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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 240, JUNE 3, 1854 ***

{509}

NOTES AND QUERIES:

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

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

No. 240.

Saturday, June 3. 1854.

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CONTENTS.

NOTES:—	Page
St. Augustine on Clairvoyance, by J. E. B. Mayor	511
Edward Gibbon, Father and Son	511
Bohn's "Ordericus Vitalis"	512
A Curious Exposition	512
MINOR NOTES:—Inscription—Antiquarian Documents—Bishop Watson's Map of Europe in 1854—Extracts from the Registers of the Bishops of Lincoln—Marston and Erasmus—Puzzle for the Heralds	513
QUERIES:—	
Sepulchral Monuments	514
Queries on South's Sermons, by the Rev. W. H. Gunner	515
MINOR QUERIES:—Norwich, Kirkpatrick Collection of MSS. for the History of—Corbet—Initials in Glass Quarries—Church Service: Preliminary Texts—The Spinning-machine of the Ancients—View of Dumfries—"To pass the pikes"—May-day Custom—Maydenburi—Richard Fitz-Alan, ninth Earl of Arundel—French Refugees—"Dilamgabendi"—Mr. Plumley—Designation of Works under Review—North-west Passage—Fountains—Pope and John Dennis	515
MINOR QUERIES WITH ANSWERS:—The Irish at the Battle of Crecy—King of the Isle of Wight—Theodore de la Guard—Back—Broom at Masthead	517
REPLIES:—	
The Advice supposed to have been given to Julius III., by B. B. Woodward, &c.	518
Lord Rosehill	519
Major André	520
The Terminations "-by" and "-ness," by Wm. Matthews, &c.	522
Newspaper Folk Lore, by Edward Peacock	523

Ventilation, by T. J. Buckton	524
PHOTOGRAPHIC CORRESPONDENCE:—History of Photographic Discovery— Photographic Cautions—A Query respecting Collodion—The Céroléine Process—Mr. Fox Talbot's Patents	524
REPLIES TO MINOR QUERIES:—The Olympic Plain—Encyclopædia of Indexes, or Table of Contents—"One New Year's Day"—Unregistered Proverbs —Orange Blossoms—Peculiar Use of the Word "Pure"—Worm in Books —Chapel Sunday—Bishop Inglis of Nova Scotia—Gutta Percha made soluble—Impe—Bothy—Work on Ants—Jacobite Garters—"The Three Pigeons"—Corporation Enactments—The Passion of our Lord dramatised—Hardman's Account of Waterloo—Aristotle—Papyrus— Bell at Rouen—Word-minting—Coleridge's Christabel, &c.	526
MISCELLANEOUS:—	
Books and Odd Volumes Wanted	530
Notices to Correspondents	530

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{511}

LONDON, SATURDAY, JUNE 3, 1854.

Notes.

ST. AUGUSTINE ON CLAIRVOYANCE.

Dr. Maitland, in his valuable *Illustrations of Mesmerism*, has not, I think, noticed an important passage in St. Augustine's treatise, *De Genesi ad litteram*, l. XII. c. 17. §§ 34. *seq.*, in which, after saying that demons *can read men's thoughts*, and know what is passing at a distance, he proceeds to give a detailed account of two cases of *clairvoyance*. The whole is written with his usual graphic power, and will well reward the perusal. I must content myself with a brief outline of the facts.

1. A patient, suffering from a fever, was supposed to be possessed by an unclean spirit. Twelve miles off lived a presbyter, with whom, in mesmerist phraseology, he was *en rapport*. He would receive no food from any other hands; with him, except when a fit was upon him, he was calm and submissive. When the presbyter left his home the patient would indicate his position at each stage of his journey, and mark his nearer and nearer approach. "He is entering the farm—the house—he is at the door;" and his visitor stood before him. Once he foretold the death of a neighbour, not as though he were predicting a future event, but as if recollecting a past. For when she was mentioned in his hearing, he exclaimed, "She is dead, I saw her funeral; that way they carried out her corpse." In a few days she fell sick and died, and was carried out along that very road which he had named.

2. A boy was labouring under a painful disorder, which the physicians had vainly endeavoured to relieve. In the exhaustion which followed on his convulsive struggles, he would pass into a trance, keeping his eyes open, but insensible to what was going on around him, and passively submitting to pinches from the bystanders (*ad nullam se vellicationem movens*). After awhile he awoke and told what he had seen. Generally an old man and a youth appeared to him; at the beginning of Lent they promised him ease during the forty days, and gave him *directions by which he might be relieved and finally cured*. He followed their counsel, with the promised success.

Augustine's remarks (c. xviii. § 39.) on these and similar phenomena are well worth reading. He begs the learned not to mock him as speaking confidently, and the unlearned not to take what he says on trust, but hopes that both will regard him simply as an inquirer. He compares these visions to those in dreams. Some come true, and some false; some are clear, others obscure. But men love to search into what is singular, neglecting what is usual, though even more inexplicable; just as when a man hears a word whose sound is new to him, he is curious to know its meaning; while he never thinks of asking the meaning of words familiar to his ear, however little he may really understand them. If any one then wishes for a satisfactory account of these

strange phenomena, let him first explain the phenomena of dreams, or let him show how the images of material objects reach the mind through the eyes.

J. E. B. MAYOR.

St. John's College, Cambridge.

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Gibbon mentions in his *Memoirs* (edit. 1796, p. 18.), that in 1741 his father and Mr. Delmé successfully contested Southampton against Mr. Henly, subsequently Lord Chancellor, but that, after the dissolution in 1747, he was unable or unwilling to maintain another contest, and "the life of the senator expired in that dissolution." Not so the hopes of the senator, as will appear from the following extract from a letter, dated "Beriton, January 27, 1754:"

"I received the favour of your letter according to the time you promised. As Lord M— has promised his own votes, I find there is nothing to be done: strange behaviour, sure! But there seems to be such infatuation upon this poor country, that even a good Catholic shall join with a Dissenter to rivet on her chains. There are several of the Independents would have me stand it out, but I would not on any account, for I find it would make great dissensions, and even several of Lord M—'s fagots and tenants would vote against him; and another thing, it would lessen him in the opinion of a *great many people* to have him making interest for the two *present worthy candidates* against me. I shall therefore, upon his account, give over all thoughts of standing; and I hope it may give me some little more credit and merit with him against another election, especially if you would *be so good as to improve it for me.*"

The following is of far greater interest—full of character. How well it illustrates the paragraph in the *Memoirs* (pp. 82-3.):

"My stay at Beriton was always voluntary ... I never handled a gun, I seldom mounted a horse; and my philosophic walks were soon terminated by a shady bench, where I was long detained by the sedentary amusement of reading or meditation."

It appears however, by this letter, that on one occasion he trespassed on some neighbour's game preserves, and received a hint on the subject:

Beriton, Nov. 16, 1758.

SIR,

{512} As I am extremely well convinced of your politeness, and your readiness to grant your neighbours any reasonable liberty with regard to country sports, so I should be very sorry if either myself or my servants had taken any improper ones.

I am no sportsman, Sir, and was as much tempted this morning by the beauty of the day and the pleasure of the ride as by the hopes of any sport. I went out, and, neither acquainted with the bounds of the manors nor your request to the neighbouring gentlemen, could only follow my groom where he led me. I quitted your manor the instant I received your message, without having killed anything in it. I assure you that you shall never have again the same subject of complaint. With regard to the liberty you are so good as to grant me for other sports, I return you my most humble thanks, but shall not make much use of it, as there are still in my father's manor more game than would satisfy so moderate a sportsman as myself.

My father would be extremely angry if his servants had destroyed any of your game; but they all assure him they have killed no one hare upon your liberties. As to pheasants, they have only killed one this season, and that in Inwood copse.

I am,
Sir,
Your obedient humble servant,
E. GIBBON, JUNIOR.

E. G. F. S.

BOHN'S "ORDERICUS VITALIS."

In looking through the pages of *Ordericus Vitalis*, vol. ii. (Bohn's edition), I have noticed some trifling inaccuracies, to one or more of which you will perhaps suffer me to call the editor's attention through the medium of "N. & Q.," in case he be not already aware of them.

At p. 70. King William is described as offering the bishopric of Mans to "Samson, Bishop of Bayeux, his chaplain." So in the index to *Histor. Anglic. circa tempus Conquestûs, &c., a Francisco Maseres*, I find this passage of Vitalis referred to under the title of "Sanson Baiocensis episcopus."

But yet Odo was Bishop of Bayeux at this time; and notwithstanding what Marbode *afterwards*

said of Bayeux, when he invited his old pupil to meet him there, viz. "Sedes præsulibus sufficit illa tribus," yet Samson, even then, was not Bishop of Bayeux, but of Worcester.

The original words of Vitalis are, "Sansoni *Baiocensi*," Samson being (temp. Will. I.) Canon and Treasurer of Bayeux, as well as Baron of Dover, and Canon of St. Martin's there, Dean of Wolverhampton, and chaplain to William. He was a married man, and apparently at the time in question only in deacon's orders. One of his sons, at a later period, became Bishop of Bayeux, as did also a grandson, whose mother (according to Beziers) was "Isabelle de Dovre, maîtresse de Robert Conte de Glocester, bâtard de Henri I., Roi d'Angleterre." Upon which I would found a Query, viz., Was this grandson of Samson, whose name was Richard, an *uterine* or a *half* brother of Roger, Bishop of Worcester? Both are described as sons of Robert, Earl of Gloucester.

At p. 261. Alberede is described in the text of the translation to be a daughter of "Hugh, Bishop of Evreux," whereas in the original she is said to be "Hugonis Bajocensis episcopi filia."

In a note to this passage we are informed that Hugh, Bishop of Lisieux, died at the Council of Rheims (Oct. 1049), and that he was eldest son of Ralph, Count d'Ivri &c. On the contrary, we are told at p. 428, note 2, that it was Odo's predecessor (*i. e.* Hugh d'Ivri) in the see of Bayeux, who died at the Council of Rheims, Oct. 1049. Again, in a note at p. 118, we learn that Hugh d'Eu, who succeeded Herbert as Bishop of Lisieux in 1050, or the year following the Council in question, did not vacate that see until 1077.

Before I close this Note, I should be glad to inquire what grounds the editor has for asserting (p. 32, n. 1.) that Thomas, Archbishop of York, "was not a chaplain to the king" before his promotion. Thierry, *Histoire de la Conquête*, &c. (Par. 1825, tome ii. p. 18.), says: "Thomas, l'un des chapelains du roi, fut nommé archevêque d'York." And by Godwin (*De Præsul. Angl.*, tom. ii. p. 244.) we are told that Odo—

"Eum (Thomam) Thesaurarium Baiocensem constituit, et postea Regi fratri commendavit, ut illi esset a sacras."

ANON.

A CURIOUS EXPOSITION.

The following curious illustration, which I met with the other day in a book where few would be likely to look for it, seems to me fairly to deserve a place among the Notes of your interesting publication. It forms the *moral* exposition, by Cornelius à Lapide, of Ex. vii. 22.: "And the magicians of Egypt did so with their enchantments," &c.

"See here," he says, "how the devil contends with God, the magicians with the prophets, and heretics with the orthodox, by imitating their words and deeds. In our days, as the English Martyrology testifies, Richard White (*Vitus*) disputed with a wicked English Calvinist, who was more mighty in drinking than in argument, concerning the keys of the Church, and when the heretic pertinaciously asserted that they were given to himself, White wittily and ingeniously replied: 'I believe that they have been given to you as they were to Peter, but with this distinction, that his were the keys of heaven, but yours of the beer-cellar; for this the *rubicund promontory of your nose* indicates.' Thus do heretics turn water into blood. This is their miracle."

{513}

Richard White I presume to have been an ejected Fellow of New College, Oxford, afterwards rector of the University of Douai, and a Count Palatine of the empire, author of sundry antiquarian and theological works; but it is surely strange that this piece of ribaldry, of which he had been guilty, should be thought worthy of being recorded; and still more so, that it should be thus applied by a grave and learned Jesuit commentator.

C. W. B.

Minor Notes.

Inscription.—The following quaint inscription is to be found on a gravestone in the churchyard of Llangollen, North Wales:

"Our life is but a winter'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 is the debt who lingers out the day;
Who goes the soonest has the least to pay."

J. R. G.

Dublin.

Antiquarian Documents.—At a time when public records and state papers are being thrown open by the Government in so liberal a spirit, might not some plan be devised for admitting the public to the Church's antiquarian documents also, treasured in the various chapter-houses, diocesan

registries, and cathedral libraries?

Might not catalogues of these be printed, as well as the more historically valuable and curious of the papers themselves? And is there any sufficient reason why the earlier portions of the parochial registers throughout the country might not be published, say down to the commencement of the present century, prior to which they appear to have no other value except for literary purposes?

J. SANSOM.

Bishop Watson's Map of Europe in 1854.—The following paragraph is an extract from a letter written by Bishop Watson to Dr. Falconer of Bath, in the year 1804:

"The death of a single prince in any part of Europe, remarkable either for wisdom or folly, renders political conjectures of future contingencies so extremely uncertain, that I seldom indulge myself in forming them; yet it seems to me probable, that Europe will soon be divided among three powers, France, Austria, and Russia; and in half a century between two, France and Russia; and that America will become the greatest naval power on the globe, and be replenished by migrations of oppressed and discontented people from every part of Europe."—See *Anecdotes of the Life of Richard Watson, Bishop of Llandaff*, 2 vols. 8vo., London, 1818, vol. ii. p. 196.

C. FORBES.

Temple.

Extracts from the Registers of the Bishops of Lincoln.—In searching through the registers of the bishops of Lincoln, the following curious entries met my eye:

"*Smoke-farthings.*—Commissio domini episcopi ad levandum le Smoke farthinges, alias dict. Lincoln farthinges a nostris Archidiaconatus nostri Leycestriæ: subditis ad utilitatem nostræ matricis ecclesiæ Cath. Linc. sponsæ nostræ convertend., dicti Smoke farthinges conceduntur ad constructionem campanili ecclesiæ prebendalis Sanctæ Margaretæ Leycestr. 1444."

The above entry occurs at fo. 48. of the register of William Alnewick, Bishop of Lincoln.

"A^o 1450. *Testamentum domini Thomæ Cumberworth, militis.*—In the name of Gode and to his loveyng, Amen. I, Thomas Cumbyrworth, knyght, the xv day of Feberer, the yere of oure Lord m^lcccc and L. in clere mynde and hele of body, blyssed be Gode, ordan my last wyll on this wyse folowyng. Furst, I gyff my sawle to God, my Lorde and my Redemptur, and my wrechid body to be beryd in a chiffe w^towte any kyste in the northyle of the parych kirke of Someretby be my wyfe, and I wyll my body ly still, my mowth opyn, untild xxiiij owrys, and after laid on bere w[t]towtyn any thyng y^ropon to coverit bot a sheit and a blak cloth, w^t a white crose of cloth of golde, but I wyl my kyste be made and stande by, and at my bereall giff it to hym that fillis my grave; also I gif my blissid Lord God for my mortuary there I am bered my best hors."

This entry occurs at fo. 43. of the register of Marmaduke Lumley, Bishop of Lincoln.

Z.

Marston and Erasmus.—I am not aware the following similarity of idea, between a passage in Marston's *Antonio and Mellida* and one in Erasmus' *Colloquies*, has ever been pointed out:

" As having clasp'd a rose
Within my palm, the rose being ta'en away,
My hand retains a little breath of sweet.
So may man's trunk, his spirit slipp'd away,
Hold still a faint perfume of his sweet guest."
Antonio and Mellida, Act IV. Sc. 1. From
the reprint in the *Ancient British Drama*.

"Anima quæ moderatur utrunque corpus animantis, improprie dicitur anima cum revera sint tenues quædam animæ reliquiæ, non aliter quam odor rosarum manet in manu, etiam rosa submota."—*Erasmi Colloq.*, Leyden edit. 1703, vol. i. p. 694.

H. F. S.

Cambridge.

Puzzle for the Heralds.—Some years ago Sir John Newport, Bart., and who was married, and Sir Simon Newport, who had received the honour of knighthood, and was also married, lived in or near the city of Waterford; and I have heard that owing to the frequent mistakes arising from the two ladies being called each "Lady Newport," a case was sent to Dublin for the opinion of the Ulster King of arms. It is said he himself was puzzled; Sir Simon's lady was not "Lady Newport," for Sir John's lady had a prior and higher claim; she was not "Lady Simon," for her husband was not Lord Simon; but he ultimately decided that the lady was to be called "Lady Sir Simon," and she was never afterwards known by any other title.

Y. S. M.

Queries.

SEPULCHRAL MONUMENTS.

As recumbent effigies are in vogue, there are some points connected herewith worthy of discussion at the present time in your pages. The ultra-admirers of the mediæval monuments will not allow the slightest deviation from what they regard as the prescriptive model—a figure with the head straight, and the hands raised in prayer. One of their arguments is, that the ancient effigy is alive, while the modern modifications are in a state of death, and consequently repulsive to the feelings of the spectator. In my opinion, however, the vitality of the old ones is very questionable. Let us reflect upon their probable origin. In former times the bodies of ecclesiastics and other personages were laid in state, exposed to public view, and even carried into the churches in that condition: a custom still prevalent abroad. It is reasonable to conjecture that the monuments intended to perpetuate this scene in stone, imitating the form of the deceased, with the canopy and bier, and adorned with armorial bearings and other appropriate devices. Images of wax were frequently substituted for the corpse, some of which (among them Queen Elizabeth's) are still preserved in Westminster Abbey; but the practice was kept up even down to the time of the great Duke of Marlborough. It is recorded in history, that during the progress of the body of our Henry V. from France, a figure of the king, composed of boiled leather, was placed upon the coffin. York Cathedral contains a beautiful example of a complete monument of this description in the Early English style, which degenerated by degrees into the four-post bed, with its affectionate couple, of the Elizabethan period. It is obviously a fair deduction, from these circumstances, that the sepulchral effigies are "hearsed in death."

From Mr. Ruskin's *Stones of Venice*, it appears that the figures on the Venetian tombs of the Middle Ages are manifestly dead; and such, it may be inferred, is the impression conveyed to his highly cultivated mind by the contemplation of those in our own country.

"In the most elaborate examples," says this observant writer, "the canopy is surmounted by a statue, generally small, representing the dead person in the full strength and pride of life, while the recumbent figure shows him as he lay in death. And at this point the perfect type of the Gothic tomb is reached."

Describing one at Verona, of the fourteenth century, he observes:

"The principal aim of the monument is to direct the thoughts to his image as he lies in death, and to the expression of his hope of resurrection."

And towards the conclusion of his review of their development he writes:

"This statue in the meantime has been gradually coming back to life through a curious series of transitions. The Vendramin monument is one of the last which shows, or pretends to show, the recumbent figure laid in death. A few years later this idea became disagreeable to polite minds; and lo! the figures which before had been laid at rest upon the tomb pillow, raised themselves on their elbows, and began to look around them. The soul of the sixteenth century dared not contemplate its body in death."

Flaxman, in his remarks on the monuments of Aylmer de Valence and Edmund Crouchback in Westminster Abbey, admires

"The solemn repose of the principal figure, representing the deceased in his last prayer for mercy to the throne of grace, the delicacy of thought in the group of angels bearing the soul, and the tender sentiment of concern variously expressed in the relations ranged in order round the basement."

As, however, a canopy on the former exhibits a living figure of the departed on horseback, such as Mr. Ruskin notices in Italy, and as the angels are said to bear the soul, the knight must certainly have breathed his last. The raised hands are no refutation of the argument, since there are grounds for the assertion that those of the dead bodies laid in state were sometimes tied together to retain them in the suitable position. A few exceptional instances, no doubt, occur of variations in the attitude irreconcilable with death, and equally inconsistent with a reclining posture. It must also be admitted that in brasses and incised slabs (which may be regarded in many respects as parallel memorials), the eyes are almost invariably unclosed; yet the fact, neither in this case nor in that of the carved marble, does not by any means certify that the individuals are alive.

Since then there is so much reason for the supposition that the generality of our ancestors are sculptured in the sleep of death, the recumbent figure of a Christian clasping the Bible, and slightly turning his head, just passed away into another state of existence (not into purgatory, but into a happier world), cannot surely be now deemed unsuitable to a Gothic church.

{515}

C. T.

I should be glad to know the authority for the following statement in South's sermon, *Against long Extempore Prayers*, vol. i. p. 251., Tegg's edition, 1843:

"These two things are certain, and I do particularly recommend them to your observation: One, that this way of praying by the Spirit, as they call it, was begun, and first brought into use here in England, in Queen Elizabeth's days, by a Popish priest and Dominican friar, one Faithful Commin by name. Who, counterfeiting himself a Protestant, and a zealot of the highest form, set up this new spiritual way of praying, with a design to bring the people first to a contempt, and from thence to an utter hatred and disuse of our Common Prayer; which he still reviled as only a translation of the mass, thereby to distract men's minds, and to divide our Church. And this he did with such success, that we have lived to see the effects of his labours in the utter subversion of Church and State; which hellish negotiation, when this malicious hypocrite came to Rome to give the Pope an account of, he received of him, as so notable a service well deserved, besides a thousand thanks, two thousand ducats for his pains."

Also, who was W. W., the author of "a virulent and insulting pamphlet, entitled, *A Letter to a Member of Parliament*, printed in the year 1697, and as like the author himself, W. W., as malice can make it," referred to in a note by South at the end of his sermon on *The Recompence of the Reward*, vol. ii. p. 152. Is this pamphlet still in existence?

W. H. GUNNER.

Winchester.

Minor Queries.

Norwich, Kirkpatrick Collection of MSS. for the History of.—Mr. Simon Wilkin, in the preface to the *Repertorium*, contained in his fourth volume of his valuable edition of the works of Sir Thomas Browne, p. 4., having spoken of the large collections for the History of Norwich made by Mr. John Kirkpatrick, who died in 1728, and gave the said collections by will to the mayor, sheriffs, citizens, and commonalty of the city of Norwich, in order that "some citizen hereafter, being a skilful antiquary, may, from the same, have an opportunity of completing and publishing the said history," &c., goes on to say, "the MSS. referred to were some years ago in the possession of the corporation, but we fear the original intention of the donor has been lost sight of, and that these valuable MSS. are for ever lost to the lover of local antiquities." This was printed in 1835. But the subject ought not to be permitted to drop and rest there. Up to that date, can it be ascertained that the papers remained in the keeping of the Corporation? Are they still in their hands, though inaccessible? Can any information be obtained as to the *when* and the *how* they passed out of their possession? Or, above all, can any clue be found to their subsequent history and present resting-place? It may be suggested to any patriotic citizen and antiquary of the fair city of Norwich, that, inasmuch as the Corporation, by the terms of the will, are only *trustees* for the property, the Court of Chancery might be moved to assist in the recovery thereof.

T. A. T.

Florence, March, 1854.

Corbet.—Can any of your readers furnish information relative to the Scottish family of Corbet, one member of whom emigrated to America, about the year 1705, from the neighbourhood of Dumfries?

CORBIE.

Philadelphia.

Initials in Glass Quarries.—In St. Clement's Church, Norwich, are some diamond-shaped panes of glass, or *quarries*, containing initial letters, &c.

1. The letters I. V. beneath a mitre. (Glass probably about A.D. 1600.) Do these belong to any Bishop of Norwich?

2. A. A. 3. A. I. Glass and style probably give 1500-1550 for the date.

At St. Neots' parish church, Huntingdonshire, the initials W. and M. interlaced, G., and C., occur on several quarries.

At Puttenham, Hertfordshire, is a broken quarry bearing a shield, charged with a ship in full sail; on a chief, the arms of King's Coll. Cambridge. The living belongs to that college, I believe.

Can any of your correspondents assist in assigning these initials and arms to their respective owners? The date of the glass in the two last-named cases is probably the end of the seventeenth century.

G. R. YORK.

Church Service: Preliminary Texts.—Among the texts with which the Church of England Service commences, is one with two references; the former of these is the correct index to the words, the latter points to a kindred text. At Jer. x. 24. we find the passage; then why is Ps. vi. 1. added, no

parallel text being indicated to any of the other ten? Has this always so stood?

W. T. M.

Hong Kong.

The Spinning-machine of the Ancients.—Can any of your readers give a satisfactory explanation of the difficult passage which occurs at the end of Catullus' *Epithalamium*, containing the description of the spinning-wheel of the Fates? As this has been such a perplexing subject hitherto to commentators, a solution of the terms there employed, illustrated by a plan of the machine, would doubtless be a boon to many who have unsuccessfully tried to understand it.

{516}

Φιλομαθής.

View of Dumfries.—I have a modern lithographed view of the town of Dumfries, said to have been taken from an old engraving in some printed book. It represents a small chapel (the Crystal Chapel) on a height in the foreground, and the walls of the town and the old church behind. I have in vain sought for the original, and have almost come to the conclusion that the drawing is a forgery. Can any of your readers who have access to the Bodleian, inform me whether anything of the kind is to be found in Gough's *Topographical Collections*, which are there deposited?

BALIVUS.

Edinburgh.

"*To pass the pikes.*"—What is the origin of this phrase?

G. TAYLOR.

May-day Custom.—Can any of your correspondents inform me of the origin of a singular custom which prevails in Huntingdonshire on May 1, viz. that of suspending from a rope, which is hung across the road in every village, a doll with pieces of gay-coloured silk and ribbon, and no matter what, attached to it; candlesticks and snuffers, spoons and forks, being parts of those I saw the other day in Summersham, St. Ives, and several other places.

HENRIETTA M. COLE.

3. Gloucester Crescent, Hyde Park.

Maydenburi.—The seal with which I close my letter was purchased some years ago on the west coast of Wales. It is engraved on brass; the upper part being much beaten down, as if struck with a hammer when used, but the face is perfect. The legend is, "S. IONIS. DE MAYDENBVRI:" but being engraved in the usual direction, it reads on the impression from right to left. The "s." may be read either as "sanctus" or "sigillum." The figure is that of St. Christopher, bearing Christ across a running stream.

I have not been able to discover the locality of Maydenburi, and therefore my questions to such of your readers as are more skilled in mediæval lore than myself, are, Where is this place situated, and what was its previous destination, monastic or otherwise? and who was the original proprietor of the seal?

H. E. S.

Tewkesbury.

Richard Fitz-Alan, ninth Earl of Arundel.—Can any one tell me why Richard Fitz-Alan, Earl of Arundel and Surrey, who married Eleanora, daughter of Henry Plantagenet, Earl of Lancaster, relict of Henry Lord Beaumont, received the *sobriquet* of "Richard with the Copped Hat?"

H. M.

French Refugees.—During the time of the French Revolution, 1789-1800, many families emigrated to England, and received shelter and support at an hospital then situate in Spital Fields. I should feel obliged for any information relating to the books or registers of that hospital wherein would be found the names of the emigrants, and also whether there is any publication relating to them.

J. F. F.

Dublin.

"*Dilamgabendi.*"—What is the precise meaning of the word *Dilamgabendi*; is it of ancient British origin, or to what language does it belong?

A TRAVELLER.

Mr. Plumley.—In the *Literary Intelligencer* for March, 1822, No. 131., in an article entitled "Extremes Meet," it is said:

"Mr. Plumley concludes one of his tragedies with a dying speech and an execution. And gives an appendix of references to the passages of Scripture quoted in his plays."

Who was Mr. Plumley, and what did he write? I cannot find any book to which the above passage can refer in the British Museum.

C. L.

Designation of Works under Review.—I shall be much indebted to the Editor of "N. & Q.," or to any of his correspondents, if he or they will inform me of the designation under which the works, whose names stand at the head of a review, should be technically referred to by the reviewer.

Birmingham.

North-west Passage.—In 1612, Captain Thomas Button made a voyage to discover the north-west passage, and was afterwards knighted by King James. Can any of your readers refer me to a pedigree, or other particulars, of Sir Thomas Button's family? They appear to have been seated at Duffryn, in Glamorganshire, as early as the fourteenth or fifteenth century. Sir Thomas' daughter Ann married General Rowland Langharne, of St. Bride's, Pembrokeshire, a noted character in the civil war.

NOTARY.

Fountains.—Will some kind reader obligingly state the names of any works that give representations or descriptions of foreign fountains?

AQUARIUS.

Pope and John Dennis.—What is the authority for the universal assumption that Pope wrote *The Narrative of Dr. Robert Norris*? It is said, in the notes to the *Dunciad*, to have been published in Swift and Pope's *Miscellanies*, vol. iii. This does not prove that Pope wrote it. Farther, it is not in the third volume of the *Miscellanies* as republished in 1731. What are the facts?

{517}

P. J. D.

Minor Queries with Answers.

The Irish at the Battle of Crecy.—I should feel obliged if any of your readers could inform me where the authority is for the Irish at the battle of Crecy having been the first to come to close fight with the French, and doing, "after the manner of their own countrie," effective service with their skenes or long knives.

M. P.

[There is the best authority for this assertion, even that of the veritable Holinshed, who quotes from Froissart, the cotemporary of our victorious Edward. "The armie which he (Edward) had over with him, was to the number of 4000 men of armes, and 10,000 archers, besides *Irishmen* and Welshmen that followed the host on foot." The French historian also informs us, that the skene or knife was the chief weapon used by the Irish in that age: "The Irish have pointed knives with broad blades, sharp on both sides, like a dart-head, with which they kill their enemies," &c. Johnes's *Translation*, vol. iv. p. 428.: see also Grafton's *Chronicle*, p. 261.; and Keightley's *History of England*, vol. i. p. 279.]

King of the Isle of Wight.—I was not aware that the Isle of Wight, like the Isle of Man, had once been a kingdom. It seems that Henry de Beauchamp, Earl and Duke of Warwick, was crowned, *circa* 1445, King of the Isle of Wight. Perhaps some of your correspondents may be able to throw some light on this matter.

E. H. A.

[Henry Beauchamp, Duke of Warwick, son of Richard Earl of Warwick, was crowned King of the Isle of Wight by patent 24 Henry VI., King Henry in person assisting at the ceremonial, and placing the crown on his head. Leland (*Itiner.*, vol. vi. p. 91.) says, "Henricus Comes de Warwike ab Henrico VI. cui carissimus erat, coronatus in regem de Wighte, et postea nominatus primus comes totius Angliæ." Leland takes this *ex Libello de Antiquitate Theoksibriensis Monasterii*, in the church of which house this Duke of Warwick was buried. But little notice has been taken of this singular event by our historians, and, except for some other collateral evidence, the authenticity of it might be doubted; but the representation of this duke with an imperial crown on his head and a sceptre before him, in an ancient window of the collegiate church at Warwick, leaves no doubt that such an event did take place. (See Worsley's *Hist. of the Isle of Wight* for a plate copied from an accurate drawing of the king.) This honourable mark of the royal favour, however, conveyed no regal authority, the king having no power to transfer the sovereignty of any part of his dominions, as is observed by Lord Coke in his *Institutes*, where this transaction is discussed; and there is reason to conclude that, though titular king, he did not even possess the lordship of the island, no surrender appearing from Duke Humphrey, who was then living, and had a grant for the term of his life. Mr. Selden too, in his *Titles of Honour*, p. 29., treating of the title of the King of Man, observes that "it was like that of King of the Isle of Wight, in the great Beauchamp, Duke of Warwick, who was crowned king under Henry VI." Henry Beauchamp was also crowned King of Guernsey and Jersey. He died soon after these honours had been conferred on him, June 11, 1445, when the regal title expired with him, and the lordship of the island, at the death of the Duke of Gloucester, reverted to the crown.]

Theodore de la Guard.—I have a tract by him with the title of *The simple Cobler of Aggawam, in America*, London, 1647. Who was he? and where can I find any account of him or his work?

CPL.

[The Rev. Nathaniel Ward was the author of this work. He was born at Haverhill in Essex, of which place his father was a clergyman; and after studying at Cambridge, became minister of Standon in Herts; but was cited before the bishop, Dec. 12, 1631, to answer for his nonconformity. Being forbidden to preach, he embarked for America in April, 1634, and settled as pastor of the church at Ipswich, or Aggawam. He returned to England in 1646, and on June 30, 1647, preached before the House of Commons, and the

same year published *The Simple Cobler*. He was afterwards settled at Shenfield, near Brentwood, where he died in 1653, in his eighty-third year. Fuller, in his *Worthies*, co. Suffolk, speaking of him, says, that he, "following the counsel of the poet,

'Ridentem dicere verum,
Quis vetat?'

'What doth forbid that one may smile,
And also tell the truth the while?'

hath in a jesting way, in some of his books, delivered much smart truth of the present times." Dr. Mather, in his *Magnalia*, remarks of him, that "he was the author of many composures full of wit and sense; among which that entitled *The Simple Cobler* (which demonstrated him to be a subtil statesman) was most considered." This work passed through several editions in England in 1647. It was reprinted in Boston in 1713. The best edition, containing the author's subsequent additions, is that edited by David Pulsifer, Boston, 1843.]

Back.—What is the meaning and derivation of "Back," as applied to several localities in Bristol, as, for instance, The Back, Welsh Back, Temple Back, St. Augustine's Back, St. James' Back, Redcliffe Back? Many of them are not on the river, or I should have imagined it a corruption of the word bank.

MALCOLM FRASER.

Clifton.

[Barrett, in his *History of Bristol*, p. 72., gives a clue to the origin of this local name: "Before the quay was made the usual place, as Leland says, for landing goods out of the ships was at the Back (or *Bec*, a Saxon word for a river), where was the old Custom-house. The quay being completed, and the marsh of Bristol thereby effectually divided from that of St. Augustine, houses and streets began to be built there; Marsh Street terminated with a chapel, dedicated to St. Clement, and a gate; and Back Street, with a gate also, and a chapel near it, dedicated to St. John, and belonging to St. Nicholas; the church of St. Stephen and its dependent parish, and the buildings between the Back and the quay, seem to have taken their rise at this period, and were all enclosed with a strong embattled wall, *externa* or *secunda mœnia urbis*, extending from the quay to the Back, where King Street has since been built."]

{518}

Broom at Mast-head.—Whence did the custom originate of a broom being fastened to the mast-head of boats and small craft, to indicate their being for sale?

J. R. G.

Dublin.

[It originated from the old custom of putting up boughs upon anything which was intended for sale; and "this is the reason," says Brande, "why an old besom (which is a sort of *dried bush*) is put up at the top-mast-head of a ship or boat when she is to be sold."]

Replies.

THE ADVICE SUPPOSED TO HAVE BEEN GIVEN TO JULIUS III.

(Vol. viii., p. 54.; Vol. ix. *passim*.)

Your correspondent Novus has very judiciously warned controversialists on the use of a document as emanating from the papal court, which, to every one who reads it through (if a shorter examination will not be satisfactory), must carry evidence of its not being papal authority, but intended as a satire on Rome. A writer in the *Christian Remembrancer*, vol. xii., attaches undue importance to the signatures, in the absence of which, he admits, "we should conclude that this was the production of some enemy in disguise."

In a 4to. volume of Tracts now before me is a copy of the genuine document—

"Consilium delectorum cardinalium et aliorum prælatorum, de emendanda ecclesia. S. D. N. Papa Paulo III. ipso jubente conscriptum et exhibitum anno 1538;"

two copies of the supposititious

"Consilium quorundam episcoporum Bononiæ congregatorum quod de ratione stabiliendæ Romanæ ecclesiæ Julio III. Pont. Max. datum est. Quo artes et astutiæ Romanensium et arcana imperii papalis non pauca propalantur. Ex bibliotheca W. Crashauii. Londini, 1613;"

and several other tracts, so rare that an enumeration of them, and a few extracts, will perhaps be acceptable to many of the readers of "N. & Q." Fourth in order:

"Marcus Antonius de Dominis archiepiscopus Spalatensis, suæ profectionis consilium exponit. Londini, 1616."

"Bellum Papale, sive concordia discors Sixti Quinti et Clementis Octavi, circa Hieronymianam editionem, etc. Auctore Thoma Jamesio. Londini, 1600."

"[Ejusdem] Bellum Gregorianum, sive corruptionis Romanæ in operibus D. Gregorii M. jussu pontificum Rom. recognitis atque editis, etc. Oxoniæ, 1610."

"Summa actorum Facultatis Theologiæ Parisiensis contra librum inscriptum, Controversia Anglicana de potestate regis et pontificis, etc. Auctore Martino Becano. Londini, 1613."

"Antitortobellarminus, sive refutatio calumniarum, mendaciorum, et imposturarum laico-cardinalis Bellarmini, contra jura omnium regum et sinceram illibatamque famam Serenissimi, potentissimi piissimique Principis Jacobi ... fidei catholicæ defensoris et propugnatoris: per Joan. Gordonium. Londini, 1610."

"Tu super *hoc cepha* fingis Christum ore loquutum
Fundamen caulæ nidificabo meæ:
Vernac'lo at Christus Solymis sermone loquutus,
Separat articulis mascula fœmineis;
Petre, ait, hic cepha es, sanctæ fundamina caulæ,
Et super *hac cepha* ponere dico meæ:

.

Quòd tu sic audes Christi pervertere verba
Et pro fœmineo subdere masculineum,
Nil mirum; Papis solenne est cardineisque
Sic pro fœmineo subdere masculineum."

"Epilogus ad quatuor colloquia Dⁿⁱ D^{ris} Wrighti pro mala fide habita; et a Jacobo Nixon non bona fide relata; et Guilielmo Stanleio nullius fidei perduelli dicata: pro amico et gentili suo D^{no} Thoma Roe equite editus. Authore Guilielmo Roe. Londini, 1615."

"D^{no} D^{ri} Wright Anglo, malæ causæ clienti: et Jacobo Nixon Hiberno, advocato pejori: et Guilielmo Stanleio, patrono pessimo; religionis et patriæ hostibus: pœnam seram et pœnitentiam seriam Guilielmus Roe exoptat."

This is the opening of the epilogus *Colloquii Spadani*, a copy of which rare tract is in the extensive collection of the President of the Chetham Society. The epilogue contains an unmeasured invective against these three "vassal slaves of servile Rome."^[1] Wright's panegyric on Stanley is thus introduced and distorted:

"Egregia facinora tua vidit Hibernia, experta est Hollandia, agnoscit Hispania, prædicat Gallia, fatetur Flandria, neque potest negare Anglia. Ergo cum bona frontis tuæ serenitate sustinebis, si elogii tui vocem ad assensum nostrum repercussam, instar Ecchus remittamus, et Stanleium hominem egregie facinorosum dixerimus, quod in Hispanis consilio suo immissis vidit Hibernia, in Daventriæ proditione experta est Hollandia, in stipendio proditioni imputato agnoscit Hispania, in pluribus locis frustra et cum ignominia tentatis prædicat Gallia, et nullam illi præfecturam unquam integrè credendo fatetur Flandria, neque post tot in patriam suam molitiones, et præsertim expeditionem quam ad fragorem pulverariæ conjurationis in nos habiturus erat, negare potest Anglia."

{519}

"Eadgarus in Jacobo redivivus: seu pietatis Anglicanæ defensio. Ab Adamo Reuter. Londini, 1614."

"[Ejusdem] Libertatis Anglicanæ defensio seu demonstratio: regnum Angliæ non esse feudum pontificis: in nobilissima et antiquissima Oxoniensi academia, publice apposita Martino Becano. Londini, 1613."

"[Ejusdem] Oratio: quam Papam esse Bestiam quæ non est et tamen est, apud Johan. Apoc. xvii. 8. in fine probantem ... recitavit Adam Reuter. Londini, 1610."

"[Ejusdem] Contra conspiratorum consilia orationes duæ. Habitæ ... 5^o Aug. et 5^o Nov., anno 1611, diebus regiæ liberationis a conspiratione Govvrie, et tormentaria. Londini, 1612."

"Ejusdem, Delineatio consilii brevissima: quam societati mercatorum Belgarum Londini florentiss. commorantium consecrat A. R. Londini, 1614."

"Πονησις Χριστοφορου του Αγγελου, etc. At Oxford, 1617."

"[The same]. Christopher Angell, who tasted of many stripes and torments, inflicted by the Turkes for the faith which he had in Christ Jesus. At Oxford, 1617."

"[Ejusdem] Labor C. A. Græci. De apostasia ecclesiæ, et de homine peccati scilicet

Antichristo, etc. Gr. et Lat. Londini, 1624."^[2]

"Expositio mysteriorum misse et verus modus rite celebrandi. A Guilhelmo de Gouda. Daventrie, 1504."

Had I not already occupied so much space, I should have added an extract from Angell's *Epistle in commendation of England and the Inhabitants thereof*. He begins thus:

"O faire like man, thou most fertill and pleasant countrie of England, which art the head of the world, indued with those two faire eies, the two Universities."

BIBLIOTHECAR. CHETHAM.

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

"Valete tria animalia Religionis servæ, et in servitatem nata."

Had your correspondent Novus, in his first communication, specified by name the *Consilium Quorundam Episcoporum* as the document whose fictitious character he desired to notify, I should not have been betrayed into my supererogatory vindication of the *Consilium Delectorum Cardinalium*; the latter piece having lately been much before me, and its very extraordinary frankness in acknowledging the existence of the gravest abuses, of which the Reformers complained, giving it so much the air of satirical fiction. The use of the other document, moreover, being chiefly in the hands of a class of writers I am happy in not being able to boast a very extensive acquaintance with, recent anti-papal controversialists, I certainly did think that Novus had impugned the authenticity of the genuine *Consilium*.

R. G. is mistaken in supposing that I thought there were *nine Cardinals* in the committee which drew up the genuine *Consilium*, as the full title of this piece will show:—*Consilium novem Delectorum Cardinalium et aliorum Prælatorum, de emendanda Ecclesia*.

B. B. WOODWARD.

Bungay, Suffolk.

LORD ROSEHILL.

(Vol. ix., p. 422.)

Something more than a partiality for the novelist takes me now and then to the scene of the antiquary—Aberbrothock, or Arbroath. On one occasion, in company with a few friends, we made a day of it in a ramble along the romantic eastern coast of that burgh, and the scene of the perilous incident related of Sir Arthur Lekiss Wardour, when rescued from the incoming tide by being drawn up the face of the precipitous cliff by the doughty Mucklebacket, under the superintendence of Oldbuck and young Lovel. The fresh breeze from the German Ocean, and the excitement of the occasion, imparted a keen relish for the locality and its associations; and by the time we reached the hostelry of Mrs. Walker, at Auchmithie, a no less sharp appreciation of the *piscatorial spread* we had the foresight to bespeak the previous day. Ushered into Lucky Walker's best dining-room, our attention was immediately drawn to an aristocratic emblazonment of arms which occupied one entire side of the room, with a ribbon, artistically disposed over the same, upon which was inscribed Lord Rosehill, who was, we were informed, the eldest son of the Earl of Northesk (Carnegie), a great proprietor in that neighbourhood, and the special patron of our hostess and her establishment.

With respect to the particular Lord Rosehill, alluded to by your correspondent W. D. R., I beg to offer him the following brief notice from Douglas' *Peerage*, by Wood, Edin. 1813:

"David L. Rosehill (son of Geo. 6th E. of Northesk) was born at Edin., 5th April, 1749; had an Ensign's commission in the 26th Reg. Foot in 1765; quitted the army 1767, and went to America. He married in Maryland, in Aug. 1768, Miss Mary Cheer, and died without issue at Rouen, in Normandy, 19 Feb. 1788, æt. 39."

{520}

From a dear old lady, whom I always find a mine of Forfarshire anecdote of the last century, I obtain some corroborative proof that the said David Lord Rosehill was the eccentric character we might infer from the above, in the assurance that he was "a ne'er do weel, and ran away with the tinklers (*i. e.* gypsies) in early life."

If I may farther travel out of the record, allow me here to recommend to such of your readers as meditate the northern tour this summer, to diverge a little from the beaten track, and visit the neighbourhood above alluded to; your antiquarian friends, especially, will be delighted with that fine old ruin, the Abbey of Aberbrothock, now that it is brushed up and fit to receive visitors. The worthy Mr. Peter, in charge, has some curious relics acquired at the last diggings, and possesses a fragment of a black-letter Chronicle to satisfy the incredulous that in identifying the objects exhibited, he has his warrant in Hector Boece. The man of progress, too, will find in Fairport, or Arbroath, a hive of industry; but, I regret to add, threatened with a check by this closing of the Baltic trade, which is, if I may say so, both *woof* and *warp* in the prosperity of this and other towns on the east coast of Scotland. And lastly, the lovers of ocean, rocks, and caves, will be not less interested with the environs, and I doubt not all would leave it exclaiming with Johnson, that

if they had seen no more of old Scotia than Aberbrothock, they would not have regretted their journey.

J. O.

MAJOR ANDRÉ.

(Vol. ix., p. 111.)

On the 13th of January, 1817, Mr. Chappell made a report unfavourable to the petition of John Paulding (one of the citizens who captured Major André), who prays for an increase of the pension allowed to him by the government in consequence of that service. On the question to reverse this report, an interesting debate followed.

We copy the following from the *National Intelligencer*, January 14, 1817:

"What gave interest principally to the debate, was the disclosure by Mr. Tallmadge of Connecticut (an officer at the time, and commanding the advance guard when Major André was brought in) of his view of the merit of this transaction, with which history and the records of the country have made every man familiar. The value of the service he did not deny; but on the authority of the declaration of Major André (made while in the custody of Colonel Tallmadge), he gave it as his opinion that, if Major André could have given to these men the amount they demanded for his release, he never would have been hung as a spy, nor in captivity on that occasion. Mr. T.'s statement was minutely circumstantial, and given with expressions of his individual confidence in its correctness. Among other circumstances he stated, that when Major André's boots were taken off by them, it was to search for plunder, and not to detect treason. These persons, indeed, he said, were of that class of people who passed between both armies, as often in one camp as the other, and whom, he said, if he had met with them, he should probably as soon have apprehended as Major André, as he had always made it a rule to do with these suspicious persons. The conclusion to be drawn from the whole of Mr. Tallmadge's statement, of which this is a brief abstract, was, that these persons had brought in Major André only because they should probably get more for his apprehension than for his release."

The question on reversing the report was decided in the negative:—Ayes, 53; Noes, 80 or 90.

It is proper to say that the question was decided on the ground taken in the report, viz. on the injustice of legislating on a single case of pension, whilst there were many survivors of the Revolution whom the favour of the government had not distinguished.

From *The Gleaner*, published at Wilkesbury, Pennsylvania (copied into the *National Intelligencer* of Washington, March 4, 1817):

"The disclosure recently made by Colonel Tallmadge in the House of Representatives, relative to the capture of Major André, seems to have been received in every instance with the confidence to which it was certainly entitled. That gentleman related what he saw and knew; and those who are attempting to dispute him, relate only what they had been informed of. To those of our readers who may not have seen the report of Colonel Tallmadge's remarks, it may be proper to observe, that those three men who captured Major André, applied to Congress for an increase of pension settled on them by the government, and that when this application was under consideration, Colonel Tallmadge (a member for Connecticut) rose and stated, that having been the officer to whom the care of André was entrusted, he had heard André declare that those men robbed him, and upon his offer to reward them for taking him to the British lines, he believes they declined only from the impossibility of giving them sufficient security, &c., and that it was not patriotism but the hope of gain which induced them to deliver him to the Americans. To this declaration of Colonel Tallmadge, and in support of his opinion, we are happy to have it in our power to offer the following corroborating testimony.

"There is now living in this town a gentleman who was an officer in the Massachusetts line, and who was particularly conversant in all the circumstances of that transaction. It was this gentleman who, in company with Captain Hughes, composed the special guard of André's person, was with him during the last twenty-four hours of his life, and supported him to the place of execution. From him we have received the following particulars: it is needless to say we give them our implicit belief, since to those who are acquainted with the person to whom we allude, no other testimony is ever necessary than his simple declaration.

"To this gentleman André himself related that he was passing down a hill, at the foot of which, under a tree, playing cards, were the three men who took him. They were close by the road side, and he had approached very near them before either party discovered the other; upon seeing him they instantly rose and seized their rifles. They approached him and demanded who he was; he immediately answered that he was a British officer, supposing, from their being so near the British lines, that they belonged to that party.

They then seized him, robbed him of the few guineas which he had with him, and the two watches which he then wore, one of gold and the other of silver. He offered to reward them if they would take him to New York; they hesitated, and in his (André's) opinion, the reason why they did not do so, was the impossibility on his part to secure to them the performance of the promise.

"He informs also that it was an opinion too prevalent to admit of any doubt, that these men were of that description of persons called 'cow boys,' or those who, without being considered as belonging to either party, made it a business to pillage from both. He has frequently heard this opinion expressed at that time by several officers who were personally acquainted with all these men, and who could not have been mistaken in their general characters.

"André frequently spoke of the kindness of the American officers, and particularly of the attention of Major Tallmadge; and on the way to the place of execution sent for that officer to come near him, that he might learn the manner in which he was to die."

Statement of Van Wart (from the *National Intelligencer* of Feb. 25, 1817):

"Isaac Van Wart, of the town of Mount Pleasant, in the county of Westchester, being duly sworn, doth depose and say, that he is one of the three persons who arrested Major André during the American revolutionary war, and conducted him to the American camp. That he, this deponent, together with David Williams and John Paulding, had secreted themselves at the side of the highway, for the purpose of detecting any person coming from, or having unlawful intercourse with, the enemy, being between the two armies; a service not uncommon in those times. That this deponent and his companions were armed with muskets, and upon seeing Major André approach the place where they were concealed, they rose and presented their muskets at him, and required him to stop, which he did. He then asked them whether they belonged to his party, and then they asked him which was his party? to which he replied the lower party. Upon which they, deeming a little stratagem under such circumstances not only justifiable but necessary, gave him to understand that they were of his party, upon which he joyfully declared himself to be a British officer, and told them that he had been out upon very particular business. Having ascertained thus much, this deponent and his companions undeceived him as to their characters, declaring themselves to be Americans, and that he must consider himself their prisoner. Upon this, with seeming unconcern, he said he had a pass from General Arnold, which he exhibited, and then insisted on their permitting him to proceed. But they told him that, as he had confessed himself to be a British officer, they deemed it to be their duty to convey him to the American camp; and then took him into a wood, a short distance from the highway, in order to guard against being surprised by parties of the enemy, who were frequently reconnoitering in that neighbourhood. That when they had him in the wood they proceeded to search him, for the purpose of ascertaining who and what he was, and found inside of his stockings and boots, next to his bare feet, papers which satisfied them he was a spy. Major André now showed them his gold watch, and remarked that it was evidence of his being a gentleman, and also promised to make them any reward they might name, if they would but permit him to proceed, which they refused. He then told them that if they doubted the fulfilment of his promise, they might conceal him in some secret place, and keep him there until they could send to New York and receive their reward. And this deponent expressly declares, that every offer made by Major André to them was promptly and resolutely refused. And, for himself, he solemnly declares that he had not, and he does most sincerely believe that Paulding and Williams had not, any intention of plundering their prisoner; nor did they confer with each other, or even hesitate whether they should accept his promise, but, on the contrary, they were, in the opinion of this deponent, governed, like himself, by a deep interest in the cause of the country, and a strong sense of duty. And this deponent further says that he never visited the British camp, nor does he believe or suspect that either Paulding or Williams ever did, except that Paulding was, once before André's capture, and once afterwards, made a prisoner by the British, as this deponent has been informed and believes. And this deponent, for himself, expressly denies that he ever held any unlawful traffic or any intercourse whatever with the enemy. And, appealing solemnly to that omniscient Being, at whose tribunal he must soon appear, he doth expressly declare that all accusations, charging him therewith, are utterly untrue.

ISAAC VAN WART.

"Sworn this 28th day of January, 1817,
before Jacob Radcliff.

"We the subscribers, inhabitants of the county of Westchester, do certify that during the revolutionary war we were well acquainted with Isaac Van Wart, David Williams, and John Paulding, who arrested Major André; and that at no time during the revolutionary war was any suspicion ever entertained by their neighbours or acquaintances, that they, or either of them, held any undue intercourse with the enemy. On the contrary, they were universally esteemed, and taken to be ardent and faithful in the cause of the country. We further certify that the said Paulding and Williams are not

now resident among us, but that Isaac Van Wart is a respectable freeholder of the town of Mount Pleasant, that we are all well acquainted with him, and we do not hesitate to declare our belief that there is not an individual in the county of Westchester, acquainted with Isaac Van Wart, who would hesitate to describe him as a man of a sober, moral, industrious, and religious life, as a man whose integrity is as unimpeachable as his veracity is undoubted. In these respects no man in the county of Westchester is his superior.

- Jonathan G. Tompkins, aged 81 years.
- Jacob Purdy, 77.
- John Odell, 60.
- John Boyce, 72.
- J. Requa, 59.
- William Paulding, 81.
- John Requa, 54.
- Archer Read, 64.
- George Comb, 72.
- Gilbert Dean, 70.
- Jonathan Odell, 87.
- Cornelius Van Tassel, 71.
- Thomas Boyce, 71.
- Tunis Lint, 71.
- Jacobus Dyckman, 68.
- William Hammond.
- John Romer."

F. D.

The following works furnish much that is interesting concerning Major André:—

An Authentic Narrative of the Causes which led to the Death of Major André, by Joshua Hett Smith, London, 1808. Printed for Matthews and Leigh, 18. Strand.

The Plot of Arnold and Sir Henry Clinton against the United States, and against General Washington, Paris, 1816. Printed by Didot the Elder.

Niles' *Weekly Register for 1817*, vol. ii. p. 386. Printed at Baltimore.

ANON.

THE TERMINATIONS "-BY" AND "-NESS."

The linguistic origin of these descriptive syllables, when found as suffixes to the names of places, is a question of some interest to the antiquary and ethnologist; and, as to the former of them, has, on that account, fitly enough been made the subject of occasional discussion in the pages of "N. & Q." The *-by*, as your pages evince (Vol. vii., p. 536.), is implicitly relied upon by Mr. Worsaae and his disciples, in support of the Danish theory of that eminent northern scholar; and that too, as it appears, without any very minute regard to the etymology and meaning of the former syllabic divisions of proper names so characterised. If only the designation of a locality end with *-by*, evidence sufficient is given, that it owes its paternity specially to the Danes alone, of all the Scandinavian tribes who obtained a permanent footing on our shores. The same is the case with respect to the termination *-ness*, and its orthographic varieties. As with the Ashbys, Newbys, and Kirbys of our several counties, so (*inter alia*) with the Hackness of Yorkshire, the Longness of Man, the Bowness of Westmoreland, and the Foulness of Essex. All have the Danish mark upon them; and all, therefore, possess a Danish original, and bear witness of a Danish location.

With regard to the *-by*, I have already, in these pages, taken occasion to suggest a doubt whether, in that particular instance, the Worsaaen theory be not as fallacious as it is dogmatical. And, adopting the same method with the *-ness*, I think it will be evident, on examination of the following list of almost identical forms of the expression, that, as to this point also, no argument can be founded upon it, one way or the other, beyond the fact of its derivation from some of the Scandinavian tribes who, in the fifth and succeeding centuries, established themselves on our shores: if, indeed, I do not, even with this enlarged extension, assign to the presence of the term in our topography a too restricted application.

I have a list now before me of 521 places with this suffix, distributed over twenty-five counties. It does not pretend to be complete; but as it offers a more extended view of the question than in Vol. ix., p. 136., I subjoin the results:

Yorkshire	173
Lincolnshire	163
Leicestershire	49
Norfolk	22
Cumberland	21
Westmoreland	18
Northamptonshire	17

Lancashire	14
Nottinghamshire	14
Suffolk and Derbyshire, 5 each	10
Durham and Warwickshire, 3 each	6
Essex and Isle of Man, 2 each	4
Cardiganshire, Cheshire, Cornwall, Kent, Monmouthshire, Northumberland, Pembrokeshire, Salop, and Wiltshire, 1 each	<u>10</u>
	<u>521</u>

Our termination *-ness*, then, is the old northern or Icelandic *nes*, the parent of the Dan. *næs*, and the Ang.-Sax. *nese* and *næs*, signifying "a neck of land, or promontory." From this *nes* came, naturally enough, the old northern *naos* or *nös*, whence the Dan. *næse*, the Germ. *nase*; the Ang.-Sax. *nase*, *næse*, *nose*; the Norman-Fr. *naz*, and Su.-Goth. *naese* (in Al. and Sansc. *nasa*, and in Gall. *nes*); the Latin *nasus*, and Eng. *nose*, or *nase* as it is spelt by Gower in his *Conf. Am.* b. v., "Both at mouth and at *nase*." Closely akin to the same word, and probably derived from an identical source, is the old northern *nef*, whence were formed the Vulg.-Isl. *nebbi*, the Dan. *neb*, and the Ang.-Sax. *nebbe* and *neb* (in Pers. *anef*; in C. Tscherh. *ep*, in Curd. *defin*), the beak or bill, the *neb* or *nib* of a bird; and also used of the prominent feature of the human face divine, to which the term is applied by Shakspeare and Bacon, as it is occasionally at the present day by the older inhabitants of the Yorkshire dales.

Thus have we the origin of our *nase*, *-nese*, *-ness*, *-nib*, *-nab*, &c., which are found in the composition of many of our local proper names; but, after looking over the foregoing paragraph, who can tell whether these forms were transported to our shores in a Saxon, Jutish, Anglic, or Danish bark?

WM. MATTHEWS.

Cowgill.

{523}

The Termination "-by."—Having gone over the remaining letters H to Z, I send you the following results:

Lincoln	94, in former list	65	Total	159
York	41 " "	24	"	65
Leicester	22 " "	21	"	43
Norfolk	13 " "	6	"	19
Notts	9 " "	2	"	11
Cumberland	9 " "	7	"	16
Lancaster	6 " "	2	"	8
Westmoreland	5 " "	3	"	8
Warwick	3 " "	0	"	3
Northampton	3 " "	9	"	12
Suffolk	3 " "	0	"	3
Essex (Kirby-le-Soken)	1 " "	0	"	1
Chester (West Kirby or Kirkby)	1 " "	0	"	1
Pembroke (Tenby)	1 " "	0	"	1
	<u>211</u>			
	Derby	2	"	2
	Sussex	<u>1</u>	"	<u>1</u>
		<u>142</u>		<u>353</u>

I leave this for the study of others.

B. H. C.

As B. H. C. could only find seven places in Cumberland ending in *-by*, I take the liberty of sending him a few additional names. Writing from memory, I may very possibly have omitted many more:

Aglionby.	Maughanby.
Allonby.	Melmerby.
Alwardby.	Moresby.
Arcleby.	Motherby.
Birkby.	Netherby.
Botcherby.	Ormesby.
Corby.	Ousby.
Crosby.	Outerby.
Cross Cannonby.	Parsonby.
Dovenby.	Ponsonby.
Etterby.	Rickerby.
Flimby.	Scaleby.
Gamelsby.	Scotby.
Glassonby.	Sowerby.
Harby.	Tarraby.
Harraby.	

Ireby.
Johnby.
Langwathby.
Lazonby.

Thursby.
Uckmanby.
Uprightby, pronounced
Heaverby.

Many names of places in Cumberland commence with *Cum*, as our Cumbrian bard has it:

"We've Cumwhitton, Cumwhinton, Cumranton,
Cumrangen, Cumrew, and Cumcatch;
Wi' mony mair Cums i' the county,
But nane wi' Cumdivock can match."

From whence is derived the prefix *Cum*?

JOHN O' THE FORD.

Malta.

NEWSPAPER FOLK LORE.

(Vol. vi., pp. 221. 338. 466.; Vol. ix., pp. 29. 84. 276)

Is it quite certain that "no animal can live in the alimentary canal but the parasites which belong to that part of the animal economy?" Being ignorant of the matter I give no opinion, but would bring before your readers' notice the following seemingly well-authenticated instance. I quote from *Insect Transformations*, 1830, p. 239., a work put forth by the Society for the Diffusion of Useful Knowledge.

"That insects are, in some rare cases, introduced into the human stomach, has been more than once proved, though the greater number of the accounts of such facts in medical books are too inaccurate to be trusted.^[3] But one extraordinary case has been completely authenticated, both by medical men and competent naturalists, and is published in the *Dublin Transactions*, by Dr. Pickells of Cork.^[4] Mary Riordan, aged twenty-eight, had been much affected by the death of her mother, and at one of her many visits to the grave seems to have partially lost her senses, having been found lying there on the morning of a winter's day, and having been exposed to heavy rain during the night. When she was about fifteen, two popular Catholic priests had died, and she was told by some old women that if she would drink daily, for a certain time, a quantity of water mixed with clay taken from their graves, she would be for ever secure from disease and sin. Following this absurd and disgusting prescription, she took from time to time large quantities of the draught; some time afterwards, being affected with a burning pain in the stomach (cardialgia), she began to eat large pieces of chalk, which she sometimes also mixed with water and drank.

"Now, whether in any or in all these draughts she swallowed the eggs of insects, cannot be affirmed; but for several years she continued to throw up incredible numbers of grubs and maggots, chiefly of the churchyard beetle (*Blaps mortisaga*). 'Of the larvæ of the beetle,' says Dr. Pickells, 'I am sure I considerably underrate, when I say that not less than 700 have been thrown up from the stomach at different times since the commencement of my attendance. A great proportion were destroyed by herself to avoid publicity; many, too, escaped immediately by running into holes in the floor. Upwards of ninety were submitted to Dr. Thomson's examination; nearly all of which, including two of the specimens of the meal-worm (*Tenebrio molitor*), I saw myself thrown up at different times. The average size was about an inch and a half in length, and four lines and a half in girth. The larvæ of the dipterous insect, though voided only about seven or eight times, according to her account, came up almost literally in myriads. They were alive and moving.' Altogether, Dr. Pickells saw nearly 2,000 grubs of the beetle, and there were many which he did not see. Mr. Clear, an intelligent entomologist of Cork, kept some of them alive for more than twelve months. Mr. S. Cooper cannot understand whence the continued supply of the grubs was provided, seeing that larvæ do not propagate, and that only one pupa and one perfect insect were voided^[5]; but the simple fact, that most beetles live several years in the state of larvæ, sufficiently accounts for this. Their existing and thriving in the stomach, too, will appear the less wonderful from the fact that it is exceedingly difficult to kill this insect; for Mr. Henry Baker repeatedly plunged one into spirits of wine, so fatal to most insects, but it revived, even after being immersed a whole night, and afterwards lived three years.^[6]

"That there was no deception on the part of the woman, is proved by the fact that she was always anxious to conceal the circumstance; and that it was only by accident that the medical gentlemen, Drs. Pickells, Herrick, and Thomson, discovered it. Moreover, it does not appear that, though poor, she ever took advantage of it to extort money. It is interesting to learn that, by means of turpentine in large doses, she was at length cured."

Bottesford Moors, Kirton-in-Lindsey.

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

In the *Bibliotheca Grenvilliana* the tract *De Apostasia* is not included, although the compilers say, "The present is a *complete Collection of his Tracts*, including the folding sheet."

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

See Good's *Nosologia, Helminthia Alvi*, and *Study of Medicine*, vol. i. p. 336.

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

Trans. of Assoc. Phys. in Ireland, vols. iv. viii. and v. p. 177. 8vo: Dublin, 1824-1828.

Footnote 5:[\(return\)](#)

Cooper's edition of Good's *Study of Medicine*, vol. i. p. 358.

Footnote 6:[\(return\)](#)

Philosophical Transactions, No. 457.

VENTILATION.

(Vol. ix., p. 415.)

"Airs from heaven or blasts from hell."

The mistake which, it is very respectfully submitted, the professed ventilationists fall into, and which may be considered the *fons et origo malorum*, is the notion that foul air rises upwards, and that pure air comes from below; which is just the reverse of the fact.

In any room containing animals or vegetables, the air undergoes a change by respiration.

Leaving the vegetables to care for themselves, and considering the animals, if such a title may be reverently given to members of the House and others shut up in confined apartments for the benefit of their species, it is obvious that the pure air of heaven must undergo a change by the respiratory organs of the members, which change is absolutely necessary to preserve their lives, and each such apartment is a manufactory for converting pure into foul air. Its steam-power is seated in the lungs, which, at each inspiration, take up the oxygen (the principle of life and flame) of the air, and at each expiration give out the carbon of the blood, conveyed by the veins from all parts of the body as refuse, and when purged therefrom by oxygen inspired, convert the venous blood into arterial, and bring life out of death.

What, then, becomes of the expired carbon? The professional ventilationists say it *ascends*, and they provide mechanically, but not scientifically, accordingly. On the contrary, it finally *descends*; and this is the reason why our beds are always a few feet above the floor. If proof is needed, it may be found by applying a candle to the door, slightly ajar, of a room occupied by a few persons, when it will be found that the flame of the candle will point, when held at the lower part of the door, outwards, and at the upper part of the door inwards, showing how the currents of air pass; and as every one knows carbon to be heavier than air, the lower current is the one charged with carbon. The *Grotto del Cane* derives its name from the fact, that a dog passing the stream of carbon issuing from the fissure in the rock, dies; whilst a man walking erect, with his mouth above the stream of carbon, escapes. Our lime-kilns furnish a common example of the fact of the density of carbon compared with atmospheric air. Experiments in proof are constantly exhibited in chemical lectures.

The practical inference, *experto crede*, is that holes in the skirting-boards should be made so as to draw off the foul air, whilst the angelic visits of pure air should be sought from above. Bellows, such as are used in diving-bells, with hot or cold air, might be necessary in an extreme case—long debates in the Commons, for example,—which may require extraordinary ventilation.

T. J. BUCKTON.

Lichfield.

PHOTOGRAPHIC CORRESPONDENCE.

History of Photographic Discovery.—Without entirely agreeing with the opinion expressed to us a few days since, by an eminent scholar and most original thinker, that photography was destined to change the face of the whole world; we have little doubt it is destined to produce some striking social effects. Its history is, therefore, an interesting one, and the following extract from a paper "On some early Experiments in Photography, being the substance of a Letter addressed to Robert Hunt, Esq., by the Rev. J. B. Reade, M.A., F.R.S.," from the *Philosophical Magazine* for May, 1854, seems, in that point of view, so important, that we have transferred it to "N. & Q."

"I may assume that you are already aware, from my letter to Mr. Brayley of March 9, 1839, and published in the *British Review* for August, 1847, that the principal agents I employed, before Mr. Talbot's processes were known, were infusion of galls as an accelerator, and hyposulphite of soda as a fixer.

{525}

"I have no doubt, though I have not a distinct recollection of the fact, that I was led to use the infusion of galls from my knowledge of the early experiments by Wedgwood. I was aware that he found *leather* more sensitive than *paper*; and it is highly probable that the tanning process, which might cause the silver solution to be more readily acted upon when applied to the leather, suggested my application of the tanning solution to paper.

"In your own history of the photographic process," says Mr. Reade, addressing Mr. Hunt, "you say, 'the discovery of the extraordinary property of the gallic acid in increasing the sensibility of the iodide of silver was the most valuable of the numerous contributions which Mr. Talbot has made to the photographic art.' It is nevertheless true, as stated by Sir David Brewster, that 'the first public use of the infusion of nut-galls, which is an *essential element* in Mr. Talbot's patented process, is due to Mr. Reade;' and in my letter to Mr. Brayley I attribute the sensitiveness of my process to the formation of a gallate or tannate of silver. I need scarcely say, that among various experiments I tried gallic and tannic acid in their pure state, both separately and mixed; but the colour of the pictures thus obtained with the solar microscope was at that time less pleasing to my eye, than the rich warm tone which the same acids produced when in their natural connexion with solutions of vegetable matter in the gall-nut. This organic combination, however, was more effective with the solar microscope than with the camera, though the lenses of my camera were five inches in diameter. It is probable enough that the richer tone was due to the greater energy of direct solar rays. In using the solar microscope, I employed a combination of lenses which produced a convergence of the luminous and photogenic rays, together with a dispersion of the calorific rays, and the consequent absence of all sensible heat enabled me to use Ross's cemented powers, and to make drawings of objects inclosed in Canada balsam, and of living animalcules in single drops of water. The method I employed was communicated to the Royal Society in December, 1836, and a notice of it is contained in the 'Abstracts.'

"You inform me that some persons doubt whether I really obtain *gallate of silver* when using an infusion of gall-nuts, and that one of Mr. Talbot's friends raises the question. It is sufficient to reply, that though gallic acid is largely formed by a long exposure of an infusion of gall-nuts to the atmosphere, as first proposed by Scheele, yet this acid does exist in the gall-nut in its natural state, and in a sufficient quantity to form gallate of silver as a photogenic agent; for M. Deyeux observes, that 'when heat is very slowly applied to powdered gall-nuts, gallic acid sublimes from them, a part of which, when the process is conducted with great care, appears in the form of small white crystals.' M. Fiedler also obtained gallic acid by mixing together a solution of gall-nuts and pure alumina, which latter combines with the tannin and leaves the gallic acid free in the solution; and this solution is found, on experiment, to produce very admirable pictures. But what is more to the point, Mr. Brayley, in explaining my process in his lectures, showed experimentally how gallate of silver was formed, and confirmed my view of the sensitiveness of the preparation. It is therefore certain that the use of gallate of silver as a photogenic agent had been made public in two lectures by Mr. Brayley at least two years before Mr. Talbot's patent was sealed.

"I employed hyposulphite of soda as a fixer. Mr. Hodgson, an able practical chemist at Apothecaries' Hall, assisted me in the preparation of this salt, which at that time was probably not be found, as an article of sale, in any chemist's shop in London. Sir John Herschel had previously announced the peculiar action of this preparation of soda on salts of silver, but I believe that I was the first to use it in the processes of photography. I also used iodide of potassium, as appears from my letter, as a fixer, and I employed it as well to form iodide of lead on glazed cards as an accelerator. Iodide of lead has of itself, as I form it, considerable photographic properties, and receives very fair impressions of plants, lace, and drawings when placed upon it, but with the addition of nitrate of silver and the infusion of galls the operation is perfect and instantaneous. Pictures thus taken were exhibited at the Royal Society before Mr. Talbot proposed his iodized paper. The microscopic photographs exhibited at Lord Northampton's in 1839 remained in his lordship's possession. I subsequently made drawings of sections of teeth; and one of them, a longitudinal section of a tooth of the *Lamna*, was copied on zinc by Mr. Lens Aldous for Owen's 'Odontography.' I may say this much as to my own approximation to an art, which has deservedly and by universal consent obtained the name of Talbotype."

Photographic Cautions.—Diffused light being one of the most common causes of photographic failures, I beg to call the attention of your readers to the construction of their cameras. Working with a friend, and taking the same localities, using the same paper and chemicals, his pictures have proved comparative failures, a general browning pervading the whole, evidently the effect of light. Every inspection failed to discover it, until the mode was adopted of putting one of the paper-holders in its position as for taking a picture, then removing the lens, and, with the aid of the focussing-bag, looking through the hole where the lens is applied, when light became visible in many spaces, entirely accounting for these failures. As many such cameras are now becoming made upon the same sliding construction, every one should test his apparatus before he commences, for such a one is entirely useless. Lately also the glass corners for collodion plate-holders in the dark slides, have been by some makers replaced by a sort of silver *looking* wire,

but possessing little of that metal. The most minute portion of the copper in this wire coming in contact with the excited collodion, produces a decomposition sufficient to spoil any picture. These may appear trivial things to "make a note of," but as they have caused much vexation to one who has had some photographic experience, they may still more perplex a novice; and as you have done so much towards making the science plain, I hope you will give them space in your forthcoming Number.

LUX IN CAMERA.

A Query respecting Collodion.—I have been making some collodion by Mr. Tery's process, and have iodized it with a very sensitive medium. The collodion is very clear and properly diluted. The ether I used had a very powerful smell of sulphur, and was likewise very strong and volatile. I diluted it with an equal volume of alcohol. The ether was then still very strong. The cotton dissolved freely. On mixing the iodizing medium, the colour of the collodion turns immediately to nearly a port-wine colour, but still remains very clear. I obtain a very good film of iodide of silver from the bath, but cannot produce a picture under five or seven minutes, whereas with the same lens, and the same iodizing medium, viz.

{526}

Alcohol	8 drms.
Iodide of potassium	8 grs.
Iodide of ammonium	4 grs.
Iodide of silver	½ gr.

I have obtained beautiful pictures in less than one second with collodion prepared by the same (Archer's) process. As I have made a quantity of it, and am unwilling it should be wasted, I have taken the liberty of asking your opinion on the subject. Do you think the collodion is too new, or the ether not good? On pouring the developing solution on the plate (protosulphate of iron), the plate has the appearance of having ink poured on it; but this appearance is removed on the application of the hyposulphite of soda, and the plate remains as clear as when it was taken from the nitrate of silver bath.

J. COOK.

The Céroléine Process.—Have any of your photographic correspondents made such experiments on the céroléine process as to enable them to communicate the results to "N. & Q."?

Is Mr. Crooke's process for preserving the sensitiveness of collodion applicable to all collodions? If not, what collodion is best suited for it?

SILEX.

Mr. Fox Talbot's Patents.—The injunction moved for by Mr. Fox Talbot, as reported in *The Times* of Saturday last, reminds us of a Query which we have been sometimes asked, and which may just now be brought forward with advantage, namely: If Mr. Talbot's patents extend to the collodion process, how comes it that the earliest practisers of the collodion art had to make their own researches? We know one skilful photographer whose experiments were so extensive before he made any tolerable pictures, that his spoiled glass and cuttings were more than a man could lift.

Replies to Minor Queries.

The Olympic Plain (Vol. ix., p. 270.).—I have just seen, in examining the contents of a German periodical, that in May, 1853, a proposal was submitted to the public by Professor Ross, of the University of Halle, for setting on foot a subscription to defray the expense of making excavations in Olympia, thus anticipating, by nearly a year, a recent suggestion to the same effect in "N. & Q." Professor Ross expatiates at considerable length (see *Jahrbücher für Philologie und Pädagogik*, vol. lxxviii. p. 203.) on the advantages to be derived, as regards the arts, the literature, and the history of Greece, from the exploration of so celebrated a spot; but, notwithstanding all his arguments and eloquence, the amount of the subscriptions, after the lapse of nine months, only amounted, in February, 1854, to about 38*l*. As this sum was so utterly inadequate for the object intended, it was resolved to devote it to excavations in Mykenæ. Professor Ross takes occasion to pay a high tribute of praise to Lord Aberdeen, for the service rendered by his Lordship in discovering the treasury at Mykenæ. The facilities at Olympia for carrying on excavations are stated by Professor Ross to be very great. It is but a few miles distant from the sea, on the banks of a navigable river, and opposite to the very populous island of Zante; so that workmen, and means, and helps of all kinds can easily be procured. It was intended to give the superintendence of the excavations to Professor Alexander Rizo Rangabe, of the University of Athens, who was to be supplied with an adequate staff of artists, &c. Whatever discoveries might be made, were to become the property of the Greek nation. Travellers were to be permitted to visit the excavations during their progress, and to see all that was going on; and it was thought that a considerable number might be attracted to the spot, as the Austrian steamers convey passengers weekly in three or four days from Trieste to the western coast of the Morea.

J. MACRAY.

Encyclopædia of Indexes, or Table of Contents (Vol. ix., p. 371.).—Your correspondent THINKS I TO MYSELF inquires respecting the desirableness and practicability of forming an "Encyclopædia of Indexes, or Tables of Contents." It was to meet this want (which is very commonly felt) that the

publication of the *Cyclopædia Bibliographica* was undertaken. The work has met your approval, and I have the pleasure of announcing that the volume will be completed on June 1. I think it will meet the desire of your correspondent and many others, who, "in reading up on any subject, wish to know whether any author treats upon it, without being obliged to examine his works, at a great expense of time and labour."

JAMES DARLING.

"*One New Year's Day*" (Vol. ix., p. 467.).—The lines quoted by Mr. SKYRING are the opening lines of an old ballad, entitled "Richard of Taunton Dean, or Dumble Dum Deary." It may be found in *Ancient Poems, Ballads, and Songs of the Peasantry of England*, edited (for the Percy Society) by J. H. Dixon, Esq., who says:

"This song is very popular with the country people in every part of England, but more particularly so with the inhabitants of Somerset, Devon, and Cornwall. There are many different versions."

In the notes to his volume, Mr. Dixon mentions two Irish versions of this ballad, communicated to him by T. C. Croker, Esq., one of which, entitled "Last New Year's Day," is almost *verbatim* with the English ballad. The other version (which is given by Mr. D.) is entitled "Dicky of Ballyman."

J. K. R. W.

[This reference renders it unnecessary to insert the versions kindly supplied by E. L. H. and J. A.]

Unregistered Proverbs (Vol. ix., p. 235.).—The following I find among the poor parishioners of Tor-Mohun in Devonshire, and they were new to me. In answer to some remarks of mine on the necessary infirmities of old age, one of them replied, "You cannot have two forenoons in the same day." And on another occasion, in answer to my saying that something *ought* to be done, although it was not, there came, "*Oughts* are nothings unless they've strokes to them."

WM. FRASER, B.C.L.

Orange Blossoms (Vol. viii., p. 341.; Vol. ix., p. 386.).—I have seen it stated that the use of these flowers at bridals was derived from the Saracens, or at least from the East, and that they were thus employed as emblems of fecundity.

WM. FRASER, B.C.L.

Peculiar Use of the Word "Pure" (Vol. viii., p. 125.).—Your correspondent is evidently not a Gloucestershire man. The word *pure* is commonly used in that county to express being in good health. I remember an amusing instance, which occurred many years ago. A gentleman, a friend of mine, who resided in an establishment where young ladies were educated, was met one day by an honest farmer; who, after inquiring kindly for his own health, said with equal good nature and simplicity, "I hope, Zur, the ladies be all *pure*."

GLOUCESTRENSIS.

Worm in Books (Vol. viii., p. 412.).—ALETHIS is presented with the following recipe from a very curious old French book of receipts and secrets for everything connected with arts and trades. Put some powdered colocynth into a phial, and cover the mouth with parchment pierced with holes. With this the books should be powdered, and from time to time beaten to drive out the powder, when the same process must be repeated.

F. C. H.

Chapel Sunday (Vol. vii., p. 527.).—Not having received an answer to my Query of the origin of the celebration of Chapel Sunday in the Lake district, I would venture a surmise which some Cumbrian antiquary will perhaps correct, if wrong. I take it to be the day in honour of the patron saint of the chapel: and now, when such festivals are little observed, it has been changed to the nearest Sunday. In this thinly populated district, and where, from its mountainous and rugged character, travelling before the formation of the present good roads was neither agreeable nor (probably) safe, "at chapel" was the only time many of the inhabitants saw each other. Meeting, therefore, on so auspicious a day as that of the patron saint, might in "merrie time" of old induce a little festivity.

PRESTONIENSIS.

Bishop Inglis of Nova Scotia (Vol. vii., p. 263.).—According to a short biography in the *Documentary History of New York*, vol. iii. p. 1066., this prelate was born A.D. 1734. His birth-place is not mentioned. Some letters and other writings by him may be found in the fourth volume of the same work.

UNEDA.

Philadelphia.

Gutta Percha made soluble (Vol. ix., p. 350.).—E. B. can procure at any chemist's establishment a solution of gutta percha in chloroform, which may answer the purpose required by him. It is used by medical men as a dressing for abrasion in the skin of bed-ridden persons, and is applied with a camel's-hair brush. It hardens on being applied, and produces an artificial skin, which saves the patient from farther suffering in the place to which it has been applied.

EXPERTO CREDE.

Naphtha will render gutta percha soluble; and if needed to be used as a varnish, it is only necessary to make a solution in a closed vessel, and apply it with a brush. The naphtha will evaporate and leave a thin coating of firmly-adhering gutta percha behind.

SHIRLEY HIBBERD.

Impe (Vol. viii., pp. 443. 623.).—This epithet has been much discussed, but I think that no reference has been made to the following remarkable instances of its application.

In the Beauchamp Chapel at St. Mary's Warwick is the altar-tomb and effigy of the infant son of Robert Dudley, Earl of Leicester, with a long inscription, which begins:

"Heere resteth the body of the noble impe Robert of Dudley, Baronet of Denbigh, sonne of Robert, Erle of Leycester, nephew and heire unto Ambrose, Erle of Warwike."

In a letter from Edinburgh, dated 5th November, 1578, John Aleyn to the Bishop of Carlisle, writes of "the goodly young Imp their King," who was afterwards our James I.; and the Earl of Shrewsbury in 1585 writes of "my wife and her imps," the lady being his energetic Countess Elizabeth Hardwick, widow of Sir William Cavendish. (See Lodge's *Illustrations of British History*, vol. ii. pp. 135. 275.)

R. A.

Melford.

"*Bothy*" (Vol. ix., p. 305.).—For a very complete account of "the Bothy system" in Scotland, see the able and interesting pamphlet of the Rev. Harry Stuart: *Agricultural Labourers as they were, are, and should be* (Blackwood).

W. C. TREVELYAN.

{528}

Work on Ants (Vol. ix., p. 303.).—I presume that the work for which Σ. inquires is, *Recherches sur les Mœurs des Fourmis indigènes*, par P. Huber, Paris, 1810.^[7]

Ἀλιεύς.

Dublin.

Footnote 7:(return)

[Our correspondent Σ. begs us to acknowledge the favour of the communication of Ἀλιεύς, but his inquiry "on the habits of ants" is by an author, a M. Hauhart, and of a much later date than Huber's. He is informed it is to be found in the Transactions of the University of Basle in Switzerland, published with this title, *Die Zeitschrift der Basler Hochschule*, 1825, p. 62; but he has not been successful in obtaining a sight of that work.]

Jacobite Garters (Vol. viii., p. 586.).—I have lately seen a watch-ribbon, or perhaps garter, with a Jacobite inscription in white letters somewhat like that described by E. L. J., but only about half the length. The middle stripe was red between two blue ones, and yellow edges; there was no attempt at a plaid. The owner had no tradition about it, as connected with any particular incident in Prince Charles' career.

P. P.

"*The Three Pigeons*" (Vol. ix., p. 423.).—I think Washington Irving, in his *Life of Goldsmith*, satisfactorily explains the origin of the song in *She Stoops to Conquer*, which your correspondent G. TAYLOR supposes was suggested by the inn at Brentford, mentioned by DR. RIMBAULT. The American biographer says that Goldsmith and his companion Bryanton

"Got up a country club at the inn at Ballymahon, of which Goldsmith soon became the oracle and prime wit; astonishing his unlettered associates by his learning, and being considered capital at a song and story. From the rustic conviviality of the inn at Ballymahon, and the company which used to assemble there, it is surmised that he took some hints in afterlife for his picturing of Tony Lumpkin and his associates, 'Dick Muggins the exciseman, Jack Slang the horse doctor, Little Aminadab that grinds the music-box, and Tom Twist that spins the pewter-platter.' Nay, it is thought that Tony's drinking-song at the 'Three Jolly Pigeons' was but a revival of one of the convivial catches at Ballymahon."

And the author farther remarks, that

"Though Goldsmith ultimately rose to associate with birds of a finer feather, his heart would still yearn in secret after the 'Three Jolly Pigeons.'"

If this be correct, as it most likely is, the song referred to, and the scene it illustrates, were not suggested by the inn at Brentford.

B. M.

Philadelphia.

The alehouse situate at Lishoy in Ireland, where Goldsmith's father was vicar, was, no doubt, "The Three Pigeons" of *She Stoops to Conquer*. There is a sketch of it in the *Tourist's Handbook for Ireland*, p. 175. The author refers to Mr. John Forster's *Life of Goldsmith*, which I have not at

Cambridge.

Corporation Enactments (Vol. ix., p. 300.).—It is an easy, but generally an unsafe thing to quote from quotations. ABHBA should have referred to *The Dublin Penny Journal*, vol. i. p. 226., for his extracts from the Town Books of the Corporation of Youghal, co. Cork; and, even then, might have made farther reference to Crofton Croker's *Researches in the South of Ireland*, p. 160., whence the paragraph (unacknowledged) was introduced into *The Dublin Penny Journal*. Mr. Croker, moreover, fell into error with respect to the dates of these curious enactments, which were long antecedent to 1680 and 1703. I have seen them in the original (Book A), and vouch for the accuracy of the subjoined:

"1613-14. Thomas Geoffry made a freeman (being a barber), on condition that he should trim every freeman for sixpence per ann.

"1622. John Bayly made free, on condition to dress the dinners of the several Mayors."

I may give you some farther extracts from a MS. Note Book relative to this corporation at a future period.

SAMUEL HAYMAN, Clk.

South Abbey, Youghal.

The Passion of our Lord dramatised (Vol. ix., p. 373.).—A drama on the *Passion of Christ* (the first specimen of the kind that has descended to our days) is attributed to St. Gregory of Nazianzum, but is more probably the production of Gregory of Antioch (A.D. 572). It is described by most of the ecclesiastical writers: Tillemont, Baillet, Baronius, Bellarmin, Dupin, Vossius, Rivet, Labbæus, Ceillier, Fleury, &c.

In 1486, when *La Mistère de la Passion*, or the *Passion of our Saviour*, was exhibited at Antwerp, the beholders were astonished by *five* different scaffolds, each having several stages rising perpendicularly: paradise was the most elevated, and it had two stages. But even this display was eclipsed by another exhibition of *The Passion*, where no fewer than *nine* scaffolds were displayed to the wondering gaze of the people.

In 1556, according to Strype (*Life of Sir Thos. Pope*, Pref. p. vii.), the *Passion of Christ* was represented at the Grey Friars in London, on Corpus Christi Day, before the Lord Mayor, the Privy Council, and many great persons of the realm. Again, the same historian informs us (*Ecclesiastical Memorials*, iii. c. xlix.) under the date 1557:

"The *Passion of Christ* was acted at the Grey Friars on the day that war was proclaimed against France, and in honour of that occasion."

{529}

It is generally considered that the last miracle play represented in England was that of *Christ's Passion*, in the reign of James I., which Prynne informs us was—

"Performed at Elie House in Holborne, when Gondomar lay there, on Good Friday at night, at which there were thousands present."

Busby's idea, "that the manner of reciting and singing in the theatres formed the original model of the Church service," is as absurd as it is untenable.

EDWARD F. RIMBAULT.

It is said that Apollonarius of Laodicea (A.D. 362), and Gregory of Nazianzum not much later, dramatised our Lord's Passion. Many, however, regard the *Christus Patiens*, ascribed to Gregory, as spurious. The *Passion of our Lord* was represented in the Coliseum at Rome as much as six centuries ago. The subject was a favourite one in Italy. In France, "The Fraternity of the *Passion of our Saviour*" received letters patent from Charles VI. in 1402. Their object was to perform moralities or mysteries, *i. e.* plays on sacred subjects. In 1486, the Chapter of the Church at Lyons gave sixty livres to those who had played the mystery of the *Passion of our Lord Jesus Christ*. In 1518, Francis I. confirmed by letters patent the privileges of the *Confrères de la Passion*: one of their pieces, reprinted in 1541, is entitled *Le Mystère de la Passion de N. S. J. C.* The same subject was common in Spain and Germany. In England the Coventry mysteries, &c. partook of the same character. The Cotton MS. (Vespasian, b. viii.) and the Chester Whitsun plays (Harleian MS. 2013.) would probably afford information which I cannot now give. So late as 1640, Sandys wrote a tragedy, on a plan furnished by Grotius, upon *Christ's Passion*. A little research would give H. P. a number of similar facts.

B. H. C.

If your correspondent wishes for authority for the fact of our blessed Lord's *Passion* being dramatised, he will find an example in Gregor. Naz., the *editio princ.* of which I have before me, entitled *Χρῖστος πάσχων*, Rom. 1542.

J. C. J.

See the true account and explanation of the service of the *Passion*, in Cardinal Wiseman's *Lectures on the Offices of Holy Week*, 1854, 8vo., Dolman.

Hardman's Account of Waterloo (Vol. ix., pp. 176. 355.).—Lieutenant Samuel Hardman was present with the 7th Hussars at the cavalry actions of Sahagun (Dec. 21, 1808) and Benevente (Dec. 29, 1808), previous to his appointment, May 19, 1813, as Cornet, Royal Waggon Train, "from serjeant-major, 7th Light Dragoons." I was in error in stating that he was appointed "Lieutenant and Adjutant, Dec. 15, 1814, in the 10th Hussars, *in which he had commenced his military career.*" The 10th and 15th Hussars were in action at Sahagun and Benevente, but Mr. Hardman never served in the 10th Hussars until December 1814.

Query, Why is Sahagun not to be found on the appointments of the 10th Hussars, as well as on those of the 15th Hussars, as both regiments were engaged with the enemy on that occasion?

G. L. S.

Aristotle (Vol. ix., p. 373.).—See Aristotle's *Ethics*, bk. v. ch. iv.

B. H. C.

Papyrus (Vol. ix., p. 222.).—If R. H. means the growing plant, it is to be found in most botanical gardens.

P. P.

Bell at Rouen (Vol. viii., p. 448.; Vol. ix., p. 233.).—A portion of the great George d'Ambois is preserved in the Museum of Antiquities at Rouen, where I saw it four years ago.

CPL.

Word-minting (Vol. ix., pp. 151. 335.).—Your correspondent J. A. H. cannot have seen Richardson's *Dictionary*, where he will find the word *derangement*, in the sense of madness, illustrated by an instance from Paley, *Evidences*, prop. 2.

CPL.

Coleridge's Christabel (Vol. vii., pp. 206. 292.; Vol. viii., pp. 11. 111.; Vol. ix., p. 455.).—My Query relative to *Christabel* (Vol. vii., p. 292.) seems to have been lost sight of, and has not as yet received a reply. Will you kindly permit me to renew it?

In the *European Magazine* for April, 1815, there appeared a poem entitled "Christobell: a Gothic tale. 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 is dated "March, 1815," and signed "V.," and was reprinted in *Fraser's Magazine* for January, 1835. It commences thus:

"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."

Query, What is known of the history and authorship of this poem?

It will be observed from the dates, that the *sequel* appeared in print before *Christabel* was published by Coleridge.

J. M. B.

Garrick's Funeral Epigram (Vol. vii., p. 619.).—Bishop Horne was, I believe, the author of these verses; at least I have seen them in a volume published by him, entitled (I think) *Miscellanies*: and I think they are stated to be his in Jones' *Life of Horne*. But I have neither work at this moment before me to refer to.

GEO. E. FRERE.

Roydon Hall, Diss.

{530}

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THE CHURCH OF ENGLAND MAGAZINE. Vol. XXI. 1846. In good order, and in the cloth case.

Wanted by the *Rev. B. H. Blacker*, 11. Pembroke Road, Dublin.

THE TRIALS OF ROBERT POWELL, EDWARD BURCH, AND MATTHEW MARTIN, FOR FORGERY, AT THE OLD BAILEY. London. 8vo. 1771.

Wanted by *J. N. Chadwick, Esq.*, King's Lynn.

The following Works of Symon Patrick, late Lord Bishop of Ely, &c.:—

A PRAYER FOR PERFECTING OUR LATE DELIVERANCE. 1689.

A PRAYER FOR CHARITY, PEACE, AND UNITY, chiefly to be used in Lent.

A PRAYER FOR THE KING'S SUCCESS IN IRELAND. 1690.

A LETTER TO THE CLERGY OF THE DIOCESE OF ELY, at His Primary Visitation. 1692.

THE DIGNITY OF THE CHRISTIAN PRIESTHOOD, delivered to his Clergy at His Fourth Triennial Visitation. 1701.

AN EXHORTATION TO THE CLERGY BEFORE HIS FIFTH TRIENNIAL VISITATION. 1704. With a discourse on Rev. xvi. 9., upon occasion of the late terrible Storm of Wind.

AN EXHORTATION AT HIS SIXTH TRIENNIAL VISITATION. 1707.

Wanted by the *Rev. Alexander Taylor*, 3. Blomfield Terrace, Paddington.

Notices to Correspondents.

We have this week omitted our NOTES ON BOOKS to make room for the many REPLIES TO MINOR QUERIES waiting for insertion.

T. W. *will find the line—*

"Men are but children of a larger growth"

in Dryden's All for Love, Act IV. Sc. 1.

Δ. *Has our Correspondent consulted the Rev. J. Blunt's Vestiges of Ancient Customs and Manners in Modern Italy and Sicily, 8vo. 1823?*

H. EDWARDS. *The epithet referred to is an obvious corruption of an extremely coarse one, formerly applied to all who refused to wear the oak-apple on the 29th of May.*

TOM KING. *Monsieur Tonson was written by the late John Taylor, the well-known editor of The Sun, and will be found in the collection of his poems.*

LOCCAN. *Bâtman, from Fr. bât, hence corrupted into bawman, an officer's servant.*

I. R. R. *Valentine Schindler, a learned German, was born at Oedern, in Misnia, and became professor of the Oriental languages at Wittemberg, and at Helmstadt, where he died in 1611.—Rodrigo Sanchez de Arevalo, Lat. Rodericus Sanctius, a learned Spanish prelate, was born in 1404. He was successively promoted to the bishoprics of Zamora, Calahorra, and Palencia. He died in 1470.*

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