

# VARIOUS

NOTES AND QUERIES,  
NUMBER 73, MARCH 22,  
1851

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# Various Notes and Queries, Number 73, March 22, 1851 / A Medium of Inter- communication for Literary Men, Artists, Antiquaries, Genealogists, etc

## SUGGESTIONS FOR PRESERVING A RECORD OF EXISTING MONUMENTS

When, in the opening Number of the present Volume (p. 14), we called the attention of our readers to the *Monumentarium of Exeter Cathedral*, we expressed a hope that the good services which Mr. Hewett had thereby rendered to all genealogical, antiquarian, and historical inquirers would be so obvious as to lead a number of labourers into the same useful field. That hope bids fair to be fully realised. In Vol. iii., p. 116., we printed a letter from Mr. Peacock, announcing his intention of copying the inscriptions in the churches and churchyards of the Hundred of Manley; and we this week present our readers with three fresh communications upon the subject.

We give precedence to Miss Bockett's, inasmuch as it involves no general proposal upon the subject, but is merely expressive of that lady's willingness, in which we have no doubt she will be followed by many of her countrywomen to help forward the good work.

In your Number for Feb. 15th, I find Mr. Edward Peacock, Jun., of Bottesford Moors, Messingham, Kirton Lindsey, wishes to collect church memorials for work he intends to publish. If he would like the accounts of monuments in the immediate neighbourhood of Reading, as far as I am able it would give me pleasure to send some to him.

*Julia R. Bockett.*

Southcote Lodge, near Reading.

The second makes us acquainted with a plan for the publication of a *Monumenta Anglicana* by Mr. Dunkin,—a plan which would have our hearty concurrence and recommendation, if it were at all practicable; but which, it will be seen at a glance, must fail from its very vastness. If the *Monumentarium of Exeter* contains the material for half a moderate-sized octavo volume, in what number of volumes does Mr. Dunkin propose to complete his collection—even if a want of purchasers of the early volumes did not nip in the bud his praiseworthy and well-intentioned scheme?

Your correspondent Mr. Edw. Peacock, Jun, may be interested in knowing that a work has some time been projected by my friend Mr. Alfred John Dunkin of Dartford (whose industry and antiquarian learning render him well fitted for the task), under the title of *Monumenta Anglicana*, and which is intended to be a medium for preserving the inscriptions in every church in the kingdom. There can be no doubt of the high value and utility of such a work, especially if accompanied by a well-arranged index of names; and I have no doubt Mr. Peacock, and indeed many others of your valued correspondents, will be induced to assist in the good cause, by sending memoranda of inscriptions to Mr. Dunkin.

*L. J.*

Plymouth.

The following letter from the Rev. E. S. Taylor proposes a Society for the purpose:—

I for one shall be happy to co-operate with Mr. Peacock in this useful work; and I trust that, through the valuable medium of "Notes And Queries," many will be induced to offer their assistance. Could not a Society be formed for the purpose, so that mutual correspondence might take place?

*E. S. Taylor.*

Martham, Norfolk.

We doubt the necessity, and indeed the advisability, of the formation of any such Society.

Mr. Peacock (*antè.*, p. 117.) has already wisely suggested, that "in time a copy of every inscription in every church in England might be ready for reference in our National Library," and we have as little doubt that the MS. department of the British Museum is the proper place of deposit for such records, as that the trustees would willingly accept the charge of them on the recommendation of their present able and active Keeper of the Manuscripts. What he, and what the trustees would require, would be some security that the documents were what they professed to be; and this might very properly be accomplished through the agency of such a Society as Mr. Taylor proposes, if there did not already exist a Society upon whom such a duty might very safely be devolved:—and have we not, in the greater energy which that Society has lately displayed, evidence that it would undertake a duty for which it seems pre-eminently fitted? We allude to the Society of Antiquaries. The anxiety of Lord Mahon, its president, to promote the efficiency of that Society, has recently been made evident in many ways; and we cannot doubt that he would sanction the formation of a sub-committee for the purpose of assisting in collecting and preserving a record of all existing monuments, or that he would find a lack of able men to serve on such a committee, when he numbers among the official or active Fellows of the Society gentlemen so peculiarly fitted to carry out this important national object, as Mr. Hunter, Sir Charles Young, Mr. J. Payne Collier, and Mr. Bruce.

## Notes

### ON THE WORD "RACK" IN SHAKSPEARE'S TEMPEST

As another illustration of the careless or superficial manner in which the meaning of Shakspeare has been sought, allow me to call attention to the celebrated passage in the *Tempest* in which the word "rack" occurs. The passage really presents no difficulty; and the meaning of the word, as it appears to me, might as well be settled at once and for ever. I make this assertion, not dogmatically, but with the view of testing the correctness of my opinion, that this is not at all a question of etymology, but entirely one of construction. The passage reads as follows:—

"These, our actors,  
As I foretold you, were all spirits, and  
Are melted into air, into thin air:  
And, like the baseless fabrick of this vision,  
The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve;  
And, like this insubstantial pageant, faded,  
Leave not a rack behind."—*Tempest*, Act IV. Sc. 1.

As I have expressed my opinion that this is not at all a question of etymology, I shall not say more in reference to this view of the case than that "rack," spelt as in Shakspeare, is a word in popular and every-day use in the phrase "rack and ruin;" that we have it in the term "rack off," as applied to wine, meaning *to take from the rack*, or, in other words, "to leave a rack" or *refuse* "behind," racked wine being wine drawn from the lees; and that it is, I believe, still in use in parts of England, meaning *remains* or *refuse*, as, in the low German, "der Wraek" means the same thing. Misled, however, by an unusual mode of spelling, and unacquainted with the literature of Shakspeare's age, certain of the commentators suggested the readings of *track* and *trace*; whereupon Horne Tooke remarks:—

"The ignorance and presumption of his commentators have shamefully disfigured Shakspeare's text. The first folio, notwithstanding some few palpable misprints, requires none of their alterations. Had they understood English as well as he did, they would not have quarrelled with his language."—*Diversions of Purley*, p. 595.

He proceeds to show that *rack* "is merely the past tense, and therefore past participle, ꝛeac or ꝛec, of the Anglo-Saxon verb *Recan*, *exhalare*, to *reek*;" and although the advocates of its being a particular description of light cloud refer to him as an authority for their reading, he treats it throughout generally as "a vapour, a steam, or an exhalation." But Horne Tooke, in his zeal as an etymologist, forgot altogether to attend to the construction of the passage. What is it that shall "leave not a rack behind?" A rack of what? Not of the baseless fabric of this vision, like which the "cloud-capp'd towers shall dissolve,"—not of this insubstantial pageant, like which they shall have faded,—but of "the cloud-capp'd towers, the gorgeous palaces, the solemn temples, the great globe itself." There is in fact a double comparison; but the construction and the meaning are perfectly clear, and no word will suit the passage but one that shall express a result common to the different objects

enumerated. A cloud may be a fit object for comparison, but it is utterly inconsequential; while the sense required can only be expressed by a general term, such as *remains*, a *vestige*, or a *trace*.

I beg now to transcribe a note Of Mr. Collier's on this passage:—

"'Rack' is vapour, from *reck*, as Horne Tooke showed; and the light clouds on the face of heaven are the 'rack,' or vapour from the earth. The word 'rack' was often used in this way."—Coll. *Shaksp.*, vol. i. p. 70.

Mr. Knight appears to incline to the same view; and regarding these as the two latest authorities, and finding in neither of them any reference to the question of construction, I naturally concluded that the point had been overlooked by the commentators. On reference, however, I found to my surprise, that Malone, for the very same reasons, had come to the same conclusion. Had Malone's argument been briefly stated by the "two latest and best editors," I should, of course, have had no occasion to trouble you with this note: and this instance, it appears to me, furnishes additional reasons for enforcing the principle for which I am contending; the neglect of it affecting, in however slight a degree, the sense or correctness of so important and frequently quoted a passage. For my own part, I should have thought that the commonest faith in Shakspeare would have protected any editor, whose avowed object it was to restore the text, from preferring in this instance, to the plain common sense of Malone, the more showy authority of Horne Tooke.

In my last paper I wrote,—"So far as quantity is concerned, to eat a crocodile would be *no* more than to eat an ox." You have omitted the negative.

*Samuel Hickson.*

## ANCIENT INEDITED POEMS, NO. III

In my last communication on this subject, I forgot to remark on the strange title given to the monody on Mr. Browne. May I ask if the name of "Chorus" was thus indiscriminately applied at the time when the poem was composed?

The next poem that I shall give is copied from *Harleian MSS.*, 367., art. 60., fol. 158. It is entitled—

### "A VERTUOUS WOMAN

"When painted vice fills up the rimes  
Of these our last depraved times:  
And soe much lust by wanton layes  
Disperséd is; that beautie straves

Into darke corners where vnseen,  
Too many sadd berefts haue been.  
Aduance my muse to blaze<sup>1</sup> that face  
Where beautie sits enthroned in grace.  
The eye though bright, and quicke to moue,

Daignes not a cast to wanton loue.  
A comely ffront not husht in hayre,  
Nor face be-patcht to make it fayre.  
The lipps and cheekes though seemely redd,  
Doe blush afresh if by them fedd.

Some wanton youthes doe gaze too much  
Though naked breasts are hidd from touch.  
When due salutes are past, they shunn  
A seconde kisse: yea, half vndone  
Shee thinkes herselfe, when wantons praise

Her hande or face with such loose phraise  
As they haue learnt at acts and scenes,  
Noe hand in hand with them shee meenes,  
Shall giue them boldnes to embalme,  
Ther filthie fist in her chast palme.

Her pretious honners overlookes,  
At her retires the best of bookes.  
Whatsoever else shee doth forget  
Noe busines shall her prayers<sup>2</sup> let.  
Those that bee good, shee prizes most,

---

<sup>1</sup> *Blason*, describe.

<sup>2</sup> We have here an instance of the use of the word *prayers* as a dissyllable.

Noe time with them shee counteth lost.  
Her chaste delights, her mind, aduance  
Above Lot-games or mixéd dance.  
Shee cares not for an enterlude,  
Or idly will one day conclude.

The looser tounge that filth disclose  
Are graueolencie to her nose.  
But when a vertuous man shall court  
Her virgin thoughts in nuptiall sort:  
Her faire depor[t]ment, neyther coy

Nor yet too forward, fits his ioy,  
And giues his kisses leaue to seale  
On her fayre hand his faythfull zeale.  
Blest is his conquest in her loue,  
With her alone death cann remoue.

And if before shee did adorne  
Her parents' howse, the cheerefull morne  
Reioyceth now at this blest payre,  
To see a wife soe chaste soe fayre.  
They happy liue; and know noe smart

Of base suspects or iealous heart;  
And if the publike bredd noe feare,  
Nor sadd alarms did fill ther care,  
From goodnes flowes ther ioy soe cleere  
As grace beginnes ther heauen heere."

The poem has no subscription, nor, from the appearance of the paper, should I say there had been one. The comparatively modern phraseology points to a late era. The poem is bound up with a quantity of John Stowe's papers, and I think is in his handwriting, upon comparing it with other papers known to be his in the same book. As it is my chief object (next to contributing to the preservation and publication of these ancient ballads) to obtain data regarding the anonymous productions of the earlier days of England's literature, any remarks, allow me to say, that other contributors will favour our medium of intercommunication with, will be much appreciated by

*Kenneth R. H. Mackenzie.*

[Our correspondent is certainly mistaken in supposing this poem to be in Stowe's handwriting. We have the best possible authority for assuring him that it is not.]

## FOLK LORE

*Moths called Souls.*—While I am upon this subject, I may as well mention that in Yorkshire the country-people used in my youth, and perhaps do still, call night-flying white moths, especially the *Hepialus humuli*, which feeds, while in the grub state, on the roots of docks and other coarse plants, "souls." Have we not in all this a remnant of "Psyche?"

F. S.

[This latter paragraph furnishes a remarkable coincidence with the tradition from the neighbourhood of Truro (recorded by Mr. Thoms in his Folk lore of Shakspeare, *Athenæum* (No. 1041.) Oct. 9. 1847) which gives the name of *Piskeys* both to the *fairies* and to *moths*, which are believed by many to be *departed souls*.]

*Holy Water for the Hooping Cough* (vol. iii., p. 179).—In one of the principal towns of Yorkshire, half a century ago, it was the practice for persons in a respectable class of life to take their children, when afflicted with the hooping cough, to a neighbouring convent, where the priest allowed them to drink a small quantity of holy water out of a silver chalice, which the little sufferers were strictly forbidden to touch. By Protestant, as well as Roman Catholic parents, this was regarded as a remedy. Is not the superstition analogous to that noticed by Mr. Way?

*Eboracomb.*

*Daffy Down Dilly.*—At this season, when the early spring flowers are showing themselves, we hear the village children repeating these lines:—

"Daff a down dill has now come to town,  
In a yellow petticoat and a green gown."

Does not this nursery rhyme throw light upon the character of the royal visitor alluded to in the snail charm recorded by F. J. H. (p. 179.)?

*Eboracomb.*

## DR. MAITLAND'S ILLUSTRATIONS AND ENQUIRIES RELATING TO MESMERISM

I know more than one person who would second the request that I am about to make through "Notes and Queries" to Dr. Maitland, that he would publish the remaining parts of his *Illustrations and Enquiries relating to Mesmerism*: he would do so, I know, at once, if he thought that anybody would benefit by them; and I can bear witness to Part I. as having been already of some use. It is high time that Christians should be decided as to whether or no they may meddle with the fearful power whose existence is impossible to ridicule any longer. Dr. Maitland has suggested the true course of thought upon the subject, and promised to lead us along it; but it is impossible at present to use anything that he has said, on account of its incompleteness. In tracing the subject through history, Dr. Maitland would no doubt mention the "Ομφαλόψυχοι, or Umbilicani," of the fourteenth century, whose practices make a page (609.) of Waddington's *History of the Church* read like a sketch of Middle-age Mesmerism, contemptuously given. Also, in Washington Irving's *Life of Mahomet*, a belief somewhat similar to theirs is stated to have been preached in the seventh century (*Bohn's Reprint in Shilling Series*, p. 191.) by a certain Moseïlma, a false prophet.

I may add that Miss Martineau's new book, *Letters of the Development of Man's Nature*, by *Atkinson and Martineau*, which cannot be called sceptical, for its unbelief is unhesitating, is the immediate cause of my writing to-day.

A. L. R.

## Minor Notes

*Original Warrant.*—The following warrant from the original in the Surrenden collection may interest some of your correspondents, as bearing upon more than one Query that has appeared in your columns:—

"Forasmuch as S<sup>r</sup> John Payton, Knight, Lieutenant of the Tower, hath heretofore received a warrant from the Lls. of the counsell, by her Ma<sup>ts</sup> commandment, for the removinge of Wright the Preist out of the Tower, to Framingham Castle, and for that, since then, it is thought more convenient, that he be removed to the Clincke—Theise therefore shalbe to require now (sic) to enlarge him of his imprisonment in the Tower, and to deliver him prisoner into the hands of the L. Bishop of London, to be committed by his Lp. to the Clincke, because it is for her M<sup>ts</sup> speciall service,—for doinge whereof, this shalbe your warrant.

"From the court at  
"Oatlands this 29

*"of September, 1602.*  
*"Ro. Cecyll.*

"To Mr. Anthony Deeringe,  
"Deputy Lieutenant of the Tower of London."

*"2. October, 1602.*

"I have receyed Mr. Wryght from Mr. Derynge, Deputy Lieutenant, and have comitted him to the Clincke according the direction from Mr. Secretary above expressed.

*"Ric. London."*  
*L. B. L.*

*Gloves.*—*Prince Rupert.*—In your First Vol., pp. 72. 405., and in other places in Vol. ii., there are notices with respect to the presentation of *gloves*. If what is contained in the following paper be not generally known, it may claim an interest with some of your readers:—

"At the Court of Whitehall, the 23rd of October, 1678. Present

The Kings most excellent Majesty,  
His Highness *Prince Rupert*,  
Lord Archbp. of Canterbury,"  
[with twelve others, who are named.]

"Whereas formerly it hath been a custom upon the Consecra[~c]on of all [-B]ps for them to make presents of Gloves to all Persons that came to the Consecra[~c]on Dinners, and others, w<sup>ch</sup> amounted to a great Su[~m] of Money, and was an unnecessary burden to them, His Ma<sup>tie</sup> this day, taking the same into his considera[~c]on, was thereupon pleas'd to order in Council, that for the future there shall be no such distribu[~c]on of Gloves; but that in lieu thereof each Lord B[-p] before his Consecra[~c]on shall hereafter pay the Su[~m] of 50*l.* to be

employ'd towards the Rebuilding of the Cathedral Church of St. Paul. And it was further ordered, that his Grace the Lord Archb[~p] of Canterbury do not proceed to consecrate any B[~p] before he hath paid the s[~d] Su[~m] of 50*l.* for the use aforesaid, and produced a Receipt for the same from the Treasurer of the Money for Rebuilding the said Church for the time being, w<sup>ch</sup> as it is a pious work, so will it be some ease to the respective B[~p]s, in regard the Expense of Gloves did usually farr exceed that Sum.

"*Phi. Lloyd.*"

*Tanner's MSS.* vol. 282. 112. al. 74.

One of your correspondents, I think, some time back asked for notices of *Prince Rupert* posterior to the Restoration. Besides the mention made of him in this paper, *Echard* speaks of his having the command of one squadron of the English fleet in the Dutch war.

*J. Sansom.*

*Inscription on a Gun* (Vol. iii., p. 181.).—Your notes on "the Potter's and Shepherd's Keepsakes" remind me of an old gun, often handled by me in my youth, on the stock of which the following tetrastick was *en-nailed*:—

"Of all the sports as is,  
I fancies most a gun;  
And, after my decease,  
I leaves this to my son."

Whether this testamentary disposition ever passed through Doctors' Commons, I know not.

*C. W. B.*

*Richard III.* (Vol. iii., pp. 206-7.).—The statement by Mr. Harrison, that Richard was not a "hunchback," is curiously "backed" by an ingenious conjecture of that very remarkable man, Doctor John Wallis of Oxford, in his *Grammatica Linguae Anglicanae*, first published in 1653. The passage occurs in the 2d section of chapter 14, "De Etymologia." Wallis is treating of the words *crook*, *crouch*, *cross*, &c., and says:

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