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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 242, JUNE 17, 1854 ***

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NOTES AND QUERIES:

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

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

No. 242.

Saturday, June 17. 1854.

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LONDON, SATURDAY, JUNE 17, 1854.

Notes.

POLITICAL PREDICTIONS.

It would be interesting, and perhaps not wholly unprofitable, to bring together the various attempts that have been made to shadow forth the approaching crisis in the political world. As literary curiosities, such things may be worth preserving; and I therefore send you a few samples as a contribution.

The first is from the Abbé De la Mennais, whose words, uttered about twenty years ago, are thus given in a provincial paper:

"England, like all other countries, has had her period of aggrandisement; during a whole century Europe has seen her dawning above the horizon until, having attained her highest degree of splendour, she has begun to decline, and this decline dates from the day of which the fall of Napoleon, due principally to her exertions, marked the most brilliant period of her glory. Since that time her policy has undergone a striking change, which every year becomes more evident. Instead of that vigour and promptitude of resolution of which she used to give so many proofs (though they could not all be praised alike, because there were more than one act repugnant to morality), she is now timid, she hesitates, she labours painfully through the dark and crooked paths of diplomacy, and substitutes intrigue for action; incapable, it would seem, of taking a decisive part at the right moment, even on the most momentous occasions. The English nation has evidently lost its strength, or the belief in its strength; and as to actual results, one differs not from the other. Look at this England, so haughty, so wedded to her interests, so skilful formerly in defending them, so bold in extending their influence over the whole world; look at her now in the presence of Russia. Humbled, braved by that young power, one would say that she trembles before its genius. The Czars exercise over her a species of fascination which disturbs her councils and relaxes the muscles of her robust arms. The conquests of the Russians in the East menace the possessions of England in India; they close the Dardanelles to her fleets, they shut out her commerce from the mouths of the Danube and the shores of the Black Sea. After what fashion would she have resisted these things thirty years ago?"

The next quotation is from Alison's *History of Europe from the Fall of Napoleon*, published in 1852. In chap. i. p. 68., after citing some lines from Gray on *Education and Government*, he thus proceeds:

"It will be so to the end of the world; for in the north, and there alone, are found the privations which insure hardihood, the poverty which impels to conquest, the difficulties which rouse to exertion. Irresistible to men so actuated is the attraction which the climate of the south, the riches of civilisation, exercise on the poverty and

energy of the native wilds. Slowly but steadily, for two centuries, the Muscovite power has increased, devouring everything which it approaches—ever advancing, never receding. Sixty-six millions of men, doubling every half century, now obey the mandates of the Czar; whose will is law, and who leads a people whose passion is conquest. Europe may well tremble at the growth of a power possessed of such resources, actuated by such desires, led by such ability; but Europe alone does not comprise the whole family of mankind. The great designs of Providence are working out their accomplishment by the passions of the free agents to which their execution has been intrusted. Turkey will yield, Persia be overrun by Muscovite battalions; the original birth-place of our religion will be rescued by their devotion; and as certainly as the Transatlantic hemisphere, and the islands of the Indian Sea, will be peopled by the self-acting passions of Western democracy, will the plains of Asia be won to the Cross by the resistless arms of Eastern despotism."

I shall conclude with two or three extracts from a pamphlet, published some time last year at Toronto, and bearing the significant title, *The coming Struggle among the Nations of the Earth; or the Political Events of the next Fifteen Years, &c.* The writer begins by interpreting, as applicable to the present times, the prophecies of Ezekiel, Daniel, and the Apocalypse, from which he foretells the following events:

1. The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia.
2. War between France and Austria: overthrow of the latter, and consequent destruction of the Papacy.
3. The conquest of the Horns or Continental Powers by the Emperor of Russia.
4. Britain rapidly extends her Eastern possessions, prevents the occupation of Judea, and completes the first stage of the restoration of the Jews.

The writer then continues in the following strain:

"Turning his eyes eastward on the wealth and prosperity of the countries under British protection, the triumphant conqueror of Europe will conceive the idea of spoiling them, and appropriating their goods and cattle. Scarcely is this idea formed, than its execution is begun; and sudden and terrific as a whirlwind he enters the 'glorious land.' So sudden and unexpected is his onslaught, that the British power is unprepared, and Egypt, Ethiopia, and Libya fall into his hands.

"Meanwhile, Britain has been making strenuous efforts to stop the progress of this gigantic Napoleon; and every soldier that can be spared is sent away in the direction of the rising sun. But what can the British army do against such a host as the Russian autocrat has around him? Brave as the officers and men may be, what success or what renown can be gained in such an unequal conflict? In the critical emergency, the parent island sends a cry across the Atlantic, 'Come over and help us!' Swiftly is the sound borne over the waves, and soon an answering echo is wafted back from the shores of Columbia. The cause is common, and the struggle must be common too. 'We are coming, brother John, we are coming,' is the noble reply; and, almost ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the stars and stripes gleaming on every mast. Another force is on its way from the far south, and soon the flower and strength of Anglo-Saxon race meet on the sacred soil of Palestine. The intelligence of their approach reaches the sacrilegious usurper, and he leads forth his army towards the mountains that rise in glory round about Jerusalem. The Jews within the city now arm themselves, and join the army that has come from the east and west, the north and south, for their protection: and thus these two mighty masses meet face to face, and prepare for the greatest *physical* battle that ever was fought on this struggling earth. On the one side the motley millions of Russia, and the nations of Continental Europe, are drawn up on the slopes of the hills, and the sides of the valleys toward the north; while, on the other, are ranged the thousands of Britain and her offspring; from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly recovered city or perish, like their ancestors of a former age, in its ruins.

"All is ready. That awful pause, which takes place before the shock of battle, reigns around; but ere it is broken by the clash of meeting arms, and while yet the contending parties are at a little distance from each other, a strange sound is heard over head. The time for the visible manifestation of God's vengeance has arrived, his fury has come up in his face, and He calls for a sword against Gog throughout all the mountains. 'Tis this voice of the Lord that breaks the solemn stillness, and startles the assembled hosts. The scene that follows baffles description. Amid earthquakes and showers of fire, the bewildered and maddened armies of the autocrat rush, sword in hand, against each other, while the Israelites and their Anglo-Saxon friends gaze on the spectacle with amazement and consternation. It does not appear that they will even lift their hand against that foe which they had come so far to meet. Their aid is not necessary to accomplish the destruction of the image. The stone, cut without hands, shall fall on its feet and break them to pieces; and then shall the iron, the clay, the brass, the silver,

and the gold, become like the chaff of the summer threshing-floor, and the wind shall carry them away. The various descriptions which we have of this battle, all intimate that God is the only foe that shall contend with the autocrat at Armageddon. John terms it, 'the battle of that great day of God Almighty;' and we believe the principal instrument of their defeat will be mutual slaughter. The carnage will be dreadful. Out of all the millions that came like a cloud upon the land of Israel, only a scattered and shattered remnant will return; the great mass will be left to 'cleanse the land,' and fill the valley of Hamongog with graves."

I refrain from quoting the remarks made by Napoleon, at St. Helena, respecting Russia, and the likelihood of her ultimately subjugating Western Europe, as your readers must be familiar with them from the writings of O'Meara and others.

HENRY H. BREEN.

St. Lucia.

DERIVATION OF THE WORD "BIGOT."

At p. 80. of Mr. Trench's admirable little volume *On the Study of Words*, an etymology is assigned to the word *bigot*, which is, I think, clearly erroneous:

"Two explanations of it are current," writes Mr. Trench, "one of which traces it up to the early Normans, while they yet retained their northern tongue, and to their often adjuration by the name of God; with sometimes a reference to a famous scene in French history, in which Rollo, Duke of Normandy, played a conspicuous part: the other puts it in connexion with *beguines*, called often in Latin *beguttæ*, a name by which certain communities of pietist women were known in the Middle Ages."

I agree with Mr. Trench in thinking, that neither of these derivations is the correct one. But I am obliged, quite as decidedly, to reject that which he proceeds to offer. He thinks that we owe—

"*Bigot* rather to that profound impression which the Spaniards made upon all Europe in the fifteenth and the following century. Now the word *bigote*," he continues, "means in Spanish 'moustachio;' and as contrasted with the smooth, or nearly smooth, upper lip of most other people, at that time the Spaniards were the 'men of the moustachio'.... That they themselves connected firmness and resolution with the mustachio; that it was esteemed the outward symbol of these, it is plain from such phrases as 'pombre de bigote,' a man of resolution; 'tener bigotes,' to stand firm. But that in which they eminently displayed their firmness and resolution in those days was their adherence to whatever the Roman see imposed and taught. What then more natural, or more entirely according to the law of the generation of names, than that this striking and distinguishing outward feature of the Spaniard should have been laid hold of to express that character and condition of mind which eminently were his, and then transferred to all others who shared the same?"

Of this it must be admitted, that "se non e vero, e ben trovato." And the only reason for rejecting such an etymology is the existence of another with superior claims.

Bigot is derived, as I think will be hardly doubted on consideration, from the Italian *bigio*, grey. Various religious confraternities, and especially a branch of the order of St. Francis which, from being parcel secular and parcel regular, was called "Terziari di S. Francesco," clothed themselves in grey; and from thence were called *Bigiocchi* and *Bigiotti*. And from a very early period, the word was used in a bad sense.

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Menage, in his *Origini della Lingua Italiana*, under the word *Bizoco*, writes:

"Persone secolare vestita di abito di religione. Quasi 'bigioco' perche ordinariamente gli Ipocriti, e coloro che si fanno dell' ordine di S. Francesco si vestono di bigio."

And Sansovino on the *Decameron* says that—

"*Bizocco* sia quasi *Bigioco*, o *Bigiotto*, perchè i Terziari di S. Francesco si veston di bigio."

Abundance of instances might be adduced of the use of the term *bizocco* in the sense of hypocrite, or would-be saint. And the passage which Mr. Trench gives after Richardson from Bishop Hall, where *bigot* is used to signify a pervert to Romanism, "he was turned both *bigot* and physician," seems to me to favour my etymology rather than that from the Spanish; as showing that the earliest known use of the term was its application to a Popish religionist. The "pervert" alluded to had become that which cotemporary Italians were calling a *bigiotto*. Must we not conclude that Bishop Hall drew his newly-coined word thence?

T. A. T.

Florence.

"BOOK OF ALMANACS."

When I published this work, I knew of no predecessor except Francœur, as noted in the preface; but another has been recently pointed out to me. There was a work compiled for the use of the Dominicans, entitled *Kalendarium Perpetuum juxta ritum Sacri ordinis prædicatorum, s. p. n. Dominici*. The copy now before me, Rome, 1612, 8vo., is said to be "tertio emendatum," which probably signifies the fourth edition. It contains the thirty-five almanacs, with rules for determining epacts and dominical letters from A.D. 1600 to 2100, and a table for choosing the almanac when the epact and letter are known.

This work must have been compiled before the reformation of the calendar. A note in explanation of the thirty-fifth almanac, contains the statement that A.D. 1736 belongs to that calendar, and to the letters D.C. This is true of the old style, and not of the new.

It seems, then, that *Books of Almanacs* are older than the Gregorian reformation: that they may have been completely forgotten, may be inferred from my book never having produced any mention of them either in your pages or elsewhere. Perhaps some older instances may be yet produced.

A. DE MORGAN.

Minor Notes.

Distances at which Sounds have been heard.—The story of St. Paul's clock striking being heard by a sentry at Windsor is well known, and I believe authentic. Let me add the following:—The Rev. Hugh Salvin (who died vicar of Alston, Cumberland, Sept. 28, 1852) mentions an equally remarkable instance whilst he was chaplain on board H.M.S. "Cambridge," on the coast of South America:

"Our salutes at Chancay were heard at Callao, though the distance is thirty-five miles, and several projecting headlands intervene, and the wind always blows northward. The lieutenant of the Arab store-ship, to whom the circumstance was mentioned, observed, that upon one occasion the evening gun at Plymouth was heard at Ilfracomb, which is sixty miles off, and a mountainous country intervenes."—*Journal of the Rev. H. S. Salvin*, p. 64., 12mo.: Newcastle-on-Tyne, 1829.

BALLIOLENSIS.

Anagram.—The accompanying anagram I saw, some weeks back, in a country paper; perhaps you will give it a local habitation in "N. & Q." It is said to be by a president of one of the committees of the arrondissement of Valenciennes:

"A sa majesté impériale Le Szar Nicholas, souverain et autocrate de toutes les Russies."

"Oho! ta vanité sera ta perte; elle isole la Russie; tes successeurs te maudiront à jamais."

PHILIP STRANGE.

Logan or Rocking Stones.—The following extract from Sir C. Anderson's *Eight Weeks' Journal in Norway, &c. in 1852*, under July 21, may interest your Devonshire and Cornish readers:

"Mr. De C—k, a most intelligent Danish gentleman, told me, that when a proprietor near Drammen, was at Bjornholm Island, in the Baltic, he was told there were stones which made a humming noise when pushed, and on examination they proved to be rocking-stones; on his return, he found on his own property several large stones, which, on removing the earth around them, were so balanced as to be moveable. If this be an accurate statement, it tends to strengthen the notion that stones, laid upon each other by natural causes, have, by application of a little labour, been made to move, as the stones at Brimham Craggs in Yorkshire; and this seems more likely than that such immense masses should have been ever raised by mechanical force and poised."

BALLIOLENSIS.

Queries.

A RUBENS QUERY.

There is a somewhat curious mystery with regard to certain works of the immortal Rubens, which some of your readers, who are connoisseurs in art, may possibly assist to dispel. Lommeline, who engraved the finest works of Rubens, has left a print of "The Judgment of Paris," which differs in several points from the subject of "The Decision of Paris," now in the National Gallery. For instance, in the one, Paris rests the apple upon his knee, and in the other he is offering it to the fair goddess of Beauty. This print has also *five* more figures than there are in the Gallery painting. Now, two questions arise hereon: first, what has become of the original painting from which this print was taken? and secondly, where is the line engraving of the picture now in the

Downshire Hill, Hampstead.

THE PAXS PENNIES OF WILLIAM THE CONQUEROR.

Perhaps some of your numerous readers may be able to satisfy me on a subject which has for a long time troubled me.

All coin collectors are aware that there are many different reverses to the pennies of William I. One is commonly called the *pax*-type: and *why*, is the question.

On the obverse, it is "PILLM REX," or sometimes differently spelt; but "P" always stands for "W," and pronounced so.

On the reverse, it is P Æ X S (each letter being encircled), but the "P" is here pronounced "P;" this is in the centre compartment: surrounding it is the moneyer's name, with place where the coin was struck—"EDPI (Edwi) ON LVND," "GODPINE (Godwine) ON LVND," &c. It is very inconsistent that letters should be pronounced differently on the same coin.

I am rather of opinion that we have not arrived at the right reading, and that *pax* has nothing to do with it. It is PAXS, AXSP, XSPA, or SPAX: for I find, on comparing nineteen different coins, the letters stand in different positions compared with the cross, which denotes the beginning of the inscription around them; so no one can tell which letter of the four in the circles near the large cross should come first. Besides, what does the "S" stand for, after you get the "PAX?"

I am not a member of the Antiquarian Society, but have asked gentlemen belonging to it to explain this puzzle (to me), without success. I now ask them and others, through your pages, to give a solution of the difficulty.

W. M. F.

Minor Queries.

Peculiar Customs at Preston, in Lancashire.—I wish to know if it be true that the use of *mourning* is nearly, if not altogether, discountenanced at the above town, even for the loss of the nearest and dearest friends; and that a widow's cap is only worn by those to whom another husband would be particularly acceptable? If these, and other peculiar customs prevail, I wish some correspondent from Lancashire would kindly enlighten the readers of "N. & Q." with respect to them.

ANON.

Obsolete Statutes.—There was published, in the pamphlet form (pp. 61.), in 1738, a capital piece of *irony* under the title of—

"A Letter to a Member of Parliament, containing a Proposal for bringing in a Bill to revise, amend, or repeal certain Obsolete Statutes, commonly called 'The Ten Commandments.' 4th Edition."

As this will doubtless be known to some of your readers, may I ask the name of the author, and the occasion of its publication?

J. O.

Sale of Offices and Salaries in the Seventeenth Century.—Has the subject of the sale of offices in former times ever been investigated? In the reign of Charles II., a new secretary of state, lord chamberlain, &c., always paid a large sum of money to his predecessor, the king often helping to find the required sum. Was this the case with all offices? I do not think the lord chancellorship was ever paid for. When and how did the practice originate, and when and how fall into disuse? Has the subject of salaries of offices (including fees) in these times ever been accurately investigated? What were the emoluments of the lord chancellor, chancellor of the exchequer, and president of the council, in the reign of Charles?

C. H.

Board of Trade.—A council for trade was appointed during the recess of the Convention Parliament after the Restoration. Are the names of that council anywhere published? Did this council continue to exist till the appointment (I think in 1670) of the Council of Trade, of which Lord Sandwich was made president?

C. H.

Sacheverell's and Charles Lamb's Residences in the Temple.—In which house in Crown Office Row, Temple, was Charles Lamb born? and which were the chambers occupied by Dr. Sacheverell, also in the Temple, at the time of the riots caused by his admirers?

AN ADMIRER OF YOUR PUBLICATION.

Braddock and Orme.—Can you, or any of your correspondents, furnish me (in reply to an inquiry made of me by the Historical Society of Pennsylvania) with any information about the families of Braddock and Orme, in relation to General Braddock, who commanded and was killed at the battle of the Monongahela river; and to Orme, who, with Washington and Morris, were his aides-de-camp in the melancholy and fatal engagement.

F. O. MORRIS.

Nunburnholme Rectory, York.

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Minor Queries with Answers.

Cromwell's Bible.—I have seen it stated that an edition of the Bible, "printed by John Field, one of his Highness's Printers, 1658," in 12mo., London, was printed by order of Cromwell for distribution to his soldiers. Can any of your correspondents furnish authority for such tradition? It is one of the most incorrectly printed books which I ever met with. In Cotton's list I do not find this edition: he has one in 8vo., 1657, Cambridge, J. Field.

W. C. TREVELYAN.

[George Offor, Esq., of Hackney, has kindly favoured us with a reply to this and the following Query: "Eighteen different editions of the Bible, printed by John Field, are in my collection, published between the years 1648 and 1666. In some of these he is described as printer to the University of Cambridge, in others as 'One of His Highness's Printers;' but in those which *tradition* says were published for the army, he is called 'Printer to the Parliament.' They are all as correctly printed as Bibles were generally published during that time, excepting that by Giles Calvert the Quaker, published in 1653, which is singularly correct and beautiful. Field's editions being remarkable for beauty of typography and smallness, have been much examined, and many errors detected. That of 1653 is the most beautiful and called genuine, and is the copy said to have been printed for the use of the army and navy. Of this I have five different editions, all agreeing in the error in Matthew, ch. vi. v. 24., 'Ye cannot serve and mammon;' and in having the first four psalms on one page. But in some the following errors are corrected, 1 Cor. vi. v. 9., 'The unrighteous shall inherit the kingdom of God;' Rom. ch. vi. v. 13., 'Neither yield ye your members as instruments of righteousness unto sin.' The copy of 1658, which SIR. W. C. TREVELYAN describes, is a counterfeit of the genuine edition of 1653, vulgarly called 'The Bastard Field's Bible.' These were reprinted many times. I possess four different editions of it, so exactly alike in form and appearance, that the variations throughout can only be detected by placing them in juxtaposition. They are all neatly printed, without a black line between the columns, and make thicker volumes than the genuine edition. I have never been able to verify the tradition that the Field's Bible, 1653, was printed for the army by order of Cromwell. It is the only one, as far as I can discover, 'Printed by John Field, Printer to the Parliament.' I received the tradition from my father nearly sixty years ago, and have no doubt but that it is founded in fact. It is an inquiry well worthy of investigation.—G. OFFOR."]

Canne's Bible.—What is the value of a good copy of Canne's Bible, printed at Edinburgh by John Kincaid, 1756?

SIGMA.

["Canne's Bibles were first printed at Amsterdam, 1647, 1662, and 1664; in London, 1682, 1684, 1698: these are all pocket volumes. Then again in Amsterdam, 4to., 1700. At Edinburgh by Watkins in 1747, and by Kincaid in 1766; after which there followed editions very coarsely and incorrectly printed. They are all, excepting that of 1647, in my collection. Kincaid's, 1766, 2 vols. nonpareil, in beautiful condition, bound in green morocco, cost me five shillings. That of 1747, by Watkins, not in such fine condition, two shillings. SIGMA can readily imagine the value of Kincaid's edition 1756, by comparison with those of 1747 and 1766. If any of your readers could assist me to procure the first edition, 1647, I should be greatly obliged.—G. OFFOR."]

Dryden and Luke Milbourne.—Among the "Quarrels of Authors," I do not find that between *glorious John* and this reverend gentleman. In a poetical paraphrase of *The Christian's Pattern*, by the latter (8vo., 1697), he shows unmistakeable evidence of having been lately skinned by the *witty tribe*, which I take to mean Dryden and his *atheistical crew*. I am aware that Milbourne invited the attack by his flippant remarks upon the English Virgil, but I know not in which piece of Dryden's to look for it.

J. O.

[Dryden's attack on Milbourne occurs in his preface to the Fables (Scott's edition of his *Works*, vol. xi. p. 235.). "As a corollary to this preface," says Dryden, "in which I have done justice to others, I owe somewhat to myself; not that I think it worth my time to enter the lists with one Milbourne and one Blackmore, but barely to take notice that such men there are, who have written scurrilously against me without any provocation. Milbourne, who is in orders, pretends, amongst the rest, this quarrel to me, that I have fallen foul on priesthood; if I have, I am only to ask pardon of good priests, and am afraid his part of the reparation will come to little. Let him be satisfied that he shall not be able to force himself upon me for an adversary. I contemn him too much to enter into competition with him." A little lower down Dryden hints that Milbourne lost his living for writing a libel upon his parishioners.]

Portrait Painters of the last Century.—I am anxious to obtain some information respecting the

portrait painters of the last century. I have in my collection a picture by H. Smith, 1736. Can any of your readers give me an account of him?

DURANDUS.

[A biographical list, alphabetically arranged, of portrait painters, is given in Hobbes's *Picture Collector's Manual; being a Dictionary of Painters*, vol. ii. pp. 467-515., edit. 1849; a useful work of the kind. The name of H. Smith is not noticed.]

Ætna.—To whom can the following passage refer?

"We found a good inn here (Catania), kept by one Caca Sangué, a name that sounds better in Italian than it would in English. This fellow is extremely pleasant and communicative, and among other things he told us that Mr. —, who has published such a minute description of his journey to the crater of *Ætna*, was never there, but sick in Catania when his party ascended, he having been their guide."—*Travels through Switzerland, Italy, Sicily, &c.*, vol. ii. p. 21., by Thomas Watkins, A.M., F.R.S., in the years 1787, 1788, 1789; 2 vols. 8vo., 2nd edition, London, 1794.

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ANON.

[The reference is probably to M. D'Orville, whose minute description of his journey up Mount *Ætna* was copied into the *Gentleman's Magazine*, vol. xxxiv. p. 281., extracted from D'Orville's work, entitled *Sicula, or the History and Antiquities of the Island of Sicily, &c.*, 2 vols. folio, Amsterdam.]

Sir Adam, or Sir Ambrose, Brown.—This friend of Evelyn, who lived at Betchworth Park, is sometimes called Sir Adam, and sometimes Sir Ambrose, in Evelyn's *Memoirs*. Is not Sir Adam the correct name?

C. H.

[The entries in Evelyn's *Diary* seem to be correct. Sir Ambrose Brown, obit. 1661, was the father of Sir Adam, obit. 1690. See the pedigree in Manning and Bray's *Surrey*, vol. i. p. 560.]

Replies.

NORWICH, KIRKPATRICK COLLECTION MSS. FOR THE HISTORY OF.

(Vol. ix., p. 515.)

Your correspondent T. A. T. can find a full, but in one respect a most unsatisfactory reply to his inquiry, in the preface to a *History of the Religious Orders and Communities, and of the Hospital and Castle of Norwich*, by Mr. John Kirkpatrick, Treasurer of the Great Hospital, bearing the names of Edwards and Hughes, London, and Stevenson and Hatchett, Norwich, as publishers, and dated 1845. This volume was printed at the expense of Hudson Gurney, Esq., whose "well-known liberality and laudable desire to perpetuate the knowledge of the antiquities of his native city," the preface fitly records; but it was not, in the commercial sense of the word, *published*; and, therefore, the information it gives may not be generally accessible. The following is the list of the collections which were "safe in the custody of the corporation about thirty years ago (say between 1800 and 1810), when M. de Hague held the office of town-clerk."

- "1. A thick volume of the early history and jurisdiction of the city; date 1720.
2. A similar folio volume, being an account of the military state of the city, its walls, towns, ponds, pits, wells, pumps, &c.; date 1722.
3. A thick quarto.
4. Several large bundles, foolscap folio; Annals of Norwich.
5. A fasciculus, foolscap folio; origin of charities and wills relating thereto, in each parish.
6. Memorandum books of monuments.
7. Ditto of merchants' marks.
8. Ditto of plans of churches.
9. Paper containing drawings of the city gates, and a plan of Norwich.
10. Drawings of all the churches.
11. An immense number of small pieces of paper, containing notes of the tenures of each house in Norwich."

No portion of these collections remains at present in the hands of the legatees, and the greater number of them is not so much as known to be in existence. The "thick quarto," marked "3" in the

list, is that which Mr. Gurney's zeal has caused to be printed; and it is now the property of the representatives of the late Mr. William Herring of Hethersett, whose father purchased it many years ago of a bookseller. The paper marked "9" was "said to have been in the possession of the Friars' Society," which was discovered some twenty years ago. My father had tracings of the "Drawings of the City Gates;" but I am not sure that they are made from Kirkpatrick's original. The collection marked "10," my father saw "in the possession of Mr. William Matthews, Mr. De Hague's clerk." And "a portion of the papers included under the last number" was said to be existence in 1845; but Mr. Dawson Turner, who compiled the "Preface," was "not fully informed" respecting them, and I can throw no light upon the subject. It is very remarkable that the Norfolk and Norwich Archæological Association has done nothing for the recovery or *discovery* of the remainder of this invaluable bequest; perhaps the inquiry of T. A. T. may incite them to attempt both, and in this hope I trouble you with this reply.

B. B. WOODWARD.

Bungay, Suffolk.

In the year 1845, one of the MSS. of Mr. John Kirkpatrick was printed at Yarmouth, edited by Mr. Dawson Turner, at the expense of Mr. Hudson Gurney. This MS. is the *History of the Religious Orders and Communities, and of the Hospital and Castle of Norwich*, and filled a quarto of 258 folios in the handwriting of the author. In a very interesting preface, the editor states that no portion of Kirkpatrick's bequest remains at present in the hands of the corporation of Norwich, or is even known to be in existence, except the volume thus edited, and perhaps some fragments of the "small pieces of paper," described in the will as "containing notes of the tenure of each house in Norwich," which, if such do exist, are, it is to be feared, so scattered and injured as to be useless. The editor enumerates and describes eleven MSS. which, he says, were safe in the custody of the corporation about forty years ago from the present time: but, he adds, they have now disappeared, with the exception of the volume which he has edited. This MS. is the property of the representatives of the late Mr. William Herring, of Hethersett, whose father purchased it of a bookseller.

F. C. H.

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EARLY GERMAN COLOURED ENGRAVINGS.

(Vol. ix., p. 57.)

H.'s prints are probably cut from a work on Alchemy, entitled

"Lambspring, das ist ein herzlich Teutscher Tractat vom philosophischen Steine, welchen für Jahren ein adelicher Teutscher Philosophus so Lampert Spring geheissen, mit schönen Figuren beschreiben hat. Frankfurt-am-Main, bey Lucca Jennis zu finden." 1625, 4to. pp. 36.

The series of plates extends to fifteen, among which are those described by H. Some are remarkable for good drawing and spirited expression, and all are good for the time. The verses which belong to Plate 2. are printed on the back of Plate 1., and so on, which rendered transcription necessary on mounting them. Each represents, figuratively, one of the steps towards the philosopher's stone. Some have Latin explanations at the foot. Not understanding alchemy, I can appreciate them only as works of art. An account of one as a specimen may be of some interest, so I select the least unintelligible.

Plate 6. A dragon eating his own tail.

Above:

"Das ist gross Wundr und seltsam list,
Die höchst Artzney im Drachen ist."

Below:

"Mercurius recte et chymice præcipitatus, vel sublimatus, in sua propria aqua resolutus et rursus coagulatus."

On the opposite page:

"Ein Drach im Walde wohnend ist
Am Gifft demselben nichts gebrisst;
Wenn er die Sonn sieht und das Fewr,
So speüsst er Gifft, fleugt ungehewr
Kein lebend Thier für ihm mag gnesn
Der Basilisc mag ihm nit gleich wesn,
Wenn diesen Wurmb wol weiss zu tödtn
Der Kömpt auss allen seinen nöthn,
Sein Farbn in seinem Todt sich vermehrn
Auss seiner Gifft Artzney thut werden
Sein Gifft verzehrt er gar und gans,
Und frisst sein eign vergifften Schwanz.

Da muss er in sich selbst volbringen
Der edlst Balsam, auss ihm thut tringen.
Solch grosse Tugend wird mann schawen,
Welches alle Weysn sich hoch erfrawen."

The three persons in Plate 13. appear first in Plate 11. The superscription is—

"Vater, Sohn, Führer, haben sie beym Handen:
Corpus, spiritus, anima, werden verstanden."

In Plate 13. the father's mouth may well be "of a preternatural wideness" as he swallows the son; and in Plate 14. undergoes a sudorific in a curiously-furnished bedchamber. In Plate 15. the three are seated upon one throne. The stone is found. They also will find it who strictly follow Dr. Lambspring's directions, as given in a rhyming preface. Only one ingredient is left out of the prescription:

"Denn es ist nur ein Ding allein,
Drinn alls verborgn ist ins gemein.
Daran solt ihr gar nicht verzagen,
Zeit und Geduld müst ihr dran wagen."

What is it?

H. B. C.

U. U. Club.

THE BELLMAN AT NEWGATE.

(Vol. i., p. 152.; Vol. iii., pp. 324. 377. 451. 485.: and see *Continental Watchmen*, Vol. iv., pp. 206. 356.)

Formerly it was, according to a very ancient custom, the practice on the night preceding the execution of condemned criminals, for the bellman of the parish of St. Sepulchre to go under Newgate, and, ringing his bell, to repeat the following verses, as a piece of friendly advice, to the unhappy wretches under sentence of death:

"All you that in the condemn'd hold do lie,
Prepare you, for to-morrow you shall die.
Watch all and pray, the hour is drawing near,
That you before the Almighty must appear.
Examine well yourselves, in time repent,
That you may not to eternal flames be sent.
And when St. Sepulchre's bell to-morrow tolls,
The Lord have mercy on your souls!
Past twelve o'clock!"

The following extract from Stowe's *Survey of London*, p. 125. of the quarto edition, printed 1618, will prove that the above verses ought to be repeated by a clergyman instead of a bellman:

"Robert Doue, citizen and merchant taylor, of London, gave to the parish of St. Sepulchre's the sum of 50*l*. That after the several sessions of London, when the prisoners remain in the gaole, as condemned men to death, expecting execution on the morrow following; the clarke (that is the parson) of the church shoold come in the night time, and likewise early in the morning, to the window of the prison where they lye, and there ringing certain tolls with a hand-bell appointed for the purpose, he doth afterwards (in most Christian manner) put them in mind of their present condition, and ensuing execution, desiring them to be prepared therefore, as they ought to be. When they are in the cart, and brought before the wall of the church, there he standeth ready with the same bell. And after certain tolls rehearseth an appointed prayer, desiring all the people there present to pray for them. The beadle also of Merchant Taylors' Hall hath an honest stipend allowed to see that it is duely done."

This note is an extract from the *Romance of the Forum*, vol. ii. p. 268.

J. W. FARRER.

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HERBERT'S "CHURCH PORCH."

(Vol. ix., p. 173.)

I venture the following as the meaning of the curious stanza in George Herbert's *Church Porch*, referred to by your correspondent S. SINGLETON:

"God made me one man; love makes me no more,
Till labor come and make my weakness score."

If you are single, give all you have to the service of God. But do not be anxious to make the gift larger by toil: for God only requires that which is suitable to the position in which He has placed you. He bestows a certain "estate" upon every man as He bestows life: let both be dedicated to Him. For if you give first yourself, and then what He has given you, this is sufficient; you need not try to be more rich, that you may be more charitable. But if you choose a life of labour to gain an "estate" beyond the original position assigned to you in the providence of God, then you must reckon yourself responsible for the "one man" which God "made" you, and for *the other* which you make yourself besides.

I conceive the stanza to be a recommendation of the contemplative life with poverty, in preference to the active life with riches.

J. H. B.

ANCIENT USAGES OF THE CHURCH.

(Vol. ix., pp. 127. 257.)

As your well-known correspondent from Clyst St. George has addressed an inquiry to you on this subject, it may not be uninteresting to some of your readers to learn that the practice of kneeling at funerals still exists in this neighbourhood. On a cold December day have I seen men, women, and children bend the knee on the bare sod, during the Lord's and the other prayers used in the outdoor portion of our service, not rising till the valedictory grace concluded the service. Indeed, I have never known (at least the *majority* of) those attending our funerals here, omit this old custom.

That of dressing graves with flowers, at Easter and Whitsuntide, prevails here as in Wales: and the older folks still maintain the ancient practice of an obeisance as often as the Gloria occurs during the ordinary services. The last railful of communicants are also in the habit of remaining in their place at the altar rails till the service is concluded; but whether these observances are widely spread, or merely local, I have not had sufficient opportunity to judge.

J. T. P.

Dewchurch Vicarage.

At the church of South Stoke, near Arundel, I have heard the clerk respond after the Gospel: "Thanks be to God for the Holy Gospel."

At Southwick, near Brighton, the rector was wont (about four years since) to stand up at the "Glory" in the Litany.

The Bishop of London believes bowing the head when the doxology, or ascription of praise, is pronounced, to be a novelty in our Church (Letter to the Knightsbridge Churchwarden, March 28, 1854). I remember an old woman regularly attending the services of Exeter Cathedral, who was wont always to curtsy at the "Glory." And in *The Guardian* of April 25, W. G. T. alludes to a parish in Staffordshire where the custom prevails. And A. W. says:

"In the western counties of England there are many parishes where the custom of bowing at the 'Gloria' has been universally observed by the poor from time immemorial. I could mention parishes in Worcestershire or Herefordshire where it has always prevailed."

It should be observed, that the custom is not to bow at the "Glory" only, but whenever, in the course of the service, the names of the Three Persons of the Blessed Trinity are mentioned. See Isaiah, vi. 2, 3.

I have heard sermons commenced in the name of the Holy Trinity, and ended with "the Glory," the preacher repeating the former part and the congregation the latter. I believe this is agreeable to very ancient use. Can any one say whether it has anywhere been retained in our own Church?

J. W. HEWETT.

The custom of Lincolnshire mentioned by MR. ELLACOMBE as observed by his two parishioners at Bitton had its origin doubtless in the first rubric to the Order for the Administration of the Lord's Supper in our Book of Common Prayer, which enjoins that—

"So many as intend to be partakers of the Holy Communion, shall signify their names to the Curate at least some time the day before."

On this Bishop Wilson remarks:

"It is with great reason that the Church has given this order; wherefore do not neglect it."

"You will have the comfort of knowing, either that your Pastor hath nothing to say against you, or, if he has, you will have the benefit of his advice: and a good blessing will attend your obedience to the Church's orders."

GEORGE E. FRERE.

Reverence to the Altar (Vol. vi., p. 182.).—Statute XI. Such obeisance was always made in the college to which I belonged, at Oxford, to the Provost by every scholar, and by the Bible clerks when they proceeded from their seats to the eagle lectern, to read the lessons of the day.

I. R. R.

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Separation of the Sexes in Church.—It was the custom a few years ago (and I have every reason to believe it to be so at present), for the men to sit on one side of the aisle, and the women on the other, in the church of Grange, near Armagh, in the north of Ireland. No one remembered the introduction of the custom.

ABHBA.

Standing while the Lord's Prayer is read (Vol. ix., pp. 127. 257.).—The congregation of the English Episcopal Chapel at Dundee stood during the reading of the Lord's Prayer, the Ten Commandments, and the Song of the Angels at the birth of Christ, when these occur in the order of morning lessons. This congregation joined that of the Scottish Episcopalians several years ago, and whether the practice is continued in the present congregation I cannot say.

In St. Paul's Chapel, Edinburgh, York Place, the congregation stand at the reading of the Ten Commandments in the fifth chapter of Deuteronomy, and they chant "Glory be to thee, O God," on the giving out of the Gospel, and "Thanks be to thee, O God," &c., after the reading of it. In the Communion they sit during the reading of the Exhortation, "Dearly Beloved in the Lord;" and it is but very lately that they have stood when repeating "Glory be to God on high," &c., in the Post Communion.

HENRY STEPHENS.

In Durham Cathedral, on Sept. 5, 1850, at the Anniversary of the Sons of the Clergy, the congregation rose simultaneously on the occurrence of the Lord's Prayer in the lesson. I remember also that the same custom was observed at Trinity Church, Chelsea, during the incumbency of the Rev. Henry Blunt. Where the Bidding Prayer enjoined by the 55th Canon is used (that, by-the-way, being the only authorised pulpit prayer), it is usual I believe for the people to stand during the Lord's Prayer; the preacher then teaching us to pray as our Lord taught His disciples. The short doxology at the end of the Gospel, to which MR. ELLACOMBE refers at p. 257., is common in the north of England.

E. H. A.

This custom prevails generally in the Episcopalian churches in Scotland; and our congregations also stand up while the Commandments are read in course of the lessons. We have also the practice of singing, after the Gospel: "Thanks be to thee, O Lord, for this thy Holy Gospel!"

BALIVUS.

Edinburgh.

This is the practice on the reading of this prayer in the second lesson at the parish church of Edgbaston, near Birmingham. It is probably a remanet of the ancient practice in the Church, not only to stand up during the reading of the Gospel, but throughout the whole service, as symbolic of the resurrection of Christ—the Lord's Day; which still exists in the Greek Church, and may be witnessed any Sunday in London, on visiting the recent edifice in London Wall.

T. J. BUCKTON.

Birmingham.

The custom is observed in St. Thomas' Church.

W. HAZEL.

Portsmouth.

At Exeter Cathedral the people *kneel* whenever the Lord's Prayer is read in the lesson.

J. W. HEWETT.

Tolling the Bell on leaving Church (Vol. ix., pp. 125. 311, 312.).—In this parish a bell is always rung on the conclusion of the morning service, to give notice that a sermon will be given at the evening service. This bell, which a very respectable old man, who was parish clerk here for fifty-four years, called the "sermon bell," is never tolled unless there is a second service. If at any time the morning service is not performed, the bell is tolled at twelve o'clock at noon to inform the parishioners that an evening service will take place. A bell is also rung at eight and nine o'clock on Sunday, or any other morning when morning prayer is said.

The custom of ringing the church bell on Shrove Tuesday, as mentioned by NEWBURIENSIS (Vol. ix., p. 324.), is observed here too, and is generally called "the pancake bell."

C. F. P.

Normanton-upon-Soar, Notts.

I am disposed to agree in opinion with E. W. I. as to this custom, not only as regards the priests, but the people also, for in most country parishes it is the signal for the baker—who usually cooks the Sunday's dinner of the humbler classes—to open his oven: and I have often heard old folks speak of it as "the pudding bell."

G. TAYLOR.

Reading.

The object is to announce that another service is to follow, either in the afternoon or evening, as the case may be. Here the tolling is, not as the congregation are leaving the church, but at one o'clock.

WM. HAZEL.

Portsmouth.

E. W. I., in his answer to this Query in Vol. ix., p. 312., refers to the custom of tolling the church bell at eight o'clock on Sunday morning, and again at nine. This custom is followed at the chapel of ease (at Maidenhead) to the parishes of Bray and Cookham.

NEWBURIENSIS.

"The pudding bell," as country folks sometimes call it (under the impression that its use is to warn those at home to get the dinner ready), is still rung in some of the old Lancashire parish churches as the congregation go out. But as in this county parish churches are scarce, and two full services quite a matter of course, W. S.'s reason cannot apply here. I remember well the custom of the congregations *kneeling* when the Lord's Prayer occurred in the lesson; it was left off in my own church about thirty years since, this custom, curtseying at the "Gloria," and some others, being considered *ignorant*, and therefore discountenanced by those who knew better.

P. P.

Arch-priest in the Diocese of Exeter (Vol. ix., pp. 105. 185.).—A question has been asked: "Does a dignity or office, such as rector of Haccombe, exist in the Anglican Church?" I find something similar in the case of the vicar of Newry, who is entirely free from ecclesiastical control; he holds his appointment from the ex-officio rector (Lord Kilmory), who derives his title from the original patent granted by Edward VI. to his Irish Marshal Sir Nicholas Pagnall, who, on the dissolution of the "Monasterium Nevoracense," obtained possession of the land attached, and was farther granted:

"That he shall have all and singular, and so many and the like courts leet, frank pledge, law days, rights, jurisdictions, liberties, privileges, &c. &c., in as large, ample, and beneficial a manner as any abbot, prior, convent, or other chief, head, or governor of the late dissolved monastery heretofore seized, held or enjoyed," &c.

The seal of the ancient charter, on which is inscribed the legend, "Sigillum exemptæ jurisdictionis de virido ligno alias Newry et Mourne," is still used in the courts. A mitred abbot in his albe, sitting in his chair, supported by two yew-trees, is also engraved on it; to perpetuate (it is said) the tradition that these trees had been planted by St. Patrick in the vicinity of the convent.

N. C. ATKINSON.

85. Waterloo Road, Dublin.

Holy-loaf Money (Vol. ix., pp. 150. 256.).—In Normandy and Brittany, and probably in other Roman Catholic countries, bread is blessed by the officiating priest during the performance of high mass, and handed round in baskets to the congregation by the inferior officers of the church. On inquiring into the meaning of this custom, I was told that it represented the *agapæ* of the primitive church; and that, before the first revolution, every substantial householder in the parish was bound in turn to furnish the loaves, or a money equivalent. It is now, I believe, a voluntary gift of the more devout parishioners, or furnished out of the ordinary revenues of the church.

HONORÉ DE MAREVILLE.

Guernsey.

POPIANA.

(Vol. ix., p. 445.)

In MR. HARRY LEROY TEMPLE'S *Popiana*, allusion is made to Pope's *Imitation of Horace*, Second Satire, Book I., and the question is asked, In what modern editions of Pope is this Imitation to be found? It is in Warton's edition, and also in the Aldine edition published by Pickering. It appeared to me (as to Bowles, Roscoe, Mr. Cary, and others) too glaringly indecent for a popular edition of Pope. The poet never acknowledged it; he published it as "Imitated in the manner of Mr. Pope," but it is a genuine production. See note in my edition of Pope, vol. iv. p. 300.

MR. TEMPLE says,—

"Roscoe and Croly give *four* poems on *Gulliver's Travels*. Why does Mr. Carruthers leave out the third? His edition appears to contain (besides many additions) all that all previous editors have admitted, with the exception of the *third* Gulliver poem, the sixteen additional verses to Mrs. Blount on leaving town, the verses to Dr. Bolton, and a fragment of eight lines (perhaps by Congreve); which last three are to be found in Warton's edition."

The *third* Gulliver poem was not published with the others by Pope in the *Miscellanies*. It should, however, have been inserted, as it is acknowledged by Pope in his correspondence with Swift. The omission must be set down as an editorial oversight, to be remedied in the next edition. The verses on Dr. Bolton are assuredly *not* Pope's; they are printed in Aaron Hill's *Works*, 1753. See a copious note on this subject in "N. & Q.," Vol. vii., p. 113. The two other omissions noticed by Mr. TEMPLE (with others unnoticed by him, as the parody on the First Psalm, &c.) were dictated by the same feeling that prompted the exclusion of the *Imitation of Horace*. In several of Pope's letters, preserved at Maple Durham, are grossly indecent and profane passages, which he omitted himself in his printed correspondence, and which are wholly unfit for publication. The same oblivion should be extended to his unacknowledged poetical sins.

R. CARRUTHERS.

Inverness.

CATHOLIC FLORAL DIRECTORIES

(Vol. viii., p.585.): *Anthologia Borealis et Australis; Florilegium Sanctarum Aspirationum*.

Since I last wrote, I have not succeeded in unravelling the mystery which envelops these two works; but I have gotten some clue to it, for which I am indebted to the extreme courtesy and kindness of two correspondents.

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One of these gentlemen informs me that the *Anthologia* is quoted at p. 280. of Dr. Forster's work on the Atmosphere: London, 1823. My second correspondent writes to say, "If you can procure the *Circle of the Seasons*, by Dr. Forster, published in 1830, you will there find very copious extracts from the books in question." Before we go any farther I would ask, *is* Dr. Forster the author of this book? The copy I have met with in a public library is anonymous, and is thus entitled: *The Circle of the Seasons, and Perpetual Key to the Calendar and Almanac*: London, Thomas Hookham, 1828, pp. 432. 12mo. It is a valuable book, and forms a complete Catholic Floral Directory. Though the *Anthologia* and the *Florilegium* are lavishly quoted, no references are given save the bare names.

It is easy to see why Mr. Weale, the "compiler" of the *Catholic Florist*, declined giving the information requested. The quotations in question are all *second-hand* from the *Circle of the Seasons*. The very preface of the *Florist* is not original; the most valuable part of it (commencing at p. 11.) I have discovered to be a verbatim reprint from *The Truthteller*, or, rather, from Hone's *Every-Day Book*, vol. i. pp. 103. 303., where some extracts are given from the contributions to this periodical from a correspondent with the signature *Crito*. These quotations in Hone first drew my attention to *The Truthteller*, and I advertised for it, but without success. It was edited, I believe, by Thomas Andrews. I have met with the second series of this periodical, published in London in 1825, and I should be glad to get the whole of it.^[1]

In Forster's *Perennial Calendar*, London, 1824, the *Anthologia* is quoted at pp. 101. 108. 173. 211. 265. 295.: one of these passages is requoted in Hone, vol. i. p. 383. I may here remark that this work of Hone's is furnished with a *Floral Directory*.

I feel rather piqued, both on my own account and for the honour of "N. & Q.," at being baffled by two English books, and I am somewhat surprised that thirty years should have elapsed without any inquiry having been made respecting the remarkable quotations adduced by Dr. Forster. The Queries I now propose are: Who was the compiler of the *Circle of the Seasons*? Are the *Anthologia* and the *Florilegium* quoted in any works previous to Forster's time?

EIRIONNACH.

P.S.—Can I get a copy of the *Catholic Friend*, which is referred to in the preface of the *Catholic Florist* as a scarce and valuable work; and also a copy of the *Catholic Instructor*: London, 1844?

March, 1854.

Footnote 1:[return](#)

[*The Truthteller* was discontinued at the end of vol. i. The first number was published Sept. 25, 1824, and the last on Sept. 17, 1825. The publisher and editor, W. A. Andrews, closes his labours with the following remarks: "Having given *The Truthteller* a year's trial, we feel ourselves called upon, as a matter of justice to our family, to discontinue it as a newspaper. The negligence of too many of our subscribers, in not discharging their engagements to us, and the indifference of others of the Catholic body, to support the vindicator of their civil and religious principles, leave us no alternative but that of dropping it as a newspaper, or carrying it on at a loss." Only two of Crito's papers on Botany were given in *The Truthteller*, viz. in No. 15., p. 115., and No. 16., p. 123. He probably continued them in *The Catholic Friend*, also published by W. A. Andrews.

The following extract from a letter signed F., and dated Jan. 4, 1825, given in *The Truthteller*, vol. i. No. 16. p. 126., recommends the publication, among other works, of a "CATHOLIC CALENDAR. There should also be a Catholic Calendar, something like *The Perennial Calendar*, but more portable, and fuller of religious information, in which, under each saint, his or her particular virtues, intelligence, good works, or martyrdom, should be succinctly set forth, so as to form a sort of calendar of human triumphs, such as is recommended by Mr. Counsellor Basil Montagu in his *Essays*." In a note the writer

adds, "This I believe will soon be undertaken." This letter seems to have been written by Dr. Forster.—ED.]

Thanks to MR. PINKERTON, I am enabled to turn my surmise into certainty, and have the pleasure of clearing up a literary *hoax*, which has, it seems, passed without challenge till my note of interrogation appeared in these pages. The *Anthologia* and the *Florilegium* are purely imaginary titles for certain pieces in prose and verse, the production of Dr. Forster, and have no existence save in the *Circle of the Seasons*.

In the Autobiography of the eccentric Doctor—which is entitled *Recueil de ma Vie, mes Ouvrages et mes Pensées: Opuscule Philosophique*, par Thomas Ignace Marie Forster: Bruxelles, 1836—at p. 55. he enumerates the *Anthologia* and *Florilegium* among his "Pièces Fugitives," and ends the list in the following words:

"Encore je me confesse d'avoir écrit toutes ces essais détachés dans le *Perennial Calendar*, auxquels j'ai attaché quelques signatures, ou plus proprement des lettres, comme A. B. S. R. etc."

In the solitude of his garden at Hartwell he conceived the idea of making a Floral Directory, which he eventually carried out, and published under the title of the *Circle of the Seasons*. See p. 21.

MR. PINKERTON has most kindly lent me a rare and privately-printed book of Forster's, entitled *Harmonia Musarum, containing Nugæ Cantabrigenses, Florilegium Sanctæ Aspirationis, and Anthologia Borealis et Australis*, chiefly from a College Album, edited by Alumnus Cantabrigensis (N.B. Not published): 1843, pp. 144, 8vo.

The preface is signed T. F., and is dated "Bruges, Sept. 15, 1843." In it he says:

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"The harmony of the Muses has been divided into three parts—the first being the *Nugæ Cantab*. The second contains the sacred subjects, hymns, &c., written chiefly by a relation, and formerly collected under the title of *Florilegium Sanctæ Aspirationis*. The third consists merely of a small collection of Latin verses selected by some student, with occasional notes from the rest, and called *Fragments from North and South*: they have, many at least, been printed before."

It is impossible to give an idea of this extraordinary Olla; we have in it pieces of Porson, Gray, and Byron, &c., Cowper's *John Gilpin*, and Coleridge's *Devil's Walk*; at p. 19. we have "Spring Impromptu, found among some old papers," with the signature "N." attached, which turns out to be Gray on the "Pleasures of Vicissitude." I regret to say that this volume contains much that is coarse and offensive, which is the less excusable, and the more surprising, as coming from the author of the very beautiful and devotional pieces published in the *Circle of the Seasons*.

The *Florilegium* and the *Anthologia* of the *Circle* have little in common with their namesakes in the *Harmonia*, which latter contain poems by Southwell, Byron, Gray, Hogg, Porson, Jortin, &c., but none of Forster's prose pieces, which form so large a portion of the other *Florilegium* and *Anthologia*. Dr. Forster's life would make a very entertaining biography, and I should be glad to know more about him, whether he be yet alive, what books he printed at Bruges, &c. ^[2]

In concluding this matter, I beg to return my best thanks to MR. PINKERTON for the valuable information he so freely imparted to me, and the handsome manner in which he placed it at my disposal.

Footnote 2:(return)

Dr. Forster was born in London in 1789, of an ancient Catholic family; he was himself a Protestant until the year 1835, when it appears that he became a convert to the Church of Rome: at the same time he received the additional names of Ignatius Maria. It is most probable that he is yet alive and in Belgium, where he has resided for many years. The Editor of "N. & Q." has kindly sent me a list from the Catalogue of the British Museum, of some four and thirty works by Dr. Forster. There is, however, another book by Dr. Forster not contained in the Museum list, *Onthophilos, ou Les Derniers Entretiens d'un Philosophe Catholique* (Brussels?), 1836.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's New Instantaneous Process.—I beg to communicate to you a new process in photography, which is by far the most rapid I believe yet discovered, and combines at the same time great stability. It has been the result of a great many experiments on my part, and even now I am hardly prepared to say that it is brought to its fullest perfection; but it suffices to say that it is sufficiently rapid to give pictures of the waves of the sea in motion with perfect sharpness, and ships sailing at ten knots an hour, and putting up and down at the same time, and all with a landscape lens. By it also, and by the same lens, we may take instantaneous portraits. The process is as follows:—After the plate, prepared with the collodion and sensitised with the nitrate bath, as I have described in one of your former Numbers, is taken from the bath, I pour over it a solution composed as follows:

1. Take—

Nitrate of silver	200 grains.
Distilled water	6 ounces.
Iodide of silver, as much as will dissolve.	
Mix and filter.	

2. Take—

Grape sugar or honey	8 ounces.
Water	6 ounces.
Alcohol	1 ounce.
Mix, dissolve, and filter.	

And when required for use, mix equal parts of these solutions, and pour them over the plate. The plate is to be allowed to drain; and then, when placed in the frame, is ready for the camera, and is easily impressed as a deep negative by a Ross's landscape lens instantaneously. To develop, I use always the same agents as I have before specified. One or two cautions are to be observed in this process. First, the grape-sugar or honey must be quite pure, and free from any *strong* acid re-action; and, secondly, these substances are much improved by a long exposure to the air, by which the oxidation of them is commenced, and the result made much more certain and effective. However, I find that the addition of the least possible quantity of nitric acid has the same effect; but nothing is so good as long exposure of the sugar or honey, so as to become completely candied before mixing. The sugar may as conveniently of course be mixed in the collodion as in the bath, but in that case the keeping properties are lost, as the plate is not thus kept longer moist than usual. If, however, the former process be used and well conducted, the plate when sensitised may be kept for four hours at least without injury.

The grape sugar should be made with oxalic, and the acid removed by lime as usual, and not with sulphuric acid, as is often done; as in the latter case sulpho-saccharic acid is formed, which much injures the result.

I have been trying numerous experiments in this line, and I think I have almost hit upon another and quite new and instantaneous process; but as it is only in embryo, I will not give it to you till perfect. There are of course many other substances to be yet mixed in the bath or the collodion, *e. g.* all the alkaloids, or indeed any of the deoxidating agents known, and probably with good results. I am still continuing my experiments on this head, and if I make any farther improvements I will lose no time in communicating them to you. Some negatives taken by this means were exhibited on Friday evening at the Royal Institution, and were much admired.

F. MAXWELL LYTE.

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[By MR. LYTE'S kindness, who has shown us a number of the pictures taken by this new process, we are enabled to hear our testimony to its beautiful results. We are glad to learn also, that there is a probability that the admirers of photography may soon be enabled to purchase specimens of the productions of this accomplished amateur, who is about to return to the Pyrenees for the purpose of securing photographic views of the splendid scenery and various objects of interest which are to be found there.—ED. "N. & Q."]

Photographs, &c. of the Crystal Palace.—All who have visited the Photographic Institution, in New Bond Street, must have admired the large photographic views of the Crystal Palace, from collodion negatives taken by MR. DELAMOTTE, who, combining the taste of the artist with the skill of the photographer, has succeeded in producing some most effective views of this new Temple of Education. At Lord Rosse's soirée on Saturday last, the closing one unfortunately of those most agreeable reunions, Mr. Williams exhibited three daguerreotypes, taken that morning, of the ceremony of opening the Crystal Palace, which, although only about three inches by five, contained some hundreds of figures. The portraits of the Queen and the brilliant cortege which surrounded her at the moment were strikingly effective.

Soluble Cotton.—In answer to the observations of H. U. (Vol. ix., p. 548.), I should imagine that the nitrate of potash used was not thoroughly dried; and consequently, the amount of water used was in excess of that directed. The temperature should be from 120° to 130° Fahr. And thermometers of a proper construction (with the lower part of the scale to bend up from the bulb) can be obtained in abundance at from 1s. to 2s. 6d. at several of the makers in Hatton Garden or elsewhere.

GEO. SHADBOLT.

Cameras.—At one of the earliest meetings of the Photographic Society, I suggested the use of papier maché as a material for the construction of cameras, as possessing *nearly* all the requisite qualities; but there is one serious objection to its application to this purpose, its *brittleness*, as a smart blow is apt to snap it like a biscuit. I think, however, upon the whole, that if a peculiar kind of *Honduras* mahogany, such as is used for coach panels, is adopted, the possessor would never desire a change. It should be as plain as a piece of deal, without the slightest beauty of grain, which is positive detriment to a camera, from the accompanying liability to warping.

GEO. SHADBOLT.

Replies to Minor Queries.

Shakspeare Portrait (Vol. viii., p. 438.).—J. S. Smith, in his *Nollekins and his Times* (vol. i. p. 26.), has a passage referring to the portrait mentioned by your correspondent:

"Clarkson, the portrait painter, was originally a coach-panel and sign painter; and he executed that most elaborate one of Shakspeare, which formerly hung across the street at the north-east corner of Little Russell Street, in Drury Lane. The late Mr. Thomas Grignon informed me, that he had often heard his father say, that this sign cost *five hundred pounds!* In my boyish days it was for many years exposed for sale for a very trifling sum, at a broker's shop in Lower Brook Street, Grosvenor Square. The late Mr. Crace, of Great Queen Street, assured me that it was in his early days a thing that country people would stand and gaze at, and that that corner of the street was hardly passable."

Edwards, in his *Anecdotes of Painters* (p. 117.), assigns the portrait to a different painter, Samuel Wale, R.A. His account, however, being more minute than Smith's, is worth transcribing:

"Mr. Wale painted some signs; the principal one was a whole-length of Shakspeare, about five feet high, which was executed for, and displayed before the door of a public-house, the north-west corner of Little Russell Street, in Drury Lane. It was enclosed in a most sumptuous carved gilt frame, and suspended by rich iron work; but this splendid object of attraction did not hang long before it was taken down, in consequence of the act of parliament which passed for paving, and also for removing the signs and other obstructions in the streets of London. Such was the total change of fashion, and the consequent disuse of signs, that the above representation of our great dramatic poet was sold for a trifle to Mason the broker, in Lower Grosvenor Street; where it stood at his door for several years, until it was totally destroyed by the weather and other accidents."

EDWARD F. RIMBAULT.

"*Aches*" (Vol. ix., pp. 351. 409.).—*Aches*, as a dissyllable, may be heard any day in Shropshire: "My yead *eaches*" (my head aches) is no uncommon complaint in reply to an inquiry about health.

WM. FRASER, B.C.L.

"*Waestart*" (Vol. ix., p. 349.).—The querist, I humbly presume, is not a Yorkshireman himself; or, probably, he would have at once resolved *waestart* into the ungrammatical but natural inquiry, "Where ist' 'art"—*ist'* meaning *are you, thou* being vulgarly used for you; the *h* is elided in *hurt*, the *u* in '*urt*' being pronounced as *a*, changing the vowel, as is very common among the illiterate. For instance, church is often called *charch* by those who live a little to the north-west; and person, where the *e* is almost equivalent to the soft *u* in sound, is made into *parson!*

L. J.

Willow Bark in Ague (Vol. ix., p. 452.).—In the *Philosophical Transactions* (1835?) is a memoir by the Rev. E. Stone, of Chipping Norton, of the salutary effects of the bark of the Duck Willow in agues and intermitten fevers. The author states, that being dried in an oven, and pounded, and administered in doses of one drachm every four hours in the intervals of the paroxysms, it soon reduces the distemper; and, except in very severe cases, removes it entirely. With the addition of one fifth part of Peruvian bark, it becomes a specific against these disorders, and never fails to remove them. One advantage it possesses of influencing the patient beneficially immediately it is adopted, without the necessity of preparation previously. It is a safe medicine, and may be taken in water or tea.

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I copy the above from an entry in an old notebook. I imagine the Duck Willow to be the Common White Willow (*Salix albæ vulgaris*) of Ray.

SHIRLEY HIBBERD.

See Pereira's *Materia Medica*: SALIX. He refers to a paper by the Rev. Mr. Stone in the *Phil. Trans.* vol. liii. p. 195., on the efficacy of the bark of the *Salix alba* as a remedy for agues. See also A. T. Thomson's *London Dispensatory*, in which is given an account of Mr. Stone's mode of administration.

H. J.

Lord Fairfax (Vol. ix., p. 380.).—I apprehend that there is nothing in the reply of A FAIRFAX KINSMAN at all calculated to shake the opinion which I expressed touching the barony of Fairfax of Cameron. The case of the earldom of Newburgh, which your correspondent does not even mention, is, I submit, of greater weight than all the "Peerages," and even than the Roll of Scottish Peers. As to the Irish case—that of the Earl of Athlone—I can but repeat my Query. Whether right or wrong, it is not binding on the British House of Lords. The cases of the King of Hanover, the Duke of Wellington, and Earl Nelson, are not in point. His Hanoverian Majesty is not an alien; and though some British subjects may be recognised as peers by foreign states, it does not follow that a foreigner can be a peer of Britain.

H. G.

The Young Pretender (Vol. ix., pp. 177. 231.)—The wife of the Young Pretender was Louisa Maximilienne, the daughter of Gustavus Adolphus, Prince of Scholberg, who was born in 1752, and

married in 1772. As a widow, she lived in Paris as the Countess of Albany, but in her drawing-room called herself Queen of Great Britain. She was alive at the time of the death of the Princess Charlotte (Nov. 1817). See Fisher's *Companion and Key to History of England*, p. 333.

O. S.

Dobney's Bowling-green; Wildman; Sampson, (Vol. ix., p. 375.).—Dobney's, or, more correctly, *D'Aubigney's* Bowling-green, ceased to be a place of public amusement about the year 1810. It is now occupied by a group of houses called *Dobney's Place*, near the bottom of Penton Street. The late Mr. Upcott had a drawing of Prospect House (as the building was called), taken about 1780. A hand-bill of the year 1772 (in a volume formerly belonging to Lysons) thus describes the nature of Wildman's performance:

"*The Bees on Horseback*.—Daniel Wildman rides, standing upright, one foot on the saddle, and the other on the horse's neck, with a curious mask of bees on his face. He also rides standing upright on the saddle, with the bridle in his mouth, and, by firing a pistol, makes one part of the bees march over a table, and the other part swarm in the air, and return to their proper places again."

Sampson, Price, Johnson, and Coningham were celebrated equestrian performers towards the close of the last century. Astley was the pupil of Sampson, and his successor in agility. Bromley, in his *Catalogue of Engraved Portraits*, mentions a folio engraving of Sampson, without date or engraver's name. It is hardly likely that any life of him was published.

EDWARD F. RIMBAULT.

Palæologus (Vol. ix., p. 312.).—Your readers will find, in Oldmixon's *West Indies*, a later notice of the strange descent and fortunes of this once illustrious family. From Cornwall they appear to have settled in Barbadoes, where it is very possible that with mutilated name the family may yet be found among the "poor whites" (many among them of ancient lineage) of that island.

B.

Children by one Mother.—In Vol. ix., p. 186., I. R. R., in reply to a Query in Vol. v., p. 126.—"If there be any well-authenticated instance of a woman having had more than twenty-five children?"—sends an account of a case, which he "firmly believes" to be authenticated, of a farmer's wife who had thirty. I now send you a much better authenticated case of *polyprogenitiveness*, which utterly throws the farmer's wife into the shade.

In Palazzo Frescobaldi, in this city, the ancient residence of the old Florentine family of that name, there is, among many other family portraits, one full-length picture of a tall and good-looking lady with this inscription beneath it: "Dianora Salviati, moglie di Bartolomeo Frescobaldi, fece cinquantadue figli, mai meno che tre per parto" (Dianora Salviati, wife of Bartolomeo Frescobaldi, gave birth to fifty-two sons, and never had less than three at a birth). The case is referred to by Gio. Schenchio, in his work *Del Parto*, at p. 144.

The Essex lady, as well as I should suppose all other ladies whatsoever, must hide their diminished heads in presence of this noble dame of Florence.

T. A. T.

Florence.

Robert Brown the Separatist (Vol. ix., p. 494.).—MR. CORNER will probably find an answer to his question in the *History of Stamford*, by W. Harrod (1785), and in Blore's *History of the County of Rutland*, 1813, fol.; Bawden's *Survey*, 1809, 4to.; Wright's *History of Rutlandshire*, 1687 and 1714. The last descendant of Robert Brown died on Sept. 17, 1839, æt. sixty-nine, widow of George, third Earl of Pomfret; and as she had no issue, her house and estate at Toltrop (*i. e.* Tolthorp), in Rutlandshire, about two miles from Stamford in Lincolnshire, probably passed to his heir and brother Thomas William, the fourth earl.

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At the time of her marriage, her servants (as was believed by orders from their mistress) *persevered* in chiming the only *two* bells of the parish church, to the hazard and annoyance of the vicar's wife, just confined of her first child in a room hardly a stone's throw from it. His pupils were so indignant, that they drove away the offenders and took the clappers out of the bells: and the son of a near neighbour, then a member of St. John's College, Cambridge (Thos. Foster, A.B., 1792), made it the subject of a mock-heroic poem of some merit, called the *Brunoniad* (London, 1790, printed by Kearsley). So few copies were printed, that the queen and princesses could not procure one; and a lady employed at Court requested a young friend of hers, resident at Stamford, to make a transcript of it for their use. This your present note-writer can aver, as the transcriber was a sister of

ANAT.

Hero of the "Spanish Lady's Love" (Vol. ix., p. 305.).—Concerning the origin of this interesting old ballad, the following communication appeared in *The Times* of May 1, 1846. It is dated from Coldrey, Hants, and signed Charles Lee:

"The hero of this beautiful ballad was my ancestor, Sir John Bolle of Thorpe Hall, Lincolnshire, of most ancient and loyal family, and father of that Colonel Bolle who fell in Alton Church, whilst fighting against the rebels in December, 1643. Of the truth of this I am prepared to give the curious in these matters the most abundant evidence, but

the space which the subject would occupy would necessarily exclude it from your columns.

"The writer of the paper in the *Edinburgh* says:—'Had the necklace been still extant, the preference would have been due to Littlecot.' The necklace is still extant, in the possession of a member of my family, and in the house whence I write. In Illingworth's *Topographical Account of Scampton, with Anecdotes of the Family of Bolles*, it is stated: 'The portrait of Sir John, drawn in 1596, at the age of thirty-six years, having on the gold chain given him by the Spanish Lady, &c., is still in the possession of his descendant, Capt. Birch.'

"That portrait is now in the possession of Capt. Birch's successor, Thomas Bosvile Bosvile, Esq., of Ravensfield Park, Yorkshire, my brother, and may be seen by any one. I will only add another extract from Illingworth's *Scampton*:—'On Sir John Bolle's departure from Cadiz, the Spanish Lady sent as presents to his wife, a profusion of jewels and other valuables, amongst which was her portrait drawn in green; plate, money, and other treasure. Some articles are still in possession of the family; though her picture was unfortunately, and by accident, disposed of about half a century since. This portrait being drawn in green, gave occasion to her being called, in the neighbourhood of Thorpe Hall, the Green Lady; where, to this day, there is a traditionary superstition among the vulgar, that Thorpe Hall was haunted by the Green Lady, who used nightly to take her seat in a particular tree near the mansion.' In Illingworth there is a long and full account of the Spanish Lady, and the ballad is given at length."

EDWARD F. RIMBAULT.

Niagara (Vol. vii., pp. 50. 137.).—Let me add one other authority of comparatively recent date on Goldsmith's side of the *vexata quæstio*, about the pronunciation of this name:

"And we'd take verses out to Demerara,
To New South Wales, and up to Niagara."
Proème to *The Monks and the Giants*, by
William and Robert Whistlercraft, *i. e.*
John Hookham Frere.

BALLIOLENSIS.

Hymn attributed to Handel (Vol. ix., p. 303.).—I do not understand whether MR. STORER'S Query refers to the *words* or *music* of this hymn. If to the former, it is most assuredly not Handel's. It is strange that the church does not possess one *genuine* psalm or hymn tune of this mighty master, although he certainly composed several. The popular melody called *Hanover*, usually attributed to Handel, was printed in the *Supplement to the New Version of Psalms* (a collection of tunes) in 1703. Handel did not arrive in England till 1710. It is improbable, from many circumstances, that he composed this grand melody. It was probably the work of Dr. Croft.

D'Almaine, the eminent music-seller of Soho Square, published some years back—

"Three Hymns, the Words by the late Rev. Charles Wesley, A.M., of Christ Church College, Oxon; and set to music by George Frederick Handel, faithfully transcribed from his autograph in the Library of the Fitzwilliam Museum, Cambridge, by Samuel Wesley, and now very respectfully presented to the Wesleyan Society at large."

Among my musical autographs is one which, as it relates to the foregoing publication, I transcribe:

"The late comedian Rich, who was the most celebrated harlequin of his time, was also the proprietor of Covent Garden Theatre, during the period that Handel conducted his oratorios at that house. He married a person who became a serious character, after having formerly been a very contrary one; and who requested Handel to set to music the *Three Hymns* which I transcribed in the Fitzwilliam Library from the autography, and published them in consequence.

S. WESLEY.
Monday, March 30, 1829."

The first lines of the hymns are as follows: 1. Sinners, obey the Gospel Word. 2. O Love divine, how sweet thou art! 3. Rejoice! the Lord is King.

EDWARD F. RIMBAULT.

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Marquis of Granby (Vol. ix., pp. 127. 360.).—In a critique which appeared in the *Quarterly Review* for January or April, 1838, on Dickens's earlier works, it is stated that Sumpter, a discharged soldier of the royal regiment of Horse Guards, opened a public-house at Hounslow, having as its sign "The Marquis of Granby," which was the first occasion of the marquis's name appearing on the sign-board of a public-house. This note appeared in reference to the public-house kept at Dorking by Mrs. Weller, the "second wentur" of Tony Weller, father of the immortal Samivel, of that ilk.

John, Marquis of Granby, was colonel of the royal regiment of Horse Guards from May 13, 1758,

to his decease, which occurred Oct. 19, 1770, and was justly considered the soldier's friend. (See Captain Packer's *History of the Royal Regiment of Horse Guards*, p. 95.) Mr. Dickens, in his description of the sign-board at Dorking, has arrayed the marquis in the uniform, not of the regiment, but of a general officer: he states,—

"On the opposite side of the road was a sign-board representing the head and shoulders of a gentleman with an apoplectic countenance, in a red coat, with deep blue facings, and a touch of the same over his three-cornered hat for a sky. Over that, again, were a pair of flags, and beneath the last button of his coat were a couple of cannon; and the whole formed an expressive and undoubted likeness of the Marquis of Granby of glorious memory."

Witty, I admit, but that "touch of the same" (blue *facings*?) for a sky is ambiguous. *Brevis esse laboro, obscurus fio*.

The uniform of the royal regiment of Horse Guards, from 1758 to 1770, consisted of a dark blue coatee, with red facings, red breeches, jacked boots, and three-cornered hats bound with gold lace.

G. L. S.

Convocation and the Society for the Propagation of the Gospel (Vol. viii., p. 100).—The Archdeacon of Stafford, in his last visitation charge, at Stafford, May 23, 1854, said of Convocation:

"He was not aware that the two venerable societies, The Society for the Propagation of the Gospel in Foreign Parts, and The Society for Promoting Christian Knowledge, owed their existence to it."

Atterbury, writing to Bishop Trelawny, March 15, 1700-1, says:

"We appointed another committee, for considering the methods of Propagating the Christian Religion in Foreign Parts, who sat the first time this afternoon in the Chapter House of St. Paul's"—Atterbury's *Correspondence*, vol. i. p. 88.

Though the venerable Society for the Propagation of the Gospel in Foreign Parts does not owe, strictly speaking, its *existence* to Convocation, yet it certainly is indebted to it, both for the general outline of its operations, and also for its name.

WM. FRASER, B.C.L.

Cassie (Vol. ix., p. 396).—With regard to W. T. M. about *cassie*, he will find an approximation to that word as used for *causeway*, in the old editions of Ludlow's *Memoirs*, and others, where causeway is always spelt *causey*.

A. (1)

"*Three cats sat*," &c. (Vol. ix., p.173).—I am delighted to say that a long course of laborious research among the antiquities of nurserydom have enabled me to supply JULIA R. BOCKETT (I dare not venture on any prefix to the name, for fear of doing grievous wrong in my ignorance of the lady's civil status) with the missing canto the poem her ancient friend is so desirous of completing. It will be seen to convey a charming lesson of amiable sociality—admirably adapted *d'ailleurs* to the pages of a work which seeks to encourage "intercommunications." It runs thus:

"Said one little cat,
To the other little cat,
If you don't speak, I must;
I must.
If you don't speak, I must."

JULIA R. BOCKETT will doubtless feel with me, that though the antithesis requires that the "I" should be strongly emphasised in the first case, the sentiment expressed imperatively demands an intense force to be given to the "must" in the second repetition.

T. A. T.

Florence.

P. S.—By-the-bye, talking of cats, there is a story current, that a certain archbishop, who sits neither at Canterbury nor York, having once, in unbending mood, demanded of one of his clergy if he could decline "cat," corrected the reverend catechumen, when, having arrived at the vocative case, he gave it, "Vocative, O cat!" and declared such declension to be wrong, and that the vocative of "cat" was "*puss*." Of course, it will be henceforth considered so in the diocese presided over by the prelate in question, as the gender of "*carrosse*" was changed throughout *la belle France*, by a blunder of the *grand monarque*. But surely the archbishop was as palpably wrong as the king was. At least, if he was not, we have only the alternative of considering Shakspeare to have blundered. For, have we not Stefano's address to poor Caliban:

"Open your mouth; here is that which will give language to you, *cat*."

And again, does not Lysander, somewhat ungallantly, thus apostrophise Hermia:

"Hang off, thou *cat*, thou *burr*!"

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Moreover, will not the pages of our nursery literature furnish on the other hand abundance of instances *passim* of *puss* used in every one of the oblique cases, as well as in the nominative?

Tailless Cats (Vol. ix., pp. 10. 111.).—It may be interesting to your correspondent SHIRLEY HIBBERD to know, that the Burmese breed of cats is, like that of the Isle of Man, tailless; or, if not exactly without tails, the tails they have are so short as to be called so merely by the extremest courtesy. This is the only respect, however, in which they differ from other cats.

S. B.

Lucknow.

Francklyn Household Book (Vol. ix., p. 422.).—

Bay-salt to stop the barrels.—Before heading down a cask of salted meat, the vacant spaces are filled up with salt.

Giggs and scourge-sticks.—Whip-tops, and whips for spinning them.

Jumballs.—A kind of gingerbread.

JOHN P. STILWELL.

Dorking.

"Violet-crowned" Athens (Vol. ix., p. 496.).—I have always understood that the adoption of the *violet* as the heraldic flower of old Athens involved, as heraldry so often does, a pun. As you well know, the Greek for violet is *lov*, and thence its adoption as the symbolical flower of the chief city in Europe of the *Ionian* race.

CANTAB.

Smith of Nevis and St. Kitt's (Vol. ix., p. 222.).—I find by some curious letters from an old lady, by birth a Miss Williams of Antigua, and widow of the son of the Lieut.-Governor of Nevis, now in the possession of a friend of mine connected with the West Indies, that the arms of that family were—Gules, on a chevron between three bezants or, three cross crosslets sable. And the crest, from a ducal coronet or, an Indian goat's head argent.

This may facilitate the search of your correspondent for the affiliation of that family to the United Kingdom.

B.

Hydrophathy (Vol. ix., p. 395.).—"John Smith, C.M." (*i. e.* clock-maker), of the parish of St. Augustin, London, was the author of several pamphlets. He published in the year 1723 a treatise in recommendation of the medicinal use of water as "a universal remedy," as well by drinking as by applying it externally to the body. In the British Museum there is a French translation of it, which appeared in Paris, A.D. 1725. This is a proof of the notoriety which the treatise obtained. The tenth edition, dated "Edinburgh, 1740," contains additions communicated by Mr. Ralph Thoresby, F.R.S., and others. In the year 1695 he published a short treatise entitled *A designed End to the Socinian Controversy; or, a rational and plain Discourse to prove, that no other Person but the Father of Christ is God Most High*. This attracted the notice of the civil power, and by order of parliament it was burnt, and the author prosecuted. (See Wallace's *Anti-Trinitarian Biography*, vol. iii. p. 398., London, 1850.)

N. W. S.

Leslie and Dr. Middleton (Vol. ix., p. 324.).—

"Middleton was one of the men who sought for twenty years some historical facts that might conform to Leslie's four conditions, and yet evade Leslie's logic."—*Blackwood's Magazine*, July, 1842, p. 5.

J. O. B.

Lord Brougham and Horne Tooke (Vol. ix., p. 398.).—I have not Lord Brougham's book before me, but I have no doubt but that Q. has missed the meaning of his lordship. The reference would probably be to Horne Tooke's anticipation of the strange immoral reveries of Emerson and others, that *truth* is entirely subjective; because the word bears etymological relation to "to trow," to think, or believe: and so *truth* has no objective existence, but is merely what a man troweth. If that be an argument, Lord Brougham would say then the law of libel would be unjust, merely because "libel" means primarily a little book; he might have added that, according to Horne Tooke and Mr. Emerson, if a man had been killed by falling against a post at Charing Cross, a jury might deny the fact of the violent death, because "post" means a place for depositing letters, and he had not been near St. Martin's-le-grand. The remark of Lord Brougham is not as to a fact, but is a *reductio ad absurdum*.

W. DENTON.

It is suggested to Q. (Bloomsbury), that Lord Brougham meant not to say that Horne Tooke *had ever held* or *maintained* this strange doctrine, "that the law of libel was unjust and absurd, because libel means a little book," but that he *would* have done so, or might have done so consistently with his etymological theory, namely, that the *present* sense of words is to be sought

in their primitive signification: *e.g.*, in the *Diversions of Purley*, vol. ii. p. 403., Horne Tooke says,

"*True*, as we now write it, or *trew*, as it was formerly written, means simply and merely that which is *trowed*; and, instead of its being a rare commodity upon earth, except only in words, there is nothing but truth in the world."

If we ought *now* to use the word truth only in this sense, then, *pari ratione*, we ought to mean only a little book when we use the word libel.

J. O. B.

Thorpe.

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Irish Rhymes (Vol. viii., p. 250.).—A. B. C. asks, "Will any one say it was through ignorance that he (Swift) did not sound the *g* in dressing?" Now I cannot tell whether or not I shall raise a nest of hornets about my ears, but my private impression is that in doing so Swift meant to be "more *English* and less nice." I think it invariably strikes an Irishman as one of the most remarkable peculiarities of the English people, the almost constant omission of that letter from every word ending (I should have said, if I was an Englishman, "endin'") with it. The fair sex, I fear I must add, are, of the two, rather more decided in clippin' (*g*) the Queen's English.

Y. S. M.

Cabbages (Vol. ix., p. 424.).—I was aware of the passage in Evelyn's *Acetaria*, and am anxious to know whether there is any confirmation of that statement. Is there any other information extant as to the first introduction of cabbages into England?

C. H.

Sir William "Usher," not "Upton" (Vol. viii., p. 328.), was appointed Clerk of the Council in Ireland, March 22, 1593. He was knighted by Sir George Carey, Law Deputy, on St. James' Day, 1603; and died in 16—, having married Isabella Loftus, eldest daughter of Adam Loftus, Archbishop of Dublin. Of what family was he?

Y. S. M.

"*Buckle*" (Vol. viii., pp. 127. 304. 526.).—An awkward person, working incautiously with a saw, will probably, to use a carpenter's phrase, *buckle* it; that is, give it a bend or twist which will injure its working.

Y. S. M.

Cornwall Family (Vol. ix., p. 304.).—John Cornwall, Esq., a director of the Bank of England, 1769, bore the arms and crest of the ancient family of that name of Burford, in Shropshire, of which he was a member. A full account of this distinguished family is now preparing under their sanction.

E. D.

John of Gaunt (Vol. ix., p. 432.).—Perhaps the best method of explaining to Y. S. M. the unmistakeable nose of the descendants of John of Gaunt, will be to refer him to the complete series of portraits at Badminton, concluding with the late Duke of Beaufort. He will then comprehend what is difficult to describe in the physiognomy of

"That mighty line, whose sires of old
Sprang from Britain's royal blood;
All its sons were wise and bold,
All its daughters fair and good!"

E. D.

"*Wellesley*" or "*Wesley*" (Vol. viii., pp. 173. 255.).—Your readers will find, in Lynch's *Feudal Dignities*, the name spelt *Wellesley* in Ireland, so long ago as the year 1230, and continued so for several centuries at least subsequent to that date. The Public Records also bear evidence of the high position and great influence of the Wellesleys, not *Wesleys*, for a lengthened period in Irish history.

Y. S. M.

Mantel-piece (Vol. ix., pp. 302. 385.).—In old farm-houses, where the broad, open fireplace and hearth still exist, a small curtain, or rather valance, is often suspended from below the mantle-shelf, the object apparently being the exclusion of draughts and smoke. May not the use of this sort of *mantel* have caused the part of the fireplace from which it hangs to be called the mantel-piece?

EDGAR MACCULLOCH.

Guernsey.

"MANTEL, *n. s.* (*mantel*, old French, or rather the German word *mantel*, 'Germanis *mantel* non pallium modo significat, sed etiam id omne quod aliud circumdat: hinc murus arcis, atque structura quæ focum invertit, *mantel* ipsis dicitur.' V. Ducange in v. Mantum). Work raised before a chimney to conceal it, whence the name, which originally signifies a cloak."—Todd's *Johnson*.

Richardson gives the two following quotations from Wotton:

From them (Italians) we may better learn, both how to raise fair *mantles* within the rooms, and how to disguise gracefully the shafts of chimneys abroad (as they use) in sundry forms.—*Reliquiæ Wottonianæ*, p. 37.

"The Italians apply it (plastick) to the *mantling* of chimneys with great figures, a cheap piece of magnificence."—*Id.* p. 63.

ZEUS.

"*Perturbabantur*," &c. (Vol. ix., p. 452.).—When I first learned to scan verses, somewhere about thirty years ago, the lines produced by your correspondent P. were in every child's mouth, with this story attached to them. It was said that Oxford had received from Cambridge the first line of the distich, with a challenge to produce a corresponding line consisting of two words only. To this challenge Oxford replied by sending back the second line, pointing out, at the same time, the false quantity in the word "Constantinōpolitani."

J. SANSOM.

The story connected with these lines current at Cambridge in my time was, that the University of Oxford challenged the sister university to match the first line; to which challenge the second line was promptly returned from Cambridge by way of reply. At Oxford, I believe, the story is reversed, as neither university is willing to own to the false quantity in "Constantinōpolitani."

J. EASTWOOD, M.A.

{577} The classic legend attached to these two lines (and there are only two in the legend) is that the Oxonians sent a challenge to the Cantabs to make a binomial pentameter corresponding to "Perturbabantur Constantinopolitani." The Cantabs immediately returned the challenge by sending "Innumerabilibus sollicitudinibus." Perhaps it is worthy of remark, though not evident except to a Greek scholar, that the first line contains at least *one* false quantity, for "Constantinopolitani" must have the antepenultima long, as being derived from πολιτης. The lengthening of the fourth syllable may perhaps have been considered as a compensation, though rather a *præ-posterous* one.

CHARLES DE LA PRYME.

I remember to have heard that the history of these two lines is as follows:—The head of one of our public schools having a talent for composing extraordinary verses, sent the first line, "Perturbabantur Constantinopolitani," to a friend of his, who was at the time the captain of another public school, asking him at the same time whether he could compose anything like it. The answer returned was the second line, "Innumerabilibus sollicitudinibus,"—a line, in my opinion, much superior to the former, as well for other reasons as that it is free from any false quantity; while, as any Greek scholar will at once find out, the antepenultimate syllable of "Constantinopolitani" must be long, being derived from the Greek word πολιτης.

I never heard of any more lines of the same description.

P. A. H.

I have always understood that once upon a time the Eton boys, or those of some other public school, sent the hexameter verse, "Perturbabantur Constantinopolitani," to the Winchester boys, challenging them to produce a pentameter verse consisting of only two words, and making sense. The Winchester boys added, "Innumerabilibus sollicitudinibus."

WICCAMICUS.

Edition of "Othello" (Vol. ix., p. 375.).—The work inquired for, with the astrological (the editor would have called them hieroglyphic) notes, forms part of the third volume of the lunatic production of Mr. Robert Deverell, which I described in "N. & Q.," Vol. ii., p. 61., entitled *Discoveries in Hieroglyphics and other Antiquities*, 6 vols. 8vo., Lond. 1813.

J. F. M.

In case it would be of any use to M. A., Mr. Cole, the late lessee of the Theatre Royal, Dublin, is now reader of plays (I think) to Mr. Kean at the Princesses Theatre; at all events he is connected with that establishment.

L. M. N.

Dublin.

Perspective (Vol. ix., pp. 300. 378.).—I shall be glad of a reference to any work on Perspective which treats satisfactorily of that part of the subject on which I made my Note. I think if MR. FERREY will draw a lofty building on either side of a landscape, he will not be satisfied with its appearance, if he makes that side of it which is in the plane of the picture perfectly rectangular. I often meet with instances in which it is so drawn, and they produce the effect on me of a note out of time. MR. STILWELL'S observation is only partially correct. There is one position of the eye, at a fixed distance from the picture, at which all the lines subtend equal angles at the eye with the corresponding lines of the original landscape. But a picture is not to be looked at from one point, and that at, probably, an inconvenient proximity to the eye. I have before me a print (in the *III. Lond. News*) of the interior of St. Paul's, of which the dome gives about as good an idea of proportion to the building, as the north part of Mercator's projection of the World. The whole building is depressed and top-heavy, simply because the perspective of lines in the plane of the picture is rectangular throughout. I have another interior (of Winchester Cathedral, by Owen Carter), which, being drawn on the same plan, gives the idea of a *squat tunnel*, unless looked at

from one point of view, about eight inches from the picture. I feel that drawing these interiors so as not to offend the eye by either the excess or deficiency of perspective, is a great difficulty. But I think something may be done in the way of "humouring" the perspective, and approximating in our drawing to that which we know we see. The camera has thrown light upon the subject. We ought not to despise altogether the hints it gives us by its perhaps exaggerated perspective, in the case of parallel lines in the plane of the picture. I hope I may at least be able to draw out some more remarks upon a subject which I cannot help thinking, with Mr. INGLEBY, is in an unsatisfactory and defective state.

G. T. HOARE.

Tandridge.

"*Go to Bath*" (Vol. ix., p. 421.).—I have little doubt but that this phrase is connected with the fact of Bath's being proverbially the resort of beggars; and what more natural, to one acquainted with this fact, than to bid an importunate applicant betake himself thither to join his fellows? See also Fuller's *Worthies* (co. Somerset).

I transcribe the passage for the benefit of those who have not the book at hand:

{578} "*Beggars of Bath*.—Many in that place; some natives there, others repairing thither from all parts of the land; the poor for alms, the pained for ease. Whither should fowl flock in a hard frost, but to the barn-door? Here, all the two seasons, being the general confluence of gentry. Indeed laws are daily made to restrain beggars, and daily broken by the connivance of those who make them; it being impossible when the hungry belly barks, and bowels sound, to keep the tongue silent. And although oil of whip be the proper plaister for the cramp of laziness, yet some pity is due to impotent persons. In a word, seeing there is the Lazar's-bath in this city, I doubt not but many a good Lazarus, the true object of charity, may beg therein."

J. EASTWOOD, M.A.

R. R. inquires the origin of the above saying, but has forgotten the context, viz. "and get your head shaved." I have often heard it explained as an allusion to the fact, that, in former days, persons who showed symptoms of insanity were sent to Bath to drink the medicinal waters; the process of shaving the head being previously resorted to. The saying is applied to those who either relate "crack-brained" stories, or propose undertakings that raise a doubt as to their sanity.

N. L. T.

Ridings and Chaffings (Vol. ix., p. 370.).—Though unable to give Mr. THOMAS RUSSELL POTTER any information respecting the "Ridings and Chaffings" of Nottinghamshire and Leicestershire, I send the following note of a somewhat similar custom prevalent in Oxfordshire (I never heard of it elsewhere), thinking it may perhaps interest him and others of your correspondents.

I remember once, about three years ago, I was walking in Blenheim Park, with a friend then resident at Woodstock, when suddenly the stillness of a summer evening was broken by strange and inharmonious sounds, coming to us across the water from the old town. The sounds grew louder and louder, and in great surprise I appealed to my friend for an explanation; when I learned that it was a custom in that part of the country, whenever it was discovered that a man had been beating his wife, for the neighbours to provide themselves with all sorts of instruments, fire-irons, kettles, and pots, in fine, anything capable of making a noise, and proceed *en masse* to the house of the offender, before whose door they performed in concert, till their indignation subsided or their arms grew weary; and that the noise we then heard was the distant sound of such music.

I do not know if my friend gave any name to this practice; if he did, I have since forgotten it. Doubtless, some of your Oxford readers can assist me.

R. V. T.

Mincing Lane.

At Marchington, in Staffordshire, the custom exists of having what is called a "Rantipole Riding" for every man who beats his wife. The ceremony is performed with great care and solemnity. A committee is formed to examine into the case. Then the village poet is employed to give a history of the occurrence in verse. The procession goes round in the evening with a cart, which serves as a stage on which the scene is acted and from which the verses are recited. The custom has been there observed, with so much judgment and discretion, that it has been productive of much good, and has now almost entirely put a stop to this disgraceful practice. I can remember several "ridings" in my younger days.

H. B.

MR. POTTER will find, upon referring to Vol. i., p. 245., that this custom prevails in Gloucestershire, with the substitution of *straw* for *chaff*. I have seen the Gloucestershire version both in Kent and Sussex, and have received an explanation of it similar to MR. POTTER'S own supposition.

G. WILLIAM SKYRING.

Somerset House.

Faithful Commin (Vol. ix., p. 155.).—Your correspondent W. H. GUNNER will find a detailed account

of Faithful Commin in *Foxes and Firebrands*, a tract of which mention has been made in various Numbers of "N. & Q." It is there said to be extracted from the Memorials of Cecil Lord Burleigh, from whose papers it was transmitted to Archbishop Ussher. "The papers of the Lord Primate coming to the hands of Sir James Ware, his son, Robert Ware, Esq., has obliged the public by the communication of them."

Αλιεύς.

Dublin.

Heraldic Anomaly (Vol. ix., p. 430.).—TEE BEE'S description of the arms on St. John's Gate is somewhat defective. They are engraved, and more completely described, in Cromwell's *History of Clerkenwell* [1828], p. 128.

W. P. STORER.

Olney, Bucks.

Odd Fellows (Vol. ix., p. 327.).—C. F. A. W. will find some of the Odd Fellows' secrets disclosed in a small volume entitled *A Ritual and Illustrations of Free Masonry, &c.*, by a Traveller in the United States (third thousand): published by James Gilbert, 49. Paternoster Row, 1844. The Odd Fellows date from Adam, who was the odd and solitary representative of the human race before the creation of Eve.

KENNEDY M'NAB.

"*Branks*" (Vol. ix., p. 336.).—The word *branks* does occur in Burns, and signifies "wooden curb," but it is not in that sense it is used by Wodrow. The *branks* of the Covenanters was an iron collar and chain firmly fixed to a tree, or post, or pillar, about three feet from the ground. This was locked round the neck of the luckless offender, who was thus obliged to remain in a most inconvenient and painful crouching posture, being neither able to stand nor lie. Many of these are still to be seen in the neighbourhood of the residences of old Highland families who, ere Lord Hardwicke's Jurisdiction Act, exercised the powers of pit and gallows. There is one at the entrance to Culloden House, near Inverness.

KENNEDY M'NAB.

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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 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.

AYRE'S LIFE OF POPE. 2 Vols. 1741.

POPE AND SWIFT'S MISCELLANIES. 1727. 2 Vols. (Motte), with two Vols. subsequently published, together 4 Vols.

FAMILIAR LETTERS TO H. CROMWELL BY MR. POPE. Curl, 1727.

POPE'S LITERARY CORRESPONDENCE. Curl, 1735-6. 6 Vols.

POPE'S WORKS. 4to. 1717.

POPE'S CORRESPONDENCE WITH WYCHERLEY. Gilliver, 1729.

NARRATIVE OF DR. ROBERT NORRIS CONCERNING FRENZY OF J. D. Lintot, 1713.

THE NEW REHEARSAL, OR BAYES THE YOUNGER. Roberts, 1714.

COMPLETE ART OF ENGLISH POETRY. 2 Vols.

GAY'S MISCELLANEOUS WORKS. 4 Vols. 12mo. 1773.

RICHARDSONIANA, OR REFLECTIONS ON MORAL NATURE OF MAN. 1776.

A COLLECTION OF VERSES, ESSAYS, &c., occasioned by Pope and Swift's Miscellanies. 1728.

Wanted by *Mr. Francis*, 14. Wellington Street North, Strand.

A TRUE ACCOUNT OF THE VOYAGE OF THE NOTTINGHAM-GALLEY OF LONDON, &c., by Captain John Dean. 8vo. London, 1711.

A Falsification of the above, by Longman, Miller, and White. London, 1711. 8vo.

A LETTER FROM MOSCOW TO THE MARQUIS OF CARMARTHEN, relating to the Czar of Muscovy's Forwardness in his great Navy since his return home, by J. Deane. London, 1699. Fol.

HOURS OF IDLENESS, LORD BYRON. 8vo. Newark, 1807.

BACON'S ESSAYS IN LATIN.

Wanted by *S. F. Creswell*, King's College, London.

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.

FATHER BRIDOUX'S SCHOOL OF THE EUCHARIST. Trans. by Claget. London, 1687.

FREITAGHII MYTHOLOGIA ETHICA, with 138 Plates. Antv. 1579. 4to.

Wanted by *J. G.*, care of Messrs. Ponsonby, Booksellers, Grafton Street, Dublin.

Notices to Correspondents.

Owing to the number of Replies to Minor Queries waiting for insertion, we have this week omitted our NOTES ON BOOKS, &c.

SALOP will find an interesting article on Bostal or Borstal Road, a winding way up a hill, in Cooper's Sussex Glossary, s. v.

A SUBSCRIBER. *The passage "Music hath charms," &c. is from Congreve's Mourning Bride, Act I. Sc. I.*

J. L. (Edinburgh) will find the line

"Dan Chaucer (well of English undefiled)"

in Spenser's Faerie Queene, b. iv. canto ii. stanza 32.

B. B. is referred to Chapter IV. of Ferriar's Illustrations of Sterne, 2 vols., 1812, for some notice of Sterne's obligations to Burton's Anatomy of Melancholy.

H. C. C. (Devizes). The failure in the picture sent has the appearance of having been caused by air-bubbles in the solution when exciting the albumenized paper.

We hope next week to present our photographic readers with a very simple mode of preparing paper for the Talbotype process. In the mean time we can assure them of the beautiful results we have seen produced by Mr. Lyte's process in the present Number. Let those who try it remember, however, that by how much more rapid is the action, by so much more care is required in the operation, and so much greater is the risk of failure.

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