the wife of Griffith ap Einion of Corsygedol, living 1400 and 1415; and from this marriage descend the eminent Merionethshire House of Corsygedol (represented by the co-heirs of the late Sir Thomas Mostyn, Bart., of Mostyn and Corsygedol; namely, his nephew, the Honorable Edward Mostyn Lloyd Mostyn, of Mostyn and Corsygedol, M.P., Lord Lieutenant of Merionethshire, and Sir Thomas's sister, Anna Maria, Lady Vaughan, mother of Sir Robert Williames Vaughan, Bart., of Nannau) and its derivative branches, the Yales of Plas-yn-Yale, co. Denbigh, and the Rogers-Wynns of Bryntangor in the same county; the former represented by the Lloyds of Plymog, and the latter by the Hughes's of Gwerclas in Edeirnion, Lords of Kymmer-yn-Edeirnion, co. Merioneth, and Barons of Edeirnion. These families, co-representatives of the three Cambrian dynasties, all quarter, with the arms of South Wales and North Wales, the ensigns I have referred to as the hereditary bearings of the Lords of Glyndwrdwy. Independently of the adoption of these ensigns in the Welsh MSS. in the British Museum, College of Heralds, and other depositories, it may be mentioned that they are quartered in an ancient shield of the Vaughans of Corsygedol, suspended in the hall of Corsygedol,—one of the finest and most picturesque mansions in the Principality,—and that they appear in the splendid emblazoned Genealogy of the House of Gwerclas, compiled in 1650 by Robert Vaughan, Esq., of Hengwrt, the Camden and Dugdale united of Wales.[7] The arms in question are ascribed to the line of Bromfield and Glyndwrdwy,

and, as quarterings to the families just named, by Mr. Burke's well-known *Armory*, the first and, indeed, only work, in conjunction with the Welsh genealogies in that gentleman's *Peerage and Baronetage*, and *Landed Gentry*, affording satisfactory, or any approach to systematic and complete, treatment of Cambrian heraldry and family history. Mr. Charles Knight also, highly and justly estimated, no less for a refined appreciation of our historic archæology, than for careful research, adopts these arms as the escutcheon of Owen in the beautiful artistic designs which adorn and illustrate the First Part of the drama of *King Henry IV.*, in his Pictorial edition of Shakspeare. (*Histories*, vol. i. p. 170.)

The shield of the Lords of Glyndwrdwy, as marshalled by Welsh heralds, displays quarterly the arms assigned to their direct paternal ancestors, as successively adopted previous to the period when armorial bearings became hereditary. Thus marshalled, the paternal arms of Owen Glyndwr are as follows: 1st and 4th, "Paly of eight, argent and gules, over all a lion rampant sable," for Griffith Maelor, Lord of Bromfield, son of Madoc ap Meredith, Prince of Powys-Fadog; 2nd, "Argent, a lion rampant sable" ("The Black Lion of Powys") for Madoc, Prince of Powys-Fadog, son of Meredith, Prince of Powys, son of Bleddyn, King of Powys; 3rd, "Or, a lion rampant
{292}
gules," for Bleddyn ap Cyfnfyn, King of Powys.[8] None of these ensigns is referable to a period anterior to that within which armorial bearings are attributed to the Anglo-Norman monarchs.

The lion rampant is common to all branches of the line of Powys; but the bearing peculiar to its last monarch, Madoc ap Meredith, "The *Black* Lion of Powys," without a difference, has been transmitted exclusively to the Hughes's, Baronial Lords of Kymmer-yn-Edeirnion, and the other descendants of Owen Brogyntyn, Lord of Edeirnion, younger son of Madoc; of whom, with the exception of the family just named, it is presumed there is no existing male branch. The same arms were borne by Iorwerth Goch, Lord of Mochnant, also a younger son of Madoc; but they are now only borne subordinately in the second quarter by that chief's descendant, Sir John Roger Kynaston of Hardwick, Bart., and by the other branches of the Kynastons; the first quarter having been yielded to the arms of (Touchet) Lord Audley, assumed by Sir Roger Kynaston of Hordley, Knt., after the battle of Blore in 1459, at which Lord Audley is said to have fallen by the hand of Sir Roger. As already stated, Griffith Maelor, Madoc's eldest son, bore the black lion differenced, as did also the twin sons of the latter, viz. Cynric Efell, Lord of Eglwys Egle, ancestor of the distinguished line of Davies of Gwysaney in Flintshire, whose ensigns were "Gules, on a bend, argent, a lion passant sable;" and Einion Efell, progenitor of the Edwards's of Ness Strange, and of other North Wallian families, who bore "Party per fess, sable and argent, a lion rampant counterchanged." The ancestor of the Vaughans of Nannau, Barts.,—Cadwgan (designated by Camden "the renowned Briton"), younger son of Blyddyn, king of Powys, sometime associated in the sovereignty with his elder brother Meredith, exhibited, it is stated, on his banner an azure lion on a golden ground; ensigns transmitted to the early Lords of Nannau and their descendants, with the exception—probably the only one—of the Vaughans of Wengraig and Hengwrt, represented paternally by the Vaughans of Nannau and Hengwrt, Baronets, who, transferring these arms to the second quarter, bear in the first, "Quarterly, or and gules, four lions rampant counterchanged." The Wenwynwyn branch of the dynasty of Powys continued, or at a later period resumed, the red lion rampant on a gold ground, ascribed to Blyddyn ap Cynfyn; and it is not a little interesting, that recently a beautiful silver seal, in perfect preservation, of Hawys Gadarn, heiress of that princely line, who by the gift of Edward II. became the wife of John de Cherlton, was found near Oswestry, representing her standing, holding two shields: the one in her right hand charged with her own arms, the lion rampant; that in the left with those of Cherlton, two lions passant. The legend around the seal is "S'HAWISIE DNE DE KEVEOLOC."

The original seal is now in the Museum of Chester, and was exhibited, I believe, by the Honorary Curator, the Rev. William Massie, at a recent meeting of the Society of Antiquaries. Of this venerable relic I possess an impression in wax; and of the great and privy seals of Owen Glyndwr, beautiful casts in sulphur; and I shall have pleasure in leaving them with the editor of "N. & Q." for the inspection of Mr. Woodward, should that gentleman desire it.

John ap William ap John.

Inner Temple.
March 7, 1853.

Footnote 3:(return)

This supporter, and the crest, as also the supporter which I shall mention presently, attached to the respective shields of Arthur Prince of Wales, and of Henry Prince of Wales, sons of Henry VII., is in fact a Wyvern, having, like the dragon, a tail resembling that of a snake, but differing from the dragon in the omission of the two hind legs. The supporter in respect of Wales, afterwards alluded to as assumed by the English monarchs of the House of Tudor, was a dragon strictly.

Footnote 4:(return)

Mathraval, in the vale of Meifod, in Montgomeryshire, the palace of the sovereigns of Powys, erected by Rhodri Mawr, King of Wales:

> "Where Warnway [Vwrnwy] rolls its waters underneath
> Ancient Mathraval's venerable walls,
> Cyveilioc's princely and paternal seat."
> Southey's *Madoc*.

Footnote 5:(return)

Cynfyn, father of Bleddyn, King of Powys, by his consort Angharad, Queen of Powys, derived from Mervyn, King of Powys, third son of Rhodri Mawr (the Great), King of all Wales, progenitor of the three Dynasties of North Wales, South Wales, and Powys:

"... chi fu di noi
E de' nostri avi illustri il ceppo vechio."

Footnote 6:(return)

"His [Owen Glyndwr's] father's name was Gryffyd Vychan: his mother's, Elena, of royal blood, and from whom he afterwards claimed the throne of Wales. She was eldest daughter of Thomas ap Llewelyn ap Owen, by his wife Elinor Goch, or Elinor the Red, daughter and heiress to Catherine, one of the daughters of Llewelyn, last Prince of Wales, and wife to Philip ap Ivor of Iscoed."—*A Tour in Wales* [by Pennant]: Lond. 4to. 1778, p. 302.

Footnote 7:(return)

Of this celebrated antiquary, the author of *British Antiquities Revived*, and other valuable antiquarian works, the friend of Archbishop Ussher, Selden, Sir Simon d'Ewes, Sir John Vaughan, &c., it is observed in the *Cambrian Register*, "In genealogy he was so skilled, and his knowledge on that subject derived from such genuine sources, that Hengwrt became the Heralds' College of the Principality, and no pedigree was current until it had obtained his sanction."

His MSS. and library, formerly at Hengwrt, have been transferred to Rûg in Edeirnion, the present seat of his descendant, Sir Robert Vaughan of Nannau; and it may be confidently stated, that in variety, extent, rarity, and value, they surpass any existing collection, public or private, of documents relating to the Principality. Many of them are unique, and indispensable for the elucidation of Cambrian literature and antiquities; and their possessor, by entrusting, to some gentleman competent to the task, the privilege of preparing a catalogue *raisonnée* of them, would confer a public benefit which could not be too highly appreciated.

To the noble collections of Gloddaeth, Corsygedol, and Mostyn, now united at Mostyn, as also to that of Wynnstay, the same observation might be extended.

Footnote 8:(return)

The golden lion on a red field may have been displayed on the standard of Bleddyn ap Cynfyn, but, from analogy to the arms assigned to the English monarchs of a corresponding period, it can, as armorial bearings, be only regarded, it is apprehended, as attributive. Of the armorial bearings of the English monarchs of the House of Normandy, if any were used by them, we are left totally without contemporary evidences. The arms of William the Conqueror, which have been for ages attributed to him and the two succeeding monarchs, are taken from the cornice of Queen Elizabeth's monument, in the north aisle of Henry VII.'s Chapel at Westminster. The arms assigned to Stephen are adopted on the authority of Nicholas Upton, in his treatise *De Militari Officio*, b. iv. p. 129., printed in 1654. For those of Henry II., there is no earlier authority than the cornice of Queen Elizabeth's monument, and it is on the second seal used by Richard I. after his return from captivity, that, for the first time, we find his shield distinctly adorned with the three lions passant guardant in pale, as they have been borne by subsequent English monarchs. (Willement's *Regal Heraldry*.)

COLERIDGE'S CHRISTABEL—"CHRISTOBELL, A GOTHIC TALE."

(Vol. vii., p. 206.).

Your correspondent S. Y. ought not to have charged the editors of Coleridge's *Poems* with negligence, until he had shown that the lines he quotes were inserted in the original edition of *Christabel*. They have not the musical flow of Coleridge's versification, but rather the dash and vivacity of Scott. At all events, they are not to be found in the second edition of *Christabel* (1816), nor in any subsequent edition. Indeed, I do not think that Coleridge made any alteration in the poem since its composition in 1797 and 1800. I referred to two reviews of Coleridge's *Poems* published in Blackwood in 1819 and 1834; but found no trace of S. Y.'s lines. "An old volume of Blackwood" is rather a vague mode of reference. It is somewhat curious that, previous to the publication of *Christabel*, there appeared a *conclusion* to that splendid fragment. It was entitled "Christobell, a Gothic Tale," and was published in the *European Magazine* for April, 1815. It is dated "March, 1815," and signed "V.;" and was reprinted in *Fraser's Magazine* for January, 1835. It is stated to be "written as a sequel to a beautiful legend of a fair lady and her father, deceived by a witch in the guise of a noble knight's daughter." It commences thus: {293}

"Whence comes the wavering light which falls
On Langdale's lonely chapel-walls?
The noble mother of Christobell
Lies in that lone and drear chapelle."

The writer of the review in Blackwood (Dec. 1839) of Mr. Tupper's lame and impotent conclusion to *Christabel*, remarks that—

"Mr. Tupper does not seem to know that *Christabel* was continued many years ago, in a style that perplexed the public, and pleased even Coleridge. The ingenious writer meant it for a mere *jeu d'esprit*."

Query: Who was this "ingenious writer?"

While on the subject of *Christabel*, I may note a parallelism in reference to a line in Part I.:

"Her face, oh call it fair, not pale!"

"E smarrisce il bel *volto in un colore,*
Che non è pallidezza, ma candore."
Tasso, G. Lib. c. ii. st. 26.

J. M. B.

S. Y. is "severe *over* much" and *under* informed, in his strictures on the editors of Coleridge's *Works* (1852), when he blames them for not giving Coleridge the credit of lines which *did not belong to him*. The lines which S. Y. quotes, and a "great many more,"—in fact, a "third part of *Christabel*,"—were sent to *Blackwood's Magazine* in 1820, by the late Dr. William Maginn, as a first fruits of those *imitations* and *parodies* for which he afterwards became so famous. The success of his imitation of Coleridge's style is proved by the indignation of your correspondent. It is no small honour to the memory and talents of the gifted but erratic Maginn, that the want of his lines should be deemed a defect or omission in "one of the most beautiful poems in the English language." But in future, before he condemns editors for carelessness, S. Y. should be sure that he himself is correct.

A. B. R.

Belmont.

PHOTOGRAPHIC NOTES AND QUERIES.

Economical Way of Iodizing Paper.—The extravagant price of the salt called iodide of potassium has led me to experiments as to whether paper could not be iodized in another form; and having been successful, I offer the process to the readers of "N. & Q." Having verified it three times, I can safely say that it is quite as effectual as using the above salt.

The first solution to be made, is a saturated solution of iodine. Put about sixty grains of iodine (the quantity is not of importance) into an ounce bottle, and add proof spirits of wine; set it near the fire "on the hob;" and when it is nearly boiling, agitate, and it will soon become a concentrated essence: take now a bottle of clear glass, called a quart bottle, and put in it about two ounces of what is called carbonate of potash (nothing more than purified pearlash); fill up with water to within an inch of the neck, and agitate; when it is dissolved, add any of the other approved sensitives, in discretionable doses, such as fluoride or bromide of potassa, ammoniac salt, or common salt—it may have about sixty grains of the latter; and when all are dissolved, add the iodine. This is added by degrees, and shaken; and when it is a pale yellow, it may be considered to be ready for iodizing: from some experiments, I am led to believe that a greater quantity of iodine may, if necessary, be added, only the colour should not be dark. And should the operator reach this point, a few drops of solution of cyanide of potassium may be added, until the pale colour returns. Bromine water I believe may be added, but that I have not used hitherto, and therefore cannot answer for its effects. The paper then having its usual wash of nitrate of silver, is then floated on the solution about one minute, and the accustomed process gone through as described by most photographers. It is only disposed to require a pretty strong solution of silver, say thirty grains to the ounce of water. This I attribute to the potash being in a little more caustic condition than when recrystallised with iodine. And the only difference in the above formula between the two states is, that the iodine in the medical preparation is incorporated by means of iron filings with the water, which I only interpret into being a cheaper method; which makes its high price the more scandalous, and I hope this method will save photographers from the imposition: the price of a quart of iodide of potassium would be about six shillings, by the above about ten-pence. And I can safely say, it is quite as effectual: theoretically, it appears to be better, because iodine is exceedingly difficult to preserve after being dissolved and recrystallised. And much of it is lost in the preparing iodized paper: as, for instance, the usual way generally requires floating on free iodine at the last; and with the formula here given, after using once, some small quantity of tincture of iodine should be added before putting away, as the silver laid upon the surface of the paper absorbs more of the iodine than the potash. Therefore, a very pale yellow may be its usual test for efficiency, and the equivalent will be maintained.

N.B.—Potash varying much in its alkaline property, some samples will remain colourless with addition of iodine; in which case the judgment must guide as to the quantity of iodine. It should not exceed the ounce of tincture: about two drachms may be added after using it for paper.

WELD TAYLOR.

7. Conduit Street West.

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Queries on Sir W. Newton's Process.—The process of SIR W. NEWTON is nearly similar to one I have successfully used for some years, and I can recommend it as effective and simple.

A difficulty I have lately found, has been with my iodized paper, which, when freshly used, is well enough; but if kept a month or two, will only allow of the paper being prepared to take views just before using. I should much like to know how this occurs.

If Sir W. Newton would answer the following Queries, he would add to the obligations that many others besides myself are under to him:

1. What paper does he use for positives, and what for negatives?

2. Is it not better to dissolve the silver and iodide of potassium in three ounces of water each instead of one (see "N. & Q.," Vol. vii., pp. 151. 277.)?

3. Is spring water fit for washing the iodized paper; if it contains either sulphate or bicarbonate of lime or muriate of soda?

4. How long ought the iodized paper to keep good?

5. How long should the negative paper (on a moderately warm day) keep after being made sensitive, before exposing to the action of light; and how soon after that should it be developed?

John Stewart.

Brighton.

Suggestion to Photographers.—The Rev. Charles Forster, in his *One Primeval Language* (p. 96.), speaks of the desirableness of obtaining copies of two great inscriptions in the Djebel Mokatteb, —one in forty-one, the other in sixty-seven lines, supposed to have been written by the Israelites during their exode. In the words, however, of the Comte d'Antraigues, which he quotes in p. 84: "Il faudroit six mois d'un travail opiniâtre, pour dessiner la totalité de ces caractères." Is not this a temptation to some of your photographic friends, who may be turning their steps to the East during the ensuing season, to possess themselves of a treasure which by the application of their art they might acquire almost in as many minutes?

Verbum sat.

Replies to Minor Queries.

Portrait of Pope (Vol. vii., p. 180.).—I cannot at this movement reply to Mr. J. Knight's Query, but perhaps can correct an error in it. There was no *White* of Derby; but Edward[9] *Wright* of that city, was an artist of high repute. And I have in my possession a portrait of Pope done by him. On the back of this portrait is the following inscription:

> "Edward Wright, the painter of this picture, was an intimate friend of Mr. Richardson, and obtained leave from him to copy the portrait of Mr. Pope; which Mr. R. was then painting, and had nearly finished. When the outline was sketched out by E. Wright, he happened to meet Mr. Pope at dinner, and on mentioning to him how he was employed, Mr. Pope said: 'Why should you take a copy, when the original is at your service? I will come and sit to you.' He did so, and this picture was finished from Mr. Pope himself. This account I had from the late William Wright, Esq., my honoured uncle, who had the picture from the painter himself. At Mr. Wright's death, it came to his widow, who gave it to my brother[10]; at whose decease, it came to me.
>
> "William Falconer, M.D., F.R.S.
>
> "Bath, March 21, 1803."

The size of the picture is two feet five inches and a quarter by two feet one-eighth of an inch. It is a profile. It has never been engraved, and is in good condition.

R. W. F.

Bath.

Footnote 9:(return)

[*Joseph* was the Christian name of the celebrated painter usually styled Wright of Derby. —Ed.]

Footnote 10:(return)

Thomas Falconer, Esq., of Chester.

Conundrum (Vol. vi., p. 602.).—Though I cannot answer the Query of Rufus, as to the manner in which the species of conundrum communicated by him may be designated, I beg to inclose an answer to it, thinking you might perhaps deem it worthy of insertion:

Cold, sinful, sorrowful, this *earth*,
  And all who seek in it their rest;
But though such mother gives us birth,
  Let us not call ourselves unblest.

Though weak and earthly be our frame,

Within it dwells a nobler part;
A holy, heavenly, living flame
Pervades and purifies the *heart*.

To loving, glowing hearts in joy,
Shall not our *hearths* and homes abound?
May not glad praise our lips employ,
And, though on earth, half heaven be found?

E. H. G.

Herbé's "Costumes Français" (Vol. vii., p. 182.).—In answer to the Query by PICTOR, MR. PHILIP DARELL begs to state, that in the library at Calehill there is a copy of M. Herbé's book. It is the last edition (Paris, 1840), and purports to be "augmentée d'un examen critique et des *preuves positives*," &c. It begins by owning to certain errors in the former edition; in consequence of which M. Herbé had travelled through all France to obtain the means of correcting them in various localities.

P. D.

Calehill, Kent.

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Curious Fact in Natural Philosophy (Vol. vii., p. 206.).—In Young's *Natural Philosophy* it is said, that if the cup of a barometer is placed in a vessel somewhat larger than the cup, so contrived that the tube of the barometer may fit air-tight in the top of the vessel, and if two holes are made in the vessel on opposite sides, a current of air driven in at one hole will cause the mercury to fall. Is not the case of the cards analogous to this? and might not the cause be, that the current of air carries away with it some of that contained between the cards, and so that the air is sufficiently rarefied to cause a pressure upwards greater than that caused by the current downwards, and the effect of gravity? Might not the sudden fall of the barometer before storms be from a cause similar in some degree to this?

A. B. C.

Oxford.

"*Haud cum Jesu itis, qui itis cum Jesuitis.*"—In "N. & Q." for Feb. 7, 1852, a correspondent, L. H. J. T., asks for some clue to the above. Last March a friend of mine purchased in Paris, at a book-stall on the Quai D'Orsay, a manuscript book, very beautifully written, and in the old binding of the time, which appears to be the transcript of a printed volume. Its title is *Le Jésuit sécularisé*. A Cologne: chez Jacques Milebram. 1683.

It is a dialogue between "Dorval, abbé et docteur en th^{e}, et Maimbourg, Jésuit sécularisé;" and at the end (p. 197.) is a long Latin ballad, entitled "Canticum Jesuiticum," filling eight small 8vo. pages, the opening stanza of which is

"Opulentas civitates
Ubi sunt commoditates
Semper quærunt isti patres."

And the conclusion of the whole is, in effect, the line of which your correspondent speaks:

"Vita namque Christiana
Abhorret ab hâc doctrinâ
Tanquam fictâ et insanâ.
Ergo
Vos qui cum Jesu itis,
Non ite cum Jesuitis."

I should be glad to be certified by any of your correspondents of the actual existence of the printed volume, which probably was sought for and destroyed by the authorities on account of its pestilent contents.

C. H. H.

Westdean, Sussex.

Tradescant Family (Vol. iii., p. 393.).—In further illustration of this subject, and for the information of your correspondents who have taken an interest in the restoration of the tomb in Lambeth churchyard, I beg through you to say that I have found the will of the grandsire, "John Tradescant, of South Lambeth, co. Surrey, Gardener:" it is dated January 8, 1637, and proved May 2, 1638, so that the period of his death may be fairly placed in that year, as suggested by MR. PINKERTON'S extracts from the churchwardens' accounts (Vol. iii., p. 394.); and the defect in the parish register for some months following July, 1637, will account for no entry being found of his actual burial. The younger Tradescant was his only child, and at the date of the will he had two grandchildren, John and Frances Tradescant. His son was the residuary legatee, with a proviso, that if he should desire to part with or sell his cabinet, he should first offer the same to *the Prince*. His brother-in-law, Alexander Norman, and Mr. William Ward, were the executors, and proved the will. As MR. PINKERTON stated that he was on the trace of new and curious matter respecting the Tradescants, he may find it useful to know that John Tradescant the elder held the lease of some property at Woodham Water in Essex, and two houses in Long Acre and Covent Garden.

Arms of Joan d'Arc (Vol. vii., p. 210.).—I believe I can answer the inquiry of BEND. The family of Joan d'Arc was ennobled by Charles VII. in December, 1429, with a grant of the following magnificent armorial coat, viz. Azure, between two fleurs-de-lys, or, a sword in pale, point upwards (the hilt or the blade argent), in chief, on the sword's point, an open crown, *fleur-de-lysé*, or.

In consequence of the proud distinction thus granted, of bearing for their arms the fleur-de-lys of France, the family assumed the name of *Du Lys* d'Arc, which their descendants continued to bear, until (as was supposed) the line became extinct in the last century, in the person of Coulombe du Lys, Prior of Coutras, who died in 1760; but the fact is, that the family still exists in this country in the descendants of a Count Du Lys, who settled in Hampshire as a refugee at the revocation of the Edict of Nantes (he having embraced the Protestant religion). His eldest male descendant, and (as I believe) the representative of the ancient and noble family of Du Lys d'Arc, derived from a brother of the Maid of Orleans, is a most worthy friend and neighbour of mine, the Rev. J. T. Lys, Fellow of Exeter College, whose ancestors, since the period of their settlement in England, thought proper to drop the foreign title, and to curtail their name to its present form.

W. SNEYD.

Denton.

Judæus Odor (Vol. vii., p. 207.).—The lines are to be found in the *London Magazine*, May, 1820, p. 504.:

> "Even the notion, which is not yet entirely extinct among the vulgar (though Sir T. {296} Browne satisfactorily refuted it by abundant arguments deduced from reason and experience)—the notion that they have a peculiar and disagreeable *smell*, is, perhaps, older than he imagined. Venantius, a bishop of Poictiers, in the sixth century, who holds a place in every *corpus poetarum*, says:
>
> 'Abluitur Judæus odor baptismate divo,
> Et nova progenies reddita surgit aquis.
> Vincens ambrosios suavi spiramine rores,
> Vertice perfuso, chrismatis efflat odor.'
> Venant. *Poemat.*, lib. 4. xx.
>
> "'Cosa maravigliosa,' says an Italian author, 'che ricevuto il santo Battesimo, non puzzano più.'"

I believe the reference "lib. 4. xx." is inaccurate. At least I have not succeeded in finding the lines. That may be an excusable mistake: not so the citing "an Italian author," instead of giving his name, or saying that the writer had forgotten it.

The power of baptism over the *Judæus odor* is spoken of familiarly in the *Epistolæ Obscurorum Virorum*:

> "Nuper quando unus dixit mihi quod non credit, quod Pfefferkorn adhuc est bonus Christianus: quia dixit quod vidit eum ante unum annum, et adhuc fœtebat sicut alius Judæus, et tamen dicunt communiter, quod quando Judæi baptizantur, non amplius fœtent; ergo credit quod Pfefferkorn habet adhuc nequam post aures. Et quando Theologi credunt quod est optimus Christianus, tunc erit iterum Judæus, et fides non est ei danda, quia omnes homines habent malam suspicionem de Judæis baptizatis. . . . Sed respondeo vobis ad illam objectum: Vos dicitis quod Pfefferkorn fœtet. Posito casu, quod est verum, sicut non credo, neque unquam intellexi, dico quod est alia causa hujus fœtoris. Quia Johannes Pfefferkorn, quando fuit Judæus, fuit macellarius, et macellarii communiter etiam fœtent: tunc omnes qui audierunt, dixerunt quod est bona ratio."—Ed. Münch: Leipzig, 1827, p. 209.

A modern instance of belief in the "odor" is in, but cannot decently be quoted from, *The Stage, a Poem*, by John Brown, p 22.: London, 1819.

H. B. C.

U. U. Club.

Philip d'Auvergne (Vol. vii., p. 236.).—This cadet of a Jersey family, whose capture, when a lieutenant in our royal navy, led to his being in Paris as a prisoner on parole, and thereby eventually to his adoption by the last Prince of Bouillon, was a person of too much notoriety to make it necessary to tell the tale of his various fortunes in your columns; of his imprisonment in the Bastile, and subsequently for a short period in the Temple; his residence at Mont Orgueil Castle in Jersey, for the purpose of managing communications with royalists or other agents, on the opposite French coast; or the dates of his successive commissions in the navy, in which he got upon the list of rear-admirals in 1805, and was a vice-admiral of the blue in 1810.

I have not access at present to any list of the *Lives of Public Characters*, but think I can recollect that there was an account given of him in that publication; and there can be no doubt but that any necrology, of the date of his death, would contain details at some length.

I suspect there is mistake in Brooke's *Gazetteer*, as quoted by E. H. A., for I feel rather confident that the reigning duke had no son living when he made over the succession to one whom he did not know to be a relation, though bearing the family name.

As, however, this adopted representative of the Dukes De Bouillon has been mentioned, it may be a fit occasion to ask if any of your Jersey readers can tell what became, at his death, of a beautifully preserved and illuminated French translation of the Scriptures, which he showed to your correspondent in 1814, as having been the gift of the Black Prince's captive, King John of France, to the Duc De Berri, his son, from whom it had passed into the possession of the Ducs De Bouillon. His highness (for the concession of this style was still a result of his dukedom) said, that he had lent this Bible for a while to the British Antiquarian Society, which had engraved some costumes and figures from the vignettes which adorned the initials of chapters.

H. W.

Dr. Parr's A. E. A. O. (Vol. vii., p. 156.).—The learned doctor indulged in boundless exultation at the unavailing efforts of mankind to give significancy to the above cabalistical combination of vowels. The combination was formed in the following, manner:—S[A]MUEL P[A]RR engaged his friend H[E]NRY H[O]MER to assist him in correcting the press; and so he took the "A. E." of their Christian names, and the "A. O." of their surnames, to form a puzzle which, like many other puzzles, is scarcely worth solution.

ŒDIPUS.

Jewish Lineaments (Vol. vi., p. 362.).—Is this Query put in reference to the individual or the race? In either case the lineaments would wear out. In the first, intermarriage would soon destroy them, as I have an instance in my own family, wherein the person, though only three removes from true Jewish blood, retains only the faintest trace of Jewish ancestry. In the second instance, the cause of the change is more subtle. The Jew, as long as he adheres to Judaism, mingles with Hebrew people, adopts their manners, shares their pursuits, and imbibes their tone of thought. Just as the character is reflected in the countenance, so will he maintain his Jewish looks; but as soon as he adopts Christian views, and mingles with Christian people, he will lose those peculiarities of countenance, the preservation of which depended on his former career. We see {297} examples of this in those Franks who have resided for a long time in the East, adopting the dress and customs of the people they have mingled with. Such persons acquire an Eastern tone of countenance, and many have been mistaken by their friends for veritable Turks or Arabs, the countenance having acquired the expression of the people with whom they have mingled most freely. The same fact is illustrated in the countenances of aged couples, especially in country places. Frequently these, though widely distinct in appearance when first married, grow at last exactly like each other, and in old age are sometimes scarcely to be distinguished by the features.

If not quite to the purpose, these instances illustrate the correspondence of the life and the looks, which is the philosophy of the Query on Jewish lineaments.

SHIRLEY HIBBERD.

Sotadic Verses (Vol. vi., pp. 209. 352. 445.).—There is an English example of this kind of line, attributed, I think, to Taylor the Water Poet:

> "Lewd did I live & evil I did dwel."

To make this perfect, however, "and" must not be written at full length, and "dwell" must be content with half its usual amount of liquid.

It is difficult to make *sense* of any of the Latin Sotadics quoted in "N. & Q.," except that beginning "Signa te," &c. Even the clue given by the mention of the legend in p. 209. does not enable one to find a meaning in "Roma tibi," &c.

Can any of your readers tell me whence comes the following Sotadic Elegiac poem, and construe it for me?

> "Salta, tu levis es; summus se si velut Atlas,
> (Omina ne sinimus,) suminis es animo.
> Sin, oro, caret arcanâ cratera coronis
> Unam arcas, animes semina sacra manu.
> Angere regnato, mutatum, o tangere regna,
> Sana tero, tauris si ruat oret anas:
> Milo subi rivis, summus si viribus olim,
> Muta sedes; animal lamina sede satum.
> Tangeret, i videas, illisae divite regnat;
> Aut atros ubinam manibus orta tua!
> O tu casurus, rem non mersurus acuto
> Telo, sis-ne, tenet? non tenet ensis, olet."

HARRY LEROY TEMPLE.

Bells at Funerals (Vol. ii., p. 478.).—The following extract will doubtless be interesting to MR. GATTY, if it has hitherto escaped his notice:

> "June 27 (1648).—The visitors ordered that the bellman of the university should not go

about in such manner as was heretofore used at the funeral of any member of the university. This was purposely to prevent the solemnity that was to be performed at the funeral of Dr. Radcliffe, Principal of B. N. C., lately dead. For it must be known that it hath been the custom, time out of mind, that when head of house, doctor, or master of considerable degree was to be buried, the university bellman was to put on the gown and the formalities of the person defunct, and with his bell go into every college and hall, and there make open proclamation, after two rings with his bell, that forasmuch as God had been pleased to take out of the world such a person, he was to give notice to all persons of the university, that on such a day, and at such an hour, he was solemnly to be buried, &c. But the visitors did not only forbid this, but *the bellman's going before the corpse, from the house or college, to the church or chapel*."—A. Wood, quoted in *Oxoniana*, vol. iv. p. 206.

E. H. A.

Collar of SS. (Vol. vi., pp. 182. 352.).—There is, in the church of Fanfield, Yorkshire, among other tombs and effigies of the Marmions, the original lords of the place, a magnificent tomb of alabaster, on which are the recumbent figures of a knight and his lady, in excellent preservation. These are probably effigies of Robert Marmion and his wife Lota, second daughter of Herbert de St. Quintin, who died in the latter part of the fourteenth, or early in the fifteenth century. The armour of the knight is of this period, and he is furnished with the SS. collar of Lancaster, which is developed in a remarkably fine manner. His juppon is furnished with the vaire, the bearing of the Marmion, whilst the chevronels of St. Quintin are evident on the mantle of the lady. Over the tomb is placed a herse of iron, furnished with stands for holding lighted candles or torches.

Wm. Procter.

York.

Dr. Marshall (Vol. vii., p. 83.).—I beg to inform U. I. S. that the King's chaplain and Dean of Gloucester in 1682 was not *Anthony*, but *Thomas* Marshall, D.D., Rector of Lincoln College, Oxford, a great benefactor to his college and the university, and highly distinguished for his knowledge of the Oriental and Teutonic languages.

E. H. A.

Shelton Oak (Vol. vii., p. 193.).—Shelton Oak is a remarkable fine tree, and is still standing. It is apparently in a healthy state. The grounds and mansion (I believe) are in the possession of two maiden ladies, who allow visitors free access to this interesting object. In summer time its owners and their friends frequently tea within its venerable trunk.

The acorns are dealt out to those who may wish them at a trifling sum, and the money devoted towards the building of a church in the neighbouring locality. It is to be hoped that no innovation or local improvement will ever necessitate its removal.

H. M. Bealby.

North Brixton.

"*God and the world*" (Vol. vii., p. 134.).—Fulke Greville, Lord Brooke, was the author of the lines {298} quoted by W. H., but he has not given them correctly. They may be found in the LXVI. and LXVII. stanzas of his *Treatie of Warres*, and are as follows:

LXVI.

"God and the world they worship still together,
Draw not their lawes to him, but his to theirs,
Untrue to both, so prosperous in neither,
Amid their own desires still raising fears:
Unwise, as all distracted powers be,
Strangers to God, fooles in humanitie.

LXVII.

"Too good for great things, and too great for good,
Their princes serve their priest, yet that priest is
Growne king, even by the arts of flesh and blood," &c.
Workes, p. 82.: London, 1633, 8vo.

As for the last line of the quotation:

"While still 'I dare not' waits upon 'I would,'"

it smacks very strongly of *Macbeth* (Act I. Sc. 7.), and "the poor cat i'th adage:"

"Catus amat pisces, sed non vult tingere plantas."

Rt.

Warmington.

Dreng (Vol. vii., p. 39.).—*Dreng* is still the Danish term for a servant or a boy: their present station in society could perhaps be only found by a correspondence with Copenhagen; and would then possibly give as little elucidation of their former social position as an explanation of our

modern villain would throw any light upon the villani of *Domesday Book*.

WILLIAM BELL.

17. Gower Place.

Meals (Vol. vii., p. 208.).—In Celtic, the word *Meall* means any rising ground of a round form, such as a low hillock; and the name of *Mealls* may have been given to sand-banks from having a resemblance to small hills at low water.

FRAS. CROSSLEY.

Along the sea-margin of the tongue of land between the rivers Mersey and Dee, the sand has been thrown up in domes. Two little hamlets built among those sand-hills are called North and South Meols.

J. M. N.

Liverpool.

Richardson or Murphy (Vol. vii., p. 107.).—I possess a copy of *Literary Relics of the late Joseph Richardson, Esq., formerly of St. John's College, Cambridge, &c.*, 4to.: London, 1807. Prefixed, is a line engraving by W. J. Newton, from a painting by M. A. Shee, Esq., R.A. This is a subscriber's copy, and belonged as such to one of my nearest relatives. The inscription at the bottom of the plate is the same as that mentioned by your correspondent; and I cannot but think the portrait is really that of J. Richardson. The book was published by Ridgway, No. 170. Piccadilly.

C. I. R.

Miscellaneous.

BOOKS AND ODD VOLUMES

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MEMOIRS OF THE ROSE, by MR. JOHN HOLLAND. 1 Vol. 12mo. London, 1824.

PSYCHE AND OTHER POEMS, by MRS. MARY TIGHE. Portrait. 8vo. 1811.

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Notices to Correspondents.

The length of several of the communications in our present Number compels us to postpone this

week our NOTES ON BOOKS, *&c.*

S. (Sunderland). *We must refer our Correspondent who inquires respecting eating* Carlings (*or Grey Peas*) *upon* Care *or* Carle *Sunday, and the connexion between that name and* Char Freytag, *the German name for Good Friday, to Brand's* Popular Antiquities, vol. i. pp. 113-116. (*ed. Bohn.*)

R. ELLIOTT, ESQ. *We have a letter for this Photographic Correspondent. Where shall we direct it?*

R. J. S., *who inquires as to Richard Brandon having been the executioner of Charles I., is referred to Sir H. Ellis's* Letters Illustrative of English History (2nd Series, vol. iii. pp. 340, 341.); *and to* "N. & Q.," Vol. ii., pp. 110. 158. 268.; Vol. v., p. 28.; Vol. vi., p. 198.

W. M. R. E. *How can we address a letter to this Correspondent?*

DAVID BROWN. *The lines*

> "For he who fights and runs away
> May live to fight another day,"

so generally supposed to be Butler's, are really from Mennis' and Smith's Musarum Deliciæ. *For much curious illustration of them, see our* 1st Vol., pp. 177. 210., *&c.*

A. H. *The words which Cæsar addressed to Brutus were, "Tu quoque, Brute."*

INQUISITOR. *Stow tell us that* Bevis Marks *is a corruption of* Burie's Marks,—*a great house belonging to the Abbots of Bury having formerly stood there*.

J. L. S. *will find an article on the speech of the Clown, in* Twelfth Night, *to Toby Belch and Sir Andrew Ague-cheek: "Did you never see the picture of We Three?" in our* 5th Vol., p. 338., *&c.*

C. V. *The Journal in question is sold to those who are not members of the Society.*

W. D. B. *We do not think that the majority of our readers would be pleased to see our columns occupied with the proposed discussion respecting* The American Sea Serpent.

REV. J. L. SISSON'S Photographic Notes *in our next. We accept with thanks the polite offer made by our Correspondent in his postscript.*

COKELY. *The fine reticulated lines in question are caused by the hypo-soda not being thoroughly washed off.*

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The Publications for the past year (1851-2) were:

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

53. THE CHRONICLE OF THE GREY FRIARS OF LONDON. Edited from a MS. in the Cottonian Library by J. GOUGH NICHOLS, Esq., F.S.A.

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The following Works are at Press, and will be issued from time to time, as soon as ready:

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