

# VARIOUS

NOTES AND QUERIES,  
NUMBER 214,  
DECEMBER 3, 1853

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«Public Domain»

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**Various**  
**Notes and Queries, Number 214,**  
**December 3, 1853 / A Medium of Inter-**  
**communication for Literary Men,**  
**Artists, Antiquaries, Genealogists, etc**

**Notes**

**PETER BRETT**

Your correspondent T. K. seems to think that Scotchmen, and Scotch subjects, have an undue prominence in "N. & Q.:" let me therefore introduce to your readers a neglected *Irishman*, in the person of Peter Brett, the "parish clerk and schoolmaster of Castle-Knock." This worthy seems to have been a great author, and the literary oracle of the district over which he presided, and exercised the above-named important functions. His *magnum opus* appears to have been his *Miscellany*; a farrago of prose and verse, which, to distinguish it from the herd of books bearing that title, is yclept, *par excellence*, Brett's *Miscellany*. When Mr. Brett commenced to enlighten the world, and when his candle was snuffed out, I know not. My volume of the above work purports to be the fifth:

"Containing above a hundred useful and entertaining Particulars, Divine, Moral, and Historical; chiefly designed for the Improvement of Youth, and those who have not the Opportunity of reading large Volumes. Interspersed with several Entertaining Things never before printed. Dublin, 1762."

The parish clerk's *bill of fares* is of the most seductive kind. Under all the above heads he has something spicy to say, either in prose or verse; but the marrow of the book lies in the Preface. To say that a man, holding the important offices of parish clerk and schoolmaster, could be charged with conceit, would be somewhat rash; if, therefore, in remarking upon the rare instance of a parish clerk becoming an author, he lets out that "whatever cavillers may say about his performance, they must admit his extensive reading, and the great labour and application the concoction of these books has cost him," he is but indulging in a feeling natural to a man of genius, and a pardonable ebullition of the *amour propre*. Mr. Brett seems to have been twitted with the charge of taking up authorship as a commercial spec; he sullenly admits that his book-making leaves him something, but nothing like a recompense, and draws an invidious comparison between one Counsellor Harris and himself; the former having received 200*l.* per annum for collecting materials for the *Life of King William III.*, while he, the schoolmaster of Castle-Knock, scarcely gets salt to his porridge for his *Collections and Observations for perpetuating the Honour and Glory of the King of Kings*.

Peter farther boasts that these his volumes

"Contain the juice and marrow of many excellent and learned authors, but compacted after such an ingenious manner, that the learned would find it a great difficulty to show in what authors they are to be found!"

A plan for which, I think, the learned would award him the *birch*. Mrs. Brett is no less a genius than her husband; and she takes advantage of the publication of the *Miscellany*, to stick the following little bill upon the back of the title:

"Ann Brett, wife of the said Peter, at the sign of the *Shroud* in Christ Church Lane, opposite to the Church, makes and sells all Sorts of Shrouds, draws all Sorts of Patterns, does all manner of Pinking, and teaches Young Misses Reading and Writing, Arithmetic, and Plain Work. The Dublin Society," she adds, "was pleased to honour her with a handsome Present for her Curious Performance with the Pen."  
*J. O.*

## RICHARD'S "GUIDE THROUGH FRANCE."

(Translated from the French on the 12th  
edition. Paris: Audin, 25. Quai des Augustins.)

As we are not supposed to be sensible of our own failings, I should much wish to know whether any English-French exists equal to some French-English I know of, and inclose a specimen. Mr. P. Chasles has played the critic so well with the English tongue, that perhaps he can find us a few specimens. Without doubt, it will be a wholesome correction to the Malaprop spirit if she is shown up a little; and I regret extremely that Mr. P. Chasles was not invited to correct the proofs of the *Itinéraire de France*. Here we are posting with M. Richard:

"The courier à franc-étrier cannot use bridle of their own, they must not outrun the postilion who leads them, and the post master if they might arrive at, without their postillion, must not give them horse before this last is come. The supply-horses, according to the number of persons, shall be put to carriages as much as the disposition of the vehicles will admit. For example, three horses shall be put to cabriolets, and till six to the berline, but as it should not be possible, to put a horse en arbalète (cross-bow) without notable accidents, either to caleches with two horses or to the limonieres; they shall be obliged to pay the charge for supply horse."

Here we are in a steamer, p. 52.:

"The sea is smooth, the sky pure, the air calm, everything promises a happy navigation, our boat is in a very favourable position in the middle of the Seine, on the right hand the hills of Honfleur, on the left the coast of Ingouville, let us pause a little more on these shores we are going to leave: behold on the east the fortifications of Havre, small seats! clusters of trees! this is the village of l'Eure threatened by the sea of an entire destruction. We must not pass over this green hill so delightful to view, standing on the opposite shore seamen would not forgive my silence, among these high trees stands a chapel dedicated to Notre-Dame-de-Grace. Ingouville is of 4,800 inhabitants, among which a great many Englishmen live there as in their own country, having their particular churchyard, physicians, and many occasions of hearing from England, which they can perceive from their pavilions. The traveller can go to Elbeuf by land or water. The lover of the scenes of nature will enjoy very romantical prospects, a new kind of view will strike his sight, a long train of rocks called D'Orival, the most part steep, covered with evergreen trees, which seem shoot out, with difficulty, of their craggings."

He tells us Soissons (p. 102.) "has a college, a pretty theatre, and a bishoprick-sec, from the Cradle of Christianity into the Gauls." At Coulommières (Seine et Marne), "the sciences are not cultivated, but the inhabitants know pretty well how to play at nine pins." At Fontaines les Cornues, "the inhabitants of Paris with a small expense can procure to himself a scenery scarecely to be found in the other quarter of the globe!" At Chatillion-sur-Seine, "the streets are neat and well aired." At Arles, p. 361., a head of a goddess carved in marble:

"The way in which the neck and left shoulder are ended, points out that the head is *related* to a figure in drapery cut in another block."

"The merchant of Bordeaux is distinguished by his noble easy and pompous manner, he makes himself easily forgiven a sort of boasting, which is the foible of the country."

How the ladies bathe at Mont d'Or, p. 218.:

"At five in the morning bathing begins. Two hardy Highlanders go and fetch in a kind of deal boxes the fashionable lady, who when in town never quits her bed-down before noon, the annuitant, the rich man, are all brought in the same manner in these boxes. It is one of the most pleasant bathing establishments; it offers a peristyle, a small resting-room, a warming-place for linen, with partitions to prevent its mixture."

The work consists of 446 mortal pages though I am bound to say a portion here and there is respectably written.

*Weld Taylor.*

## WOMEN AND TORTOISES

I had intended sending you a paper on Bishop Taylor's *Similes*, with Illustrative Notes on some Passages in his Works; but I soon found that your utmost indulgence could not afford me a tithe of the space I would require. Instead, therefore, send you an illustration of a single simile, as it is short, and not the least curious in the lot:

"All *vertuous women, like tortoises*, carry their house on their heads, and their chappel in their heart, and their danger in their eye, and their souls in their hands, and God in all their actions."—*Life of Christ*, Part I. s. ii. 4.

"*Phidias made the statue of Venus at Elis with one foot upon the shell of a tortoise*, to signify two great duties of a virtuous woman, which are to keep home and be silent."—*Human Prudence*, by W. De Britaine, 12th edit.: Dublin, 1726, 12mo., p. 134.

"Vertuous women should keep house, and 'twas well performed and ordered by the Greeks:

' . . . . mulier ne qua in publicum  
Spectandam se sine arbitro præbeat viro:'

Which made Phidias, belike, at Elis paint *Venus treading on a tortoise*: a symbole of women's silence and housekeeping.... I know not what philosopher he was, that would have women come but thrice abroad all their time, to be *baptized, married, and buried*; but he was too straitlaced."—Burton's *Anat. Mel.*, part iii. sec. 3. mem. 4. subs. 2.

"*Apelles us'd to paint a good housewife upon a snayl*; which intimated that she should be as slow from gadding abroad, and when she went she shold carry her house upon her back: that is, she shold make all sure at home. Now, to a good housewife, her house shold be as the sphere to a star (I do not mean a *wandring* star), wherin she shold twinkle as a star in its orb."—Howell's *Parly of Beasts*: Lond. 1660, p. 58.

The last passage reminds us of the fine lines of Donne (addressed to *both sexes*):

"Be then thine own home, and in thyself dwell;  
Inn anywhere;  
And seeing the *snail*, which everywhere doth roam,  
Carrying his own home still, still is at home,  
Follow (for he is easy-paced) this *snail*:  
Be thine own palace, or the world's thy jail."

*Eirionnach.*

## WEATHER RULES

(Vol. vii., pp. 373. 522. 599. 627.)

J. A., Jun., being desirous of forming a list of weather rules, I send the following, in the hope that they may be acceptable to him, and interesting to those of your readers who have never met with the old collection from which they are taken.

### English

In April, Dove's-flood is worth a king's good.  
Winter thunder, a summer's wonder.  
March dust is worth a king's ransom.  
A cold May and a windy, makes a fat barn and findy.

### Spanish

April and May, the keys of the year.  
A cold April, much bread and little wine.  
A year of snow, a year of plenty.  
A red morning, wind or rain.  
The moon with a circle brings water in her beak.  
Bearded frost, forerunner of snow.  
Neither give credit to a clear winter nor cloudy spring.  
Clouds above, water below.  
When the moon is in the wane do not sow anything.  
A red sun has water in his eye.  
Red clouds in the east, rain the next day.  
An eastern wind carrieth water in his hand.  
A March sun sticks like a lock of wool.  
When there is a spring in winter, and a winter in spring, the year is never good.  
When it rains in August, it rains wine or honey.  
The circle of the moon never filled a pond, but the circle of the sun wets a shepherd.

### Italian

Like a March sun, which heats but doth not melt.  
Dearth under water, bread under snow.  
Young and old must go warm at Martlemas.

When the cock drinks in summer, it will rain a little after.  
As Mars hasteneth all the humours feel it.  
In August, neither ask for olives, chesnuts, nor acorns.  
January commits the fault, and May bears the blame.  
A year of snow, a year of plenty.

### **French**

When it thunders in March, we may cry Alas!  
A dry year never beggars the master.  
An evening red, and a morning grey, makes a pilgrim sing.  
January or February do fill or empty the granary.  
A dry March, a snowy February, a moist April, and a dry May, presage  
a good year.  
To St. Valentine the spring is a neighbour.  
At St. Martin's winter is in his way.  
A cold January, a feverish February, a dusty March, a weeping April,  
a windy May, presage a good year and gay.

*W. Winthrop.*

Malta.

## OCCASIONAL FORMS OF PRAYER

I now send you a list of Occasional Forms of Prayer in my own possession, in the hope that the example may be followed by other individuals.

A Fourme to be used in Common Prayer table twice a Weke, and also an Order of Publike Fast to be used every Wednesday, &c. during this time of Mortalitie, &c. London, 1563.

This was the first published occasional form of the reign of Elizabeth.

A Fourme to be used in Common Prayer every Sunday, Wednesday, and Friday throughout the whole Realme: to excite and stirre up all Godly People to pray for the Preservation of those Christians and their Countreys that are now invaded by the Turke in Hungary or elsewhere. Set fourthe by The Reverend Father in God, Matthew, Archbishop of Cantaburie. Imprinted by Richarde Juge and John Cawood. 4to.

There is no date; but it is ascertained that this form was put forth in the year 1566.

The Order of Prayer and other Exercises upon Wednesdays and Fridays, &c. 4to. Christopher Barker. 1580.

This was put forth in consequence of an earthquake.

Prayers. 1584.

They consist of "A Prayer for all Kings," &c., "A Prayer for the Queene," &c., and "A Prayer in the Parliament onely." They are appended to *Treasons of Pary*, forming part of the volume.

An Order for Prayer and Thanksgiving for the Safety of Her Majesty. 1594.

Certaine Prayers set forth by Authoritie to be used for the Prosperous Successe of her Majesties Forces and Navy. 4to. The Deputies of Christopher Barker, 1597.

An Order for Prayer and Thanksgiving (necessary in these dangerous Times) for the Safety of her Majestie and the Realme. 4to. The Deputies of C. Barker. *No date.*

An Order for Publike Prayers within the Province of Canterbury. No date. By the Queen's Printer.

Prayers for the Queen's safe Deliverance, London, 1605.

Form of Prayer, &c. Nov. 5. London, 1605.

The original edition.

Form of Prayer, &c., Nov. 5. London, 1620.

Form, &c. for the 5th of August, being the Day of His Highnesse's happy Deliverance from the Earle of Gowry. London, 1623.

Form, &c. Fast during the Plague. 1625.

The "Prayer for the Parliament" appears for the first time in this form.

Form, &c. Fast. War and Pestilence. 1626.

Form, &c. Fast. War. 1628.

Forme of Prayer, &c. for averting God's heauy Visitation, &c. 1636.

This is the form which was attacked by Burton and Prynne, and on which a charge was raised against Laud.

Form, &c. Fast. Plague. 1640

Form, &c. Fast. War. Oxford, 1643.

This is the form authorised by Charles I. to be used at the commencement of the war. It is frequently alluded to by the Parliamentary writers of the period. The House of Commons had ordered a monthly fast, and Charles commanded that the second Friday in every month should be set apart for the same purpose. This form was to be used on such occasions.

Form, &c. Fast. Oxford, 1643.

The same as the preceding, but a different edition, one being in black-letter, the other in Roman. Both were printed in Oxford, and in the same year.

A Collection of Prayers and Thanksgivings used in His Majesties Chapel and in his Armies, upon occasion of the late Victories against the Rebels. Oxford, 1643.

This was reprinted at York in 1644.

The Cavaliers' New Common Prayer Booke, unclasp't. Reprinted at London, with some briefe and necessary Obseruations to refute the Lyes and Scandalls that are contained in it. 1644.

This is a reprint of the preceding form, with a scurrilous preface and observations. The prayers are given as they stand in the Royal form, but with parenthetical sentences of a most abusive character after almost every paragraph. Thus, after the clause, "Pity a despised Church," the authors add, "You mean the prelates and their hierarchy." After the next clause, "and a distracted State," they add, "made so by your wicked party." In one of the thanksgivings, after "Glory be to God," we have, "Your mock prayers defraud Him of His glory." Then, after the words "We praise thee, we bless thee," &c., from the Communion Office, we have, "Softly, lest you want breath, and thank the old Common Prayer Book for that."

Private Forms for these Sad Times. Oxford, 1645.

A Form of Thanksgiving, to be used the Seventh Day of September, thorowout the Diocese of Lincoln, and in the Jurisdiction of Westminster.

This remarkable form has no date, but it was put forth by Williams, then Bishop of Lincoln and Dean of Westminster, in the year 1641. The House of Commons had ordered a day of Thanksgiving; but they were greatly offended with Williams, on account of this form, and, instead of going to St. Margaret's Church as usual, where it was ordered to be read, they attended divine service, after their own fashion, in the chapel of Lincoln's Inn.

A Supply of Prayers for the Ships of this Kingdom that want Ministers to pray with them agreeable to the Directory, &c. London. Published by authority.

A Presbyterian form, and the only one ever published by men who decried all forms. It was put forth, as the preface admits, because the sailors clung to the Book of Common Prayer.

Prayers to be used in the Armies. 1648.

A Form of Prayer used at His Majesties Chapel at the Hague. 1650.

Prayers for those who mourn, &c. 1659.

Form of Common Prayer, to be used on the Thirtieth of January, &c. 1661.

This form differs materially from that subsequently put forth by Convocation, with the revised Prayer Book of 1662. There was also another form still earlier, in the year 1661, in which some singular and obnoxious petitions relative to Charles I. were found.

A Form of Prayer with Thanksgiving, to be used on the 29th of May, 1661.

The original edition. It differs from that which was sanctioned by Convocation and published in 1662.

Form of Prayer, &c. June 12. Fast during a Dearth. 1661.

Form, &c. Fast during a Sickness. 1661.

Form, &c. Fast, to implore a Blessing on the Naval Forces. April 5, 1665.

Form, &c. Thanksgiving for Victory by Naval Forces. July 4, 1665.

Form, &c. Fast, on occasion of the Fire of London, 1666.

Form, &c. Thanksgiving for Victories at Sea. 1666.

Form, &c. Fast. 1674.

Form, &c. Fast. 1678.

Form, &c. Fast. Dublin, 1678.

Form, &c. Fast. Dublin, 1679. To seek Reconciliation with God, and to implore Him that he would infatuate and defeat the Counsels of the Papists our Enemies. By the Lord Lieutenant.

Form, &c. Fast. 1680.

Form, &c. Thanksgiving. 1683. For the discovery of Treason.

Form, &c. Thanksgiving. 1685.

Form of Prayer with Thanksgiving for 29th May, 1685.

First edition of this reign. It was altered by the authority of the Crown.

Form of Prayer, &c. January 30, 1685.

First edition of this reign.

Form of Prayer, &c. February 6, 1685.

The accession service of James II.

A Form or Order of Thanksgiving, to be used, &c. in behalf of the King, the Queen, and the Royal Family, upon occasion of the Queen's being with Child. 1687.

This form was the occasion of much comment at the time.

A Form of Prayer with Thanksgiving, &c., for the Birth of the Prince. 1688.

A Form, &c. Fast. 1689.

A Form, &c. Fast. 1690.

A Form, &c. Fast. 1694.

A Form, &c. Fast. 1714. Thanksgiving on the Accession of George I.

*Thomas Lathbury.*

Bristol.

## Minor Notes

*Chair Moving.*—Recent occurrences made me look back at Glanvill's *Blow at Modern Sadducism*, and I observed that in his account of the "Dæmon of Tedworth," who was supposed to haunt the house of Mr. Mompesson, and who was the original of Addison's "drummer," it is stated that on the 5th November, 1662, "in the sight and presence of the company, the chairs walked about the room," p. 124.

N. B.

*Epitaph on Politian in the Church of the Annunciation at Florence.*—

"Politianus in hoc tumulo jacet Angelus, unum  
Qui caput, et linguas (res nova) tres habuit."

—*From Travels of Sir John Reresby.*

Y. B. N. J.

[The following translation of this epitaph is given in the *Ency. Britannica*, but it is there stated to be in St. Mark's, Florence:

"Here lies Politian, who, things strange indeed,  
Had, when alive, three tongues, and but one head."]

*Epitaph in Torrington Churchyard, Devon.*—

"She was—my words are wanting to say what.  
Think what a woman should be—she was that."

Which provoked the following reply:

"A woman should be both a wife and mother,  
But Jenny Jones was neither one nor t'other."

*Balliolensis.*

*The early Delights of Philadelphia.*—In Gabriel Thomas's *Description of the Settlement of Philadelphia* occurs the following passage:

"In the said city are several good schools of learning for youth, for the attainment of arts and sciences, also reading and writing. Here is to be had, on any day in the week, cakes, tarts, and pies; we have also several cook-shops, both roasting and boiling, as in the city of London: happy blessings, for which we owe the highest gratitude to our plentiful Provider, the great Creator of heaven and earth."

Is not this a superb jumble?

*A Leguleian.*

*Misapplication of Terms.*—*Legend* is a thing "to be read" (*legendum*), but it is often improperly applied to traditions and *oral* communications. Of this there have been some instances in "N. & Q."

One has just turned up, Vol. v., p. 196.: "I send you these legends *as I have heard them from the lips* of my nurse, a native of the parish."

*J. W. Thomas.*

Dewsbury.

"*Plantin*" Bibles in 1600.—While looking over the "Stackhouse Library" (see "N. & Q.," Vol. viii., p. 327.), I observed on the fly-leaf of an Hebrew Bible, 1600 (A. 100 in catalogue), a short MS. memorandum, which I think worth preserving. It ran as follows:

	£	s.	d.	
"Plantin Heb. Bible, interlineing costes	2	10	0	
Plantin in octavo	1	0	0	
Buxtorf's Biblia in two vols.	2	10	0	
Hebw Bible, 4to. 2 vols.	2	0	0	
Inne 16 <sup>o</sup> 8 vols.	2	0	0	"

*R. C. Warde.*

Kidderminster.

*Ancient Gold Collar found in Staffordshire.*—It may probably interest some of your readers to know that a very ancient golden collar was lately found in the village of Stanton, Staffordshire, which is about three miles north of Ashbourne.

A labourer digging up a field, which had not been ploughed or dug up in the memory of man, turned up the collar, which, being curled up at the time, sprang up, and the labourer taking it for a snake, struck it out of his way with his spade: the next morning it was discovered not to be a snake. Unfortunately the blow had broken off a small piece at one end. The collar is now in the possession of the person with whom the curate of Stanton lodges. The description given to me is, that it is about two feet long, and formed of three pieces of gold twined together, and, with the above exception, in a very good state of preservation.

I hear that there is a similar collar in the British Museum, that was found in Ireland, but none that was found in England; and that the authorities of the Museum have been informed of this collar, but have taken no steps to obtain possession of it.

*S. G. C.*

[Our correspondent is under an erroneous impression as to gold torques not being found in England. Several are figured in the *Archæologia*, and we have some reason to believe that the torque now described, and of which we should be glad to receive any farther particulars, resembles one which formed part of the celebrated Polden find described by Mr. Harford in the fourteenth volume of the *Archæologia*, and figured at p. 90.; and also that found at Boyton in Suffolk in 1835, and engraved in the *Archæologia*, vol. xxvi. p. 471.—Ed.]

## Queries

### PICTURES IN HAMPTON COURT PALACE

There are two or three of these concerning which I should be obliged to any reader of your publication who would satisfy my Queries.

No. 119., "The Battle of Forty," by P. Snayers. This seems a kind of *combat à outrance* of knights *armés de pied en cap*. Where can I find any account or detail of it?

No. 314., "Mary of Lorraine, mother of Mary Queen of Scots." This is a very pleasing picture, in good preservation, and as it was not in its present position two years ago, I conclude it has recently been added. She was ninth child of Claude de Lorraine, first Duc de Guise, born in 1515, and married in 1538 to James V. of Scotland, and she died in the forty-fifth year of her age, 10th June, 1560. There are the arms of the Guise family in the right-hand corner, with a date of 1611. Pray by whom was it painted, and where can find any notices respecting it?

No. 166., "George III. reviewing the 10th Light Dragoons, commanded by the Prince of Wales." This picture was considered the *chef d'œuvre* of Sir William Beechey, and was painted in 1798; and it has been supposed the likeness of the Duke of York was the best taken of that Prince. Could any reader inform me on what day this review took place?<sup>1</sup>

When one sees a picture of Shakspeare, No. 276., and more especially in the palace of his cotemporary sovereigns, one is naturally led to inquire into its authenticity. I am therefore desirous to obtain some information relative to it.

In "N. & Q.," vol. vi., p. 197., you had several correspondents inquiring concerning the custom of royalty dining in public: perhaps it may interest them to know that there are two very attractive pictures of this ceremony in this collection, numbered 293 and 294: the first is of Charles I. and Henrietta Maria; the other Frederick V., Count Palatine and King of Bohemia, who married Elizabeth, daughter of James I. These two pictures are by Van Bassen, of whom, perhaps, some correspondent may be enabled to give an account.

Φ.

Richmond, Surrey.

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<sup>1</sup> George III. had one or two copies of this picture taken for him; and there is a curious circumstance relative to one of these, which Lady Chatterton mentions in her *Home Sketches*, published in three vols. 8vo., 1841: "In one respect the picture (which George III. gave to Lord Sidmouth, and which the latter had put up at the stone lodge in Richmond New Park) differs from the original at Hampton Court: it is singular enough that in this copy the figure of the Prince is omitted, *which was done by the King's desire*, and is a striking and rather comical proof of the dislike which he felt towards his son. When the Prince became King, he dined here, and remarked to Lord Sidmouth that his portrait had been omitted, and hinted that it ought to be restored. This, however, was evaded, and the copy remains in its original state."—Vol. i. pp. 18, 19.

## Minor Queries

*Helmets.*—What is the antiquity of the practice of placing helmets over the shields of armorial bearings; and what are the varieties of helmets in regard to the rank or degree of persons?

S. N.

*The Nursrow.*—What is the origin of the word *Nursrow*, a name applied by Plott, in his *History of Staffordshire*, to the shrew mouse, and by the common people in Cheshire at the present day to the field-mouse; or rather, perhaps, indiscriminately to field and shrew mice?

N. R.

*City Bellmen.*—When were city bellmen first established? By whom appointed? What were their duties? What and how were they paid? What have been their employment and duties down to the present day?

Crito.

*Pope's Elegy on an Unfortunate Lady.*—In the new editions of Pope's *Works*, in course of publication, edited by Mr. Carruthers, Inverness, it is conjectured that the poet threw "ideal circumstances" into his most pathetic and melodious elegy, and "when he came to publish his letters, put wrong initials, as in other instances, to conceal the real names" (Pope's *Poet. Works*, Ingram, Cook, and Co., vol. ii. p. 184.). The initials are Mrs. W., niece of Lady A. I have always thought that a clue might be obtained to the name of this lady, by following up the hints in Pope's printed correspondence. Mrs. or Miss W. is mentioned or alluded to by Craggs and Pope, in connexion with the characters in the *Rape of the Lock*. One suggests the other. Inquiry should be directed to the families of Fernor of Tusmore, Lord Petre, and Sir George Brown. But I have heard a tradition in a Catholic family in the north of England that the lady was a Blount; probably one of the Blounts of Soddington, or of some one of the numerous branches of that ancient family.

An Inquirer.

"Too wise to err, too good to be unkind."—In what author may this passage be found?

"Too wise to err, too good to be unkind."

E. P. H.

Clapham.

*Passage in the "Christian Year."*—In the beautiful lines on Confirmation in this work, the following verse occurs:

"Steady and pure as stars that beam  
In middle heaven, all mist above,  
Seen deepest in the frozen stream:—  
Such is their high courageous love."

I should be grateful for an explanation of the *third* line.

A. A. D.

*David's Mother.*—I used to think it was impossible to ascertain from the Old Testament the name of David's mother. In the *Genealogies recorded in the Sacred Scriptures*, by J. S. (usually assumed to stand for John Speed, the historian and geographer), the name of the Psalmist's mother is given

"Nahash." Can this be made out satisfactorily? Will the text 2 Sam. xvii. 25., as compared with 1 Chron. ii. 15., warrant it?

Y. B. N. J.

*Emblems.*—Can any of your readers inform me what are the emblematic meanings of the different precious stones, or of any of them? or in what work I shall find them described?

N. D.

"*Kaminagadeyathooroomokanoogonagira.*"—In an appeal to the Privy Council from Madras, the above unparalleled long word occurs as the descriptions of an estate. I believe that its extreme length and unpronounceable appearance is without an equal. Can any of your readers acquainted with Indian literature translate it? if so, it would greatly oblige

F. J. G.

"*Quid facies,*" &c.—I have lately met with the following curious play on words in an old MS. book. Can any of your correspondents give any account of it?

"*Quid facies, facies Veneris si veneris ante?  
Ne pereas, per eas; ne sedeas, sed eas!*"

*Balliolensis.*

*Will of Peter the Great.*—M. Lamartinière, in a French pamphlet on the Eastern question, gives a document in several articles containing advice with respect to the policy of his successors on the throne of Russia, in which he advises her to make great advances in the direction of Constantinople, India, &c., and advocates the partition of Poland. Upon what authority does this document rest? and who is M. Lamartinière?

R. J. Allen.

*H. Neele, Editor of Shakspeare.*—In the preface to *Lectures on English Poetry, being the Remains of the late Henry Neele* (Lond. 1830), mention is made of a new edition of Shakspeare's dramatic works, "under the superintendence of Mr. Neele as editor, for which his enthusiastic reverence for the poet of 'all time' peculiarly fitted him, but which, from the want of patronage, terminated after the publication of a very few numbers." These very few numbers must have appeared about 1824-1827; yet the answer to my repeated inquiries after them in London is always "We cannot hear of them." Can any one give me farther information?—From the *Navorscher*.

J. M.

*MS. by Rubens on Painting.*—May I inquire of M. Philarète Chasles whether he ever saw or heard of a manuscript said to be written in Latin by Rubens, and existing in the *Bibliothèque Nationale* at Paris? One or two fragments have occasionally been quoted: I think one may be found in Sir Joshua Reynolds' *Discourses*, and the same is used by Burnet in his work on painting; but no authority is given as to the source of the information.<sup>2</sup>

If such a work can be found, it would confer a great boon upon the profession of the fine arts, if it were brought to light without delay.

Weld Taylor.

*Peter Allan.*—Will some correspondent of "N. & Q." afford information as to the exact date and place of birth of the celebrated Peter Allan, whose cave at Sunderland is regarded as one of

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<sup>2</sup> [This may probably be Rubens's MS. Album, of which an account is given in Vertue's *Anecdotes of Painting*, vol. ii. pp. 185, 186.—Ed.]

the principal curiosities of the north of England? What is known of his general history; and is any member of his family now living?

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