

Notes and Queries, Number 63, January 11, 1851 eBook

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L.

George Herbert.—It is much to be desired that the suggestion thrown out by your correspondent (Vol. ii., p. 460.) may be acted upon. The admirers of George Herbert are doubtless so numerous, that the correct and complete restoration of Bemerton Church might be effected by means of a small subscription among them, as in the case of the Chaucer monument. Most gladly would I aid in the good work.

R.V.

[It is needless for us to add that we shall be glad to promote, in every way, the good work proposed by our correspondent.—ED. N. AND Q.]

Dutch Versions of English Essayists.—How much the works of the British Essayists were appreciated by my Dutch ancestors, the following plain facts may show. I have now before me

A translation of the Tatler:

“De Snapper, of de Britsche Tuchtmeester. Door den Ridder Richard Steele. Uit het Engelsch vertaald door P. le Clerc. t’Amsterdam, by Hendrik Vieroot, 1733, iv. vol. in 12^o.”

A second edition of

“De Guardian of de Britsche Zedemeester, door den Ridder Richard Steele. Uit het Engelsch vertaald dor P. le Clercq. Te Rotterdam, by Jan Daniel Beman, 1734, iii. vol. in 12^o.”

A third edition of

“De Spectator, of verrezene Socrates. Uit het Engelsch vertaald door A.G. & R.G. (some volumes by P. le Clercq) t’Amsterdam, by Dirk Sligtenhorst, Boekverkooper, 1743, ix. vol. 12^o.”

JANUS DOUSA.

Long Meg of Westminster (Vol. ii., p. 131.).—The same epithet has been applied to women in other places. In the parish Register of Tiverton, Devon, is the following entry:

“Burials. April, 1596. The long Jone seruant to Mr. Demant’s. iii. day.”

Why should “long Meg” be more fabulous than “long Jone?”

E.A.D.

Errors in the Date of Printed Books.—In the title-page of Peter Heylin's *Microcosmos*, 8th ed., the date is printed 1939 instead of 1639. In like manner, in *Historical Applications and occasional Meditations upon several Subjects, written by a Person of Honour*, printed in 1670, the imprimatur, signed "Sam. Parker," is dated 1970, instead of 1670. In each of these cases the error is evidently caused by the compositor having inverted the figure 6, which thus became 9.

P.H.F.

* * * * *

QUERIES.

DOUSA'S POEM ON SIDNEY.—OLD DUTCH SONG-BOOK.

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Your correspondent, who subscribes himself JANUS DOUSA in the last number of "NOTES AND QUERIES," ought to be able, and I dare say will be able, to supply through your columns information of which I have been long in search. In 1586 his great namesake printed at Lugd. Batav. a collection of Greek and Latin poems upon dead and living persons of distinction. Geoffrey Whitney, an Englishman, apparently residing at Leyden, and {23} who printed two works there in his own language, has fifteen six-line stanzas preceding Dousa's collection, and he subjoins to it a translation of a copy of Dousa's verses on the Earl of Leicester. Of these I have a memorandum, and they are not what I want; but what I am at a loss for is a copy of verses by Dousa, in the same volume, upon Sir Philip Sidney. It is many years since I saw the book, and I am not sure if there be not two copies of verses to Sidney, in which he is addressed as *Princeps*; and if your correspondent can furnish me with either, or both, I shall be much obliged to him.

Will you allow me to put another question relating to an old Dutch song-book that has lately fallen in my way; and though I can hardly expect a man like JANUS DOUSA to know anything about such a trifle, it is on some accounts a matter of importance to me, in connection with two early English songs, and one or other of your many friends may not object to aid me. The book is called *De zingende Lootsman of de Vrolyke Boer*, and it professes to be the *tweede druk*: the imprint is *Te Amsteldam By S. en W. Koene, Boekdruckers, Boek en Papierverkoopers, op de Linde Gragt*. The information I request is the date of the work, for I can find none; and whether any *first part* of it is known in England, and where?

You are probably aware that the Dutch adopted not a few of our early tunes, and they translated also some of our early songs. These I am anxious to trace.

THE HERMIT OF HOLYPORT.

* * * * *

MINOR QUERIES.

Sir Cloudesley Shovel.—In Mrs. Markham's *History of England* it is stated that Sir Cloudesley Shovel escaped from the wreck of his ship, but was murdered afterwards by a woman, who on her death-bed confessed it.

Is there any authentic record elsewhere published?

H.J.

Christopher Flecamore.—Walton says that Sir H. Wotton wrote his well-known definition of an ambassador at Augusta (*Augsburg*), in the Album of "Christopher Flecamore."



(Wordsworth, *Eccl. Biog.*, vol. iv. p. 86., ed. 1839.) Can any of your correspondents tell me who this person was?

J.C.R.

"*Earth has no Rage,*" &c.—Can you, or any of your contributors or readers, inform one where the following couplet is to be found:

"Earth has no rage like love to hatred turn'd,
And hell no fury like a woman scorn'd."

I do not trouble you idly, as I have a particular reason for desiring to know the source of the lines.



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W.T.M.

O. and C. Club

D'Oyly and Barry Families.—Any authentic information, original or not in the usual depositories, concerning the two great Norman races of D'OYLY and BARRY, or De Barry (both of which settled in England at the Conquest, and, singularly, both connected themselves with mistresses of King Henry I.), will be thankfully received if sent to WM. D'OYLY BAYLEY (Barry), F.S.A., whose histories of both races are still unfinished.

Coatham, near Redcar, Yorkshire.

Lord Crewe, Bishop of Durham.—A collector of scraps and anecdotes relating to Nathaniel Lord Crewe, Bishop of Durham, would be glad to know whether, in the various MS. collections of our public libraries, there are extant any letters either written by that prelate or addressed to him?

E.H.A.

Epigram on the Synod of Dort.—In the *Biographie Universelle*, art. GROTIUS, it is stated that the following singular distich against the Synod of Dort was made in England:—

“Dordrecht synodus, nodus; chorus integer, aeger;
Conventus, ventus; sessio, stramen. Amen!”

Query, By whom was it made?

L.

Private Memoirs of Queen Elizabeth.—Several years ago I met with a book bearing this, or a similar title, upon one of the tables of the reading room of the British Museum. A passing glance made me anxious to refer to it at a future opportunity. But, although I have again and again searched through the Catalogues, and made anxious inquiries of the attendants in the reading-room, I have never yet been able to catch a glimpse of it. Can any of your correspondents furnish me with the correct title, and state whether it is still preserved in this national library?

J.E.C.

Invention of Steam Power.—The following doggerel is the burden of a common street-ditty, among the boys of Campden, in Gloucestershire.

“Jonathan Hulls,
With his paper skulls,
Invented a machine
To go against wind and stream;
But he, being an ass,
Couldn't bring it to pass,
And so was asham'd to be seen.”

Now this Jonathan Hulls was the great grandfather of a man of the same name, now residing in Campden; so that if there be any truth in the tradition, the application of steam power to the propulsion of hulls must be long prior to the time of *Watts his name!*

Can any reader of NOTES AND QUERIES throw any light on the inventions of this man Hulls?

NOCAB.

Mythology of the Stars.—I want (in perfect {24} ignorance whether there is such a book) a “Mythology of the Stars.” Considering how often persons of sound mind express an enthusiasm for the celestial bodies, and exclaim, of clear night, that the stars are the poetry of Heaven, it is wonderful how little most of us know about them. Nine out of ten educated persons would be quite unable to do more than point out the Great Bear and North Star.

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If there is not, there *ought* to be, some collection of the nomenclature and mythological history of the heavens, with a familiar treatise on astrology ancient and modern. The Chaldeans, Egyptians, Grecians, Arabs, Celts, and Norsemen, must have had names and stories, whose relation (both in itself and to one another) would make a very pretty volume either of poetry or prose. Perhaps some of your readers may be able to inform me of such a work, or where detached masses of the information I want could be found.

G.I.C.

Sword of William the Conqueror.—Can any one inform me where is the sword of William the Conqueror? It was kept in Battle Abbey till the dissolution, and then taken to Sir John Gage's house at Firle, as it is said.

P.

Neville Family.—Will any of your correspondents inform me what family of the Nevilles were connected by marriage with the Fleetwoods or Cromwells?

In a collateral note in my family pedigree, I find it stated, that Sarah Neville (who married Thomas Burkitt, in 1683) was cousin to General Charles Fleetwood, who married Bridget Cromwell, daughter of the Protector; and, on the cover of a book, I find written

“My Cozen Fleetwood he gave me this book.—Sarah Burkitt, 1684.”

I have also traditional testimony in possessing a valuable cabinet, known us “the Fleetwood;” and a portrait of the above Bridget Cromwell; both of which have been preserved in the family for more than a century and a half, and supposed to have passed into their possession by the marriage of Sarah Neville.

A.H.B.

Clapham, Jan 1. 1851.

Difformis, Signification of.—Can any of your classical readers refer me to a competent source of information with regard to the signification of the word *difformis*, which is repeatedly to be met with in the writings of Linnaeus, and which I cannot find recorded in *Ducange*, *Facciolati*, or any of our ordinary Latin dictionaries?

TYRO.

Dublin.

Lynch Law.—What is the origin of this American phrase?

J.C.R.

Prior's Posthumous Works.—Among the curiosities collected by the Duchess of Portland, was a volume containing some prose treatises in MS. of the poet Prior. Forbes, in his *Life of Beattie* (Vol. ii. p. 160.), speaking of this interesting volume, says:

“Her Grace was so good as to let me read them, and I read them with great pleasure. One of them, a dialogue between Locke and Montaigne, is all admirable piece of ridicule on the subject of Locke’s philosophy.”

Have these treatises since been printed? And where now is Prior’s original MS.?

EDWARD F. RIMBAULT.

Suppressed Chuntries.—Does there exist (and if so, where is it to be found) a list of the 2374 chantries suppressed by 37 Henry VIII. and 1 Edward VI.?

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IGNOBUS.

* * * * *

REPLIES.

BIBLIOGRAPHICAL QUERIES BY R.G.

(Vol. ii., p. 422.).

Pagnini's Bible.—I have before me a 12mo. copy of *Liber Psalmorum Davidis. Tralatio Duplex Vetus et Nova*. It contains also the Songs of Moses, Deborah, etc., with annotations. In the title-page, the new translation is said to be that of Pagnini. It was printed by Robert Stephens, and is dated on the title-page “1556,” and in the colophon “1557, cal. Jan.”

In this edition, both the old and new versions have the *verses distinguished by cyphers* (numerals). I have not the means of knowing whether, in the earlier editions of Pagnini's Bible, the verses are so distinguished; but I gather from R.G. that they are.

The writer of the article “BIBLE” in Rees's *Cyclopaedia*, says that R. Stephens reprinted Pagnini's Bible in folio, with the Vulgate, in 1557. And it appears, from my copy of the Psalms of David, that he also printed that part of Pagnini's Bible in 12mo. in the same year, 1557—the colophon probably containing the correct date.

Your pages have recommended that communications should be made of MS. notes and remarks found in fly-leaves, margins, etc. of printed books; and the above is written, partly in confirmation of Pagnini's title to the honour of distinguishing the verses of the Bible with cyphers, as suggested by R.G., but chiefly to note that there is written with a pen, in my copy, the word “Vetus” over the column which contains the old, or Vulgate, and the words “Pagnini sive Ariae Montani” over the column containing the new version of the first psalm.

The writer in Rees's *Cyclopaedia*, above referred to, says, that “in the number of Latin Bibles is also usually ranked the version of the same Pagninus, corrected, or rather rendered literal by {25} Arias Montanus.” But in the title-page of my copy Montanus is not mentioned.

My copy belonged to Jo. Sheldrake (who was he?) in 1663; to D. Hughes, of Queen's College, Cambridge, in 1761; and to E. Tymewell Bridges (as the family name was then spelled) in 1777. The latter was a brother of the late Sir S. Egerton Br_y_dges. But the MS. note above mentioned does not seem to be in the handwriting of either of them.

Will some learned reader of your work let me know whether there be any, and what ground for attributing the new translation, as it stands in this volume, to Montanus; or as Pagnini's corrected by Montanus?

P.H.F.

* * * * *

THE FROZEN HORN.

(Vol. ii., p. 262.)

The quotation from Heylin is good; "the amusing anecdote from Munchausen" may be better; but the personal testimony of Sir John Mandeville is best of all, and, if I am not mistaken, as true a traveller's lie as ever was told. Many years ago I met with an extract from his antiquated volume, of which, having preserved no copy, I cannot give the admirable verbiage of the fourteenth century, but must submit for it the following tame translation in the flat English of our degenerate days.

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He testifies that once, on his voyage through the Arctic regions, lat. ***, long. ***, the cold was so intense, that for a while whatever was spoken on board the vessel became frost-bound, and remained so, till, after certain days, there came a sudden thaw, which let loose the whole rabblement of sounds and syllables that had been accumulating during the suspense of audible speech; but now fell clattering down like hailstones about the ears of the crew, not less to their annoyance than the embargo had been to their dismay. Among the unlucky revelations at this denouement, the author gravely states that a rude fellow (the boatswain, I think), having cursed the knight himself in a fit of passion, his sin then found him out, and was promptly visited by retributive justice, in the form of a sound flogging. If this salutary moral of the fable be not proof sufficient to authenticate both the fact in natural history, and the veracity of the narrator, I know nothing in the world of evidence that could do so. It may be added, that the author of *Hudibras*, in his significant manner, alludes to the popular belief of such an atmospheric phenomenon in the following couplet:

“Where Truth in person doth appear,
Like words congeal’d in northern air.”
Hudibras, Book i. Canto i.

It is possible that Zachary Grey, in his copiously illustrated edition of the poem, may have quoted Sir John Mandeville’s account of this notable adventure, in his wanderings, like a true knight-errant, through Scythia, Armenia, Egypt, Arabia, Syria, Media, Persia, Chaldea, Greece, Dalmatia, Belgium, &c. He wrote an Itinerary of his travels in English, French, and Latin. In these he occupied nearly forty years, and was long supposed to have died in the course of them, but (as if his person had been “congealed in northern air” and suddenly thawed into warm life again) when he re-appeared, his friends with difficulty recognised him.

J.M.G.

Hallamshire.

* * * * *

DOMINICALS

(Vol. ii., p 154.)

I believe to have been that kind of customary payment or oblations made *on Sundays* to the rector, or his vicegerent, of the church where a person heard divine service and received the sacraments:

“Hostiensis dicit quod in praecipuis festivitatibus tenetur quis offerre, et *cogi potest*; maxime cum sit quasi *generalis consuetudo ubique terrarum* ... et intelligit festivitates

praecipuas, *dies Dominicos*, et alios dies festivos.”—Lyndwood, *Prov.*, p. 21., not. e., ed. Oxon. 1679.

Though Lyndwood himself, as I understand him, seems to doubt the cardinal’s statement, that the payment could be *enforced*, unless sanctioned by local custom.

Ducange, in v. “Denarius,” 8vo. ed., Adel. 1774, says, the “Denarius de Palma” and “Denarius Dominicalis” were the same:

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“Habebit (vicarius) cum eis victum suum competentem, et ad vestes sibi emendas XL. solidos Andegavenses, et *Denarium singulis diebus Dominicis ecclesiastica consuetudine offerendum.*”

On this extract from a charter he observes:

“Erat itaque *Denarius de Palma*, ille qui singulis Diebus Dominicis et [lege a] fidelibus offerrebat. Cur autem dictus ‘de Palma’ non constat, nisi forte sic dictus fuerit quod in manum seu *palmam* traderetur.” *Denarius Dominicalis*, idem.—Arest. MS. a. 1407.

It would seem also from his definition to be the same as the payment called “Denaria Sacramentorum,” that is:

“iidem denarii qui *singulis offerrebantur Dominicis*, ideoque Sacramentorum dicti, quod tempore Sacrosancti Missae Sacrificii, pro excellentia interdum nude appellati Sacramentum, a fidelibus offerrentur.”—*Annal. Bened.*, t. iv. p. 466., n. 80. ad annum 1045.

These extracts sufficiently explain, perhaps, the payment known by the different names of “Dominicals,” “Palm-penny,” and “Sacrament-pence;” and still indicated, probably, by the weekly offertory of our communion service.

Of a kindred nature were the “Denarii pro Requestis,” or “Denarii perquisiti,” sometimes also {26} called “Denarii memoriales,” pence paid for masses in memory of the dead: called “pro requestis,” because they were obtained by special petition [requesta] from the curate; and “perquisiti,” “perquisite pence,” because they were demanded [perquirebantur] from the devotion of the parishioners, over and above the customary offerings. And in this, perhaps, we find the origin of our word “perquisite.” (Lyndw. *Prov.* p. 111., notes c, e. and p. 237.)

In further illustration of this subject, I will quote the following note from Mr. Dansey’s learned work *Horae Decanicae Rurales*, vol. i., p. 426., ed. 1844, which refers also to Blomefield’s *Norfolk*, vol. iv. p. 63.:

“A.D. 1686. The dean of the deanery of the city of Norwich was committed to custody, on one occasion, by the itinerant justices, for exacting *hallidays toll* by his sub-dean in too high a manner; but on his proving that he took of every great boat that came up to the city on a holiday 1d. only, and of each small one a *halfpenny*; of every cart 1d., and of every horse or man laden an *halfpenny*; and of all bakers, butchers, and fishmongers, that sold their commodities on a holiday, 1d. each; and that his predecessors always had immemorially taken it, he was discharged.—Something of the same kind is related, in T. Martin’s MS. history, respecting the dues exacted by the rural dean of Thetford. Dr. Sutton’s MS. Letter.”

E.A.D.

* * * * *

MEDAL STRUCK BY CHARLES XII.—RUDBECK'S ATLANTICA.

Although no numismatist, yet, being resident at Stockholm, I have taken steps to enable me to reply to L.'s Query (Vol. ii., p. 408. of "NOTES AND QUERIES") respecting Charles XII.'s medal in commemoration of the victory at Holowzin.

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No copy of the medal exists in the cabinet of the Royal Museum of Antiquities; but in that belonging to the National Bank, there is a very fine example of it in copper, and the inscriptions are as follow:

On the Reverse:—"Silvae. Paludes. Aggeres. Hostes. Victi."

In the Exergue:—"Moschi ad Holowzinum victi A. 1708 3/14 Jul."

And round the margin the verse from Lucan in question:

"Victrices Copias Alium Laturus In Orbem:"

with the substitution of *copias* for *aquilas*, recorded by Voltaire and criticised by L.

The same inscriptions are given in Bergh's *Beskrifning oefver Svenska mynt och Skaedepenningar*, 4to., Upsala, 1773; only he adds, that the inscription in the margin is only found on some copies.

I may transcribe Bergh's description in full:

"Slagetvid Holofsin.

'119. Konungens Bild och hamnunder Armen NAT. 17. JUN. 1682, SILVAE. PALVDES. AGGERES. HOSTES. VICTI. En Wahl-platz pae hoilken staer en Rysk Trophe; och twenne faengar derwid bunden. I exerguen: MOSCHI AD HOLOFZINUM VICTI. A. 1708 3/14 JUL.

"Pae naegra exemplar aer denna randskrift: VICTRICES COPIAS ALIVM LATVRVS IN ORBEM."

Could any of your readers obtain from the British Museum answers to the following Queries respecting Rudbeck's *Atlantica*, for the use of a Swedish friend of mine.

British Museum.—Biblioteca Grenvilliana—Olof Redbeck, Atland sive Manheim.

Tomus i. S. anno 1675, 1679.

Has any one of these three copies a separate leaf, entitled *Ad Bibliopegos*?

If so, which of them?

Has the copy with the date 1679 *Testimonia* at the end?

If so, how many pages do they consist of?

Have they a separate title and a separate sheet of *errata*?

Is there a duplicate copy of this separate title



at the end of the Preface?
Tomus ii. 1689
How many pages of *Testimonia* are there at
the end of the Preface?

Is there, in any one of these volumes, the name of any former owner, any book number, or any other mark by which they can be recognised (for instance, that of the Duke de la Valliere)?

Should there be any other copy of any one of these tomes in the British Museum, these questions will extend to that volume also.

G.J.R. GORDON.

Stockholm, Dec. 17. 1850

* * * * *

REPLIES TO MINOR QUERIES.

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Fossil Deer (not Elk) of Ireland, C. Megaceros (Vol. ii., p. 494.).—Your correspondent W.R.C. will find in Mr. Hart's description of a skeleton of this animal (Dublin, 1825), in a pamphlet, published by W. Richardson (Dublin, 1846, M'Glashan), in Professor Owen's *British Fossil Mammalia*, and in the *Zoologist* (Van Voorst) for 1847 and for 1848, p. 2064., all that is known and much that has been imagined on the subject of his inquiry. The rib which he mentions is well known, and is in fact one of the principal bones of contention between the opposing theorists. I never before heard the story of the specimen shot in 1533, although several years ago I devoted some time to the subject. I am inclined to suspect that it must have been found in some Irish manuscript which has been discovered, since (in the year 1847) some bones of the fossil deer were found in a certain {27} lake in the west of Ireland in company with those of a turkey. (See *Zoologist*, ub. sup.)

W.R.F.

Lincoln's Inn, Dec. 21. 1850.

"Away, let nought to Love displeasing" (Vol. ii., p. 519.).—This song, usually entitled *"Winifreda,"* has been attributed to Sir John Suckling, but with what justice I am unable to say.

It has also acquired additional interest from having been set to music by the first Earl of Mornington, the father of the Duke of Wellington.

The author should certainly be known; and perhaps some of your correspondents can furnish a clue by which he may be discovered.

BRAYBROOKE.

Red Sindon (Vol. ii., pp. 393. 495.).—I have only just seen your correspondent, B.W.'s Query respecting the "red sindon," and refer him to Du Cange, where he will find—

"Sindon pro specie panni [Byssus tenuis], etc."

It was a manufacture that was used for dresses as well as hangings, and is constantly mentioned in inventories and descriptions of the middle ages.

J.R. PLANCHE.

Jan. 1. 1851.

Coleridge and the Penny Post (Vol. iii., p. 6.).—Mr. Venables asks a question in a way that may lead the reader to infer an answer, and an ungenerous answer; and he calls on Mr. Hill to give him satisfaction, as if Mr. Hill had nothing better to do than to inform Mr. Venables, and correct Miss Martineau's blunders. If Mr. Venables had taken an active

part in bringing about the greatest moral movement of our age, he would have known that, amongst the hundred other illustrations adduced by Mr. Hill, was the very anecdote to which he refers; and that Mr. Hill quoted it, not once or twice, but dozens of times, and circulated it, with Coleridge's name, over the whole length and breadth of the three kingdoms, by tens of thousands of printed papers. Mr. Hill has not had a tithe of the honour he deserves—and never will have—and I cannot remain silent, and see his character questioned, though in matters too trifling, I think, even to have occupied a corner in "NOTES AND QUERIES."

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C.W.D.

The Autograph of Titus Oates (Vol. ii., p. 464.).—It may be seen in the Library of St. John's College, Cambridge. It is written at the end of every chapter in "A *Confession of Faith, put forth by the Elders and Brethren of many Congregations of Christians (baptized upon profession of Faith) in London and the Country.*" 12mo. Lond. 1688.

J.R.

Cambridge.

Circulation of the Blood (Vol. ii., p. 475.).—The passage in Venerable Bede referred to by J.MN. may have been in a tract *De Minutione Sanguinis sive de Phlebotomia*; (which occurs in the folio editions, Basle, vol. i. p. 472.; Colon., vol. i. p. 898.). In the enumeration of the veins from which blood may be taken, he says,—

"De brachio tres, *qui per totum corpus reddunt sanguinem*, capitanea lineae, matricia, capsale."

The subject of bleeding is again referred to in *Eccl. Hist.*, vol. iii, but not to the purpose.

J. EASTWOOD.

Ecclesfield.

True Blue (Vol. ii., p. 494.).—From documents relative to the wars of the Scottish Covenanters, in the seventeenth century, it appears that they assumed *blue ribbons* as their colours, and wore them as scarfs, or in bunches fastened to their *blue bonnets* and that the border English nicknamed them "*blue caps*" and "jockies." Hence the phrase, "True blue Presbyterian."

G.F.G.

Cherubim and Seraphim.—Why are the cherubim represented as a human head, with the wings of a bird? And why have the seraphim no bodily representation? What, in fact, is the supposed distinction between them?

OMEGA.

[Our correspondent will find much curious information on this subject, accompanied by some exquisite woodcuts, in Mrs. Jameson's *Poetry of Sacred and Legendary Art.*]

Darcy Lever Church (Vol. ii., p. 494.), which is referred to by your correspondent, is the first instance, I believe, of the application of a new material to the construction of an

ecclesiastical edifice. It is built throughout, walls, tower, and spire, benches and fittings, of terra cotta from the Ladyshore works. The architect is that accomplished antiquary, Mr. Sharpe of Lancaster, who furnished the designs of every part, from which moulds were made, and in these the composition forming the terra cotta was prepared, and hardened by the application of fire. The style is the purest and richest Second Pointed, and the effect of the pierced work of the spire is, as your correspondent observes, very fine when seen from a distance. There is a rich colour, too, in the material, which has a remarkably pleasing result upon the eye. But a nearer approach destroys the charm. It is found to be a “sham.” The lines of the mouldings, mullions, *etc.*, are warped by the heat attendant upon the process of the manufacture.

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The exquisite sharpness of outline produced by the chisel is wanting, and there is (in consequence of the impossibility of undercutting) an absence of that effect of light and shade which is the characteristic of the mediaeval carvings. The greatest shock is, however, experienced on an examination of the interior. What at first sight appear to be highly elaborated oaken bench-ends and seats are only painted earthenware. In point of fact, it is a POT CHURCH. A similar and larger {28} structure by the same architect, and in the same material, has been erected near Platt Hall, in the parish of Manchester.

J.H.P. LERESCHE.

The church at Lever Bridge, near Darcy Lever Hall, on the line of railway between Normanton and Bolton, was built about seven years since. The architect is Edward Sharpe, Esq., of Lancaster. The material of the entire structure, including the internal fittings, is terra cotta, from the Ladyshore works in the neighbourhood, where a model of the church, in the same material, is in preparation for the Exhibition of 1851.

G.I.F.

Lines attributed to Henry Viscount Palmerston (Vol. i., p. 382.).—Having been absent for some time, I have not been able to see whether any one has answered a Query I put, viz:—

“Who was the author of those lines beginning with—

‘Stranger! whoe’er thou art that views this tomb,’ *etc.*

which Porson translated into Greek iambics, beginning with—

[Greek: O xeine, touton hostis eisoras taphon] *etc.*”

A friend, who was senior medallist in his time at Cambridge, tells me that tradition said that the lines were set by the Rev. R. Collier, Hebrew Professor and Examiner at Trinity College; and that it is supposed that Collier found them in some magazine of the day.

With reference to the imposition supposed to be set Porson (Vol. ii., p. 71.), and shown by C. at p. 106. to be by Joshua Barnes, I question whether any imposition were ever set him: for I have heard Mr. Summers (Porson’s first instructor) observe, that he was a well-conducted man during the whole of his undergraduateship; others have reported the same of him.

A.B.

Defender of the Faith (Vol. ii., pp. 442. 481.).—In *Collectanea Topographica et Genealogica*, vol. vi. p. 321., is an indenture of lease

“maide the xxijth daye of Januarye, in the second yeare of the reagne of King Henry the seaventhe, by the graice of God Kinge of England, *defendoure of the faith*,” etc.

The lessor, Christopher Ratlife, of Hewick, died before 10 Henry VII., and the editor of the above work says, “It is impossible to account for the peculiarity in the date of this deed.”

Bishop Burnet cites Spelman as asserting that several of the kings of England before Henry VIII. had borne the title of “Defender of the Faith.” A correspondent of the *Gentleman's Magazine* (N.S. xvi. 357.) conjectures that the name of Spelman had been inadvertently substituted for the name of Selden; though he justly remarks, that Selden by no means countenances the assertion of the bishop.



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C.H. COOPER.

Cambridge.

Farquharson on Aurorae (Vol. ii., p. 441.).—Your correspondant L. inquires about Mr. Farquharson, *shepherd* or *minister* of Alford. Whether the word translated *shepherd* be *pasteur* or not, I cannot say, as I have not either of the works he alludes to; but certain it is that the Rev. Mr. Farquharson, *minister* of Alford, only recently deceased, was well known as a meteorological observer; and it is to him, doubtless, that Professor Koenitz refers.

The “other Protestant minister, Mr. James Paull, at Tullynessle,” now Dr. Paull, is still in life.

S.P.

“*Old Rowley*” (Vol. ii., pp. 27. 74.).—Charles II. was called “Old Rowley,” after Rowley, a famous horse at Newmarket; who, like the king, was the sire of stock much better looking than himself.

A. HOLT WHITE.

Tale of a Tub (Vol. i., p.326.).—Your correspondant J.O.W.H. may find some curious remarks on this subject in Sir James Mackintosh’s *Life of Sir Thomas More*. I cannot give a precise reference; but as the book is small, the passages may be easily found.

H.G.T.

Painting by C. Bega (Vol. ii., p. 494.).—The translation of the lines is, I believe,

“We Sing certainly what is new, and have still a prize.” “A Cracknel is our gain, but the ditty must first (come) out.”

In modern Dutch most probably,

“Wy singen vast wat nienw, en hebben nog een buit. Een Krakeling is onze winst maar het Liedker moet eerst uit.”

I should think there is a lake somewhere in the picture, and the lines are probably part of an old Dutch song. As to the painter C. Bega, I have at hand a Catalogue of the Munich Gallery, and find there “Cornelius Bega, geb. 1620, gest. 1664.” His picture is described as “Eine Rauch- und Trinkgesellschaft belustiget sich mit Tanz in einer Schenke.” In a Catalogue of the Louvre, I have the following description:

“Bega, Corneille ou Cornille, ne a Harlem en 1620, mort de la peste dans la meme ville en 1664; eleve d’Adrien Van Ostade.”

His picture is

“Interieur d’un menage rustique. Un homme et une femme sont assis pres d’une table.”

His subjects appear to be generally of the character of the painting possessed by your correspondent.

J.H.L.

Herstmonceaux (Vol. ii., p. 478.).—Question 4. In the Privy Seal writs of Henry V. frequent mention is made of “nostre maison de Bethleem,” a Monastery at Shene, so called because it was dedicated to “Jesus of Bethlehem.” It was for forty monks of the Cistercian order.

{29} Question 5. In the *Battle of Agincourt*, by Sir H. Nicolas, Sir Rover Fyene’s name is given amongst the retinue of Henry V. He was accompanied by eight men-at-arms and twenty-four archers. Sir Roger “Ffynys,” accompanied by ten of his men-at-arms and forty archers, also followed Henry (in the suite of Lord Willoughby d’Eresby) in his second continental expedition. (*Gesta Henrici Quinti*.)



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B.W.

Leicester's Commonwealth (Vol. ii., p. 92).—See *Gentleman's Magazine*, December, 1845, for many remarks upon this work.

J.R.

Midwives Licensed (Vol. ii., p. 408.).—I find the following question among the articles of inquiry issued by Fleetwood, Bp. of St. Asaph, in the year 1710.

“Do any in your parish practise physic chyrurgery, or *undertake the office of a midwife without license?*”

E.H.A.

Volusenus (Vol. ii, p. 311).—Boswell, writing to Johnson from Edinburgh, Jan. 8. 1778, asks:

“Did you ever look at a book written by Wilson, a Scotchman, under the Latin name of Volusenus, according to the custom of literary men at a certain period? It is entitled *De Animi Tranquillitate*.”

E.H.A.

[Mr. Croker, in a note on this passage, tells us that the author, Florence Wilson, born at Elgin, died near Lyons, in 1547, and wrote two or three other works of no note.—ED.]

Martin Family (Vol. ii., p. 392.).—CLERICUS asks for information touching the family of Martin, “in or near Wivenhoe, Essex.” There is a large house in the village, said to have been the seat of Matthew Martin, Esq., member for Colchester in the second parliaments of George I. and II. He died in 1749. He had been a commander in the service of the East India Company. Only one party of the name now lives in the neighbourhood, but whether he is of the family or not I cannot say. He is described as “Edward Martin, Master, Royal Navy.”

A.A.

Swords used in Dress (Vol. i. 415.; vol. ii. 110. 213. 388.).—Might it not have happened that swords went out of fashion after the middle of the last century, and were revived towards its close? In old prints from 1700 to 1720, they appear to have been universally worn; later they are not so general. In 1776-90, they appear again. My grandmother (born in 1760) well remembers her brother, of nearly her own age, wearing a sword, say about 1780. Some of Fielding's heroes wore “hangers.”

A.A.

Clerical Costume (Vol. ii., pp. 22. 189.).—The use of scarlet cloth is popularly recommended in Berks and in Devon as a cure for the rheumatism. It should be wrapped round the “ailing” limb.

H.G.T.

Tristan d’Acunha (Vol. ii., p. 358.).—The latest and best description of this isle is to be found in *A Narrative of a Nine Months’ Residence in New Zealand, together with a Journal of a Residence in Tristan d’Acunha*. By A. Earle. Longmans, 1832.

GOMER.

Swearing by Swans (Vol. ii., pp. 392. 451.).—Though I can give no reason why the birds of Juno should have been invoked as witnesses to an oath, the Query about them has suggested to me what may perhaps appear rather an irrelevant little note.

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Cooper, in his *Raven's Nest*, makes Mr. Aristobulus Brag use the provincialism "*I swanny*;" "by which," observes the author, "I suppose he meant—I swear!" Of course, this has nothing to do with swearing by swans, more than sounding like it; argument of sound being very different from sound argument. Mr. Cooper does not seem to have given a thought to the analysis of the phrase, which is no oath, merely an innocent asseveration. "I's-a-warrant-ye" (perhaps when resolved to its ungrammatical elements, "I is a warranty to ye") proceeds through "I's-a-warnd-ye," "I's-warn-ye" (all English provincialisms,) to its remote transatlantic ultimatum of debasement in "*I swanny*."

G.J. CAYLEY.

Mildew in Books (Vol. ii., p. 103).—In reply to B., who inquires for a prevention for *mildew in books*, I send the following receipt, which I have copied from a book containing many others:—"Take a feather dipt in spirits of wine, and lightly wash over the backs and covers. To prevent mould, put a little into writing ink."

Another to take *mildew out of linen*.—"Mix powdered starch and soft soap with half the quantity of bay salt; mix it with vinegar, and lay it on both sides with a painter's brush. Then let it lie in the open air till the spots are out."

J.R.

"*Swinging Tureen*," (Vol. i., pp. 246. 307. 406.).—

Next crowne the bowle full
With gentle lamb's-wooll
Adde sugar, nutmeg, and ginger,
With store of ale too;
And thus must ye doe
To make the wassaile a *swinger*."

Herrick, cited in Ellis' *Brand*, ed. 1849, vol. i. p. 26.

By the way, is not the "lanycoll" (so called, I presume, from the froth like wool (*lana*) at the neck (*collum*) of the vessel), mentioned in the old ballad of "King Edward and the Shepherd" (Hartshorne's *Met. Tales*, p. 54.), the same beverage as "lamb's-wool?"

H.G.T.

Totness Church (Vol. ii., pp. 376. 452.).—My thanks are due to your correspondent S.S.S. for kindly furnishing information as to the singular arched passage mentioned in a former note, which drew my attention as a casual visitor, and which {30} certainly appears to be the "iter processionale" referred to in the will of William Ryder. Any information as to the subject of the good woman's tradition would be very acceptable. Perhaps S.S.S. will allow me, in return for his satisfactory explanation of the "dark

passage” in question, to over a very luminous passage in confirmation of his view of Goldsmith’s.

H.G.T.

Lights on the Altar (Vol. ii., p. 495.).—In the 42nd canon of those enacted under King Edgar (Thorpe’s *Ancient Laws and Institutes of England*, vol. ii. pp. 252-3.) we find:—

“Let there be always burning lights in the church when mass is singing.”

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And in the 14th of the canons of AElfric (pp. 348-9. of the same volume):—

“Acoluthus he is called, who bears the candle or taper in God’s ministries when the Gospel is read, or when the housel is hallowed at the altar: not to dispel, as it were, the dim darkness, but, with that light, to announce bliss, in honour of Christ who is our light.”

C.W.G.

Time when Herodotus wrote (Vol. ii., p. 405.).—The passage quoted by your correspondent A.W.H. affords, I think, a reasonable argument to prove that Herodotus did not commence his work until an advanced age; most probably between the ages of seventy and seventy-seven years. Moreover, there are various other reasons to justify the same conclusion; all which A.W.H. will find stated in Dr. Smith’s *Dictionary of Greek and Roman Biography and Mythology*, vol. ii. I believe A.W.H. is correct in his supposition that the passage has not been noticed before.

T.H. KERSLEY, A.B.

King William’s College.

Adur (Vol. ii., p. 108.).—The connexion of the Welsh *ydwr* with the Greek [Greek: hydor] is remarkable. Can any of your readers tell me whether there be not an older Welsh word for *water*? There are, I know, two sets of Welsh numerals, of which the later contains many Greek words, but the older are entirely different. Is not *cader* akin to [Greek: kathedra], and *glas* to [Greek: glaukos]?

J.W.H.

The Word “Alarm” (Vol. ii., pp. 151. 183.).—I send you an instance of the accurate use of the word “alarm” which may be interesting. In an account of the attempt made on the 29th of Oct. 1795, to assassinate Geo. III., the Earl of Onslow (as cited in Maunder’s *Universal Biog.* p. 321.) uses the following expression:—

“His Majesty showed, and, I am persuaded, felt, no alarm; much less did he fear.”

Is not this a good instance of the true difference of meaning in these two words, which are now loosely used as if strictly synonymous?

H.G.T.

The Conquest (Vol. ii., p 440).—W.L. is informed that I have before me several old parchment documents or title-deeds, in which the words “post conquestum” are used merely to express (as part of their dates) the year after the accession of those kings respectively in whose reigns those documents were made.



P.H.F.

Land Holland (Vol. ii., p. 267. 345.).—J.B.C. does not say in what part of England he finds this term used. Holland, in Lincolnshire, is by Ingulph called *Hoiland*, a name which has been thought to mean *hedgeland*, in allusion to the sea-walls or hedges by which it was preserved from inundation. Other etymologies have also been proposed. (See Gough's *Camden*, "Lincolnshire.") In Norfolk, however, the term *olland* is used, Forby tells us, for "arable land which has been laid down in grass more than two years, q.d. *old-land*." In a Norfolk paper of few months since, in an advertisement of a ploughing match, I observe a prize is offered "To the ploughman, with good character, who shall plough a certain quantity of *olland* within the least time, in the best manner."

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C.W.G.

* * * * *

MISCELLANEOUS.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The Camden Society have just issued to the members a highly important volume, Walter Mapes *De Nugis Curialium*. The best idea of the interesting character of this work may be formed from the manner in which it is described by its editor, Mr. Thomas Wright, who speaks of it as “the book in which this remarkable man seems to have amused himself with putting down his own sentiments on the passing events of the day, along with the popular gossip of the courtiers with whom he mixed;” and as being “one mass of contemporary anecdote, romance, and popular legend, interesting equally by its curiosity and by its novelty.” There can be little doubt that the work will be welcomed, not only by the members of the Camden Society, but by all students of our early history and all lovers of our Folk Lore.

Though we do not generally notice the publication of works of fiction, the handsome manner in which, in the third volume of his *Bertha, a Romance of the Dark Ages*, Mr. MacCabe has thought right to speak of the information which he obtained, during the progress of his work, through the medium of NOTES AND QUERIES, induces us to make an exception in favour of his highly interesting story. At the same time, that very acknowledgment almost forbids our speaking in such high terms as we otherwise should of the power with which Mr. MacCabe has worked up this striking narrative, which take its name from Bertha, the wife of the profligate Henry IV. of Germany; and of which the main incidents turn on Henry's deposition of the Pope, and his consequent excommunication by the inflexible Gregory the Seventh. But we the less regret this necessity of speaking thus moderately, since it must be obvious that when an accomplished scholar like the {31} author of the *Catholic History of England*, to whom old chronicles are as household words, chooses to weave their most striking passages into a romance, his work will be of a very different stamp from that of the ordinary novelist, who has hunted over the same chronicles for the mere purpose of finding startling incidents. The one will present his readers, as Mr. MacCabe has done, with a picture uniform in style and consistent in colouring, while the other will at best only exhibit a few brilliant scenes, which, like the views in a magic lanthorn, will owe as much of their brilliancy to the darkness with which they are contrasted as to the skill of the artist.

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To those who have never studied what Voltaire maliciously designated "the science of fools with long memories," but yet occasionally wish to know the families which have borne certain mottoes, the new edition of *The Book of Mottoes* will be a very acceptable source of information.

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WILLIAM C. PENNY *is referred for an account of the National Anthem to Clarke's "History of God Save the King."*

W.G. *will find all the information he requires respecting the twelve labours of Hercules in Dr. Smith's New Classical Dictionary.*

W. ANDERSON. *Dr. Mavor published a work under the title of The British Plutarch.*

NOCAB *is thanked for his kind letter. He will find in our next Number some information on the subject of his Query respecting the Bacon Family.*



F.E.M. *The pamphlet alluded to is directed against the well-known pamphleteer Sir Roger Le Strange.*

IOTA *is thanked for his suggestion. The subject has been repeatedly considered, but has not at present been found practicable.*

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