

# VARIOUS

NOTES AND QUERIES,  
NUMBER 212,  
NOVEMBER 19, 1853

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*Notes and Queries, Number 212, November 19, 1853 / A Medium of Inter-communication for Literary Men, Artists, Antiquaries, Genealogists, etc.:*

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**Notes**

**PARTY-SIMILES OF THE  
SEVENTEENTH CENTURY—NO.  
I. "FOXES AND FIREBRANDS."  
NO. II. "THE TROJAN HORSE."**

With Englishmen, at least, the seventeenth was a century pre-eminent for quaint conceits and fantastic similes: the literature

of that period, whether devotional, poetical, or polemical<sup>1</sup>, was alike infected with the universal mania for strained metaphors, and men vied with each other in giving extraordinary titles to books, and making the contents justify the title. Extravagance and the far-fetched were the gauge of wit: Donne, Herbert, and many a man of genius foundered on this rock, as well as Cowley, who acted up to his own definition:

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<sup>1</sup> Dr. Eachard, in his work on *The Grounds and Occasions of the Contempt of the Clergy and Religion inquired into*, London, 1712, after ably showing up the pedantry of some preachers, next attacks the "indiscreet and horrid Metaphor Mongers." "Another thing that brings great disrespect and mischief upon the clergy ... is their packing their sermons so full of similitudes" (p. 41.). Eachard has a museum of curiosities in this line. *The Puritan Pulpit*, however, far outstrips even the incredible nonsense and irreverence which he adduces. Let any one curious in such matters dip into a collection of Scotch Sermons of the seventeenth century. Sir W. Scott, in some of his works, has endeavoured to give a faint idea of the extraordinary way in which passages of Holy Scripture were applied in the same century. I have a very curious *book of soliloquies*, which unfortunately wants the title-page. From internal evidence, however, it appears to have been written in Ireland in the seventeenth century: the writer signs himself "P. P." The editor of this little 12mo., in "An Epistle to the Reader," after reprehending "the wits of our times" for "quibbling and drolling upon the Bible," says immediately after:—"This author's *innocent abuse of Scripture* is so far from countenancing, that it rather shames and condemns that licentious and abominable practice. Nor can we admit of the most useful allusions without that harmless (nay helpful and advantageous) *καταχρησις*, or abuse here practised: wherein the words are indeed used to another, but yet to a Holy end and purpose, besides that for which they were at first instituted and intended." The most reverend of our readers must need smile, were I to give a specimen of this "innocent abuse." While noticing the false wit which passed current in that century, we must not forget that the same age produced a South and a Butler: and that in beauty of simile, few, if any, surpass Bishop Jeremy Taylor.

"In a true Piece of Wit *all things* must be,  
Yet all things there agree;  
As in the *Ark*, join'd without force or strife,  
All creatures dwelt—all creatures that had life."

It is not, however, for the purpose of illustrating this mania that I am about to dwell on the two similes which form the subject of my present Note: I selected them as favourite party-similes which formed a standing dish for old Anglican writers; and also because they throw light on the history of religious party in England, and thus form a suitable supplement to my article on "High Church and Low Church" (Vol. viii., p. 117.).

As the object of the Church of England, in separating from Rome, was the *reformation*, not the *destruction* of her former faith, by the very act of reformation she found herself opposed to two bodies; namely, *that* from which she separated, and the ultra-reformers or Puritans, who clamoured for a *radical* reformation.

Taking these as the Scylla and Charybdis—the two extremes to be avoided—the Anglican Church hoped to attain the safe and golden mean by steering between these opposites, and find, in this *via media* course, the path of truth.

Accordingly, her divines abound with warnings against the aforesaid Scylla and Charybdis, and with exhortations to cleave to the middle line of safety. Acting on the proverb that *extremes meet*, they were ever drawing parallels between their two opponents. On the other hand, the Puritans stoutly contended that *they* were the true middle-men; and in their turn traced

divers similarities and parallels betwixt "Popery and Prelacy," the "Mass Book and Service Book."<sup>2</sup>

Without farther preface, I shall give the title of a curious work, which will tell its own story:

*"Foxes and Firebrands; or A Specimen of the Danger and Harmony of Popery and Separation. Wherein is proved from undeniable Matter of Fact and Reason, that Separation from the Church of England is, in the Judgment of Papists, and by Experience, found the most Compendious way to introduce Popery, and to ruine the Protestant Religion:*

"Tantum Religio potuit suadere Malorum."

A work under this title was published, if I mistake not, in London in 1678 by Dr. Henry Nalson; in 1682, Robert Ware reprinted it with a second part of his own; and in 1689 he added a

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<sup>2</sup> An Analysis of the "divers pamphlets published against the Book of Common Prayer" would make a very curious volume. Take a passage from the *Anatomy of the Service Book*, for instance: "The cruellest of the American savages, called the Mohaukes, though they fattened their captive Christians to the slaughter, yet they eat them up at once; but the Service-book savages eat the servants of God by piece-meal: keeping them alive (if it may be called a life) *ut sentiant se mori*, that they may be the more sensible of their dying" (p. 56.). Sir Walter Scott quotes a curious tract in *Woodstock*, entitled *Vindication of the Book of Common Prayer against the Contumelious Slanders of the Fanatic Party terming it "Porridge."* The author of this singular and rare tract (says Sir W.) indulges in the allegorical style, till he fairly hunts down the allegory. The learned divine chases his metaphor at a very cold scent, through a pamphlet of his mortal quarto pages.—See a *Parallel of the Liturgy with the Mass Book, Breviary, &c.*, by Robert Baylie. 1661, 4to.

*third* and last part in 12mo., uniform with the previous volume.<sup>3</sup> In the Epist. Ded. to Part II. the writer says of the Church of England:

"The Papists on the one hand, and the Puritans on the other, did endeavour to sully and bespatter the glory of her Reformation: the one taxing it with innovation, and the other with superstition."

The Preface to the Third Part declares that the object of the whole work is "to reclaim the most haggard Papists" and Puritans.

Wheatly, in treating of the State Service for the 29th of May, remarks:

"The Papists and Sectaries, like Sampson's Foxes, though they look contrary ways, do yet both join in carrying Fire to destroy us: their End is the same, though the method be different."—*Rational Illust. of the Book of Common Prayer*, 3rd edit., London, 1720, folio.

The following passage occurs in *A Letter to the Author of the Vindication of the Clergy*, by Dr. Eachard, London, 1705:

"I have put in hard, I'll assure you, in all companies, for two or three more: as for example, *The Papist and the Puritan being tyed together like Sampson's Foxes*. I liked it well enough, and have beseeched them to let it pass for a phansie; but I could never get the rogues in a good humour to do it: for they say that *Sampson's foxes* have been so very

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<sup>3</sup> [See "N. & Q.," Vol. viii., p. 172.—Ed.]

long and so very often tied together, that it is high time to part them. It may be because something very like it is to be found in a printed sermon, which was preached thirty-eight years ago: it is no flam nor whisker. It is the forty-third page upon the right hand. Yours go thus, viz. *Papist and Puritan, like Sampson's Foxes, though looking and running two several ways, yet are ever joyned together the tail.* My author has it thus, viz. *The Separatists and the Romanists consequently to their otherwise most distant principles do fully agree, like Sampson's Foxes, tyed together by the tails, to set all on fire, although their faces look quite contrary ways.*"—P. 34.

It would be easy to multiply passages in which this simile occurs; but what I have given is sufficient for my purpose, and I must leave room for "The Trojan Horse."<sup>4</sup>

I must content myself with giving the title of the following work, as I have never met with the book itself: *The Trojan Horse, or The Presbyterian Government Unbowelled*, London, 1646.

In a brochure of Primate Bramhall's, entitled

"A Faire Warning for England to take heed of the Presbyterian Government.... Also the Sinfulness and Wickedness of the *Covenant*, to introduce that Government upon the Church of England."

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<sup>4</sup> See Grey's *Hudibras*, Dublin, 1744, vol. ii. p. 248., vol. i. pp. 150, 151., where allusions both to "The Trojan Mare" and tying "the fox tails together" occur. Butler was versed in the controversies of his day, and, moreover, loved to satirise the metaphor mania by his exquisitely comic similes.

the second paragraph of the first page proceeds:

"But to see those very men who plead so vehemently against all kinds of tyranny, attempt to obtrude their own dreames not only upon their fellow-subjects, but upon their sovereign himself, contrary to the dictates of his own conscience, contrary to all law of God and man; yea to compell forreigne churches to dance after their pipe, to worship that counterfeit image which they feign to have fallen down from Jupiter, and by force of arms to turne their neighbours out of a possession of above 1400 years, to make roome for their *Trojan Horse* of ecclesiastical discipline (a practice never justified in the world but either by the Turk or by the Pope): this put us upon the defensive part. They must not think that other men are so cowed or grown so tame, as to stand still blowing of their noses, whilst they bridle them and ride them at their pleasure. It is time to let the world see that *this discipline* which they so much adore, is *the very quintessence of refined Popery.*"

My copy of this tract has no place or date: but it appears to have been printed at the Hague in 1649. It was answered in the same year by "Robert Baylie, minister at Glasgow," whose reply was "printed at Delph."

As the tide of the time and circumstance rolled on, this simile gained additional force and depth; and to understand the admirable aptitude of its application in the passage I shall next quote, a few preliminary remarks are necessary.

There was always in the Church of England a portion of

her members who could not forget that the Puritans, though external to her communion, were yet fellow Protestants; that they differed not in kind, but in degree—and that these differences were insignificant compared with those of Rome. At the same time, they reflected that perhaps the Church of England was not exactly in the middle, and that she would not lose were she to move a little nearer the Puritan side. Accordingly, various attempts were made to enlarge the terms of her communion, and eject from her service-book any lingering "relics of Popery" which might offend the weaker brethren yecept the Puritans: thus to make a grand Comprehension Creed—a Church to include all Protestants.

This was tried in James I.'s reign at the Savoy Conference; but in spite of Baxter's strenuous efforts and model prayer-book, it was a failure. Even Archbishop Sancroft was led to attempt a similar Comprehensive Scheme, so terrified was he at the dominance of the Roman Church in the Second James's reign: however, William's accession, and his becoming a nonjuror, crossed his design. In 1689, Tillotson, Burnet, and a number of William's "Latitudinarian" clergy made a bold push for it. A Comprehension Bill actually passed the House of Lords, but was thrown out by the Commons and Convocation. From William's time toleration and encouragement were extended to all save "Popish Recusants;" so that there were a large number in the Church of England ready to assist their comrades *outside* in breaking down her fences. The High Churchmen, however, as

may be guessed, would not sit tamely by, and see the leading idea of the Anglican Church thrown to the winds, her *via media* profaned, her park made a common, and her distinctive doctrines and fences levelled to the ground. What *their* feelings were, may be gathered from this indignant invective:

"The most of the inconveniences we labour under to this day, owe their original to the weakness of some and to the cowardice of others of the clergy. For had they stood stiff and inflexible at first against the encroachments and intrigues of a Puritanical faction, like a threefold cord, we could not have been so easily shattered and broken. The dissenters, as well skilled in the art of war, have besieged the Church in form: and at all periods and seasons have raised their batteries, and carried on their saps and counter-scarps against her. They have left no means unessayed or practised, to weaken her. And when open violence has been baffled, and useless, *stratagem* and contrivance have supplied what force could never effect. Hence it is, that under the cant of *conscience* and *scruple*, they have feigned a compliance of embracing her communion; if such and such ceremonies and rules that then stood in force could be omitted, or connived at: and having once broke ground on her discipline, they have continued to carry on their trenches, and had almost brought the *Great Comprehension-Horse* within our walls; whilst the *complying*, or the *moderate* clergy (as they are called), like the infatuated *Trojans*, helped forward the *unwieldy machine*; nor were they aware of the danger and destruction that might have issued out of

him."—*The Entertainer*, London, 1718, p. 153.<sup>5</sup>

I shall but add a postscript to my former Note. In "N. & Q." (Vol. viii., p. 156.), a number of pamphlets on High Church and Low Church are referred to. A masterly sketch of the two

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<sup>5</sup> Let any one interested in the history of Comprehension refer to the proceedings relative to the formation of the "Evangelical Alliance." Jeremy Collier gives a curious parallel:—"Lord Burleigh, upon some complaint against the Liturgy, bade the Dissenters draw up another, and contrive the offices in such a form as might give general satisfaction to their brethren. Upon this overture the first classis struck out their lines, and drew mostly by the portrait of Geneva. This draught was referred to the consideration of a second classis, who made no less than *six hundred* exceptions to it. The third classis quarrelled with the corrections of the second, and declared for a new model. The fourth refined no less upon the third. The treasurer advised all these reviews, and different committees, on purpose to break their measures and silence their clamours against the Church. However, since they could not come to any agreement in a form for divine service, he had a handsome opportunity for a release: for now they could not decently importune him any farther. To part smoothly with them, he assured their agents that, when they came to any unanimous resolve upon the matter before them, they might expect his friendship, and that he should be ready to bring their scheme to a settlement." Collier's *Hist.*, vol. viii. p. 16. See Cardwell's *Hist. of the Conference connected with the Revision of the Book of Common Prayer*, London, 1849, 8vo. See also *Quarterly Review*, vol. 1. pp. 508-561., No. C. Jan. 1834. The present American Prayer Book is formed on the Comprehension scheme. Last year Pickering published a *Book of Common Prayer of the Church of England, adapted for General Use in other Protestant Churches*, which is well worth referring to. Those who wished to "comprehend" at the Roman side of the *via media* were very few. Elizabeth and Laud are the most prominent instances. Charles I., and afterwards the Nonjurors, had schemes of communion with the Greek Church. A *History of Comprehension* would involve a historical notice of the Thirty-nine Articles, and the plan of Comprehension maintained by some to be the intention of their framers. It should include also distinctive sketches of the classes formerly denominated *Church Papists* and *Church Puritans*.

theories is given at pp. 87, 88. of Mr. Kingsley's *Yeast*, London, 1851.

*Jarltzberg.*

# TESTIMONIALS TO DONKEYS

The following extract from an article on "Angling in North Wales," which appeared in *The Field* newspaper of October 22nd, contains a specimen of an entirely original kind of testimonial, which seems to me worthy of preservation in "N. & Q.'s" museum of curiosities:

"Beguiled by the treacherous representations of a certain Mr. Williams, and the high character of his donkeys, I undertook the ascent of Dunas Bran, and poked about among the ruins of Crow Castle on its summit, where I found nothing of any consequence, except an appetite for my dinner. The printed paper which Mr. Williams hands about, deploring the loss of his 'character,' and testifying to the wonderful superiority of all his animals, is rather amusing. Mr. Williams evidently never had a donkey 'what wouldn't go.' This paper commences with an affidavit from certain of the householders and *litterati* of Llangollen, that he 'had received numerous testimonials, all of which we are sorry to say *has* been lost.' Those preserved, however, and immortalised in print, suffice to establish Mr. Williams' reputation:

"Mr. W. and his son and daughter bear testimony to the civility and attention of Mr. Williams *and* his donkeys.

"S. P., Esquire, attended at the Haud Hotel, 24th June, 1851, and engaged four of Mr. Williams' donkeys for the use of a party of ladies, who expressed themselves highly

gratified. The animals were remarkably tractable, and void of stupidity.

"Mrs. D. A. B. visited Valle Crucis Abbey on the back of Mr. Williams' ass, and is well satisfied.

"Sept. 4. 1852.

This is to certify that

LADY MARSHALL

Is to Donkeys very partial,

And no postilion in a car, shall

Ever more her drive

O'er all the stones;

On 'Jenny Jones'

She'll ride while she's alive!"

Those who have visited Malvern will remember the vast quantity of donkeys who rejoice in the cognomen of "The Royal Moses." Their history is as follows:—When the late Queen Dowager was at Malvern, she frequently ascended the hills on donkey-back; and on all such occasions patronised a poor old woman, whose stud had been reduced, by a succession of misfortunes, to a solitary donkey, who answered to the name of "Moses." At the close of her visit, her majesty, with that kindness of heart which was such a distinguishing trait in her character, not only liberally rewarded the poor old woman, but asked her if there was anything that she could do for her which would be likely to bring back her former prosperity. The old woman turned

the matter over in her mind, and then said, "Please your majesty to give a name to my donkey." This her Majesty did. "Moses" became "the Royal Moses;" every body wanted to ride him; the old woman's custom increased, and when the favoured animal died (for he is dead) he left behind him a numerous family, all of whom called after their father, "the Royal Moses."

*Cuthbert Bede, B.A.*

# LONGEVITY IN CLEVELAND, YORKSHIRE

A cursory conversation with a lady in her eighty-fifth year, now living at Skelton in Cleveland, in the North Riding of Yorkshire, when she deprecated the notion that she was one of the *old* inhabitants, led me to inquire more particularly into the duration of life in that township. The minister, the Rev. W. Close, who has been the incumbent since the year 1813, and who has had the duties to perform, and the registers to keep, therefore, from about the period of the act which required the age to be stated, now forty years ago, was most willing to give me aid and extracts from the burial register, from the commencement of 1813 to August, 1852, during which period 799 persons were buried. The extracts show these extraordinary facts.

Out of the 799 persons buried in that period, no less than 263, or nearly one-third, attained the age of 70. Of these two, viz. Mary Postgate, who died in 1816, and Ann Stonehouse, who died in 1823, attained respectively the ages of 101. Nineteen others were 90 years of age and upwards, viz. one was 97, one was 96, one was 95, four were 94, one was 93, five were 92, three were 91, and three were 90. Between the ages of 80 and 90 there died 109, of whom thirty-nine were 85 and upwards, and seventy were under 85; and between the ages of 70 and 80 there died 133, of whom sixty-five were 75 years and upwards, and sixty-eight were

between 70 and 75. In one page of the register containing eight names, six were above 80, and in another five were above 70.

In this parish of Skelton there is now living a man named Moon, 104 years old, who is blind now, but managed a small farm till nearly or quite 100; and a blacksmith named Robinson Cook, aged 98, who worked at his trade till May last.

In the chapelry of Brotton, which adjoins Skelton township, and has been also under the spiritual charge of Mr. Close, the longevity is even more remarkable. Out of 346 persons buried since the new register came into force in 1813, down to 1st October, 1853, no less than 121, or more than one-third, attained the age of 70. One Betty Thompson, who died in 1834, was 101; nineteen were more than 90, of whom one was 98, two were 97, three were 95, one was 93, four were 92, five were 91, and three were 90; there were forty-four who died between 80 and 90 years old, of whom nineteen were 85 and upwards, and twenty-five were between 80 and 85; and there were fifty-seven who died between the ages of 70 and 80, of whom no less than thirty-one were 75 and upwards. The average of the chapelry is increased from the circumstance that sixteen bodies of persons drowned in the sea in wrecks, and whose ages were not of course very great, are included in the whole number of 346 burials. That celibacy did not lessen the chance of life, was proved by a bachelor named Simpson, who died at 92, and his maiden sister at 91.

I am told that the neighbouring parish of Upleatham has also a high character for longevity, but I had not the same opportunity

of examining the register as was afforded me by Mr. Close.

And now for a Query. What other, if any district in the north or south, will show like or greater longevity?

*William Durrant Cooper.*

## REV. JOSIAH PULLEN

Every Oxford man regards with some degree of interest that goal of so many of his walks, Joe Pullen's tree, on Headington Hill. So at least it was in my time, now some thirty years since. Perhaps the following notices of him, who I suppose planted it, or at all events gave name to it, may be acceptable to your Oxford readers. They are taken from that most curious collection (alas! too little known) the Pocket-books of Tom Hearne, vol. liii. pp. 25-35., now in the Bodleian:

"Jan. 1, 1714-15. Last night died Mr. Josiah Pullen, A.M., minister of St. Peter's in the East, and Vice-Principal of Magdalen Hall. He had also a parsonage in the country. He was formerly domestick chaplain to Bishop Sanderson, to whom he administered the sacrament at his death. He lived to a very great age, being about fourscore and three, and was always very healthy and vigorous. He was regular in his way of living, but too close, considering that he was a single man, and was wealthy. He seldom used spectacles, which made him guilty of great blunders at divine service, for he would officiate to the last. He administered the Sacrament last Christmas Day to a great congregation at St. Peter's, which brought his illness upon him. He took his B.A. degree May 26, 1654. He became minister of St. Peter's in the East anno 1668, which was the year before Dr. Charlett was entered at Oxford."—P. 25.

"Jan. 7, Friday. This day, at four in the afternoon, Mr. Pullen was buried in St. Peter's Church, in the chapel at the north side of the chancell. All the parishioners were invited, and the pall was held up by six Heads of Houses, though it should have been by six Masters of Arts, as Dr. Radcliffe's pall should have been held up by Doctors in Physic, and not by Doctors of Divinity and Doctors of Law."—P. 32.

Dr. Radcliffe's funeral had taken place in the preceding month.

In Nichols's *Literary Anecdotes*, vol. iv. p. 181., is the following epitaph of Pullen, drawn up by Mr. Thomas Wagstaffe:

"Hic jacet reverendus vir Josia Pullen, A.M. Aulæ Magd.  
57 annos vice principalis, necnon hujusce ecclesiæ Pastor  
39 annos. Obiit 31<sup>o</sup> Decembris, anno Domini 1714, ætatis  
84."

From the notice of Thomas Walden, in Johnson's *Lives of the Poets*, it appears that Yalden was a pupil of Pullen. (See also Walton's *Life of Sanderson*, towards the end.) I hope this may elicit some farther account of a man whose name has survived so long in Oxford memory.

As to the tree, I have some recollection of having heard that it had a few years ago a narrow escape of being thrown down, sometime about the vice-chancellorship of Dr. Symons, who promptly came forward to the rescue. Was it ever in such peril? and, if so, was it preserved?

*Balliolensis.*

# FOLK LORE

*Ancient Custom in Warwickshire.*—In Sir William Dugdale's *Diary*, under the year 1658, is noted the following:

"On All Hallow Even, the master of the family antiently used to carry a bunch of straw, fired, about his corne, saying,

'Fire and red low,  
Light on my teen low.'"

Can any of your readers learned in ancient lore explain the custom and the meaning of the couplet, well as its origin? Does it now at all prevail in that county?

*J. B. Whitborne.*

*Nottinghamshire Customs.*—1. The 29th of May is observed by the Notts juveniles not only by wearing the usual piece of oak-twig, but each young loyalist is armed with a nettle, as coarse as can be procured, with which instrument of torture are coerced those unfortunates who are unprovided with "royal oak," as it is called. Some who are unable to procure it endeavour to avoid the penalty by wearing "dog-oak" (maple), but the punishment is always more severe on discovery of the imposition.

2. On Shrove Tuesday, the first pancake cooked is given to Chanticleer for his sole gratification.

3. The following matrimonial custom prevails at Wellow or Welley, as it is called, a village in the heart of the county. The account is copied from the *Notts Guardian* of April 28, 1853:

"Wellow. It has been a custom from time immemorial in this parish, when the banns of marriage are published, for a person, selected by the clerk, to rise and say 'God speed them well,' the clerk and congregation responding, Amen! Owing to the recent death of the person who officiated in this ceremony, last Sunday, after the banns of marriage were read, a perfect silence prevailed, the person chosen, either from want of courage or loss of memory, not performing his part until after receiving an intimation from the clerk, and then in so faint a tone as to be scarcely audible. His whispered good wishes were, however, followed by a hearty Amen, mingled with some laughter in different parts of the church."

I do not know whether any notices of the above have appeared in "N. & Q.," and send to inquire respecting 1. and 3. whether a similar custom holds elsewhere; and whether 2. has any connexion with the disused practice of cock-shying?

*Furvus.*

## Minor Notes

*A Centenarian Couple.*—The obituary of *Blackwood's Magazine* for August, 1821, contains the following:

"Lately, in Campbell, County Virginia, Mr. Chas. Layne, sen., aged 121 years, being born at Albemarle, near Buckingham county, 1700. He has left a widow aged 110 years, and a numerous and respectable family down to the fourth generation. He was a subject of four British sovereigns, and a citizen of the United States for nearly forty-eight years. Until within a few years he enjoyed all his faculties, and excellent health."

The above extract is followed by notices of the deaths of Anne Bryan, of Ashford, co. Waterford, aged 111; and Wm. Munro, gardener at Rose Hall, aged 104.

*Cuthbert Bede, B.A.*

"*Veni, vidi, vici.*"—To these remarkable and well-known words of the Roman general, I beg to forward two more sententious despatches of celebrated generals:

*Suwarrow.* "Slava bogu! Slava vam!  
Krepost Vzala, yiatam."

"Glory to God and the Empress! Ismail's ours."

It is also stated, I do not know on what authority, that the old and lamented warrior, Sir Charles Napier, wrote on the conquest of Scinde, "Peccavi."

Perhaps some of your correspondents could add a few more pithy sentences on a like subject.

*G. Lloyd.*

Dublin.

*Autumnal Tints.*—Scarce any one can have failed to notice the unusual richness and brilliance of the autumnal tints on the foliage this year. I have more particularly remarked this in Clydesdale, the lake districts of Cumberland and Westmoreland, and in Somersetshire and Devonshire. Can any of the contributors to "N. & Q." inform me if attributable to the extraordinary wetness of the season?

*R. H. B.*

*Variety is pleasing.*—Looking over my last year's note-book, I find the following *morceau*, which I think ought to be preserved in "N. & Q.:"

"Nov. 30, 1851. Observed in the window of the Shakspeare Inn a written paper running thus:

'To be raffled for:  
The finding of Moses, and six  
Fat geeze (!!).  
Tickets at the bar.'"

R. C. Warde.

Kidderminster.

*Rome and the Number Six.*—It has been remarked lately in "N. & Q." that in English history, the reign of the second sovereign of the same name has been infelicitous. I cannot turn to the note I read, and I forget whether it noticed the remarks in Aubrey's *Miscellanies* (London, 8vo., 1696), that "all the *second* kings since the Conquest have been unfortunate." It may be worth the while to add (what is remarked by Mr. Matthews in his *Diary of an Invalid*), that the number *six* has been considered at Rome as ominous of misfortune. Tarquinius Sextus was the very worst of the Tarquins, and his brutal conduct led to a revolution in the government; under Urban the Sixth, the great schism of the West broke out; Alexander the Sixth outdid all that his predecessors amongst the Tarquins or the Popes had ventured to do before him; and the presentiment seemed to receive confirmation in the misfortunes of the reign of his successor Pius VI., to whose election was applied the line:

"Semper sub sextis perdita Roma fuit."

W. S. G.

Newcastle-on-Tyne.

*Zend Grammar.*—The following fragment on Zend grammar having fallen in my way, I inclose you a copy, as the remarks contained in it may be of service to Oriental scholars.

I am unable to state the author's name, although I suspect the MS. to be from a highly important quarter. The subject-matter, however, is sufficiently important to merit publication.

"The *Zend*, of disputed authenticity, and the *Asmani Zuban*, a notoriously fictitious tongue, compared."

"It is well known that Sanscrit words abound in *Zend*; and that some of its inflexions are formed by the rules of the Vyacaran or *Sanscrit* grammar.

"It would therefore seem quite possible that by application of these rules a grammar might be written of the *Zend*. Would such a composition afford any proof of the disputed point—the authenticity of the *Zend*?

"I think it would not, and support my opinion by reasons founded on the following facts.

"The *Asmani Zuban* of the Desstù is most intimately allied to Persian. It is, in fact, fabricated out of that language, as is shown by clear internal evidence. Now the grammatical structure of this fictitious tongue is identical with that of Persian: and hence by following the rules of Persian grammar, a grammar of the *Asmani Zuban* might be easily framed. But would this work advance the cause of forgery, and tend to invest it with the quality of truth? No more, I answer, and for the same reason, than is a grammar of the *Zend*, founded on the Vyacaran, to be received in proof of the authenticity of that language."

*Kenneth R. H. Mackenzie.*

*The Duke's first Victory.*—Perhaps it may interest the future author of the life of the Duke of Wellington to be informed of his

*first victory*. It was not in India, as commonly supposed, but on Donnybrook Road, near Dublin, that his first laurels were won. This appears from the *Freeman's Journal*, September 18th, 1789, where we learn that in consequence of a wager between him and Mr. Whaley of 150 guineas, the Hon. Arthur Wesley walked from the five-mile stone on Donnybrook Road to the corner of the circular road in Leeson Street, in fifty-five minutes, and that a number of gentlemen rode with the walker, whose horses he kept in a tolerable smart trot. When it is recollected that those were Irish miles, even deducting the distance from Leeson Street to the Castle, whence the original measurements were made, this walk must be computed at nearly six English miles.

*Omicron.*

*Straw Paper.*—Various papers manufactured of straw are now in the market. The pen moves so easily over any and all of them, that literary men should give them a trial. As there seems considerable likelihood of this manufacture being extensively introduced, on account of the dearness of rags, &c., it is to be hoped that it will not be *improved* into the resemblance of ordinary paper. Time was when ordinary paper could be written on in comfort, but that which adulterated Falstaff's sack spoiled it for the purpose, and converted it into limed twigs to catch the winged pen.

*M.*

*American Epitaph* (Vol. viii., p. 273.).—The following lines

are to be seen on a tombstone in Virginia:

"My name, my country, what are they to thee?  
What whether high, or low, my pedigree?  
Perhaps I far surpassed all other men:  
Perhaps I fell behind them all—what then?  
Suffice it, stranger, that thou see'st a tomb,  
Thou know'st its use; it hides—no matter whom."

W. W.

Malta.

# Queries

## LAURIE (?) ON CURRENCY, ETC

I have before me a bulky volume, apparently unpublished, treating of currency and of many other politico-economical affairs; the authorship of which I am desirous of tracing. If any reader of "N. & Q." can assist my search I shall feel greatly obliged to him.

This volume extends to 936 closely printed pages, and is altogether without divisions either of book, chapter, or section. It has neither title-page, conclusion, imprint, or date; and my copy seems to consist of revises or "clean sheets" as they came from the press. The main gist of the work is thus described, apparently by the author himself, in a MS. note which occupies the place of the title-page:

"It is here meant to show that in civilised nations money is an emanating circulable wealth and power, without which individuals cannot go on in improvement on independent principles. It resolves wealth into the forms most conducive to this object, and prepares for the highest services both individuals and communities."

The book, however, is extremely discursive, and no small portion of it is devoted to foreign politics. Thus, of the "Eastern

Question," the author disposes in this fashion:

"Austria, to answer its destination, ought to comprise Wallachia, Bessarabia, Moldavia, and, following the line of demarcation drawn by the Danube, the whole territory at its debouchment.... Turkey cannot regard the sacrifices proposed as of much importance, when such security as that now in contemplation could be obtained. The whole strength of her immense empire is at present drained to support her contest on this very barrier with Russia. But that barrier, it is evident, would this way be effectually secured: for Austria has too many points of importance to protect, to dream of creating new ones on this feeble yet extended confine of her domains."—Pp. 835, 836.

From internal evidence, the book appears to have been written between 1812 and 1815. It is printed in half-sheets, from sig. A to sig. 6 B, and three half-sheets are wanting, viz. E, 5 Q, and 5 R. In place of the last two, the following MS. note is inserted:

"The speculations in the two following sheets included views that related to the disorganised state of Turkey, and the unhappy dependence of the Bourbon family; which are now, from the changes which have taken place, altogether unfit for publication."

The sole indication of the authorship which I have observed throughout the volume lies in the following foot-note, at p. 893.:

"This is all that seems to be necessary to say on the subject of education. In a treatise published by me a few years ago, entitled *Improvements in Glasgow*, I think I have

exhausted," &c.<sup>6</sup>

The only treatise with such a title which I find in Watt's *Bibliotheca Britannica* is thus entered:

"Laurie, David. Proposed improvements in Glasgow. Glasg., 1810, 8vo.—Hints regarding the East India Monopoly, 1813. 2s."

My *Queries* then are these:

1. Is anything known of such a treatise on "circulable wealth," &c., as that which I have named?
2. Is any biographical notice extant of the "David Laurie" mentioned by Watt?

I may add that the volume in question was recently purchased along with about 1000 other pamphlets and books, chiefly on political economy: all of which appear to have formerly belonged to the late Lord Bexley, and to have been for the most part collected by him when Chancellor of the Exchequer.

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<sup>6</sup> I find no mention of Mr. Laurie, or of his "Improvements in Glasgow," in Cleland's *Annals of Glasgow*, published in 1816, nor is he mentioned in Mr. McCulloch's *Literature of Political Economy*.

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