VARIOUS

NOTES AND QUERIES, NUMBER 186, MAY 21, 1853

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Notes and Queries, Number 186, May 21, 1853 / A Medium of Inter-communication for Literary Men, Artists, Antiquaries, Genealogists, etc.:

Содержание

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NOTES

LORD BACON'S "ADVANCEMENT OF LEARNING."

Considering the large number of quotations from previous writers which occur in Lord Bacon's works, and especially in his most popular and generally read works—his *Essays* and his *Advancement of Learning*—it is remarkable how little his editors have done for the illustration of his text in this respect. The French editors of Montaigne's *Essays*, who is likewise a writer abounding in quotations, have bestowed much care on

this portion of their author's text. The defect in question has, however, been to a great extent supplied in a recent edition of the *Advancement of Learning*, published by Mr. Parker in West Strand; and it is to be hoped that the beginning, so usefully made, may be followed up by similar editions of other of Bacon's works.

The edition in question, though it traces the great majority of Bacon's quotations, has left some gleanings to its successors; and I propose now to call attention to a few passages of the *Advancement of Learning* which, after the labours of the late editor, seem still to require further elucidation. My references are to the pages of the new edition:—

> P. 25. "Then grew the flowing and watery vein of Osorius the Portugal bishop to be in price."

The editor prints *Orosius* for *Osorius*, and adds this note:

> "All the editions have *Osorius*, which, however, must be a mere misprint. He was not a Portuguese, but a Spaniard, born at Tarragona, nor indeed ever a bishop. He was sent by St. Augustine on a mission to Jerusalem, and is supposed to have died in Africa in the earlier part of the fifth century."

The text of Bacon is quite right. The allusion is not to Paulus Orosius, a Spaniard, who flourished at the beginning of the fifth century; but to Jerome Osorio, who was born at Lisbon in 1506, afterwards became Bishop of Silves, and died in 1580. His works were published at Rome in 1592, in 4 vols. folio. His principal work, *De rebus Emanuelis Virtute et Auspicio gestis*, which first appeared in 1571, was several times reprinted, and was translated

into French and English.

> P. 31. "Time, which is the author of authors."

In *Nov. Org.*, i. 84., Time is called "Auctor auctorum, atque adeo omnis auctoritatis."

> P. 34. "But of these conceits Aristotle speaketh seriously and wisely, when he saith, 'Qui respiciunt ad pauca de facili pronunciant."

The editor does not attempt to trace this passage. Query, If it is not in Aristotle, where is it to be found?

> P. 60. "Ulysses, 'Qui vetulam prætulit immortalitati' is a figure of those which prefer custom and habit before all excellency."

The editor refers to *Cic. de Orat.*, i. 44., where it is said that such is the love of country,

> "Ut Ithacam illam, in asperrimis saxulis, tanquam nidulum, affixam, sapientissimus vir immortalitati anteponeret."

Another application of the saying is made by Bacon in his Essay VIII., "On Marriage and Single Life:"

> "Grave natures, led by custom, and therefore constant, are commonly loving husbands, as was said of Ulysses, 'vetulam suam prætulit immortalitati.'"

The passage in Cicero does not agree with the dictum quoted by Bacon, which seems to be a reference to the *Odyssey*, v. 136.

208-10.

P. 62. "Claudus in viâ antevertit cursorem extra viam."

The same proverb is quoted in *Nov. Org.*, i. 61.

P. 85. "Omnia mutantur, nil interit"—

from Ovid, *Met.*, xv. 165.

Several passages are cited by Bacon from Seneca, which the editor does not trace. Thus, in p. 146., it is said,—

> "Nocet illis eloquentia, quibus non rerum cupiditatem facit, sed sui."

Page 147.,—

> "Vere magnum habere fragilitatem hominis, securitatem Dei."

The same passage is also quoted by Bacon in Essay V., "On Adversity," and in the treatise *De Sap. Vet.*, vol. x. p. 343., edit. Montagu.

Again, p. 159.:

> "De partibus vitæ quisque deliberat, de summâ nemo."

Page 152.,—

> "Cogita quamdiu eadem feceris," &c.,

repeated in part in the "Essay on Death."

This last passage is taken, with considerable verbal variations, from Epist. 77. § 6.

> "Therefore Aristotle, when he thinks to tax Democritus,

doth in truth commend him, where he saith, *If we shall indeed dispute, and not follow after similitudes*," &c.

The passage referred to is in *Eth. Nic.*, vi. 3.; but it contains no allusion to Democritus, who is not even named in the *Ethics*; and the word which Bacon renders *dispute* (ἀκριβολογεῖσθαι) means *to speak with precision*.

P. 163. "For as the ancient politiques in popular states were wont to compare the people to the sea, and the orators to the winds."

The allusion is to a couplet of Solon:

"ἐξ ἀνεμων δὲ θάλασσα ταράσσεται· ἢν δέ τις αὐτὴν μὴ κινῇ, πάντων ἐστι δικαιοτάτη."

Fragm. i. 8., ed. Gaisford.

And to a passage of Livy (xxviii. 27.):

"Multitudo omnis, sicut natura maris, per se immobilis est, venti et auræ cient."

Compare Babrius, fab. 71.

P. 165. "Did not one of the Fathers, in great indignation, call poesy *vinum dæmonum*?"

The same citation recurs in Essay I., "On Truth:"

"One of the Fathers, in great severity, called poesy *vinum dæmonum*."

Query, Who is the Father alluded to?

Page 177., the sayings, "Faber quisque fortunæ propriæ" is cited; and again, p. 178., "Faber quisque fortunæ suæ." In Essay XL., "On Fortune," it is quoted, with the addition, "saith the poet." The words are to be found in Sallust, *Ad Cæsar. de Rep. Ord.*, ii. 1.:

> "Sed res docuit, id verum esse, quad in carminibus Appius ait, fabrum suæ esse quemque fortunæ."

The Appius alluded to is Appius Claudius the Censor. Bacon proceeds to say:

> "This conceit or position [viz. 'Faber quisque,' &c.], if it be too much declared and professed, hath been thought a thing impolitic and unlucky, as was observed in Timotheus the Athenian, who, having done many great services to the estate in his government, and giving an account thereof to the people, as the manner was, did conclude every particular with this clause, 'And in this Fortune had no part.' And it came so to pass, that he never prospered in anything he took in hand afterwards."

The anecdote is as follows:—Timotheus had been ridiculed by the comic poets, on account of the small share which his own management had had in his successes. A satirical painting had likewise been made, in which he was represented sleeping, while Fortune stood over him, and drew the cities into his net. (See Plutarch, *Reg. et Imp. Apophth.*, vol. ii. p. 42., ed. Tauchnitz; Ælian, V. H. xiii. 42.) On one occasion, however, having returned from a successful expedition, he remarked to the Athenians, in

allusion to the previous sarcasms, that in this campaign at least Fortune had no share. Plutarch, who relates the latter anecdote in his *Life of Sylla*, c. 6., proceeds to say, that this boast gave so much offence to the deity, that he never afterwards prospered in any of his enterprises. His reverse of luck, in consequence of his vainglorious language against Fortune, is also alluded to by Dio Chrysost. *Orat.*, lxiv. § 19., edit. Emper. It will be observed that Plutarch refers the saying of Timotheus to a single expedition; whereas Bacon multiplies it, by extending it over a series of acts.

> P. 172. "Cicero reporteth that it was then in use for senators that had name and opinion for general wise men, as Coruncanius, Curius, Lælius, and many others, to walk at certain hours in the Place," &c.

The passage alluded to is *De Orat.*, iii. 83. The persons there named are Sex. Ælius, Manius Manilius, P. Crassus, Tib. Coruncanius, and Scipio.

> P. 179. "We will begin, therefore, with this precept, according to the ancient opinion, that the sinews of wisdom are slowness of belief, and distrust."

The precept adverted to is the verse of Epicharmus:

> "νᾶφε καὶ μέμνασ' ἀπιστεῖν· ἄρθρα ταῦτα τῶν φρενῶν."
>
> P. 180. "Fraus sibi in parvis fidem præstruit, ut majore emolumento fallat."

Query, Where does this passage occur, as well as the

expression "alimenta socordiæ," which Demosthenes, according to Bacon, applies to small favours.

L.

ERECTION OF FORTRESS AT MICHNEE AND PYLOS

Mr. Dartnell, Surgeon of H. M. 53rd regiment, gives the following account of the building of a fort which has lately been erected at Michnee to check the incursions of the Momunds into the Peshawur Valley:

> "There was little to be done, except to build a fort, and here the officers had to superintend and direct the working parties which were daily sent out.... Laborers from far and near, Cashmerees, Caboolees, men from the Hindoo Koosh, Afreedees, Khyberees, &c., all working together with hearty goodwill, and a sort of good-humoured rivalry.... It is only when working by contract, however, that the Cashmeree displays his full physical powers, and it is then perfectly refreshing, in such a physically relaxing and take-the-world-as-it-goes sort of a country as this, to observe him.... And then to see him carry a burden! On his head? No. On his back? Yes, but after a fashion of his own, perfectly natural and entirely independent of basket, or receptacle of any kind in which to place it. I have now in my garden some half-dozen of these labourers at work, removing immense masses of clay, which are nearly as hard as flint, and how do they manage? My friend Jumah Khan reverts his arms, and clasping his hands together behind his back, receives the pyramidal load, which generally overtops

his head, and thus he conveys it to its destination," &c.—Colburn's *United Service Magazine*, December, 1852, pp. 514, 515.

Thucydides tells us that as soon as the crews of the Athenian ships, weatherbound at Pylos in the spring of the year B.C. 425, had made up their minds to kill time by fortifying their harbour of refuge,—

> "They took the work in hand, and plied it briskly.... The mud that was anywhere requisite, for want of vessels, they carried on their shoulders, bending forwards as much as possible, that it might have room to stick on, and holding it up with both hands clasped fast behind that it might not slide down."—Book iv. chap. 4. (Smith's Translation.)
>
> *C. Forbes.*

Temple.

HOVEDEN'S ANNALS—BOHN'S "ANTIQUARIAN LIBRARY."

Considering the cheap issue of all standard works of reference a great boon to the general student, I was predisposed to welcome heartily Mr. Bohn's *Antiquarian Library*. If, however, *cheapness* be accompanied by *incorrectness*, the promised boon I conceive to be worthless; even one or two glaring errors rendering the student distrustful of the entire series. I was led to form the first of these conclusions on receiving vol. i. of a translation of the *Annals of Roger de Hoveden*, by Henry T. Riley, Esq., barrister-at-law; who introduces the work by a flourish of trumpets in the Preface, on the multifarious errors of the London and Frankfort editions, and the labour taken to correct *his own*; to the second by observing, whilst cutting the leaves, the following glaring errors, put forward too as *corrections*:—Vol. i. p. 350., Henry II. is stated by the *Annalist* to have landed in Ireland, A.D. 1172, "at a place which is called *Croch*, distant *eight miles* from the city of Waterford." Here Mr. Riley, with perfect gravity, suggests *Cork*[1]

[1] This geographical *morceau* was nearly equalled by a scribe in the *Illustrated London News*, who stated that her Gracious Majesty's steam-yacht, with its royal freight and attendant squadron, when coasting round from Cork to Dublin in the year 1849, had entered Tramore Bay, and thence steamed up to Passage in the Waterford Harbour! A truly *royal road* to safety; and one that, did it exist, would have saved many a gallant crew and ship, which have met their fate within the landlocked, but ironbound and shelterless, jaws of Tramore Bay.

as the true reading!! Can it be, that a barrister-at-law, with an ominously Irish-sounding name, is ignorant that the city of Cork is somewhat more distant than *eight miles* from the *urbs intacta*, as Waterford loves to call herself? The fact is, however, that Hoveden and his former editors were nearly correct: on old maps of the harbour of Waterford, Crook Castle is laid down inside Creden Head, on the Waterford side of the harbour; and Crook is still the name of a place at the point indicated, somewhat more however than eight miles from Waterford.

Again, at p. 351. occurs Hoveden's well-known and valuable enumeration of the Irish episcopal sees at the same period, of which Mr. Riley observes: "Nearly all these are mis-spelt … they are in a state of almost hopeless confusion." And then, to make confusion worse confounded, his note on the Bishop of Ossory (p. 352.) says "In the text, 'Erupolensis' is perhaps a mistake for 'Ossoriensis.'" Now, *Erupolensis* happens to be a correct *alias* of Ossoriensis: the former characterising the diocese from Kilkenny, the cathedral city, which being seated on the Nore, or Neor—Hibernicè *Eoir*, Latinè *Erus*, was sometimes called Erupolis—the latter from the territory with which the see was and is co-extensive, the ancient kingdom of Ossory.

How many more errors there may be in the first volume of the work, I cannot say: but, at all events, what the reader has to complain of is, *not* that the translator was unable to tell all about "Croch" and "Erupolis," but that, not knowing, he has made matters worse by his hardy elucidations. Truly, at this rate,

it were better that no cheap edition of Hoveden were vouchsafed to the public.

James Graves.

Kilkenny.

FOLK LORE

Raven Superstition.—On a recent occasion, at an ordinary meeting of the guardians of the poor, an application was made by the relieving officer on behalf of a single woman residing in the church village at Altarnun. The cause of seeking relief was stated to be "grief," and on asking for an explanation, the officer stated that the applicant's inability to work was owing to depressed spirits, produced by the flight of a croaking raven over her dwelling on the morning of his visit to the village. The pauper was by this circumstance, in connexion with its well-known ominous character, actually frightened into a state of wretched nervous depression, which induced physical want.

S. R. P.

African Folk Lore.—The following curious piece of folk lore is quoted from an extract in *The Critic* (of April 1, 1853, p. 172.), in the course of a review of Richardson's *Narrative of a Mission to Central Africa, &c.*:

> "To avert the evil eye from the gardens, the people (of Mourzak) put up the head of an ass, or some portion of the bones of that animal. The same superstition prevails in all the oases that stud the north of Africa, from Egypt to the Atlantic, but the people are unwilling to explain what especial virtue there exists in an ass's skull."

W. Sparrow Simpson, B.A.

Funeral Custom.—In some parts (I believe) of Yorkshire, and perhaps elsewhere, it is customary to send, immediately after a death, a paper bag of biscuits, and a card with the name, &c. of the deceased, to his friends, be they many or few. Can any of your readers explain the matter? I have more than once seen the card, but not the biscuits.

Abhba.

SHAKSPEARE READINGS, NO. VII

"What are 'Aristotle's checks?'"

This is the question that Mr. Collier proposed in support of the alteration of *checks* into *ethics*, at p. 144. of his *Notes and Emendations*. He terms *checks* "an absurd blunder," and in the preface he again introduces it, passing upon it the same unqualified sentence of excommunication, as upon "bosom multiplied," viz. "it can never be repeated." In this opinion he is backed by most of the public scribes of the day, especially by the critic of the *Gentleman's Magazine* for April, who declares "we should be very sorry to have to discover what the editors have understood by the *checks* of Aristotle." Furthermore, this critic thinks that "it is extremely singular that the mistake should have remained so long uncorrected;" and he intimates that they who have found any meaning in *checks*, have done so only because, through ignorance, they could find no meaning in *ethics*.

Hence it becomes necessary for those who do find a meaning in *checks*, to defend that meaning; and hence I undertake to answer Mr. Collier's question.

Aristotle's *checks* are those *moral adjustments* that form the distinguishing feature of his philosophy.

They are *the eyes of reason*, whereby he would teach man to avoid divergence from the straight path of happiness.

They are his moderators, his mediocrities, his metriopathics.

They are his philosophical steering-marks, his moral guiding-lines, whereby the passions are to be kept in the *via media*; as much removed from total abnegation on the one hand, as from immoderate indulgence on the other.

Virtue, according to Aristotle, consists in checked or *adjusted* propensities. Our passions are not in themselves evil, except when unchecked by reason. And inasmuch as we may overeat, or underfeed ourselves (the check being temperance), so may we suffer our other propensities to deviate from the *juste milieu*, either in the direction of indulgence or of privation.

The art of adjusting the passions requires an apprenticeship to virtue. The end to be attained is the establishment of good habits. These good habits, like any other skill, can only be attained by practice. Therefore the practice of virtue is the education of the passions.

Ethics is the doctrine of *habits*; but habits may be good or bad. When good, they constitute virtue; when bad, licentiousness.

The doctrine of *checks* is that branch of *ethics* which teaches moral adjustment and restraint.

Therefore *checks* and *licentiousness* are in better antithesis to each other, than *ethics* can be to either, because ethics includes both.

The Aristotelian idea of *adjustment*, rather than *denial*, of the passions, is well illustrated in the following passage from Plutarch's *Morall Vertue*, by Philemon Holland, a contemporary of Shakspeare:

"For neither do they shed and spill the wine upon the floure who are afraide to be drunke, but delay the same with water: nor those who feare the violence of a passion, do take it quite away, but rather temper and qualifie the same: like as folke use to breake horses and oxen from their flinging out with their heeles, their stiffenes and curstnes of the head, and stubburnes in receiving the bridle or the yoke, but do not restraine them of other motions of going about their worke and doing their deede. And even so, verily, reason maketh good use of these passions, when they be well tamed, and, as it were, brought to hand: without overweakening or rooting out cleane that parte of the soule which is made for to second reason and do it good service.... Whereas let passions be rid cleane away (if that were possible to be done), our reason will be found in many things more dull and idle: like as the pilot and master of a ship hath little to do if the winde be laid and no gale at all stirring … as if to *the discourse of reason* the gods had adjoined passion as a pricke to incite, and a chariot to set it forward."

Again, in describing the "Meanes," he says—

"Now to begin with Fortitude, they say it is the meane between Cowardise and rash Audacitie; of which twaine the one is a defect, the other an excesse of the yrefull passion: Liberalitie, betweene Nigardise and Prodigalitie: Clemencie and Mildnesse, betweene senselesse Indolence and Crueltie: Justice, the meane of giving more or lesse than due: Temperance, a mediocritie betweene the blockish stupiditie of the minde, moved with *no touch of pleasure*,

and all unbrideled loosenes, whereby it is abandoned to all sensualitie."– *The Philosophie of Plutarch*, fol. 1603.

It really does appear to me that there could not be a happier or more appropriate designation, for a philosophy made up in this way of "meanes" and adjustments, so as to steer between the *plus* and *minus*, than a system of *checks*—not fixed, or rigid rules, as they are sometimes interpreted to be, but nice allowances of excess or defect, to be discovered, weighed, and determined by individual reason, in the audit of each man's conscience, according to the strength or weakness of the passions he may have to regulate.

I therefore oppose the substitution of *ethics*—

1. Because we have the *primâ facie* evidence of the text itself, that *checks* was Shakspeare's word.

2. Because we have internal evidence, in the significance and excellence of the phrase, that it was Shakspeare's word.

Ethics was the patent title by which Aristotle's moral philosophy was universally known; therefore any ignoramus, who never dipped beyond the title, might, *and would*, have used it. But no person, except one well read in the philosophy itself, would think of giving it such a designation as *checks*; which word, nevertheless, is most happily characteristic of it.

3. Because, as before stated, Aristotle's *checks*, being the restrictive and regulating portion of Aristotle's *Ethics*, is necessarily a more diametrical antithesis to Ovid (and his *laxities*).

4. Because I look upon the use of this phrase as one of those nice and scarcely perceptible touches by which Shakspeare was content rather to hint at, than to disclose his knowledge,—one of those effects whereby he makes a single word supply the place of a treatise.

With these opinions, I cannot but look upon this threatened change of *checks* into *ethics*, as wholly unwarrantable, and I now protest against it as earnestly as, upon a former occasion, I did against the alteration of *sickles* into *shekels*, or, still worse, into *cycles* or into *circles*. It is with great satisfaction I compare four different views taken of this word by Mr. Collier, viz.—in the note to the text of his octavo edition of Shakspeare;—in an additional note in vol. i., page cclxxxiv. of that edition;—in the first announcement of his annotated folio in the *Athenæum* newspaper, Jan. 31st, 1852,—and finally (after my remarks upon the word in "N. & Q."), his virtual reinstatement of the original *sickle* (till then supposed a palpable and undeniable misprint) at page 46. of *Notes and Emendations*, together with the production, *suo motu*, of an independent reference in support of my position.

To return to this present substitution of *ethics* for *checks*, a very singular circumstance connected with it is the ignoring, by both Mr. Collier and by the critic in the *Gentleman's Magazine*, of Sir William Blackstone's original claim to the suggestion, by prior publication of upwards of half a century. At that time, notwithstanding the great learning and acuteness of the proposer, the alteration was rejected! And shall we now be less wise than

our fathers? Shall we—misled by the prestige of a few drops of rusty ink fashioned into letters of formal cut—place implicit credence in emendations whose only claim to faith, like that of the Mormon scriptures, is that nobody knows whence they came?

In the passage I have quoted from Philemon Holland, there may be observed two peculiarities which are generally supposed to be exclusively Shakspearian: one is the beautiful application of the word "touch"—the other the phrase "discourse of reason." Where this last expression occurs in *Hamlet*, it narrowly escaped *emendation* at the hands of Gifford! (See Mr. Knight's note, in his illustrated edition of *Shakspeare*.) It is the true Aristotelian διάνοια.

There is also a third peculiarity of expression in the same quotation, in the use of the word *delay* in the sense of *diluere*, to dilute, temper, allay. There are at least two passages in Shakspeare's plays where the word is used in this sense, but which appear to have been overlooked by his glossarists. The first is in *All's Well that Ends Well*, Act IV. Sc. 3., where the French locals are moralising upon Bertram's profligate pursuit of Diana:

> "Now God *delay* our rebellion—as we are ourselves, what are we?"

The second is in *Cymbeline*, Act V. Sc. 4., where Jupiter tempers his love with crosses, in order to make his gifts—

> "The more *delayed*, delighted."

A. E. B.

Minor Notes

Portrait of Luther.—A portrait of Luther, perhaps original, certainly nearly cotemporary with the Reformer, possessing many excellent qualities, was some time since shown me. It is in the possession of Mr. Horne, of Morton in Marsh, Gloucestershire: it was received by him from an elderly gentleman still living in London, who purchased it many years since at a sale of pictures. The picture is very dark, on canvass, with a black frame having a narrow gilt moulding. As the existence of this portrait is perhaps not known, mention of the fact might interest some of your readers. The picture, including frame, is perhaps in size thirty inches by twenty-four; and the age of the sitter, whose features are delineated with remarkable effects is probably under fifty years.

B. H. C.

Randle Wilbraham.—Randle Wilbraham, Esq., the grandfather of Lord Skelmersdale, who died upon the 3rd of April last, was a lawyer of great eminence, and held the office of treasurer of Lincoln's Inn. The university of Oxford conferred, by diploma, the degree of D.C.L. upon him in these notable terms:

> "Placuit nobis in Convocatione die 14 mensis Aprilis 1761, solenniter convocatis spectatissimum

Ranulphum Wilbraham, Arm. Coll. Ænæi Nasi quondam commensalem, in agendis causis pro diversis Tribunalibus per multos retro annos hodieque versatissimum, Subsenescallum nostrum et Consiliarium fidissimum, Gradu Doctoris in Jure Civili insignire. Cujus quidem hæc præcipua ac prope singularis et est, et semper fuit, quod propriis ingenii et industriæ suæ viribus innixus Aulici favoris nec appetens, nec particeps, sine ullo magnatum patrocinio, sine turpi Adulantium aucupio, ad summam tamen in Foro, in Academia, in Senatu, tum gloriam, tum etiam authoritatem facilem sibi et stabilem munivit viam, Fortunæ suæ si quis alius Deo Favente vere Faber", &c.

The above is copied from the original diploma, which Mr. Randle Wilbraham gave to his nephew, the late Dr. William Falconer of Bath. On the death of Mr. R. Wilbraham, Chief Justice Wilmot wrote "I have lost my old friend Mr. Wilbraham: he died in the seventy-seventh year of his age, and has not left a better lawyer, or an honester man behind him."

Anon.

Unpublished Epigram by Sir W. Scott.—

"Earth walks on Earth,
Glittering in gold:
Earth goes to Earth,
Sooner than it wold:
Earth builds on Earth,
Palaces and towers:

Earth says to Earth:
Soon, all shall be ours."

The above, by Sir W. Scott, I *believe*, has never appeared in print to my knowledge. It was recited to me by a friend of Sir W. Scott.

R. Vincent.

Crassus' Saying.—I find in the Diary of the poet Moore (in Lord John Russell's edition), vol. ii. p. 148., a conversation recorded with Dr. Parr, in which the Doctor quotes "the witticism that made Crassus laugh (the only time in his life): 'Similes habent labra lactucas.'"

It appears (see the quotations in Facciolati) that this sage and laughter-moving remark of Crassus was made on seeing an ass eating a thistle; whereon he exclaimed, "Similes habent labra lactucas."

In Bailey's edition of Facciolati it is said, "Proverbium habet locum ubi similia similibus contingunt,… quo sensu Angli dicimus, 'Like lips like lettuce: like priest like people.'"

Out of this explanation it is difficult to elicit any sense, much less any "witticism."

I suggest that Crassus' saying meant, "His (the ass's) lips hold thistles and lettuces to be both alike;" wanting the discrimination to distinguish between them. Or, if I may put it into a doggerel rhyme:

"About a donkeys taste why need we fret us?
To lips like his a thistle is a lettuce."

Wm. Ewart.

University Club.

Queries

BEES AND THE SPHYNX ATROPOS

Huber, in his *Observations on the Natural History of Bees*, avers that the moth called the *Sphynx atropos* invades and plunders with impunity a hive containing thousands of bees, notwithstanding the watchfulness, pugnacity, and formidable weapons of those insects. To account for this phenomenon, he states that the queen bee has the faculty of emitting a certain sound which instantly strikes the bees motionless; and he conjectures that this burglarious moth, being endowed with the same property, uses it to produce a similar effect, first on the sentinels at the entrance of the hive, and then on the bees within.

In another part of his book (2nd edit. 1808, p. 202.) he relates what he himself witnessed on introducing a strange queen into a hive. The bees, greatly irritated, pulled her, bit her, and chased her away; but on her emitting the sound and assuming an extraordinary attitude, "the bees all hung down their heads and remained motionless." On the following day he repeated the experiment, and the intrusive queen was similarly maltreated; but when she emitted her sound, and assumed the attitude, from that moment the bees again became motionless.

Have more modern observers verified this curious fact? Is it

not a case of mesmerism?

Sydney Smirke.

"THE CRAFTSMAN'S APOLOGY."

When Bolingbroke published his *Final Answer to the Remarks on the Craftsman's Vindication, and to all the Libels which have come, or may come from the same quarter against the Person last mentioned in the Craftsman of the 22nd May, 1731*, he was answered in five Poetical Letters to the King, which in keenness of wit, polished satire, and flowing ease of versification, have not been since surpassed. The title of the tract in which they are contained is *The Craftsman's Apology, being a Vindication of his Conduct and Writings in several Letters to the King*, printed for T. Cooper, 1732, 8vo. pages 32. By whom were these very clever and amusing letters written? Lord Hervey or Sir Charles Hanbury Williams are the parties one would think most likely to have written them; but they do not appear in the list of Lord Hervey's works given by Walpole, or amongst those noticed by Mr. Croker, or in Sir C. H. Williams's *Collected Works*, in three volumes. Independently of which, I question whether the versification is not, in point of harmony, too equal for either of them. If they be included in the collected works of any other writer of the time, which I have no immediate recollection of, some of your correspondents will no doubt be able to point him out. Should it appear that they have not been reprinted, I shall be disposed to recur again to the subject, and to give an extract from them, as, of all the attacks ever made upon Bolingbroke,

they seem to me the most pleasant, witty, and effective.

Jas. Crossley.

PALISSY AND CARDINAL WISEMAN

On April 28, Cardinal Wiseman, at the Manchester Corn Exchange, delivered a lecture "On the Relation of the Arts of Design to the Arts of Production." It occupies thirteen columns of *The Tablet* of May 7, which professes to give it "from *The Manchester Examiner*, with corrections and additions." I have read it with pleasure, and shall preserve it as one of the best discourses on Art ever delivered; but there is a matter of fact, on which I am not so well satisfied. In noticing Bernard Palissy, the cardinal is reported to have said:

> "For sixteen years he persevered in this way; and then was crowned with success, and produced the first specimens of coloured and beautiful pottery, such as are to this day sought by the curious; and *he received a situation in the king's household, and ended his days in comfort and respectability*."

In the review of "Morley's Life of Palissy the Potter," *Spectator*, Oct. 9, 1852, it is said:

> "The period of the great potter's birth is uncertain. Mr. Morley fixes it, on probable data, at 1509; but with a latitude of six years on either side. *Palissy died in 1589 in the Bastile, where he had been confined four years as a Hugenot; the king and his other friends could defer his trial, but dared not grant him liberty.*

Конец ознакомительного фрагмента.