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RESERVATIONS

ON THE

POPULAR ANTIQUITIES

OF

GREAT BRITAIN:

CHIEFLY ILLUSTRATING

THE ORIGIN OF OUR VULGAR AND PROVINCIAL CUSTOMS,
CEREMONIES, AND SUPERSTITIONS.

BY

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ARRANGED, REVISED, AND GREATLY ENLARGED, BY

SIR HENRY ELLIS, K.H., F.R.S., SEC. S.A., &c.

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A NEW EDITION, WITH FURTHER ADDITIONS, BY

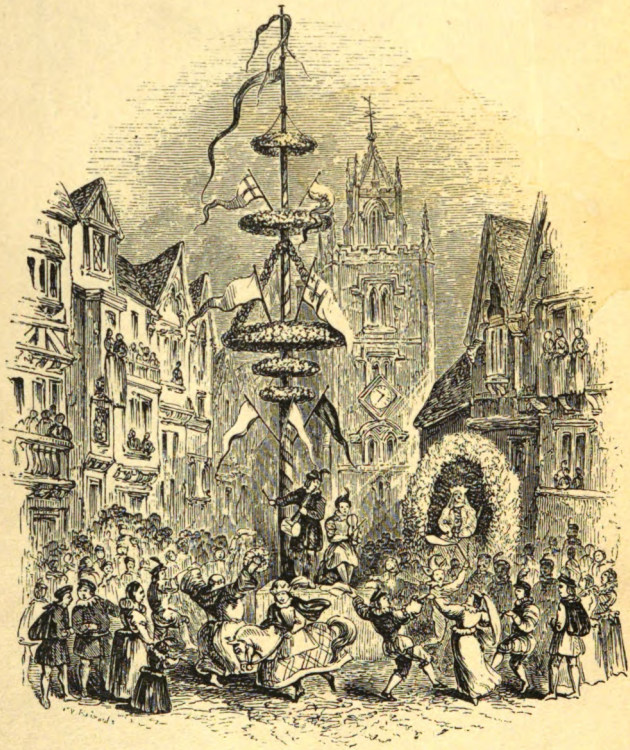
J. O. HALLIWELL, ESQ., F.R.S.

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C. AND J. ADLARD, BARTHOLOMEW CLOSE.

P R E F A C E

T O

T H E T H I R D E D I T I O N .

THE great popularity of BRAND'S Work on the Customs and Provincial Antiquities of Great Britain having led to the demand for a new edition, it was thought advisable to attempt some more convenient arrangement of the matter. With this object, the most entertaining and popular portions have been inserted in the text, while the merely recondite and subordinate have been thrown into foot-notes. This plan will, it is hoped, render the work more acceptable to the general reader. Various articles and passages also, that did not before appear to be inserted in their proper places, have been transposed: the long notes, for example, which in the former edition were subjoined to the Author's preface, are now placed under the heads to which they particularly relate. A copious Index, to be given in the last volume, will at once obviate any inconvenience that might arise to those who have been accustomed to the previous arrangement. In some few instances, where foreign books of an accessible description have been extensively quoted, it has been thought advisable to adopt an English translation in preference; especially with regard to Naogeorgus, the English version¹ of whose book is in reality the only one in which the reader of Brand is concerned. No information or amusement whatever, which is contained in any

¹ By our old English poet Barnaby Googe.

of the previous editions, has been omitted ; but considerable additions have been made from every available source, and of these, some have never before appeared in print. Notwithstanding all the pains that have been taken, there will still remain many relics of the older superstitions entirely unnoticed by Brand and his editors. Those who possess opportunities of collecting such notices, should place them on record before they entirely disappear. Any additional information on these subjects, addressed to the Publisher, will be gladly acknowledged.

November 1848.

ADVERTISEMENT
TO
THE PREVIOUS EDITION.

BY SIR HENRY ELLIS.

THE respected Author of the following work, as will be seen by the date of his Preface, had prepared it to meet the public eye so long ago as 1795. The subjects, however, which form the different sections were then miscellaneously arranged, and he had not kept even to the chronological order of the Feasts and Fasts observed by his predecessor Bourne.

The idea of a more perspicuous method was probably the first occasion of delay; till the kindness of friends, the perseverance of his own researches, and the vast accession of intelligence produced by the statistical inquiries in Scotland, so completely overloaded his manuscript, that it became necessary that the whole work should be remodelled. This task, even to a person of Mr. Brand's unwearied labour, was discouraging; and, though he projected a new disposition of his materials, he had made no progress in putting them in order at the time of his death.

In this state, at the sale of the second part of Mr. Brand's library, in 1808, the manuscript of his 'Observations on Popular Antiquities' was purchased for the sum of six hundred pounds. An examination, however, soon proved that great revision was wanting; and though one or two antiquaries of eminence engaged in the task of its publication, each, after a time, abandoned it.

In 1810 the present Editor undertook the work, and gave it to the public in 1813, in two volumes, quarto. The whole was entirely rewritten with his own hand, and in many parts augmented by additional researches. Mr. Brand's extracts

from books and manuscripts, too, which were very faulty, were all, as far as possible, collated with their originals; and a copious index added to the whole.

Whatever of importance has occurred to the Editor in augmentation of the work since the publication of the last edition has been added to the present, and another copious index supplied.

The arrangement of the work, founded on a sketch drawn out by Mr. Brand, is the same in the present as in the last edition, beginning with the days of more particular note in the calendar, to which popular observations attach, taken in chronological order. These, now, fill the first volume. The two which follow contain, first, the Customs at Country Wakes, Sheep-shearings, and other rural practices, with such usages and ceremonies as are not assignable to any particular period of the year. The Customs and Ceremonies of Common Life are next introduced, followed by the numerous train of Popular Notions, Sports, and Errors.

Mr. Brand, the author of the present work, was born at Newcastle-upon-Tyne, as is believed, about 1743, and was educated at Lincoln College, Oxford. He was, for a short time, usher at Newcastle School.

His earliest literary production was a Poem "written among the ruins of Godstow Nunnery," 4to, 1775. His next was the first edition of the present work, printed at Newcastle-upon-Tyne in 1777. He was elected Fellow of the Society of Antiquaries, on May 29th of that year, and in 1784, upon the death of Dr. Morell, succeeded to the office of its resident secretary. In 1784 he was also presented to the London rectory of St. Mary-at-Hill, by the Duke of Northumberland, to whom he was likewise librarian. In 1789 he published the History of his native town, in two volumes, quarto. He died, in a fit of apoplexy, September 10, 1806. A small volume of his Letters to Mr. Ralph Beilby, of Newcastle-upon-Tyne, was published there in 1825. The History of Newcastle, and the Observations on Popular Antiquities, afford proofs of deep research, too evident to need a panegyric here.

BRITISH MUSEUM;
May 22, 1841.

P R E F A C E.

TRADITION has in no instance so clearly evinced her faithfulness as in the transmittal of vulgar rites and popular opinions.

Of these, when we are desirous of tracing them backwards to their origin, many may be said to lose themselves in the mists of antiquity.¹ They have indeed travelled to us through a long succession of years, and the greater part of them, it is not improbable, will be of perpetual observation: for the generality of men look back with superstitious veneration on the ages of their forefathers, and authorities that are gray with time seldom fail of commanding those filial honours claimed even by the appearance of hoary age.

It must be confessed that many of these are mutilated, and, as in the remains of ancient statuary, the parts of some have been awkwardly transposed: they preserve, however, the principal traits that distinguished them in their origin.

Things that are composed of such flimsy materials as the fancies of a multitude do not seem calculated for a long duration; yet have these survived shocks by which even empires have been overthrown, and preserved at least some form and colour of identity, during a repetition of changes both in the religious opinions and civil polity of states.

¹ The following very sensible observation occurs in the St. James's Chronicle from Oct. 3d to Oct. 5th, 1797:—" Ideas have been entertained by fanciful men of discovering the languages of ancient nations by a resolution of the elements and powers of speech, as the only true ground of etymology; but the fact is, that there is no constant analogy in the organs of different people, any more than in their customs from resemblance of their climates. The Portuguese change *l* into *r*, *ll* into *ch*, *ch* into *yt*, but not always. The Chinese change *b*, *d*, *r*, *s*, *x*, *z*, into *p*, *t*, *l*, *s*, *s*. For Crux they say *Culusu*; for Baptizo, *Papetizo*; for Cardinalis, *Kzaulsinalis*; for Spiritus, *Supelitisu*; for Adam, *Valam*. Here the words are so changed that it is impossible to say that they are the same. A more sure way of going to work is by a comparison of customs, as when we find the same customs in any two remote countries, Egypt and China for instance, which customs exist nowhere else, they probably originated in one of them."

But the strongest proof of their remote antiquity is, that they have outlived the general knowledge of the very causes that gave rise to them.¹

The reader will find, in the subsequent pages, my most earnest endeavours to rescue many of those causes from oblivion.² If, on the investigation, they shall appear to any to be so frivolous as not to have deserved the pains of the search, the humble labourer will at least have the satisfaction of avoiding censure by incurring contempt. How trivial soever such an inquiry may seem to some, yet all must be informed that it is attended with no inconsiderable share of literary toil and difficulty. A passage is to be forced through a wilderness, intricate and entangled: few vestiges of former labours can be found to direct us in our way, and we must oftentimes

¹ "The study of popular antiquities," says a writer with the signature of V. F., in the Monthly Magazine for April 1798, p. 273, "though the materials for it lie so widely diffused, and indeed seem to obtrude themselves upon every one's attention, in proportion to the extent of his intercourse with the common people, does not appear to have engaged so much of the notice of inquirers into human life and manners as might have been expected."

² In the year 1777 I republished Bourne's *Antiquitates Vulgares*, a little work on this subject, which then had become extremely scarce, and sold very high, making observations on each of his chapters, and throwing new discoveries into an appendix at the end. That volume, too, by those who have mistaken accident for merit, is now marked in catalogues at more than double its original price. In the following work I have been advised to dissolve amicably the literary partnership under the firm of Bourne and Brand, and to adopt a very different plan, presenting to the public a collection which, not only from the immense variety of fresh matter, but also, from the totally different arrangement of the subjects, I flatter myself I may, with equal truth and propriety, venture to denominate an entirely new one.

In this I shall only cite my predecessor Bourne in common with the other writers on the same topics. I am indebted for much additional matter to the partiality and kindness of Francis Douce, Esq., who, having enriched an interleaved copy of my edition of 1777 with many very pertinent notes and illustrations, furnished from his own extensive reading on the subject, and from most rare books in his truly valuable library, generously permitted me to make whatever extracts from them I should think interesting to my present purpose. It were invidious also not to make my acknowledgments on this occasion to George Steevens, Esq., the learned and truly patient, or rather indefatigable, editor of Shakspeare, who had the goodness to lend me many scarce tracts, which no collection but his own, either public or private, that I know of, could have supplied me with.

trace a very tedious retrospective course, perhaps to return at last, weary and unsatisfied, from researches as fruitless as those of some ancient enthusiastic traveller, who, ranging the barren African sands, had in vain attempted to investigate the hidden sources of the Nile.

Rugged, however, and narrow as this walk of study may seem to many, yet must it be acknowledged that Fancy, who shares with Hope the pleasing office of brightening a passage through every route of human endeavours, opens from hence, too, prospects that are enriched with the choicest beauties of her magic creation.

The prime origin of the superstitious notions and ceremonies of the people is absolutely unattainable. We must despair of ever being able to reach the fountain-head of streams which have been running and increasing from the beginning of time.¹ All that we can aspire to do is only to trace their

¹ Misson, in his *Travels in England*, translated by Ozell, p. 66, has some sensible observations upon customs. "All reasonable people will imagine," he says, "that, as there is man and man, so there is custom and custom. It has been in all ages a practice to talk and write upon the manners and customs of different nations; but it has also in all ages been known that there was nothing so general as not to admit of some exception. By degrees, customs alter in the very same country, conformably to the quality and education of the inhabitants. By a nation we always understand the greater number; and this greater number is not made up of the persons of the highest birth or merit, no more than it is of the beggars and scoundrels that compose the lees and chaff of the country. It consists of the people that live in a certain state of mediocrity, and whose humour, taste, and manners, as to certain respects, differ from each other only as to more or less."

White, in his *Natural History of Selborne*, p. 202, observes: "It is the hardest thing in the world to shake off superstitious prejudices: they are sucked in as it were with our mother's milk; and, growing up with us at a time when they take the fastest hold and make the most lasting impressions, become so interwoven with our very constitutions, that the strongest sense is required to disengage ourselves from them. No wonder, therefore, that the lower people retain them their whole lives through, since their minds are not invigorated by a liberal education, and therefore not enabled to make any efforts adequate to the occasion. Such a preamble seems to be necessary before we enter on the superstitions of this district, lest we should be suspected of exaggeration in a recital of practices too gross for this enlightened age."

"Superstition," says Mr. Harris, in the *Life of Charles I.*, p. 52, note, "is a debasement of reason and religion; 'tis entertaining misapprehensions of Almighty God; 'tis the practice of things weak and ridiculous, in

courses backward, as far as possible, on those charts that now remain of the distant countries whence they were first perceived to flow.

Few who are desirous of investigating the popular notions and vulgar ceremonies of our own nation can fail of deducing them, in their first direction, from the time when Popery was our established religion.¹ We shall not wonder that these were able to survive the Reformation, when we consider that, though our own sensible and spirited forefathers were, upon conviction, easily induced to forego religious tenets which had been weighed in the balance and found wanting, yet were the bulk of the people by no means inclined to annihilate the seemingly innocent ceremonies of their former superstitious

order to please Him, whereby it excites in the mind chimerical hopes, ill-grounded fears, and vain expectations: in short, it is weakness, attended with uneasiness and dread, and productive of confusion and horror. Every one knows the mischiefs superstition has produced in the world; gods of all sorts and kinds; sacrifices of beasts and men; rites, ceremonies, and postures; antic tricks and cruel torments; with every other thing which, from time to time, has been falsely called by the name of religion, have arose from hence. It took its rise early in the world, and soon spread itself over the face of the earth; and few, very few, were there who were wholly free from it. The doctrine of Christ, indeed, was calculated to destroy its dominion, and to restore religion to its original lustre: yet, notwithstanding this, superstition very soon found an entrance among Christians, and at length encreased to an enormous size. The reformation of religion and the revival of letters were somewhat unfriendly to it; but whether it be the craft of those who subsist by the credulity and ignorance of others, or whether it be a proneness in men to superstition, or their laziness and inattention to other than sensible objects—I say, whether it be owing to one or all of these causes, superstition remained still alive, and shewed itself even among those who gloried that they had got rid of the Papal yoke.”

¹ A sensible writer in the *Genl. Mag.* for July 1783, vol. liii. p. 577, says: “I have often wished to know the first foundation of several popular customs, appropriated to particular seasons, and been led to think however widely they may have deviated from their original design and meaning, of which we have now wholly lost sight, they are derived from some religious tenets, observances, or ceremonies. I am convinced that this is the case in Catholic countries, where such like popular usages, as well as religious ceremonies, are more frequent than amongst us; though there can be little doubt but that the customs I refer to, and which we retain, took their rise whilst these kingdoms were wholly Catholic, immersed in ignorance and superstition.” See a further quotation from this writer’s remarks under the head of *Shere Thursday*, in the present volume, p. 149.

faith. These, consecrated to the fancies of the multitude by a usage from time immemorial, though erased by public authority from the *written word*, were committed as a venerable deposit to the keeping of *oral tradition*; and like the penates of another Troy, recently destroyed, were religiously brought off, after having been snatched out of the smoking ruins of Popery.

It is not improbable, indeed, but that, in the infancy of Protestantism, the continuance of many of them was connived at by the state.¹ For men, who "are but children of a larger growth," are not to be weaned all at once; and the reformation both of manners and religion is always most surely established when effected by slow degrees, and, as it were, imperceptible gradations.

Thus, also, at the first promulgation of Christianity to the Gentile nations, though the new converts yielded through the force of truth to conviction, yet they could not be persuaded to relinquish many of their superstitions, which, rather than forego altogether, they chose to blend and incorporate with their new faith.

And hence it is that Christian, or rather Papal, Rome has borrowed her rites, notions, and ceremonies, in the most luxuriant abundance, from ancient and Heathen Rome,² and that much the greater number of those flaunting externals which Infallibility has adopted by way of feathers to adorn *the triple Cap*, have been stolen out of the wings of *the dying Eagle*.

With regard to the rites, sports, &c. of the common people, I am aware that the morose and bigoted part of mankind,³

¹ It is wittily observed by Fuller, Ch. Hist., p. 375, that, as careful mothers and nurses, on condition they can get their children to part with knives, are contented to let them play with rattles, so they permitted ignorant people still to retain some of their fond and foolish customs, that they might remove from them the most dangerous and destructive superstitions.

² In proof of this assertion, see Dr. Middleton's curious letter from Rome.

³ In A Disputation betwixt the Devill and the Pope, &c., 4to. Lond. 1642, signat. A 3, to the Pope's inquiry, "What Factious Spirits doe in England dwell?" the Devil answers:

"Few of your party: they are gone as wide,
As most report, and mad on t'other side;
There, all your bookes and beades are counted toyes,
Altars and tapers are pull'd downe by boyes,

without distinguishing between the right use and the abuse of such entertainments, cavil at and malign them: yet must such be told that shows and sports have been countenanced in all ages, and that too by the best and wisest of states; and though it cannot be denied that they have sometimes been prostituted to the purposes of riot and debauchery, yet, were we to reprobate everything that has been thus abused, religion itself could not be retained: perhaps, indeed, we should be able to keep nothing.

The common people, confined by daily labour, seem to require their proper intervals of relaxation; perhaps it is of the highest political utility to encourage innocent sports and games among them. The revival of many of these would, I think, be highly pertinent at this particular juncture, when the general spread of luxury and dissipation threatens more than at any preceding period to extinguish the character of our boasted national bravery. For the observation of an honest old writer, Stow (who tells us, speaking of the May games, Midsummer Eve rejoicings, &c.,¹ anciently used in the streets of London, "which *open* pastimes² in my youth

Discord they say doth so possesse the land,
 'Tis thought they will not let the organs stand,
 The cleane-washt surples which our priests put on,
 There is the smock o' th' Whore of Babylon,
 And I have had report by those have seen them,
 They breake the windows 'cause the Saints are in them:

* * * * *

A taylor must not sit with legs on crosse,
 But straite he's set by th' heeles (it is a signe
 Of ceremony only, not divine)."[†]

¹ I call to mind here the pleasing account Sterne has left us, in his *Sentimental Journey*, of the grace-dance after supper. I agree with that amiable writer in thinking that Religion may mix herself in the dance, and that innocent cheerfulness forms no inconsiderable part of devotion; such, indeed, cannot fail of being grateful to the Good Being, as it is a silent but eloquent mode of praising him.

² "The youths of this city," he says, "have used on holidays, after evening prayer, at their master's door, to exercise their wasters and bucklers; and the maidens, one of them playing on a timbrel, in sight of their masters and dames, to dance for garlands hanged athwart the streets." Strype's edit. of Stow's *Survey*, book i. p. 251.

[†] See more of the Puritan detestation of the Cross-form in the present volume, 156.

being now supprest, worse practices within doors are to be feared,") may with too singular propriety be adopted on the most transient survey of our present popular manners.¹

Bourne, my predecessor in this walk, has not, from whatever cause, done justice to the subject he undertook to treat of. Let it not be imputed to me that I am so vain as to think that I have exhausted it, for the utmost of my pretensions is to the merit of having endeavoured, by making additions and alterations, to methodise and improve it. I think it justice to add, too, that he was deserving of no small share of praise for his imperfect attempt, for "much is due to those who first broke the way to knowledge, and left only to their successors the task of smoothing it."

New and very bright lights have appeared since his time. The English antique has become a general and fashionable study: and the discoveries of a chartered Society of Antiquaries, patronised by the best of monarchs, and boasting among its members some of the greatest ornaments of the British empire, have rendered the recesses both of Papal and Heathen Antiquities much easier of access.

I shall presume to flatter myself that I have, in some measure, turned all these circumstances to advantage. I have gleaned passages that seemed to throw light upon the subject, as my numberless citations will evince, from an immense variety of volumes, both printed and manuscript; and those written too in several languages: in the doing of which, if I shall not be found to have deserved the praise of judgment, I must at least make pretensions to the merit of industry.

Elegance of composition will hardly be expected in a work of this nature,² which seems to stand much less in need of

¹ The Rev. Mr. Ledwich, in his *Statistical Account of the Parish of Aghaboe in the Queen's County, Ireland*, 8vo. *Dubl.* 1796, tells us, p. 95: "A delineation of the customs and manners of the people of this parish would seem to be a proper and interesting addition to this work. This I should have attempted, did their peculiarity demand notice. *The national character of the original natives is, with us, entirely lost.* Their diversions of foot-ball and hurling are seldom practised, or their ancient customs at marriages and interments." It must not, however, be dissembled that the learned writer is of opinion that the change is for the better.

² In general it may be observed that readers, provided with keen appetites for this kind of entertainment, must content themselves with the homely manner of serving it up to them. Indeed, squeamishness in this

Attic wit than of Roman perseverance, or, if we glance at modern times, of Dutch assiduity.

I shall offer many discoveries which are peculiarly my own, for there are not a few customs yet retained in the North, where I spent the earliest part of my life, of which I am persuaded the learned in the Southern parts of our island have hardly once heard mention, which is perhaps the sole cause why they have never before been investigated.

I have, once for all, to premise that, in perusing the subsequent observations, the candid reader, who has never before considered this neglected subject, is particularly requested not to be rash in passing sentence; but to suspend his judgment, at least till he has carefully examined all the evidence; by which caution let it not be understood that my determinations are in any degree thought to be infallible, or that every decision to be found in the following pages is not amenable to higher authorities: in the mean time prejudice may be forewarned, and it will apologise for many seemingly trivial reasons assigned for the beginning and transmitting of this or that popular notion or ceremony, to reflect that what may appear foolish to the enlightened understandings of men in the eighteenth century, wore a very different aspect when viewed through the gloom that prevailed in the seventh or eighth.

I should trespass on the patience of my reader were I to enumerate all the books I have consulted on this occasion: to which, however, I shall take care, in their proper places, to refer: but I own myself under particular obligations to Durand's *Ritual of Divine Offices*,¹ a work inimical to every idea of rational worship, but to the inquirer into the origin of our popular ceremonies, an invaluable magazine of the most interesting intelligence. I would style this performance the great Ceremonial Law of the Romanists, in comparison

particular would, in a variety of instances, suit but ill with the study of the English Antique. For it must be confessed, that a great deal of wholesome meat of this sort has ever been brought on upon wooden platters, and very nice guests, it is to be feared, will think that our famous old cook, Thomas Hearne himself, was but a very slovenly and greasy kind of host.

¹ This curious book is the fountain-head of all ecclesiastical rites and ceremonies. It was printed at Mentz so early as 1459. See Fabricii *Bibliotheca mediæ et infimæ Ætatis*, edit. 8vo. 1734, vol. ii. p. 206, and Maittaire's *Annales Typogr*, vol. i. p. 271, pars prior.

with which the Mosaic code is barren of rites and ceremonies. We stand amazed, on perusing it, at the enormous weight of a new yoke, which Holy Church, fabricating with her own hands, had imposed on her ancient devotees.¹

Yet the forgers of these shackles had artfully enough contrived to make them sit easy, by twisting flowers around them: dark as this picture, drawn by the pencil of gloomy Superstition, appeared upon the whole, yet was its deep shade in many places contrasted with pleasing lights.

The calendar was crowded with Red-letter days, nominally, indeed, consecrated to saints, but which, by the encouragement of idleness and dissipation of manners, gave every kind of countenance to sinners.

A profusion of childish rites, pageants, and ceremonies, diverted the attention of the people from the consideration of their real state, and kept them in humour, if it did not sometimes make them in love, with their slavish modes of worship.

To the credit of our sensible and manly forefathers, they were among the first who felt the weight of this new and unnecessary yoke, and had spirit enough to throw it off.

I have fortunately in my possession one of those ancient Roman calendars, of singular curiosity, which contains under the immoveable Feasts and Fasts (I regret much its silence on the moveable ones), a variety of brief observations, contributing not a little to the elucidation of many of our popular customs, and proving them to have been sent over from Rome, with Bulls, Indulgences, and other baubles, bartered, as it should seem, for our Peter-pence, by those who trafficked in spiritual merchandise from the continent.

These I shall carefully translate (though in some places it is extremely difficult to render the very barbarous Latin in which they are written, the barbarity, brevity, and obscurity of which I fear the critic will think I have transfused into my own English), and lay before my reader, who will at once see and acknowledge their utility.

A learned performance by a physician in the time of King James I, and dedicated to that monarch, is also luckily in my library: it is written in Latin, and entitled 'The Popedom, or

¹ It is but justice to own that the modern Roman Catholics disclaim the greater number of those superstitious notions and ceremonies, equally the misfortune and disgrace of our forefathers in the dark ages.

the Origin and Increase of Depravity in Religion ;¹ containing a very masterly parallel between the rites, notions, &c., of Heathen, and those of Papal Rome.

The copious extracts from this work with which I shall adorn and enlighten the following pages will form their truest commendation, and supersede my poor encomiums.

When I call Gray to remembrance, the Poet of Humanity, who, had he left no other works behind him, would have transmitted his name to immortality by 'Reflections,' written among the little tombstones of the vulgar in a country churchyard, I am urged by no false shame to apologise for the seeming unimportance of my subject.

The antiquities of the common people cannot be studied without acquiring some useful knowledge of mankind ; and it may be truly said, in this instance, that by the chemical process of philosophy, even wisdom may be extracted from the follies and superstitions of our forefathers.²

¹ " *Papatus, seu depravatæ Religionis Origo et Incrementum ; summa fide diligentiaque e gentilitatis suæ fontibus eruta : ut fere nihil sit in hoc genus cultu, quod non sit promptum, ex hisce, meis reddere suis authoribus : ut restitutæ Evangelicæ Religionis, quam profitemur, simplicitas, fucus amotis, suam aliquando integritatem apud omnes testatam faciat per Thomam Moresinum Aberdonanum, Doctorem Medicum. Edinburgi excudebat Robertus Waldegrave, Typographus Regius, Anno M.D.XCIII. Cum privilegio Regali.*" A small octavo : most extremely rare.

² In the Statistical Account of Scotland, vol. ix. 8vo. Edinb. 1793, p. 253, parish of Clunie, co. of Perth, the inhabitants, we are told, "are not, as formerly, the dupes of superstitious credulity. Many old useless rites and ceremonies are laid aside. Little attention is paid to bug-bear tales. Superstitions, charms, and incantations have lost their power. Cats, hares, magpies, and old women cease to assume any other appearance than what nature has given them : and ghosts, goblins, witches, and fairies have relinquished the land."

In the same volume, p. 328, parish of Tongland, co. of Kircudbright ; from a statistical account of sixty or seventy years before, we learn that "the lower class in general were tainted strongly with superstitious sentiments and opinions, which had been transmitted down from one generation to another by tradition. They firmly believed in ghosts, hob-goblins, fairies, elves, witches, and wizards. These ghosts and spirits often appeared to them at night. They used many charms and incantations to preserve themselves, their cattle and houses, from the malevolence of witches, wizards, and evil spirits, and believed in the beneficial effects of these charms. They believed in lucky and unlucky days, and seasons in marrying or undertaking any important business. They frequently saw the devil, who made wicked attacks upon them when they were engaged in their religious exercises and acts of devotion. They believed in

The *People*, of whom society is chiefly composed, and for whose good all superiority of rank, indispensably necessary, as it is in every government,¹ is only a grant, made originally

benevolent spirits, which they termed brownies, who went about in the night time and performed for them some part of their domestic labour, such as threshing and winnowing their corn, spinning and churning. They fixed branches of mountain ash, or narrow-leaved service tree, above the stakes of their cattle, to preserve them from the evil effects of elves and witches. All these superstitious opinions and observations, which they firmly believed, and powerfully influenced their actions, are of late years almost obliterated among the present generation."

Ibid. vol. xiv. p. 482, parish of Wigton, co. of Wigton, "The spirit of credulity, which arises out of ignorance, and which overran the country, is now greatly worn away; and the belief in witches, in fairies, and other ideal beings, though not entirely discarded, is gradually dying out."

¹ "Degree being vizarded,
Th' unwortbiest shows as fairly in the mask.
The heavens themselves, the planets, and this centre,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order :
And therefore is the glorious planet, Sol,
In noble eminence enthron'd and spher'd
Amidst the ether ; whose med'cinable eye
Corrects the ill aspects of planets evil,
And posts, like the commandment of a king,
Sans cbeck, to good and bad : But when the planets,
In evil mixtur', to disorder wander,
What plagues, and what portents ! what mutiny !
What raging of the sea ! shaking of earth !
Commotion in the winds ! frights, changes, horrors,
Divert and crack, rend and deracinate
The unity and married calm of states
Quite from their fixure ! O, when degree is shak'd,
Which is the ladder to all high designs,
The enterprise is sick ! How could communities,
Degrees in schools, and brotherhoods in cities,
Peaceful commerce from dividable shores,
The primogenitive and due of birth,
Prerogative of age, crowns, sceptres, laurels,
But by degree, stand in authentic place ?
Take but degree away, untune that string,
And, hark, what discord follows ! each thing meets
In mere oppugnancy : The bounded waters
Should lift their bosoms higher than the shores,
And make a sop of all this solid globe."

Troilus and Cressida, Act i. Sc. iii.

by mutual concession, is a respectable subject to every one who is the friend of man

Pride, which, independent of the idea arising from the necessity of civil polity, has portioned out the human genus into such a variety of different and subordinate species, must be compelled to own that the lowest of these derives itself from an origin common to it with the highest of the kind.

The well-known beautiful sentiment of Terence,—

“Homo sum, humani nihil à me alienum puto,”—

may be adopted, therefore, in this place, to persuade us that nothing can be foreign to our inquiry, much less beneath our notice, that concerns the smallest of the vulgar;¹ of those little ones who occupy the lowest place, though by no means of the least importance, in the political arrangement of human beings.

J. B.

SOMERSET PLACE, LONDON;
August 4th, 1795.

¹ “These several particulars, if considered separately, may appear trifling; but taken altogether, they form no inconsiderable part of what (with only some slight variation,) the religion of the vulgar will always be, in every age, and in every stage of society, and indeed, whatever be the religion which they profess, unless they are so grossly stupid, or so flagitiously immoral, as to be incapable of feeling the restraints of any system of religion, whether rational or superstitious.” Sir John Sinclair’s Statist. Account of Scotland, vol. v. p. 85.

CONTENTS OF VOL. I.

	PAGE		PAGE
New Year's Eve	1	Hoke Day	184
New Year's Day	10	St. George's Day	192
Twelfth Day	21	St. Mark's Day or Eve	ib.
St. Agnes's Day or Eve	34	Rogation Week and Ascension Day or Holy Thursday	197
St. Vincent's Day	38	May-day Customs	212
St. Paul's Day	39	Maypoles	234
Candlemas Day	43	MORRIS-DANCERS	247
St. Blaze's Day	51	Maid Marian	253
Valentine's Day	53	Robin Hood	258
Collop or Shrove Monday	62	Friar Tuck	262
Shrovetide, or Shrove Tuesday	63	The Fool	263
Throwing at Cocks	72	Scarlet, Stokesley, and Little John	266
Pancake Customs	82	Tom the Piper	ib.
Ash Wednesday	94	The Hobby-horse	267
St. David's Day	102	Low Sunday	271
St. Patrick's Day	108	St. Urban's Day	272
Mid-Lent Sunday	110	Royal Oak Day	273
Palm Sunday	118	Whitsun Ale	276
All Fools' Day	131	The Boy's Bailiff	284
Shere Thursday, also Maunday Thursday	142	Trinity, or Trinity Sunday, Even Coventry Show Fair	ib. 286
Good Friday	150	Eve of Thursday after Trinity Sunday	293
Easter Eve	157	St. Barnabas' Day	ib.
Easter Day	161	Corpus Christi Day, and Plays	294
Easter Eggs	168		
Easter Holidays	176		
Lifting on Easter Holidays	181		

	PAGE		PAGE
St. Vitus's Day	297	Queen Elizabeth's Accession	404
Midsummer Eve	298	St. Clement's Day	408
St. Peter's Day	337	St. Catharine's Day	410
Processus and Martinian	338	Stir-up Sunday	414
Translation of St. Thomas	339	St. Andrew's Day	ib.
St. Ulric	ib.	St. Nicholas's Day	415
Translation of Martin	ib.	On the Montem at Eton	432
St. Swithin's Day	340	Barring Out	441
St. Kenelm's Day	342	Going a Gooding at St. Thomas's Day	455
St. Margaret's Day	345	Hagmena	457
St. Bridget	ib.	Mumming	461
St. James's Day	346	Of the Yule Clog, or Block, burnt on Christmas Eve	467
Mace Monday	347	Going a Hodening	474
Gule of August, commonly called Lammas Day	ib.	Of the word Yule, formerly used to signify Christmas	ib.
St. Sixtus	349	Christmas Carol	480
Assumption of the Virgin Mary	ib.	Hobby-horse at Christmas	492
St. Roch's Day	350	Christmas-box	493
St. Bartholomew's Day	351	Lord of Misrule	497
Holyrood Day	ib.	Fool Plough and Sword Dance	505
Michaelmas	353	Decking Churches, Houses, &c., with Evergreens at Christmas	519
All the Holy Angels	356	Yule Doughs, Mince Pies, and Plum Porridge	526
Michaelmas Goose	367	St. Stephen's Day	532
St. Michael's Cake or Bannock	372	St. John the Evangelist	534
St. Faith, Virgin and Martyr	373	Childermas, or Holy Innocents' Day	535
St. Ethelburgh's Day	374	The Quaaltagh	538
St. Luke's Day	ib.		
St. Simon and St. Jude's Day	375		
Allhallow Even	377		
The Fifth of November	397		
Martinmas	399		

OBSERVATIONS
ON
POPULAR ANTIQUITIES.

NEW YEAR'S EVE.

Enter Wassel, like a neat sempster and songster, her page bearing a brown bowl, drest with ribbons and rosemary, before her.—BEN JONSON.

THERE was an ancient custom, which is yet retained in many places, on New Year's Eve: young women went about with a Wassail Bowl of spiced ale, with some sort of verses that were sung by them as they went from door to door. Wassail is derived from the Anglo-Saxon *Wæs hæl*, *Be in health*. It were unnecessary to add, that they accepted little presents on the occasion, from the houses at which they stopped to pay this annual congratulation. "The Wassail Bowl," says Warton, "is Shakspeare's Gossip's Bowl, in the Midsummer Night's Dream. The composition was ale, nutmeg, sugar, toast, and roasted crabs or apples. It was also called *Lamb's Wool*." (Warton's ed. of Milton's Poems, Lond. 1785, 8vo, p. 51, *note*.) See also the Beggar's Bush, act iv. sc. 4, and the following in Polwhele's Old English Gent., p. 117,—

"A massy bowl, to deck the jovial day,
Flash'd from its ample round a sunlike ray.
Full many a century it shone forth to grace
The festive spirit of th' Andarton race,
As, to the sons of sacred union dear,
It welcomed with *Lamb's Wool* the rising year."

It appears from Thomas de la Moore's *Life of Edward II.* that *Was-haile* and *Drinc-heil* were the usual ancient phrases of quaffing among the English, and synonymous with the "Come, here's to you," and "I'll pledge you," of the present day.¹ [These pledge-words were frequently varied in olden time. In the tale of King Edward and the Shepherd, MS. Cantab. Ff. v. 48, one says, *Passilodion*, and the other, *Berafrynde*; a strange kind of humour, the amusement of which is difficult to be comprehended, though "I warrant it proved an excuse for the glass." In this tale the king says,—

" Passilodyon that is this,
Who so drynkes first i-wys,
Wesseyle the mare dele :
Berafrynde also I wene,
Hit is to make the cup clene,
And fylle hit efte fulle wele."

But the best explanation of *Wassail* is that given by Robert de Brunne, in the following passage :—

" This is ther custom and her gest
When thei are at the ale or fest.
Ilk man that lovis qware him think
Salle say *Wosseille*, and to him drink.
He that bidis salle say, *Wassaile*,
The tother salle say again *Drinkhaille*.
That says *Wosseille* drinkis of the cop,
Kissand his felaw he gives it up."

This explanation is stated to have been given on Vortigern's first interview with Rowena, or Ronix, the daughter of Hengist, the latter kneeling before him, and presenting a cup of wine, made use of the term. Vortigern, not comprehending the words of Rowena, demanded their meaning from one of the Britons. A fragment, preserved by Hearne, carries the origin of the term to a much earlier period.]

¹ Verstegan gives the subsequent etymology of *Wassail*: "As *was* is our verb of the preter-imperfect tense, or preter-perfect tense, signifying *have been*, so *was*, being the same verb in the imperative mood, and now pronounced *wax*, is as much as to say *grow*, or *become*; and *Waesheal*, by corruption of pronunciation, afterwards came to be *Wassail*."—*Restitution of Decayed Intelligence*, ed. 1653, p. 101. *Wassel*, however, is sometimes used for general riot, intemperance, or festivity. See *Love's Labour Lost*, v. 2. A *wassel* candle was a large candle lighted up at a feast. See 2 Henry IV. i. 2.

The learned Selden, in his *Table Talk* (article *Pope*), gives a good description of it: "The pope," says he, "in sending relicks to princes, does as wenches do to their Wassels at New Year's tide—they present you with a cup, and you must drink of a slabby stuff, but the meaning is, you must give them money, ten times more than it is worth." The following is a note of the same learned writer on the *Polyolbion*, song 9: "I see," says he, "a custome in some parts among us: I mean the yearly Was-haile in the country on the vigil of the new yeare, which I conjecture was a usuall ceremony among the Saxons before Hengist, as a note of health-wishing (and so perhaps you might make it Wish-heil), which was exprest among other nations in that form of drinking to the health of their mistresses and friends. 'Bene vos, bene vos, bene te, bene me, bene nostram etiam Stephanium,' in Plautus, and infinite other testimonies of that nature, in him, Martial, Ovid, Horace, and such more, agreeing nearly with the fashion now used: we calling it a health, as they did also, in direct terms; which, with an idol called Heil, antiently worshipped at Cerne in Dorsetshire, by the English Saxons, in name expresses both the ceremony of drinking and the new yeare's acclamation, whereto, in some parts of this kingdom, is joyned also solemnity of drinking out of a cup, ritually composed, deckt, and filled with country liquor."

In Herrick's *Hesperides*, p. 146, we read,

"Of Christmas sports, the Wassell Boule,
That tost up, after *Fox-i'-th' Hole*;
Of *Blind-man-buffe*, and of the care
That young men have to *shooe the Mare*:
Of *Ash-heapes*, in the which ye use
Husbands and wives by streakes to chuse
Of crackling laurell, which fore-sounds
A plentious harvest to your grounds."

In the *Antiquarian Repertory* (i. 218, ed. 1775) is a woodcut of a large oak beam, the antient support of a chimney-piece, on which is carved a large bowl, with this inscription on one side, [*Wass-heil*, and on the other *Drinc-heile*. The bowl rests on the branches of an apple-tree, alluding, perhaps, to part of the materials of which the liquor was composed.] The ingenious remarker on this representation observes, that it is the figure of the old Wassel Bowl, so much the delight of our

hardy ancestors, who, on the vigil of the New Year, never failed to assemble round the glowing hearth with their cheerful neighbours, and then in the spicy Wassel Bowl (which testified the goodness of their hearts) drowned every former animosity—an example worthy modern imitation. *Wassel* was the word, *Wassel* every guest returned as he took the circling goblet from his friend, whilst song and civil mirth brought in the infant year.

A writer in the Gentleman's Magazine (liv. May, 1784, p. 347) tells us, that "The drinking the Wassail Bowl or Cup was, in all probability, owing to keeping Christmas in the same manner they had before the feast of Yule. There was nothing the Northern nations so much delighted in as carousing ale, especially at this season, when fighting was over. It was likewise the custom, at all their feasts, for the master of the house to fill a large bowl or pitcher, and drink out of it first himself, and then give it to him that sat next, and so it went round. One custom more should be remembered; and this is, that it was usual some years ago, in Christmas time, for the poorer people to go from door to door with a Wassail Cup, adorned with ribbons, and a golden apple at the top, singing and begging money for it; the original of which was, that they also might procure lamb's wool to fill it, and regale themselves as well as the rich."¹

[The following doggrel lines were communicated by a clergyman in Worcestershire, but the occasion and use of them appear to be unknown, and it is not unlikely some corruption has crept into them :—

¹ Milner, on an ancient cup (Archæologia, xi. 420), informs us, that "The introduction of Christianity amongst our ancestors did not at all contribute to the abolition of the practice of wasselling. On the contrary, it began to assume a kind of religious aspect; and the Wassel Bowl itself, which, in the great monasteries, was placed on the Abbot's table, at the upper end of the Refectory or eating-hall, to be circulated amongst the community at his discretion, received the honorable appellation of 'Poculum Charitatis.' This, in our universities, is called the Grace-cup." The Poculum Charitatis is well translated by the toast-master of most of the public companies of the city of London by the words, "A loving cup." After dinner the master and wardens drink "to their visitors, in a loving cup, and bid them all heartily welcome." The cup then circulates round the table, the person who pledges standing up whilst his neighbour drinks to him.

“ Wassail brews good ale,
 Good ale for Wassail ;
 Wassail comes too soon,
 In the wane of the moon.”]

In Ritson's *Antient Songs*, 1790, p. 304, is given “ A Carrol for a Wassell Bowl, to be sung upon Twelfth Day, at night, to the tune of ‘ *Gallants come away*,’ from a collection of New Christmas Carols ; being fit also to be sung at Easter, Whitsuntide, and other Festival Days in the year.” No date, 12mo, *b. l.*, in the curious study of that celebrated antiquary, Anthony à Wood, in the Ashmolean Museum.

“ A jolly Wassel Bowl,
 A Wassel of good ale,
 Well fare the butler's soul,
 That setteth this to sale—
 Our jolly Wassel.

Good Dame, here at your door
 Our Wassel we begin,
 We are all maidens poor,
 We pray now let us in,
 With our Wassel.

Our Wassel we do fill
 With apples and with spice,
 Then grant us your good will,
 To taste here once or twice
 Of our good Wassel.

If any maidens be
 Here dwelling in this house,
 They kindly will agree
 To take a full carouse
 Of our Wassel.

But here they let us stand
 All freezing in the cold ;
 Good master, give command
 To enter and be bold,
 With our Wasse..

Much joy into this hall
 With us is entered in,
 Our master first of all,
 We hope will now begin,
 Of our Wassel.

And after, his good wife
 Our spiced bowl will try,—
 The Lord prolong your life !
 Good fortune we espy,

For our Wassel.

Some bounty from your hands,
 Our Wassel to maintain :
 We'll buy no house nor lands
 With that which we do gain,
 With our Wassel.

This is our merry night
 Of choosing King and Queen,
 Then be it your delight
 That something may be seen
 In our Wassel.

It is a noble part
 To bear a liberal mind ;
 God bless our master's heart !
 For here we comfort find,
 With our Wassel.

And now we must be gone,
 To seek out more good cheer ;
 Where bounty will be shown,
 As we have found it here,
 With our Wassel.

Much joy betide them all,
 Our prayers shall be still,
 We hope, and ever shall,
 For this your great good will
 To our Wassel.

Macaulay, in his *History and Antiquities of Claybrook*, in Leicestershire, 1791, p. 131, observes: " Old John Payne and his wife, natives of this parish, are well known from having perambulated the hundred of Guthlaxton many years, during the season of Christmas, with a fine gewgaw which they call a *Wassail*, and which they exhibit from house to house, with the accompaniment of a duet. I apprehend that the practice of *wassailing* will die with this aged pair. We are by no means so tenacious of old usages and diversions in this country, as they are in many other parts of the world."

In the Collection of Ordinances for the Royal Household, 4to, 1790, p. 121, we have some account of the ceremony of *Wasselling*, as it was practised at Court, on Twelfth Night, in the reign of Henry VII. From these we learn, that the

ancient custom of pledging each other out of the same cup had now given place to the more elegant practice of each person having his cup, and that, "When the steward came in at the doore with the Wassel, he was to crie thrée tymes, *Wassel, Wassel, Wassel*; and then the chappell (the chaplain) was to answeere with a songe." Under "Twelfth Day," an account will be found of the wassailing ceremonies peculiar to that season. At these times the fare, in other respects, was better than usual, and, in particular, a finer kind of bread was provided, which was, on that account, called Wassel-bread. Lowth, in his *Life of William of Wykeham*, derives this name from the Westellum or Vessel in which he supposes the bread to have been made. See Milner, *ut supra*, p. 421. [The earliest instance in which mention is made of Wastel-bread is the statute 51 Henry III., whence it appears to have been fine white bread, well baked. See Halliwell's Dictionary, p. 918.]

The subsequent Wassailers' song, on New Year's Eve, as still sung in Gloucestershire, was communicated by Samuel Lysons, Esq. [and has since been given in Dixon's *Ancient Poems*, 8vo. 1846, p. 199.] The Wassailers bring with them a great bowl, dressed up with garlands and ribbons.

"Wassail! Wassail! all over the town,
Our toast it is white, our ale it is brown:
Our bowl it is made of a maplin tree,
We be good fellows all; I drink to thee.

Here's to our horse, and to his right ear,
God send our maister a happy New Year;
A happy New Year as e'er he did see—
With my Wassailing Bowl I drink to thee.

Here's to our mare, and to her right eye,
God send our mistress a good Christmas pye;
A good Christmas pye as e'er I did see—
With my Wassailing Bowl I drink to thee.

Here's to Fillpail¹ and to her long tail,
God send our measter us never may fail
Of a cup of good beer: I pray you draw near,
And our jolly Wassail it's then you shall hear.

Be here any maids? I suppose there be some
Sure they will not let young men stand on the cold stone;
Sing hey O maids, come trole back the pin,
And the fairest maid in the house let us all in.

¹ The name of a cow.

Come, butler, come bring us a bowl of the best :
 I hope your soul in heaven will rest :
 But if you do bring us a bowl of the small,
 Then down fall butler, bowl, and all.'

Hutchinson, in his History of Cumberland, i. 570, speaking of the parish of Muncaster, under the head of "Ancient Custom," informs us : "On the eve of the New Year the children go from house to house, singing a ditty which craves the bounty '*they were wont to have in old King Edward's days.*' There is no tradition whence this custom rose ; the donation is twopence, or a pye at every house. We have to lament that so negligent are the people of the morals of youth, that great part of this annual salutation is obscene, and offensive to chaste ears. It certainly has been derived from the vile orgies of heathens."

SINGEN-EEN, Dr. Jamieson tells us, is the appellation given in the county of Fife to the last night of the year. The designation seems to have originated from the Carols sung on this evening. He adds, "Some of the vulgar believe that the bees may be heard to *sing* in their hives on Christmas Eve."

Dr. Johnson tells us, in his Journey to the Western Islands, that a gentleman informed him of an odd game. At New Year's Eve, in the hall or castle of the Laird, where, at festal seasons, there may be supposed a very numerous company, one man dresses himself in a cow's hide, upon which other men beat with sticks. He runs with all this noise round the house, which all the company quits in a counterfeited fright ; the door is then shut. At New Year's Eve there is no great pleasure to be had out of doors in the Hebrides. They are sure soon to recover from their terror enough to solicit for re-admission : which, for the honour of poetry, is not to be obtained but by repeating a verse, with which those that are knowing and provident take care to be furnished. The learned traveller tells us that they who played at this odd game gave no account of the origin of it, and that he described it as it might perhaps be used in other places, where the reason of it is not yet forgotten. It is probably a vestige of the Festival of Fools. The "*vestiuntur pellibus Pecudum*" of Du Cange, and "a man's dressing himself in a cow's hide," both, too, on the 1st of January, are such circumstances as leave no

room for doubt, but that, allowing for the mutilations of time, they are one and the same custom.

[It was formerly the custom in Orkney for large bands of the common class of people to assemble on this eve, and pay a round of visits, singing a song, which commenced as follows :

“ This night it is guid New'r E'een's night,
We're a' here Queen Mary's men ;
And we're come here to crave our right,
And that's before our Lady !”]

In Sir John Sinclair's Statistical Account of Scotland, 1794, xii. 458, the minister of Kirkmichael, in the county of Banff, under the head of Superstitions, &c., says : “ On the first night of January, they observe, with anxious attention, the disposition of the atmosphere. As it is calm or boisterous ; as the wind blows from the south or the north—from the east or the west, they prognosticate the nature of the weather till the conclusion of the year. The first night of the new year, when the wind blows from the west, they call *dàr-na-coille*, the night of the fecundation of the trees ; and from this circumstance has been derived the name of that night in the Gaelic language. Their faith in the above signs is couched in verses, thus translated : “ The wind of the south will be productive of heat and fertility ; the wind of the west, of milk and fish ; the wind from the north, of cold and storm ; the wind from the east, of fruit on the trees.”

In the Dialogue of Dives and Pauper, printed by Richard Pynson, in 1493, among the *superstitions then in use at the beginning of the year*, the following is mentioned : “ Alle that take hede to dysmal dayes, or use nyce observaunces in the newe moone, or in the new yere, as *setting of mete or drynke, by nighte on the benche, to fede Alholde or Gobelyn.*”

[APPLE-HOWLING.—A custom in some counties, on New Year's Eve, of wassailing the orchards, alluded to by Herrick, and not forgotten in Sussex, Devon, and elsewhere. A troop of boys visit the different orchards, and, encircling the apple-trees, they repeat the following words :—

“ Stand fast root, bear well top,
Pray God send us a good howling crop ;
Every twig, apples big ;
Every bough, apples enou ;
Hats full, caps full,
Full quarter sacks full.”

They then shout in chorus, one of the boys accompanying them on the cow's-horn. During this ceremony they rap the trees with their sticks.

The following indications from the wind, on New Year's Eve, are said to be still observed and believed in the highlands of Scotland:—

“ If New Year's Eve night-wind blow south,
It betokeneth warmth and growth ;
If west, much milk, and fish in the sea ;
If north, much cold and storms there will be ;
If east, the trees will bear much fruit ;
If north-east, flee it man and brute.”]

NEW YEAR'S DAY.

Froze January, leader of the year,
Minced pies in van, and calf's head in the rear.¹

CHURCHILL.

As the vulgar, says Bourne, are always very careful to end the old year well, so they are no less solicitous of making a good beginning of the new one. The old one is ended with a hearty comotation. The new one is opened with the custom of sending presents, which are termed New Year's Gifts, to friends and acquaintance. He resolves both customs into superstitions, as being observed that the succeeding year ought to be prosperous and successful. I find the New Year's Gift thus described in a poem cited in Poole's English Parnassus, in v. January :

“ The king of light, father of aged Time,
Hath brought about the day which is the prime
To the slow gliding months, when every eye
Wears symptoms of a sober jollity ;
And every hand is ready to present
Some service in a real compliment.

¹ Alluding to an annual insult offered on the 30th of January to the memory of the unfortunate Charles I.

Whilst some in golden letters write their love,
 Some speak affection by a ring or glove,
 Or pins and points (for ev'n the peasant may
 After his ruder fashion, be as gay
 As the brisk courtly Sir), and thinks that he
 Cannot, without gross absurdity,
 Be this day frugal, and not spare his friend
 Some gift, to shew his love finds not an end
 With the deceased year."

From the subsequent passage in Bishop Hall's Satires, 1598, it should seem that the usual New Year's Gift of tenantry in the country to their landlords was a capon.

"Yet must he haunt his greedy landlord's hall
 With often presents at ech festivall;
 With crammed capons every New Yeare's morne,
 Or with greene cheeses when his sheepe are shorne,
 Or many maunds-full of his mellow fruite," &c.

So, in A Lecture to the People, by Abraham Cowley, 4to, Lond. 1678:

"Ye used in the former days to fall
 Prostrate to your landlord in his hall,
 When with low legs, and in an humble guise,
 Ye offer'd up a capon-sacrifice
 Unto his worship, at a New Year's tide."

An orange, stuck with cloves, appears to have been a New Year's Gift. So, Ben Jonson, in his Christmas Masque: "He has an orange and rosemary, but not a clove to stick in it." A gilt nutmeg is mentioned in the same piece, and on the same occasion. The use, however, of the orange, stuck with cloves, may be ascertained from the *Seconde Booke of Notable Things*, by Thomas Lupton, "Wyne wyll be pleasant in taste and savour, if an orange or a lymon (stickt round about with cloaves) be hanged within the vessel that it touch not the wyne: and so the wyne wyll be preserved from foystiness and evyll savor."—Reed's edition of Shakspeare, *Love's Labour's Lost*, v. 2. The quarto edition of that play, 1598, reads, "A gift nutmeg."

In a volume of *Miscellanies*, in the British Museum library, without title, printed in Queen Anne's time, p. 65, among "Merry Observations upon every month and every remarkable day throughout the whole year," under January it is said, "On the first day of this month will be given many

more gifts than will be kindly received or gratefully rewarded. Children, to their inexpressible joy, will be drest in their best bibs and aprons, and may be seen handed along streets, some bearing Kentish pippins, others oranges stuck with cloves, in order to crave a blessing of their godfathers and godmothers."

In Stephens's Characters, 8vo, Lond. 1631, p. 283, "Like an inscription with a fat goose against New Year's Tide."

Bishop Stillingfleet observes, that among the Saxons of the northern nations the Feast of the New Year was observed with more than ordinary jollity: thence, as Olaus Wormius and Scheffer observe, they reckon their age by so many Iolas:¹ and Snorro Sturleson describes this New Year's Feast, just as Buchanan sets out the British Saturnalia, by feasting and sending presents or New Year's gifts to one another.²

In Westmoreland and Cumberland, "early on the morning of the 1st of January, the Fæx Populi assemble together, carrying stangs and baskets. Any inhabitant, stranger, or whoever joins not this ruffian tribe in sacrificing to their favorite saint-day, if unfortunate enough to be met by any of the band, is immediately mounted across the stang (if a woman, she is basketed), and carried shoulder height to the nearest public-house, where the payment of sixpence immediately liberates the prisoner. None, though ever so industriously inclined, are permitted to follow their respective avocations on that day."—Gent. Mag. 1791, p. 1169.³

The poet Naogeorgus is cited by Hospinian, as telling us, that it was usual in his time, for friends to present each other with a New Year's Gift; for the husband to give one to his wife; parents to their children; and masters to their ser-

¹ *Iola*, to make merry. Goth.

² There is a curious account of the manner in which the Romans passed their New Year's Day, in Libanii Ekphrasin. Kalendr. p. 178; ed. 1606.

³ "It seems it was a custom at Rome, upon New Year's Day, for all tradesmen to work a little in their business by way of omen—for luck's sake, as we say,—that they might have constant business all the year after."—Massey's Notes to Ovid's Fasti, p. 14. He translates the passage in his author thus:

With business is the year auspiciously begun;
But every artist, soon as he has try'd
To work a little, lays his work aside.

vants, &c. ; a custom derived to the Christian world from the times of Gentilism. The superstition condemned in this by the ancient fathers, lay in the idea of these gifts being considered as omens of success for the ensuing year. In this sense also, and in this sense alone, could they have censured the benevolent compliment of wishing each other a happy New Year. The latter has been adopted by the modern Jews, who, on the first day of the month Tisri, have a splendid entertainment, and wish each other a happy New Year. Hospinian also informs us that at Rome, on New Year's Day, no one would suffer a neighbour to take fire out of his house, or anything composed of iron ; neither could he be prevailed upon to lend any article on that day.

The following is Barnabe Googe's translation of what relates to New Year's Day in Naogeorgus, better known by the name of " The Popish Kingdom," 1570.

" The next to this is New Yeare's Day, whereon to every frende
 They costly presents in do bring, and Newe Yeare's Giftes do sende.
 These giftes the husband gives his wife, and father eke the childe,
 And maister on his men bestowes the like with favour milde ;
 And good beginning of the yeare they wishe and wishe againe,
 According to the auncient guise of heathen people vaine.
 These eight days no man doth require his dettes of any man,
 Their tables do they furnish out with all the meate they can :
 With marchpaynes, tartes, and custards great, they drink with
 staring eyes,
 They rowte and revell, feede and feaste, as merry all as pyes :
 As if they should at th' entrance of this New Yeare hap to die,
 Yet would they have their bellies full, and auncient friends allie."

Pennant tells us that the Highlanders, on New Year's Day, burn juniper before their cattle ; and on the first Monday in every quarter sprinkle them with urine. Christie, in his " Inquiry into the ancient Greek Game, supposed to have been invented by Palamedes," 1801, p. 136, says, " The new year of the Persians was opened with agricultural ceremonies (as is also the case with the Chinese at the present day)."

The Festival of Fools at Paris, held on this day, continued for two hundred and forty years, when every kind of absurdity and indecency was committed.¹

¹ For the following lines, which the common people repeat upon this

“ At this instant,” says Brand, “ a little before twelve o'clock, on New Year's Eve, 1794, the bells in London are ringing in the New Year, as they call it.” The custom is still continued.

In Scotland, upon the last day of the old year, the children go about from door to door asking for bread and cheese, which they call Nog-Money, in these words :

“ Get up, gude wife, and binno sweir (i. e. *be not lazy*)
And deal your cakes and cheese while you are here ;
For the time will come when ye'll be dead,
And neither need your cheese nor bread.”

It appears, from several passages in Nichols's *Queen Elizabeth's Progresses*, that it was anciently a custom at court, at this season, both for the sovereigns to receive and give New Year's Gifts. In the preface, p. 28, we read, “ The only remains of this custom at court now is, that the two chaplains in waiting, on New Year's Day, have each a crown piece laid under their plates at dinner.” [According to Nichols, the greatest part if not all of the peers and pecesses of the realm, all the bishops, the chief officers of state, and several of the Queen's household servants, even down to her apothecaries, master cooks, serjeant of the pastry, &c., gave New Year's Gifts to Her Majesty, consisting, in general, either of a sum of money, or jewels, trinkets, wearing apparel, &c.]

In the *Banquet of Jest*s, 1634, is a story of Archee, the king's jester, who, having fooled many, was at length fooled himself. Coming to a nobleman's upon New Year's Day, to bid him good morrow, Archee received twenty pieces of gold, but, covetously desiring more, he shook them in his hand, and said they were too light. The donor answered, “ I prithee, Archee, let me see them again, for there is one amongst them I would be loth to part with.” Archee, expecting the sum to be

occasion, on New Year's Day, in some parts of France, I am indebted to Mr. Olivier :

“ Aguilaneuf de céans
On le voit à sa fenêtre,
Avec son petit bonnet blanc,
Il dit qu'il sera le Maître,
Mettra le Pot au feu ;
Donnez nous ma bonne Dame,
Donnez nous Aguilaneuf.”

increased, returned the pieces to his lordship, who put them into his pocket with the remark, "I once gave money into a fool's hands who had not the wit to keep it."¹]

Dr. Moresin tells us that in Scotland it was in his time the custom to *send* New Year's Gifts on New Year's Eve, but that on New Year's Day they wished each other a happy day, and *asked* a New Year's Gift. I believe it is still usual in Northumberland for persons to ask for a New Year's Gift on that day.

[On New Year's Day they have a superstition in Lincoln and its neighbourhood, that it is unlucky to take anything out of the house before they have brought something in: hence you will see, on the morning of that day, the individual members of a family taking a small piece of coal, or any inconsiderable thing in fact, into the house, for the purpose of preventing the misfortunes which would otherwise attach to them; and the rustics have a rhyme in which this belief is expressed:

" Take out, then take in,
Bad luck will begin;
Take in, then take out.
Good luck comes about."]

It appears from a curious MS. in the British Museum, of the date of 1560, that the boys of Eton school used, on the day of the Circumcision, at that time, to play for little New Year's Gifts before and after supper; and that the boys had a custom that day, for good luck's sake, of making verses, and sending them to the provost, masters, &c., as also of presenting them to each other.²

¹[In a curious manuscript, lettered on the back, "Publick Revenue, anno quinto regni Edwardi Sexti," I find, "Rewards given on New Year's Day, that is to say, to the King's officers and servants of ordinary, 155*l.* 5*s.*, and to their servants that present the King's Ma^{ty} with New Year's Gifts." The custom, however, is in part of a date considerably older than the time of Edward the Sixth. Henry the Third, according to Matthew Paris, appears to have extorted New Year's Gifts from his subjects—"Rex autem regalis magnificentiæ terminos impudenter transgrediens, à civibus Londinensibus quos novit ditiores, die Circumcisionis Dominicæ, à quolibet exegit singulatim primitiva, quæ vulgares *Nova Dona Novi Anni* superstitionosè solent appellare."—Matt. Paris, an. 1249, p. 757, ed. Watts, fol. 164*l.*]

²"In die Circumcisionis luditur et ante et post cœnam pro Strenulis. Pueri autem pro consuetudine ipso Calendarum Januariarum die, velut omnis boni gratia, carmina componunt, eaque vel Præposito vel Præcep-

Sir Thomas Overbury, in his Characters, speaking of "a Timist," says, that "his New Yeare's Gifts are ready at Al-halomas, and the sute he meant to meditate before them."¹

The title-page of a most rare tract in my library, entitled "Motives grounded upon the word of God, and upon honour, profit, and pleasure, for the present founding an University in the Metropolis, London; with Answers to such Objections as might be made by any (in their incogitancy) against the same," 1647, runs thus: "Humbly *presented (instead of heathenish and superstitious New Yeare's Gifts)* to the Right Honourable the Lord Mayor, the right worshipfull the Aldermen, his brethren, and to those faithful and prudent citizens which were lately chosen by the said city to be of the Common Counsell thereof for this yeare insueng, viz. 1647; by a true Lover of his Nation, and especially of the said city."

In another rare tract, of an earlier date, entitled "Vox Graculi," 4to, 1623, p. 49, is the following, under "January:"

"This month drink you no wine commixt with dregs:
Eate capons, and fat hens, with dumpling legs."

"The first day of January being raw, colde, and comfortlesse to such as have lost their money at dice at one of the Temples over night, strange apparitions are like to be seene: Marchpanes marching betwixt *Leuden-hall* and the little *Conduit in Cheape*, in such abundance that an hundred good

tori et Magistris vel inter se ultro citroque communiter mittunt."—Status Scholæ Etonensis, A.D. 1560. MS. Brit. Mus. Donat. 4843, fol. 423. The very ingenious Scottish writer, Buchanan, presented to the unfortunate Mary Queen of Scots one of the above poetical kind of New Year's gifts. History is silent concerning the manner in which her Majesty received it:

Ad Mariam Scotiæ Reginam.

Do quod adest: opto quod abest tibi, dona darentur
Aurea, sors animo si foret æqua meo.
Hoc leve si credis, paribus me ulciscere donis:
Et quod abest opta tu mihi: da quod adest.

¹ "Geyving of New Yeare's Giftes had its original there likewise (in old Rome), for Suetonius Tranquillus reporteth that the Knights of Rome gave yerely, on the calendes of January, a present to Augustus Cæsar, although he were absent. Whiche custom remayneth in England, for the subjects sende to their superiours, and the noble personages geve to the Kyng some great gyftes, and he to gratifye their kyndnesse doeth liberally rewarde them with some thyng again."—Langley's Polydore Virgil, fol. 102.

fellows may sooner starve than catch a corner or a comfit to sweeten their mouths.

“It is also to be feared that through frailty, if a slip be made on the messenger’s default that carries them, for non-delivery at the place appointed; that unlesse the said messenger be not the more inward with his mistress, his master will give him ribrost for his New Yeare’s Gift the next morning.

“This day shall be given many more gifts than shall be asked for, and apples, egges, and oranges, shall be lifted to a lofty rate; when a pome-water, bestucke with a few rotten cloves, shall be more worth than the honesty of an hypocrite; and halfe a dozen of egges of more estimation than the vovoes of a strumpet. Poets this day shall get mightily by their pamphlets; for an hundred of elaborate lines shall be lesse esteemed in London, than an hundred of Walfleet oysters at Cambridge.”

In the Monthly Miscellany for December, 1692, there is an Essay on New Year’s Gifts, which states, that the Romans were “great observers of the custom of New Year’s Gifts, even when their year consisted only of ten months, of thirty-six days each, and began in March; also, when January and February were added by Numa to the ten others, the calends or first of January were the time on which they made presents; and even Romulus and Tatius made an order that every year vervine should be offered to them with other gifts, as tokens of good fortune for the New Year. Tacitus makes mention of an order of Tiberius, forbidding the giving or demanding of New Year’s Gifts, unless it were on the calends of January; at which time as well the senators as the knights and other great men brought gifts to the emperor, and, in his absence, to the Capitol. The ancient Druids, with great ceremonies, used to scrape off from the outside of oaks the misleden, which they consecrated to their great Tutates, and then distributed it to the people through the Gauls, on account of the great virtues which they attributed to it; from whence New Year’s Gifts are still called in some parts of France, *Guy-l’an-neuf*. Our English nobility, every New Year’s tide, still send to the King a purse with gold in it. Reason may be joined to custom to justify the practice; for, as passages are drawn from the first things which are met on the beginning of a day, week, or year, none can be more pleasing than of those things that are given

us. We rejoice with our friends after having escaped the dangers that attend every year, and congratulate each other for the future by presents and wishes for the happy continuance of that course which the ancients called *Strenarum Commercium*. And as, formerly, men used to renew their hospitalities by presents, called *Xenia*, a name proper enough for our New Year's Gifts, they may be said to serve to renew friendship, which is one of the greatest gifts imparted by Heaven to men: and they who have always assigned some day to those things which they thought good, have also judged it proper to solemnize the Festival of Gifts, and, to show how much they esteemed it, in token of happiness, made it begin the year. The value of the thing given, or, if it is a thing of small worth, its novelty, or the excellency of the work, and the place where it is given, makes it the more acceptable, but above all, the time of giving it, which makes some presents pass for a mark of civility on the beginning of the year, that would appear unsuitable in another season."

Prynne, in his *Histrio-Mastix*, p. 755, has the following most severe invective against the *Rites of New Year's Day*.

"If we now parallel our grand disorderly Christmasses with these Roman Saturnals and heathen festivals, or our New Year's Day (a chiefe part of Christmas) with their festivity of Janus, which was spent in mummeries, stageplayes, dancing, and such like enterludes, wherein fiddlers and others acted lascivious effeminate parts, and went about their towns and cities in women's apparel; whence the whole Catholicke Church (as Alchuvinus with others write) appointed a solemn publike faste upon this our New Year's Day (which fast it seems is now forgotten), to bewaile those heathenish enterludes, sports, and lewd idolatrous practices which had been used on it: *prohibiting all Christians, under pain of excommunication, from observing the calends, or first of January (which wee now call New Year's Day), as holy, and from sending abroad New Year's Gifts upon it (a custome now too frequent), it being a meere relique of paganisme and idolatry, derived from the heathen Romans' feast of two-faced Janus, and a practise so execrable unto Christians, that not onely the whole Catholicke Church, but even the four famous Councils of,*" &c. (here he makes a great parade of authorities) "*have positively prohibited the solemnization of New Year's Day, and the sending*

abroad of New Year's Gifts, under an anathema and excommunication."

In the Statistical Account of Scotland, 1793, vii. 488, Parishes of Cross, Burness, &c. county of Orkney,—New Year's Gifts occur, under the title of "Christmas Presents," and as given to servant-maids by their masters. In the same work, p. 489, we read, "There is a large stone, about nine or ten feet high, and four broad, placed upright in a plain, in the Isle of North Ronaldshay; but no tradition is preserved concerning it, whether erected in memory of any signal event, or for the purpose of administering justice, or for religious worship. The writer of this (the parish priest) has seen fifty of the inhabitants assembled there, on the first day of the year, and dancing with moonlight, with no other music than their own singing." And again, in the same publication, 1795, xv. 201, the minister of Tillicoultry, in the county of Clackmannan, under the head of Diseases, says, "It is worth mentioning that one William Hunter, a collier, was cured in the year 1758 of an inveterate rheumatism or gout, by drinking freely of new ale, full of barm or yest. The poor man had been confined to his bed for a year and a half, having almost entirely lost the use of his limbs. On the evening of *Handsel Monday*, as it is called, (i. e. the first Monday of the New Year, O.S.), some of his neighbours came to *make merry* with him. Though he could not rise, yet he always took his share of the ale as it passed round the company, and, in the end, became much intoxicated. The consequence was, that he had the use of his limbs the next morning, and was able to walk about. He lived more than twenty years after this, and never had the smallest return of his old complaint." And again, in vol. v. p. 66, the minister of Moulin, in Perthshire, informs us, that "beside the stated fees, the master (of the parochial school there) receives some small gratuity, generally two-pence or three-pence, from each scholar, on *Handsel Monday* or *Shrove-Tuesday*."

Upon the Circumcision, or New Year's Day, the early Christians ran about masked, in imitation of the superstitions of the Gentiles. Against this practice Saint Maximus and Peter Chrysologus declaimed; whence in some of the very ancient missals we find written in the Mass for this day,

“*Missa ad prohibendum ab Idolis.*” See *Maeri Hiero-Lexicon*, p. 156.

[It is a saying still heard in the North of England,—

At New Year's tide,
The days lengthen a cock's stride.

And,

If the grass grows in Janiveer,
It grows the worse for't all the year.

According to the *Shepherd's Kalender*, 1709, p. 16, “if New Year's Day in the morning open with duskey red clouds, it denotes strifes and debates among great ones, and many robberies to happen that year.”

Opening the Bible on this day is a superstitious practice still in common use in some parts of the country, and much credit is attached to it. It is usually set about with some little solemnity on the morning before breakfast, as the ceremony must be performed fasting. The Bible is laid on the table unopened, and the parties who wish to consult it are then to open it in succession. They are not at liberty to choose any particular part of the book, but must open it at random. Wherever this may happen to be, the inquirer is to place his finger on any chapter contained in the two open pages, but without any previous perusal or examination. The chapter is then read aloud, and commented upon by the people assembled. It is believed that the good or ill fortune, the happiness or misery of the consulting party, during the ensuing year, will be in some way or other described and foreshown by the contents of the chapter.

Never allow any to take a light out of your house on New Year's Day; a death in the household, before the expiration of the year, is sure to occur if it be allowed.

If a female is your first visitant, and be permitted to enter your house on the morning of New Year's Day, it portendeth ill-luck for the whole year.

Never throw any ashes, or dirty water, or any article, however worthless, out of your house on this day. It betokens ill-luck; but you may bring in as many honestly gotten goods as you can procure.]

TWELFTH DAY.

THIS day, which is well known to be called the Twelfth from its being the twelfth in number from the Nativity, is called also the Feast of the Epiphany, from a Greek word signifying *manifestation*, our Lord having been on that day made manifest to the Gentiles. This, as Bourne observes, is one of the greatest of the twelve, and of more jovial observation for the visiting of friends, and Christmas gambols. "With some," according to this author, "Christmas ends with the twelve days, but with the generality of the vulgar, not till Candlemas." Dugdale, in his *Origines Juridiciales*, p. 286, speaking of "Orders for Government—Gray's Inne," cites an order of 4 Car. I. (Nov. 17), that "all playing at dice, cards or otherwise, in the hall, buttry, or butler's chamber, should be thenceforth barred and forbidden at all times of the year, *the twenty days in Christmas only excepted.*" The following extract from Collier's *Ecclesiastical History*, i. 163, seems to account in a satisfactory manner for the name of Twelfth Day. "In the days of King Alfred a law was made with relation to holidays, by virtue of which the twelve days after the Nativity of our Saviour were made Festivals."

From the subsequent passage in Bishop Hall's *Satires*, 1598, p. 67, the whole twelve days appear to have been dedicated to feasting and jollity:—

"Except the twelve days, or the wake-day feast,
What time he needs must be his cosen's guest."¹

The customs of this day vary in different countries, yet agree in the same end, that is to do honour to the Eastern Magi, who are supposed to have been of royal dignity. In France, while that country had a court and king, one of the courtiers was chosen king, and the other nobles attended on this day at an entertainment. "Of these Magi, or Sages (vulgarly called the three Kings of Colen), the first, named, Melchior, an aged man with a long beard, offered gold; the second, Jasper, a beardless youth, offered frankincense; the

¹"Atque ab ipso natali Jesu Christi die ad octavam usque ab Epiphania lucem, jejunia nemo observato, nisi quidem judicio ac voluntate fecerit sua, aut id ei fuerit à sacerdote imperatum." Seld. *Analecton Anglo-Britannicon*, lib. ii. p. 108.

third, Balthasar, a black or Moor, with a large spreading beard, offered myrrh, according to this distich—

“Tres Reges Regi Regum tria dona ferebant ;
Myrrham Homini, Uncto Aurum, Thura dedere Deo.”
Festa Anglo-Romana, p. 7

The dedication of The Bee-hive of the Romish Church concludes thus : “Datum in our Musæo the 5th of January, being the even of the three Kings of Collen, at which time all good Catholiks make merry and crie ‘The King drinkes.’ In anno 1569. Isaac Rabbolence, of Loven.” Selden, in his Table Talk, p. 20, says, “Our chusing Kings and Queens on Twelfth Night has reference to the three Kings.”

[According to Blount, the inhabitants of Staffordshire made a fire on the eve of Twelfth Day, “in memory of the blazing-star that conducted the three Magi to the manger at Bethlem.” See Halliwell’s Dictionary, p. 184.]

At the end of the year 1792, the Council-general of the Commons at Paris passed an arrêt, in consequence of which “La Fête de Rois” (Twelfth Day) was thenceforth to be called “La Fête de Sans-Culottes.” It was called an anti-civic feast, which made every priest that kept it a Royalist.

There is a very curious account in Le Roux, Dictionnaire Comique, tome ii. p. 431, of the French ceremony of the “Roi de la Feve,” which explains Jordaens’ fine picture of “Le Roi boit.” See an account of this custom in Busalde de Verville, Palais des Curieux, edit. 1612, p. 90, and also Pasquier, Recherches de la France, p. 375. Among the Cries of Paris, a poem composed by Guillaume de Villeneuve in the thirteenth century, printed at the end of Barbasan’s Ordene de Chevalerie, *Beans for Twelfth Day* are mentioned, ‘Gastel a feve orrois crier.’

To the account given by Le Roux of the French way of choosing King and Queen, may be added that in Normandy they place a child under the table, which is covered in such a manner with the cloth that he cannot see what is doing; and when the cake is divided, one of the company taking up the first piece, cries out, “Fabe Domini pour qui?” The child answers, “Pour le bon Dieu:” and in this manner the pieces are allotted to the company. If the bean be found in piece for the “bon Dieu,” the king is chosen by drawing

long or short straws. Whoever gets the bean chooses the King or Queen, according as it happens to be a man or woman. Sir Thomas Urquhart, of Cromarty, in his curious work, entitled *The Discovery of a most exquisite jewel, found in the kennel of Worcester streets, the day after the fight, 1651*, says, p. 237, "Verily, I think they make use of Kings—as the French on the Epiphany-day use their *Roy de la fehve*, or King of the Bean; whom after they have honoured with drinking of his health, and shouting aloud, 'Le Roy boit, Le Roy boit,' they make pay for all the reckoning; not leaving him sometimes one peny, rather than the exorbitancie of their debosh should not be satisfied to the full." In a curious book, entitled *A World of Wonders*, fol. Lond. 1607, we read, p. 189, of a Curate, "who having taken his preparations over evening, when all men cry (as the manner is) *the King drinketh*, chanting his Masse the next morning, fell asleep in his memento: and when he awoke, added with a loud voice, *the King drinketh*."

In Germany they observed nearly the same rites in cities and academies, where the students and citizens chose one of their own number for king, providing a most magnificent banquet on the occasion.

The choosing of a person king or queen by a bean found in a piece of a divided cake, was formerly a common Christmas gambol in both the English universities.¹ Thomas Randolph, in a curious letter to Dudley, Lord Leicester, dated Edin. 15 Jan. 1563, mentions Lady Flemying being "Queene of the Bene" on Twelfth Day. Pinkerton's *Ancient Scot. Poems*, ii. 431.

When the King of Spain told the Count Olivarez, that John, Duke of Braganza, had obtained the kingdom of Portugal, he slighted it, saying that he was but *Rey de Havas*, a bean-cake King (a King made by children on Twelfth Night). Seward's *Anecdotes*, iii. 317.

The bean appears to have made part of the ceremony on

¹ Mr Douce's MS. notes say, "Mos inolevit et viget apud plurimas nationes, ut in profesto Epiphaniæ, seu trium Regum, in quaque familia seu alia societate, sorte vel alio fortuito modo eligant sibi Regem, et convivantes una ac genialiter viventes, bibente rege, acclamant, Rex bibit, bibit Rex, indicta multa qui non clamaverit. See the *Sylva Sermonum jucundissimorum*, 8vo. Bas. 1568, pp. 73, 246."

choosing king and queen in England; thus, in Ben Jonson's *Masque of Christmas*, the character of Baby-Cake is attended by "an usher bearing a great cake with a bean and a pease."

Misson, in his *Travels in England*, translated by Ozell, p. 34, tells us, in a note, "On Twelfth Day they divide the cake, alias choose King and Queen, and the King treats the rest of the company."

Anstis, in his *Collections relative to the Court of Chivalry*, among the *Addit. MSS.* in the British Museum, i. 93, says, "The practisers of the Parliaments or Courts of Justice in France chose a governor among them, whom they styled *Roy de Basoche*, which calls to remembrance the custom observed in our Inns of Court, of electing a king on Christmas Day, who assumed the name of some fancied kingdom, and had officers with splendid titles to attend on him. Answerable hereto some of our colleges in Oxford did, from the time of their first foundation, annually choose a Lord at Christmas, styled in their registers *Rex Fabarum*, and *Rex regni Fabarum*, which was continued down to the Reformation of Religion, and probably had that appellation because he might be appointed by lot, wherein *beans* were used, as the *Roy de la Febue* on the feast of the Three Kings, or Twelfth Day, was the person who had that part of the cake wherein the bean was placed."

In the ancient calendar of the Romish church I find an observation on the fifth day of January, the eve or vigil of the Epiphany, "Kings created or elected by beans." The sixth is called "The Festival of Kings," with this additional remark, "that this ceremony of electing kings was continued with feasting for many days." There was a custom similar to this on the festive days of Saturn among the Romans, Grecians, &c. Persons of the same rank drew lots for kingdoms, and, like kings, exercised their temporary authority. (*Alex. ab Alexandro*, b. ii. ch. 22.)

The learned Moresin observes, that our ceremony of choosing a king on the Epiphany, or feast of the Three Kings, is practised about the same time of the year; and that he is called the Bean King, from the lot. This custom is practised nowhere that I know of at present in the north of England, though still very prevalent in the south. I find the following description of it in the *Universal Magazine*, 1774.

After tea a cake is produced, and two bowls, containing the fortunate chances for the different sexes. The host fills up the tickets, and the whole company, except the king and queen, are to be ministers of state, maids of honour, or ladies of the bedchamber. Often, the host and hostess, more by design perhaps than accident, become king and queen. According to Twelfth-day law, each party is to support his character till midnight.¹

In Ireland "On Twelve-Eve in Christmas, they use to set up as high as they can a sieve of oats, and in it a dozen of candles set round, and in the centre one larger, all lighted. This in memory of our Saviour and his Apostles, lights of the world." Sir Henry Piers's Description of the County of Westmeath, 1682, in Vallancey's Collectanea de Rebus Hibernicis, vol. i. No. 1, p. 124.

A writer in the Gentleman's Magazine, vol. xxxiv. Dec. 1764, p. 599, thinks the practice of choosing king and queen on Twelfth Night owes its origin to the custom among the

¹ Johannes Boemus Aubanus "Mores, Leges, et Ritum omnium Gentium." 12mo. Genev. 1620, p. 266, gives the following circumstantial description of this ceremony:—

"In Epiphania Domini singulæ Familiæ ex melle, farina, addito zinzibere et pipere, libum conficiunt, et Regem sibi legunt hoc modo: Libum materfamilias facit, cui absque consideratione inter subigendum denarium unum immittit, postea amoto igne supra calidum focum illud torret, tostum in tot partes frangit, quot homines familia habet: demum distribuit, cuique partem unam tribuens. Adsignantur etiam Christo, beatæque Virgini, et tribus Magis suæ partes, quæ loco eleemosynæ elargiuntur. In cujus autem portione denarius repertus fuerit, hic Rex ab omnibus salutatus, in sedem locatur, et ter in altum cum júbilo elevatur. Ipse in dextera cretam habet, qua toties Signum Crucis supra in Triclinii laqueariis delineat: quæ Cruces quod obstare plurimis malis credantur, in multa observatione habentur."

Here we have the materials of the cake, which are flour, honey, ginger, and pepper. One is made for every family. The maker thrusts in, at random, a small coin as she is kneading it. When it is baked, it is divided into as many parts as there are persons in the family. It is distributed, and each has his share. Portions of it also are assigned to Christ, the Virgin, and the three Magi, which are given away in alms. Whoever finds the piece of coin in his share is saluted by all as King, and being placed on a seat or throne, is thrice lifted aloft with joyful acclamations. He holds a piece of chalk in his right hand, and each time he is lifted up, makes a cross on the ceiling. These crosses are thought to prevent many evils, and are much revered.

Romans, which they took from the Grecians, of casting dice who should be the *Rex Convivii* : or, as Horace calls him, the *Arbiter Bibendi*. Whoever threw the lucky cast, which they termed *Venus* or *Basilicus*, gave laws for the night. In the same manner the lucky clown, who out of the several divisions of a plum-cake draws the king, thereby becomes sovereign of the company ; and the poor clodpole, to whose lot the knave falls, is as unfortunate as the Roman, whose hard fate it was to throw the *damnosum Caniculum*.

It appears that the twelfth cake was made formerly full of plums, and with a bean and a pea : whoever got the former, was to be king ; whoever found the latter, was to be queen. Thus in Herrick's *Hesperides*, p. 376 :—

“ *Twelve Night, or King and Queene.*

“ Now, now the mirth comes
With the cake full of plums,
Where beane's the king of the sport here ;
Besides we must know,
The pea also
Must revell, as queene, in the court here.

Begin then to chuse,
(This night as ye use)
Who shall for the present delight here,
Be a king be the lot,
And who shall not,
Be Twelfe-day queene for the night here :

Which knowne, let us make
Joy-sops with the cake ;
And let not a man then be seen here,
Who unurg'd will not drinke
To the base from the brink
A health to the king and the queene here.

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

Give them to the king
And queene wassailing ;
And though with the ale ye be whet here ;
Yet part ye from hence,
As free from offence,
As when ye innocent met here.”

And at p. 271 we find the subsequent:—

“ For sports, for pagentrie, and playes,
Thou hast thy eves and holidayes :
Thy wakes, thy quintels, here thou hast,
Thy May-poles too, with garlands grac't :
Thy Morris-dance ; thy Whitsun ale ;
Thy shearing feast, which never faile.
Thy Harvest Home ; thy Wassaille Bowle,
That's tost up after Fox-i'-th'-Hole ;
Thy mummeries : thy *twelve-tide kings*
And queens : thy Christmas revellings.”

So also in Nichols's Queen Elizabeth's Progresses,
“ Speeches to the Queen at Sudley,” ii. 8,—

“ *Melibæus. Nisa.*

“ *Mel.* Cut the cake : who hath the *beane* shall be king ;
and where the *peaze* is, shee shall be queene.

“ *Nis.* I have the *peaze*, and must be Queene.

“ *Mel.* I the *beane*, and king ; I must commaunde.”

Thus p. 146, *ibid.*, we read—

“ Of Twelfe-tide cakes, of peas and beanes,
Wherewith ye make those merry scenes,
Whenas ye chuse your king and queene,
And cry out, *Hey for our town green.*”

In the Popish Kingdome, Barnabe Googe's Translation,
or rather Adaptation of Naogeorgus, f. 45, we have the fol-
lowing lines on “ Twelfe Day :”—

“ The wise men's day here followeth, who out from Persia farre
Brought gifts and presents unto Christ, conducted by a starre.
The Papistes do beleve that these were kings, and so them call,
And do affirme that of the same there were but three in all.
Here sundrie friends together come, and meet in companie,
And make a king amongst themselves by voyce or destinie :
Who after princely guise appoyntes his officers alway,
Then unto feasting doe they go, and long time after play :
Upon their bordes in order thicke the daintie dishes stande,
Till that their purses emptie be, and creditors at hande.
Their children herein follow them, and choosing princes here,
With pomp and great solemnitie, they meete and make good chere :
With money eyther got by stealth, or of their parents eft,
That so they may be traynde to know both ryot here and theft.
Then also every householder, to his abilitie,
Doth make a mightie cake, that might suffice his companie :

Herein a pennie doth be put before it come to fire,
 This he divides according as his householde doth require,
 And every peece distributeth, as round about they stand,
 Which in their names unto the poore is given out of hand :
 But who so chaunceth on the piece wherein the money lies,
 Is counted king amongst them all, and is with showtes and cries
 Exalted to the heavens up, who taking chalke in hande,
 Doth make a crosse on every beame, and rafters as they stande :
 Great force and powre have these agaynst all injuries and harmes
 Of cursed devils, sprites, and bugges, of conjurings and charmes.
 So much this King can do, so much the crosses bring to passe,
 Made by some servant, maide, or childe, or by some foolish asse.
 Twice sixe nightes then from Christmasse, they do count with diligence,
 Wherein eche maister in his house both burne up frankensence ;
 And on the table settes a loafe, when night approacheth nere,
 Before the coles, and frankensence to be perfumed there :
 First bowing down his heade he standes, and nose, and eares, and eyes,
 He smokes, and with his mouth receyves the fume that doth arise :
 Whom followeth straight his wife, and doth the same full solemnly,
 And of their children every one, and all their family :
 Which doth preserve they say their teeth, and nose, and eyes, and eare,
 From every kind of maladie and sicknesse all the yeare :
 When every one receyved hath this odour, great and small,
 Then one takes up the pan with coales and franckensence and all,
 Another takes the loafe, whom all the reast do follow here,
 And round about the house they go, with torch or taper clere,
 That neither bread nor meat do want, nor witch with dreadful charme,
 Have powre to hurt their children, or to do their cattell harme.
 There are that three nightes onely do perfourme this foolish geare,
 To this intent, and thinke themselves in safetie all the yeare.
 To Christ dare none commit himselfe. And in these dayes beside,
 They judge what weather all the yeare shall happen and betide :
 Ascribing to each day a month, and at this present time,
 The youth in every place doe flocke, and all appareld fine,
 With pypars through the streets they runne, and sing at every dore,
 In commendation of the man, rewarded well therefore :
 Which on themselves they do bestowe, or on the church, as though
 The people were not plagude with roges and begging friers enough.
 There cities are, where boyes and gyrles together still do runne,
 About the streets with like, as soon as night beginnes to come,
 And bring abrode their Wassell Bowles, who well rewarded bee
 With cakes and cheese, and great good cheare, and money plenteouslee."

In Gloucestershire there is a custom on Twelfth Day of
 having twelve small fires made, and one large one, in many
 parishes in that county, in honour of the day. In the South-
 hams of Devonshire, on the eve of the Epiphany, the farmer,
 attended by his workmen, with a large pitcher of cider, goes

to the orchard, and there encircling one of the best bearing trees, they drink the following toast three several times:—

“Here’s to thee, old apple-tree,
Whence thou mayst bud, and whence thou mayst blow!
And whence thou mayst bear apples enow!
Hats full! caps full!
Bushel—bushel—sacks full,
And my pockets full too! Huzza!”

This done, they return to the house, the doors of which they are sure to find bolted by the females, who, be the weather what it may, are inexorable to all intreaties to open them till some one has guessed at what is on the spit, which is generally some nice little thing, difficult to be hit on, and is the reward of him who first names it. The doors are then thrown open, and the lucky clodpole receives the tit-bit as his recompense. Some are so superstitious as to believe, that if they neglect this custom, the trees will bear no apples that year. See *Gent. Mag.* 1791, p. 403.

On the eve of Twelfth Day, as a Cornish man informed me on the edge of St. Stephen’s Down, October 28, 1790, it is the custom for the Devonshire people to go after supper into the orchard, with a large milk-pan full of cider, having roasted apples pressed into it. Out of this each person in company takes what is called a clayen cup, i. e. an earthenware cup full of liquor, and standing under each of the more fruitful apple-trees, passing by those that are not good bearers, he addresses it in the following words:—

“Health to thee, good apple-tree,
Well to bear pocket-fulls, hat-fulls,
Peck-fulls, bushel bag-fulls;”

And then drinking up part of the contents, he throws the rest, with the fragments of the roasted apples, at the tree. At each cup the company set up a shout.

So we read in the Glossary to the Exmoor dialect:—
“Watsail, a drinking song, sung on Twelfth-day eve, throwing toast to the apple trees, in order to have a fruitful year, which seems to be a relic of the heathen sacrifice to Pomona.”

[The following lines were obtained from this district, and probably form another version of the song above given,—

“Apple-tree, apple-tree,
 Bear apples for me :
 Hats full, laps full,
 Sacks full, caps full :
 Apple-tree, apple-tree,
 Bear apples for me.”]

This seems to have been done in some places upon Christmas Eve ; for in Herrick's *Hesperides*, p. 311, I find the following among the Christmas Eve ceremonies :—

“Wassaile the trees, that they may beare
 You many a plum and many a peare ;
 For more or lesse fruits they will bring,
 As you do give them wassailing.”

The same is done in Herefordshire, under the name of Wassailing, as follows : At the approach of the evening on the vigil of the Twelfth Day, the farmers, with their friends and servants, meet together, and about six o'clock walk out to a field where wheat is growing. In the highest part of the ground, twelve small fires, and one large one, are lighted up. The attendants, headed by the master of the family, pledge the company in old cider, which circulates freely on these occasions. A circle is formed round the large fire, when a general shout and hallooing takes place, which you hear answered from all the adjacent villages and fields. Sometimes fifty or sixty of these fires may be all seen at once. This being finished, the company return home, where the good housewife and her maids are preparing a good supper. A large cake is always provided, with a hole in the middle. After supper, the company all attend the bailiff (or head of the oxen) to the wain-house, where the following particulars are observed : The master, at the head of his friends, fills the cup (generally of strong ale), and stands opposite the first or finest of the oxen. He then pledges him in a curious toast : the company follow his example, with all the other oxen, and addressing each by his name. This being finished, the large cake is produced, and, with much ceremony, put on the horn of the first ox, through the hole above-mentioned. The ox is then tickled, to make him toss his head : if he throw the cake behind, then it is the mistress's perquisite ; if before (in what is termed the boosy), the bailiff himself claims the prize. The company then return to the house, the doors of which they find locked, nor will they be

opened till some joyous songs are sung. On their gaining admittance, a scene of mirth and jollity ensues, which lasts the greatest part of the night.—Gent. Mag. Feb. 1791.

Pennant, in his *Tour in Scotland*, giving an account of this custom, says, “that after they have drank a chearful glass to their master’s health, success to the future harvest, &c., then returning home, they feast on cakes made of carraways, &c., soaked in cyder, which they claim as a reward for their past labours in sowing the grain. This,” he observes, “seems to resemble a custom of the ancient Danes, who, in their addresses to their rural deities, emptied on every invocation a cup in honour of them.”

In the *Gentleman’s Magazine* for February, 1784, p. 98, Mr. Beckwith tells us that “near Leeds, in Yorkshire, when he was a boy, it was customary for many families, on the Twelfth Eve of Christmas, to invite their relations, friends, and neighbours to their houses, to play at cards, and to partake of a supper, of which minced pies were an indispensable ingredient: and after supper was brought in, the Wassail Cup or Wassail Bowl, of which every one partook, by taking with a spoon, out of the ale, a roasted apple, and eating it, and then drinking the healths of the company out of the bowl, wishing them a merry Christmas and a happy new year. (The festival of Christmas used in this part of the country to hold for twenty days, and some persons extended it to Candlemas.) The ingredients put into the bowl, viz., ale, sugar, nutmeg, and roasted apples, were usually called *Lambs’ Wool*, and the night on which it used to be drunk (generally on the Twelfth Eve) was commonly called *Wassail Eve*.” This custom is now disused.

A Nottinghamshire correspondent (*ibid.*) says, “that when he was a schoolboy, the practice on Christmas Eve was to roast apples on a string till they dropt into a large bowl of spiced ale, which is the whole composition of *Lambs’ Wool*.” It is probable that from the softness of this popular beverage it has gotten the above name. See Shakespeare’s *Midsummer Night’s Dream*,—

—“ Sometimes lurk I in a gossip’s bowl,
In very likeness of a roasted crab;
And when she drinks, against her lips I bob,
And on her wither’d dew-lap pour the ale.”

In *Vox Graculi*, 4to. 1623, p. 52, speaking of the sixth of January, the writer tells us, "This day, about the houres of 5, 6, 7, 8, 9, and 10; yea, in some places till midnight well nigh, will be such a massacre of spice-bread, that, ere the next day at noone, a two-penny browne loafe will set twenty poore folkes teeth on edge. Which hungry humour will hold so violent, that a number of good fellowes will not refuse to give a statute marchant of all the lands and goods they enjoy, for halfe-a-crowne's worth of two-penny pasties. On this night much masking in the Strand, Cheap-side, Holburne, or Fleet-street."

Waldron, in his Description of the Isle of Man (Works, p. 155), says, "There is not a barn unoccupied the whole twelve days, every parish hiring fiddlers at the public charge. On Twelfth Day the fiddler lays his head in some one of the wenches' laps, and a third person asks who such a maid or such a maid shall marry, naming the girls then present one after another; to which he answers according to his own whim, or agreeable to the intimacies he has taken notice of during this time of merriment. But whatever he says is as absolutely depended on as an oracle; and if he happen to couple two people who have an aversion to each other, tears and vexation succeed the mirth. This they call cutting off the fiddler's head; for after this he is dead for the whole year."

In a curious collection, entitled *Wit a sporting in a pleasant Grove of New Fancies*, by H. B. 8vo. Lond. 1657, p. 80, I find the following description of the pleasantries of what is there called—

St. Distaff's Day, or the Morrow after Twelfth-Day.

"Partly worke and partly play,
 You must on St. Distaff's Day :
 From the plough soon free your teame;
 Then come home and fother them :
 If the maides a spinning goe,
 Burne the flax and fire the tow ;
 Scorch their plackets, but beware
 That ye singe no maiden haire.
 Bring in pales of water then,
 Let the maids bewash the men.

Give St. Distaff all the right :
 Then give Christmas-sport good night.
 And next morrow every one
 To his owne vocation."¹

[In the parish of Pauntley, a village on the borders of the county of Gloucester, next Worcestershire, and in the neighbourhood, a custom prevails, which is intended to prevent the smut in wheat. On the eve of Twelfth-day, all the servants of every farmer assemble together in one of the fields that has been sown with wheat. At the end of twelve lands, they make twelve fires in a row with straw, around one of which, made larger than the rest, they drink a cheerful glass of cider to their master's health, and success to the future harvest; then, returning home, they feast on cakes soaked in cider, which they claim as a reward for their past labours in sowing the grain.]

It may rather seem to belong to religious than popular customs to mention, on the authority of the Gentleman's Magazine for January, 1731, p. 25, that at the Chapel-Royal at St. James's, on Twelfth Day that year, "the king and the prince made the offerings at the altar of gold, frankincense, and myrrh, according to custom. At night their majesties, &c., played at hazard for the benefit of the groom-porter."

Feb. 18, 1839, Edward Hawkins, Esq., of the British Museum, showed to the editor (Sir Henry Ellis) a silver token or substitute for money, marked to the amount of ten pounds, which appears to have passed among the players for the groom-porter's benefit at Basset. It is within the size of a half-crown, one inch and a half in diameter. In the centre of the obverse within an inner circle is $\frac{L}{X}$: Legend round, AT . THE . GROOM . PORTERS . BASSETT. Mint-mark, a fleur-de-lis. On the reverse, a wreath issuing from the sides of, and surmounting, a gold coronet: the coronet being of gold let in. Legend, NOTHING . VENTURD . NOTHING . WINNS. Mint-mark, again, a fleur-de-lis. Brand Hollis had one of these pieces. They are of very rare occurrence.

The groom-porter was formerly a distinct officer in the lord-steward's department of the royal household. His

¹ This is also in Herrick's Hesperides, p. 374.

business was to see the king's lodgings furnished with tables, chairs, stools, and firing; as also to provide cards, dice, &c., and to decide disputes arising at cards, dice, bowling, &c. From allusions in some of Ben Jonson's and of Chapman's plays, it appears that he was allowed to keep an open gambling table at Christmas; and it is mentioned as still existing in one of Lady Mary Montague's eclogues:—

“At the *groom-porters* batter'd bullies play.”
Thursday. Ecl. iv. Dodsley's Collect. i. 107.

This abuse was removed in the reign of George III.; but Bray, in his Account of the Lord of Misrule, in *Archæologia*, xviii. 317, says, George I. and II. played hazard in public on certain days, attended by the groom-porter. The appellation, however, is still kept up: the names of three groom-porters occurring among the inferior servants in the present enumeration of her Majesty's household.

ST. AGNES'S DAY, OR EVE.

JANUARY 21.

ST. AGNES was a Roman virgin and martyr, who suffered in the tenth persecution under the Emperor Dioclesian, A.D. 306. She was condemned to be debauched in the public stews before her execution, but her virginity was miraculously preserved by lightning and thunder from heaven. About eight days after her execution, her parents, going to lament and pray at her tomb, saw a vision of angels, among whom was their daughter, and a lamb standing by her as white as snow, on which account it is that in every graphic representation of her there is a lamb pictured by her side.

On the eve of her day many kinds of divination were practised by virgins to discover their future husbands. [Dreams were the most ordinary media for making the desired discovery, and many allusions to the belief may be traced even in late works. The following notice of it occurs in *Poor Robin's Almanack* for 1734:—

“ Saint Agnes Day comes by and by,
 When pretty maids do fast to try
 Their sweethearts in their dreams to see,
 Or know who shall their husbands be.
 But some when married all is ore,
 And they desire to dream no more,
 Or, if they must have these extreams,
 Wish all their sufferings were but dreams.”

And in the same periodical for the previous year, 1733, we have a similar account :—

“ Tho' Christmas pleasure now is gone,
 St. Agnes' Fast is coming on ;
 When maids who fain would married be,
 Do fast their sweethearts for to see.
 This year it has come so about,
 That Sunday shoves St. Agnes out :
 But lovers who would fortunes tell,
 May find her here, and that's as well.”]

This is called fasting St. Agnes's Fast. The following lines of Ben Jonson allude to this :—

And on sweet St. Anna's night
 Please you with the promis'd sight,
 Some of husbands, some of lovers,
 Which an empty dream discovers.

Aubrey, in his *Miscellanies*, p. 136, directs that, “ Upon St. Agnes's Night, you take a row of pins, and pull out every one, one after another, saying a paternoster, sticking a pin in your sleeve, and you will dream of him or her you shall marry.”¹

Burton, in his *Anatomy of Melancholy* (ed. 1660, p. 538), speaks of *Maids fasting on St. Agnes's Eve*, to know who shall be their first husband. In *Cupid's Whirligig*, 1616, iii. 1, Pag says, “ I could find in my heart to pray nine times

¹ I find the subsequent curious passage concerning St. Agnes, in the *Portiforium seu Breviarium Ecclesiæ Sarisburiensis*, fol. Par. 1556. Pars. Hyemalis : “ Cumque interrogasset præses quis esset sponsus de cujus se Agnes potestate gloriabatur, exstitit quidam ex parasitis qui diceret hanc Christianam esse ab infantia, et *magicis artibus ita occupatam*, ut dicatur sponsum suum Christum esse. *R. Jam corpus ejus corpori meo sociatum est, et sanguis ejus ornavit genas meas. Cujus mater Virgo est, cujus pater feminam nescit. Ipsi sum desponsata cui angeli serviunt, cujus pulchritudinem Sol et Luna mirantur, cujus mater Virgo.*”

to the moone, and fast three St. Agnes's Eves, so that I might bee sure to have him to my husband."¹

The following is the account of this festival, as preserved in the Translation of Naageorgus, f. 46 :

“ Then commes in place St. Agnes' Day, which here in Germanie
Is not so much esteemde nor kept with such solemnitie :
But in the Popish Court it standes in passing hie degree,
As spring and head of wondrous gaine, and great commoditee.
For in St. Agnes' church upon this day while masse they sing,
Two lambes as white as snowe the nonnes do yearely use to bring :
And when the Agnus chaunted is upon the aluter hie,
(For in this thing there hidden is a solemne mysterie)
They offer them. The servants of the pope, when this is done,
Do put them into pasture good till shearing time be come.
Then other wooll they mingle with these holy fleeces twaine,
Wherof, being sponne and drest, are made the pals of passing
gaine.”

A passage not unsimilar occurs in *The Present State of the Manners, &c. of France and Italy*—in *Poetical Epistles to Robert Jephson, Esq.*, 8vo. Lond. 1794, from Rome, February, 14, 1793, p. 58.

St. Agnes's Shrine.

“ Where each pretty *Ba*-lamb most gayly appears,
With ribands stuck round on its tail and its ears ;
On gold fringed cushions they're stretch'd out to eat,
And piously *ba*, and to church-musick bleat ;
Yet to me they seem'd crying—alack, and alas !
What's all this white damask to daisies and grass !
Then they're brought to the pope, and with transport
they're kiss'd,
And receive consecration from Sanctity's fist :
To chaste nuns he consigns them, instead of their dams,
And orders the friars to keep them from rams.”

¹ [“ There are two remarkable days this month, and both on the getting hand, which our customers like best. There is St. Agnes's Fast, for the maids to get sweethearts, which happens the twenty-first day ; and Term begins on the twenty-third day, for the lawyers to get money, but it is with a difference, and the lawyers in this, as indeed in most other cases, have the advantage. The maids, if they do undergo the mortification of fasting, expect nothing but a dream for their labour ; only if they dream of the man that afterwards they are married to, it makes amends. But the lawyer is not buoy'd up with dreams, for he is awake, and will have the money, *ipso facto*, before he speaks ; and if the client lose both cause and money, it will make him awake too.”—*Poor Robin*, 1733.]

[The present rural address to the saint, as still heard in Durham, is as follows :—

“ Fair Saint Agnes, play thy part,
And send to me my own sweetheart,
Not in his best nor worst array,
But in the clothes he wears every day ;
That to-morrow I may him ken,
From among all other men.”

A curious old chap-book, called *Mother Bunch's Closet newly Broke Open*, has several notices of the St. Agnes divination :—“ On that day thou must be sure that no man salute thee, nor kiss thee ; I mean neither man, woman, nor child, must kiss thy lips on that day ; and then, at night, before thou goest into thy bed, thou must be sure to put on a clean shift, and the best thou hast, then the better thou mayst speed. And when thou liest down, lay thy right hand under thy head, saying these words, *Now the god of Love send me my desire* ; make sure to sleep as soon as thou canst, and thou shalt be sure to dream of him who shall be thy husband, and see him stand before thee, and thou wilt take great notice of him and his complexion, and, if he offers to salute thee, do not deny him.” And again, in the same tract, “ There is, in January, a day called Saint Agnes' Day. It is always the one and twentieth of that month. This Saint Agnes had a great favour for young men and maids, and will bring unto their bedside, at night, their sweethearts, if they follow this rule as I shall declare unto thee. Upon this day thou must be sure to keep a true fast, for thou must not eat or drink all that day, nor at night ; neither let any man, woman, or child kiss thee that day ; and thou must be sure, at night, when thou goest to bed, to put on a clean shift, and the best thou hast the better thou mayst speed ; and thou must have clean cloaths on thy head, for St. Agnes does love to see clean cloaths when she comes ; and when thou liest down on thy back as straight as thou canst, and both thy hands are laid underneath thy head, then say,—

Now, good St. Agnes, play thy part,
And send to me my own sweetheart,
And shew me such a happy bliss,
This night of him to have a kiss.

And then be sure to fall asleep as soon as thou canst, and

before thou awakest out of thy first sleep thou shalt see him come and stand before thee, and thou shalt perceive by his habit what tradesman he is ; but be sure thou declarest not thy dream to anybody in ten days, and by that time thou mayst come to see thy dream come to pass."

Mr. Hone has preserved a curious charm for the ague, which is said to be only efficacious on St. Agnes's Eve. It is to be said up the chimney by the eldest female in the family :

" Tremble and go !
 First day shiver and burn
 Tremble and quake !
 Second day shiver and learn ;
 Tremble and die !
 Third day never return."]

ST. VINCENT'S DAY.

JANUARY 22.

MR. DOUCE'S manuscript notes say, " Vincenti festo si Sol radiet memor esto ;" thus Englished by Abraham Fleming :

" Remember on St. Vincent's Day,
 If that the sun his beams display."
Scott's Discov. of Witchcraft, b. xi. c. 15.

[Dr. Foster is at a loss to account for the origin of the command ; but he thinks it may have been derived from a notion that the sun would not shine unominously on the day on which the saint was burnt.]

ST. PAUL'S DAY.

JANUARY 25.

I DO not find that any one has even hazarded a conjecture why prognostications of the weather, &c., for the whole year, are to be drawn from the appearance of this day.¹

Lloyd, in his *Diall of Daies*, observes on St. Paul's, that "of this day the husbandmen prognosticate the whole year: if it be a fair day, it will be a pleasant year; if it be windy, there will be wars; if it be cloudy, it doth foreshow the plague that year." In the ancient calendar quoted below,² I find an observation on the thirteenth of December, "That on *this* day prognostications of the months were drawn for the whole year."—"Prognostica mensium per totum annum."

In the *Shepherd's Almanack* for 1676, among the observations on the month of January we find the following: "Some say that, if on the 12th of January the sun shines, it foreshows much wind. Others predict by St. Paul's Day; saying, if the sun shine, it betokens a good year; if it rain or snow, indifferent; if misty, it predicts great dearth; if it thunder, great winds and death of people that year."³

Hospinian, also, tells us that it is a critical day with the vulgar, indicating, if it be clear, abundance of fruits; if windy, foretelling wars; if cloudy, the pestilence; if rainy or snowy, it prognosticates dearness and scarcity: according to the old Latin verses, thus translated in Bourne's *Antiquities of the Common People*:

¹ In an ancient calendar of the Church of Rome, which will frequently be quoted in the course of this work, it is called *Dies Egyptiacus*.

² [This curious calen daralso contains the following very singular notice for the 24th of January, the vigil of St. Paul's Day, *Viri cum uxoribus non cubant.*]

³ Thomas Lodge, in his most rare work, entitled 'Wit's Miserie, and the World's Madnesse, discovering the Devils Incarnat of this Age,' 4to. Lond. 1596, glances in the following quaint manner at the superstitions of this and St. Peter's Day, p. 12, "And by S. Peter and S. Paule the fool rideth him."

“ If St. Paul's Day be fair and clear,
 It doth betide a happy year ;
 If blustering winds do blow aloft,
 Then wars will trouble our realm full oft ;
 And if it chance to snow or rain,
 Then will be dear all sorts of grain.”

The Latin is given differently in Hearne's edition of Robert of Avesbury's *History of Edward III.*, p. 266 :

“ Clara dies Pauli bona tempora denotat anni.
 Si nix vel pluvia, designat tempora cara.
 Se fiant nebulæ, morientur bestia quæque.
 Se fiant venti, præliabunt prælia genti.”¹

Thus translated (*ibid.*) under the title of “ The Saying of Erra Pater to the Husbandman :”

“ If the day of St. Paule be cleere,
 Then shall betide an happie yeere :
 If it doe chauce to snow or raine.
 Then shall bee deare all kinde of graine.
 But if the winde then bee alofte,
 Warres shall vex this realme full oft :
 And if the cloudes make dark the skie,
 Both neate and fowle this yeare shall die.”²

¹ And in a MS. Register of Spalding, transcribed in Cole's MSS., vol. 44, Brit. Mus.

“ Clara dies Pauli bona tempora denotat anni ;
 Si nix, vel pluvia, designat tempora chara ;
 Si fiant venti, designat prælia genti ;
 Si fiant nebulæ, periant animalia quæque.”

² Among Bagford's fragments of books preserved with the Harleian MSS. in the British Museum, No. 5937, are several pieces of an almanack in French, printed at Basle, in 1672. These lines occur in one upon St. Paul's Day :

“ De Sainct Paul la claire journée
 Nous denote une bonne année ;
 S'il fait vent, nous aurons la guerre,
 S'il neige ou pleut, cherté sur terre,
 S'on voit fort epais les brouillars,
 Mortalité de toutes pars.
 S'il y a beaucoup d'eau en ce mois,
 Cet an peu de vin croutre tu vois.”

Willsford, in his *Nature's Secrets*, p. 145, tells us, "Some observe the 25th day of January, celebrated for the conversion of St. Paul; if fair and clear, plenty; if cloudy or misty, much cattle will die: if rain or snow fall that day, it presages a dearth; and if windy wars; as old wives do dream." He gives the verses as follow:—

" If St. Paul's Day be fair and clear,
It does betide a happy year;
But if it chance to snow or rain,
Then will be dear all kind of grain:
If clouds or mists do dark the skie,
Great store of birds and beasts shall die;
And if the winds do fly aloft,
Then wars shall vex the kingdome oft."

He farther informs us, that "Others observe the twelve days of Christmas, to foreshow the weather in all the twelve succeeding moneths respectively." A pleasant writer in the *World*, No. 10 (I believe the late Lord Orford), speaking on the alteration of the style, observes, "Who that hears the following verses, but must grieve for the shepherd and husbandman, who may have all their prognostics confounded, and be at a loss to know beforehand the fate of their markets? Antient sages sung—

" ' If St. Paul be fair and clear,' &c."

Bishop Hall, in his *Characters of Virtues and Vices*, speaking of the superstitious man, observes that "Saint Paul's Day and Saint Swithines, with the Twelve, are his oracles, which he dares believe against the almanacke." The prognostications on St. Paul's Day are thus elegantly modernized by Gay, in his *Trivia*:—

" All superstition from thy breast repel,
Let cred'ulous boys and prattling nurses tell
How, if the Festival of Paul be clear,
Plenty from lib'ral horn shall strow the year;
When the dark skies dissolve in snow or rain,
The lab'ring hind shall yoke the steer in vain
But if the threat'ning winds in tempests roar,
Then war shall bathe her wasteful sword in gore."

He concludes,

" Let no such vulgar tales debase thy mind,
Nor Paul nor Swithin rule the clouds and wind."

[The following notices are taken from the Book of Knowledge, 1703 :—" If, on New Year's Day, the clouds in the morning be red, it shall be an angry year, with much war and great tempests. If the sun shine on the 22nd of January, there shall be much wind. If it shine on St. Paul's Day, it shall be a fruitful year; and if it rain and snow, it shall be between both. If it be very misty, it betokeneth great dearth. If it thunder that day, it betokeneth great winds, and great death, especially amongst rich men, that year."]

Schenkius, in his treatise on Images, chap. xiii., says, it is a custom in many parts of Germany to drag the images of St. Paul and St. Urban to the river, if, on the day of their feast, it happens to be foul weather. Bourne observes, upon St. Paul's Day, " How it came to have this particular knack of foretelling the good or ill fortune of the following year, is no easy matter to find out. The monks, who were undoubtedly the first who made this wonderful observation, have taken care it should be handed down to posterity, but why or for what reason this observation was to stand good they have taken care to conceal. St. Paul did indeed labour more abundantly than all the apostles; but never, that I heard, in the science of astrology. And why his day should therefore be a standing almanack to the world rather than the day of any other saint will be pretty hard to find out."¹

¹ " [Clara dies Pauli bonitatem denotat anni;
Si fuerint venti, crudelia prælia genti;
Quando sunt nebulæ, pereunt animalia quæque;
Si nix aut pluvia sit, tunc fiunt omnia chara.

Fevrier de tous les mois,
Le plus court et moins courtois.

En Mars me lie, en Mars me taille,
Je rends prou quand on m'y travaille."—*MS. Harl. 4043.*]

CANDLEMAS DAY.

FEBRUARY 2.

THE PURIFICATION OF THE VIRGIN MARY.

THIS is called in the north of England the Wives' Feast Day. The name of Candlemas is evidently derived from the lights which were then distributed and carried about in procession.¹

In the first volume of Proclamations, &c., folio, remaining in the Archives of the Society of Antiquaries of London, is preserved, p. 138, an original one, printed in black letter, and dated 26th February, 30 Hen. VIII., "concernyng rites and ceremonies to be used in due fourme in the Church of Englande," in which we read as follows:—"On Candelmas Daye it shall be declared that the bearynge of candels is done in the memorie of Christe, the spirituall lyghte, when Simeon dyd prophecye, as it is redde in the church that daye." The same had been declared by a decree of Convocation. See Fuller's Church History, p. 222.

In Herbert's Country Parson, 12mo. Lond. 1675, third impression, p. 157, he tells us, "Another old custom (he had been speaking of processions) there is, of saying, when light is brought in, *God sends us the light of Heaven*; and the parson likes this very well. Light is a great blessing, and as great as food, for which we give thanks: and those that think this superstitious, neither know superstition nor themselves." This appears to be at this time totally forgotten. In the ancient calendar of the Romish Church, before cited,

¹ Mr. Douce's MS. Notes say, "This feast is called by the Greeks *ὑπαπαντα*, which signifies a meeting, because Simeon and Anna the prophetess met in the temple at the presentation of our Saviour." L'Estrange's Alliances of Divine Offices, p. 147. See Luke ii.—At the celebration of the Feast of Corpus Christi, at Aix, in Provence, there is a procession of Saints, among whom St. Simeon is represented with a mitre and cap, carrying in his left hand a basket of eggs. Hist. de la Fête Dieu, p. 100. "To beare their candels soberly, and to offer them to the saintes, not of God's makyng, but the carvers and paynters," is mentioned among the Roman Catholic customs censured by John Bale in his 'Declaration of Bonner's Articles,' 1554, signat. d. 4 b; as is *ibid.*, fol. 18 b. "to conjure candels."

I find the subsequent observations on the 2d of February, usually called Candlemas Day:—

“Torches are consecrated.

Torches are given away for many days.”

Pope Sergius, says Bacon, in his *Reliques of Rome*, fol. 164, “commanded that all the people should go on procession upon Candlemass Day, and carry candels about with them brenning in their hands in the year of our Lord 684.” How this candle-bearing on Candlemas Day came first up, the author of our *English Festival* declareth in this manner: “Somtyme,” saith he, “when the Romaines by great myght and royal power conquered all the world, they were so proude, that they forgat God, and made them divers gods after their own lust. And so among all they had a god that they called Mars, that had been tofore a notable knight in battayle; and so they prayed to hym for help, and for that they would speed the better of this knight, the people prayed and did great worship to his mother, that was called Februa, after which woman much people have opinion that the moneth February is called. Wherefore the second daie of thys moneth is Candlemass Day. The Romaines this night went about the city of Rome with torches and candles brenning in worship of this woman Februa, for hope to have the more helpe and succoure of her sonne Mars. Then there was a Pope that was called Sergius, and when he saw Christian people drawn to this false maumetry¹ and untrue belief, he thought to undo this foule use and custom; and turn it unto God’s worship and our Lady’s, and gave commandment that all Christian people should come to church and offer up a candle brennyng, in the worship that they did to this woman Februa, and do worship to our Lady and to her sonne our Lord Jesus Christ. So that now this feast is solemnly hallowed thorowe all Christendome. And every Christian man and woman of covenable age is bound to come to church and offer up their candles, as though they were bodily with our Lady, hopying for this reverence and worship, that they do to our Ladye, to have a great rewarde in heaven,” &c.

¹ Idolatry. Halliwell’s Dictionary, p. 545.

The Festyvall adds, "A candell is made of weke and wexe; so was Crystes soule hyd within the manhode: also the fyre betokeneth the Godhede: also it betokeneth our Laydes moderhede and maydenhede, lyght with the fyre of love!" In Dunstan's Concord of Monastic Rules it is directed that, on the Purification of the Virgin Mary, the monks shall go in surplices to the church *for candles*, which shall be *consecrated, sprinkled with holy water, and censed by the Abbot*. Let every monk take a candle from the Sacrist, and light it. Let a procession be made, Thirds and Mass be celebrated, and *the candles, after the offering, be offered to the priest.*" See Fosbroke's *British Monachism*, i. 28. A note adds: "*Candlemas Day*. The candles at the Purification were an exchange for the lustration of the Pagans, and candles were used from the parable of the wise virgins." (Alcuinus de *Divinis Officiis*, p. 231.)

It was anciently a custom for women in England to bear lights when they were churched, as appears from the following royal bon mot. William the Conqueror, by reason of sickness, kept his chamber a long time, whereat the French King, scoffing, said, "The King of England lyeth long in child-bed;" which when it was reported unto King William, he answered, "When I am churched, there shall be a thousand lights in France;" (alluding to the lights that women used to bear when they were churched:) and that he performed within a few daies after, wasting the French territories with fire and sword.¹

In a most rare book entitled *The Burnynge of Paules Church in London, 1561, and the 4 day of June*, by Lyghtnyng, &c. 8vo. Lond. 1563, we read, "In Flaunders everye Saturdaye betwixt Christmas and Candlemas they eate flesh for joy, and have pardon for it, because our Layde laye so long in child-bedde say they. We here may not eat so: the Pope is not so good to us; yet surely it were a good reason that we should eat fleshe with them all that while that our Lady lay in child-bed, *as that we shuld bear our candel at her churchinge at Candlemas* with theym as they doe. It is seldome sene that men offer candels at women's churchinges, savinge at our Ladies: but reason it is that she have some

¹ Camden's Remains, edit. 8vo. Lond. 1674, p. 318.

preferement, if the Pope would be so good maister to us as to let us eat fleshe with theym."

In Lysons' *Environs of London*, i. 310, among his curious extracts from the churchwardens' accounts at Lambeth, I find the following:—"1519. Paid for Smoke Money at Seynt Mary's Eve, 0. 2. 6." This occurs again in 1521.—"Paid by my Lord of Winchester's scribe for Smoke Money, 0. 2. 6."

The following is Barnabe Googe's Translation of Naogeorgus, in the *Popish Kingdome*, f. 47 :—

"Then comes the day wherein the Virgin offered Christ unto
The Father chiefe, as Moyses law commanded hir to do.
Then numbers great of *tapers* large both men and women beare
To church, *being halowed there with pomp*, and dreadful words to heare.
This done, eche man his candell lightes where chiefest seemeth hee,
Whose taper greatest may be seene, and fortunate to bee ;
Whose candell burneth cleare and bright, a wondrous force and might
Doth in these candels lie, *which if at any time they light*,
They sure beleve that *neyther storme or tempest dare abide*,
Nor thunder in the skies be heard, nor any devil's spide,
Nor fearefulle sprites that walke by night, nor hurts of frost or haile."

We read in Wodde's Dialogue, cited more particularly under Palm Sunday, "*Wherefore serveth holye candels ?*" (Nicholas). *To light up in thunder, and to blesse men when they lye a dying.*"¹ Thomas Legh, in a letter to Lord Cromwell, of the time of Henry VIII. (MS. Cotton. Nero. b. iii. f. 115), finishes, "*Valete Hamburgiæ in fasto Purificationis Beatæ Mariæ quo Candelas accensas non videbam, satis tamen clara dies.*"

In some of the ancient illuminated Calendars a woman holding a taper in each hand is represented in the month of February. In the *Doctrine of the Masse Booke*, &c. from Wyttonburge by Nicholas Dorcaster, 1554, 8vo. we find—

"*The Hallowing of Candles upon Candlemas Day.*"

The Prayer.—"O Lord Jesu Christ, I-blesse thou this creature of a *waxen taper* at our humble supplication, and by the vertue of the holy crosse, pour thou into it an heavenly

¹ See on this subject Dupré's '*Conformity between Ancient and Modern Ceremonies*,' p. 96, and Stopford's '*Pagano-Papismus*,' p. 238.

benediction ; that as thou hast graunted it unto man's use for the expelling of darkness, it may receave such a strength and blessing, thorow the token of the holy crosse, *that in what places soever it be lighted or set, the Devil may avoid out of those habitacions, and tremble for feare, and fly away discouraged, and presume no more to unquiet them that serve thee, who with God,*" &c. Then follow other prayers, in which occur these passages: "We humbly beseech thee, that thou wilt vouchsafe + to blesse and sanctify *these candels prepared unto the uses of men, and health of bodies and soules, as wel on the land as in the waters.*" "Vouchsafe + to blesse and + sanctifye, and with the candle of heavenly benediction, *to lighten these tapers; which we thy servants taking in the honour of thy name (when they are lighted) desire to beare,*" &c. "Here let the candles be sprinkled with holy water." Concluding with this rubrick:—"When the halowynge of the candels is done, let the candels be lighted and distributed."

In Bishop Bonner's Injunctions, A.D. 1555, printed that year by John Cawood, 4to. we read, "that *bearyng of candels on Candelmasse Daie* is doone in the memorie of our Saviour Jesu Christe, the *spirituall lyght*, of whom Saint Symeon dyd prophecie, as it is redde in the church that day." The ceremony, however, had been previously forbidden in the metropolis: for in Stowe's Chronicle, edited by Howes, ed. 1631, p. 595, we find, "On the second of February, 1547-8, being the Feast of the Purification of our Lady, commonly Candelmasse Day, the bearing of candles in the church was left off throughout the whole citie of London."

At the end of a curious sermon, entitled "the Vanitie and Downefall of the superstitious Popish Ceremonies, preached in the Cathedral Church of Durham, by one Peter Smart, a Prebend there, July 27, 1628," Edinb. 1628, I find, in "a briefe but true historicall narration of some notorious acts and speeches of Mr. John Cosens," (Bishop of Durham,) the following: "Fourthly, on Candelmasse Day last past, Mr. Cosens, in renuing that Popish ceremonie of burning candles, to the honour of our Ladye, busied himself from two of the clocke in the afternoone till foure, in climbing long ladders to stick up wax candles in the said cathedral church: the number of all the candles burnt that evening was two hun-

dred and twenty, besides sixteen torches: sixty of those burning tapers and torches standing upon and near the high altar (as he calls it,) where no man came nigh."

In Nichols's Churchwardens' Accompts, 1797, p. 270, in those of St. Martin Outwich, London, under the year 1510, is the following article: "Paid to Randolf Merchaunt, wax-chandler, for the Pascall, the Tapers affore the Rode, the Cross Candelles, and *Judas Candelles*, ix' iij^d." In the churchwardens' accounts of the parish of Alhallows Staining, mention of these frequently occurs. "Item: paid to William Bruce, peyntur, the xij. day of Aprill, for peynting the *Judasis* of the Paschall, and of the Rode-loft, xx^d. Item: paid the xx. day of Aprile to Thomas Arlome, joyour, for stuff and workmanship, planyng, and setting up the said *Judasis of the Paschall* and the Rode-loft, and for the borde that the Crucifix, Marie, and John standen in, iij' vj^d." And adverting to their dealings with William Symmys, wax chaundeller, the churchwardens observe, "Also he receyved of us Churchwardens of the beame lighte in cleyr wax xlviij^l. beside the *Judaces*. Also receyvid of hym in tenable candylls for the *Judas* and the *Crosse Candyll* on Ester evyn and the paschall." Tenable is a misnomer for teneber or tenebræ.¹ So in a subsequent entry, "for our sepulchre light, our paschall and *Judas candells* called *teneber* candylls."

"There is a canon," says Bourne, in the Council of Trullus, "against those who baked a cake in honour of the Virgin's lying-in, in which it is decreed that no such ceremony should be observed, because she suffered no pollution, and therefore needed no purification." The purple-flowered *Lady's Thistle*, the leaves of which are beautifully diversified with numerous white spots, like drops of milk, is vulgarly thought to have been originally marked by the falling of some drops of the Virgin Mary's milk on it, whence, no doubt, its name *Lady's*, i. e. *Our Lady's Thistle*. An ingenious little invention of the dark ages, and which, no doubt, has been of service to the cause of superstition.²

¹ Teneble Wednesday is mentioned by Palsgrave, 1530. See further in Halliwell's Dictionary, p. 858.

² *Marry*, a term of asseveration in common use, was originally, in Popish times, a mode of swearing by the *Virgin Maru*; q. d. by *Mary*

At Ripon, in Yorkshire, the Sunday before Candlemas Day the collegiate church, a fine ancient building, is one continued blaze of light all the afternoon by an immense number of candles. See *Gent. Mag.* 1790, p. 719.

The following is from Herrick's *Hesperides*, p. 337 :—

“ *Ceremonies for Candlemass Eve.* ”

“ Down with the Rosemary and Bayes,
Down with the Misleto ;
Instead of Holly, now up-raise
The greener Box for show.

The Holly hitherto did sway,
Let Box now domineere
Until the dancing Easter Day
Or Easter's Eve appeare.

Then youthful Box, which now hath grace
Your houses to renew,
Grown old, surrender must his place
Unto the crisped Yew.

When Yew is out, then Birch comes in,
And many flowers beside ;
Both of a fresh and fragrant kinne
To honour Whitsontide.

Green Rushes then, and sweetest Bents,
With cooler Oaken boughs,
Come in for comely ornaments,
To re-adorn the house.

Thus times do shift ; each thing his turne do's hold ;
New things succeed, as former things grow old.”

So again, p. 361 :—

“ Down with the *Rosemary* and so
Down with the *Baies* and *Misletoe* :
Down with the *Holly*, *Ivie*, *all*
Wherewith ye dress the Christmas Hall :
That so the superstitious find
No one least branch there left behind :
For look *how many leaves* there be
Neglected there, (maids, trust to me)
So many goblins you shall see. ”

So also *Marrow-bones*, for the knees. I'll bring him down upon his *Marrow-bones*, i. e. I'll make him bend his knees as he does to the *Virgin Mary*.

The subsequent "Ceremonies for Candlemasse Day" are also mentioned in p. 337 :—

"Kindle the *Christmas brand*, and then
Till sunne-set let it burne;
Which quencht, then lay it up agen
Till Christmas next returne.

Part must be kept wherewith to teend¹
The *Christmas Log* next yeare;
And where 'tis safely kept, the fiend
Can do no mischief there."

Also in p. 338 :—

"End now the *white loafe* and the *pye*,
And let all sports with *Christmas dye*."

"There is a general tradition" says Sir Thomas Browne, "in most parts of Europe, that inferreth the coldness of succeeding winter from the shining of the sun on Candlemas Day, according to the proverbiall distich :—

"Si Sol splendescat Maria purificante,
Major erit glacies post festum quam fuit ante."

In the Country Almanack for 1676, under February we read,

"Foul weather is no news, hail, rain, and snow
Are now expected, and esteem'd no woe;
Nay, 'tis an *omen bad*, the yeomen say,
If Phœbus shews his face the second day."

The almanack printed at Basle in 1672, already quoted, says,

"Selon les Anciens se dit :
Si le Soleil clairment luit,
A la Chandeleur vous verrez
Qu'encore un Hyver vous aurez :
Pourtant gardez bien votre foin,
Car il vous sera de besoin :
Par cette reigle se gouverne
L'Ours, qui retourne en sa caverne."

Martin, in his description of the Western Islands, 1716, p. 119, mentions an ancient custom observed on the second of February: "The mistress and servants of each family take a sheaf of oats and dress it up in woman's apparel, put it in

¹ To light. See Halliwell's Dictionary, p. 855.

a large basket, and lay a wooden club by it, and this they call Briid's Bed; and then the mistress and servants cry three times, Briid is come, Briid is welcome. This they do just before going to bed, and when they rise in the morning they look among the ashes, expecting to see the impression of Briid's club there; which if they do, they reckon it a true presage of a good crop and prosperous year, and the contrary they take as an ill omen."

Ray, in his Collection of Proverbs, has preserved two relating to this day. "On Candlemas Day, throw candle and candle-stick away:" and "Sow or set beans on Candlemas Waddle." Somerset. In Somersetshire waddle means wane of the moon. [Another proverb¹ on this day may also be mentioned,—

"The hind had as lief see
His wife on a bier,
As that Candlemas Day
Should be pleasant and clear."

And it is a custom with old country people in Scotland to prognosticate this weather of the coming season by the adage,—

"If Candlemas is fair and clear,
There'll be twa winters in the year."]

ST. BLAZE'S DAY.

FEBRUARY 3.

MINSHEW, in his Dictionary, under the word Hocke-tide, speaks of "St. Blaze his day, about Candlemas, when country women goe about and make good cheere, and if they

¹ [The following lines are copied from an early MS. in Cole's MSS. vol. 44, Brit. Mus.,—

Imber si datur, Virgo dum purificatur,
Inde notatur quod hyemps abinde fugatur;
Si sol det radium, frigus erit nimium.]

find any of their neighbour women a spinning that day, they burne and make a blaze of fire of the distaffe, and thereof called S. Blaze his day." Dr. Percy, in his notes to the Northumberland Household Book, p. 333, tells us, "The Anniversary of St. Blazius is the 3d of February, when it is still the custom in many parts of England to light up fires on the hills on St. Blayse night : a custom anciently taken up, perhaps, for no better reason than the jingling resemblance of his name to the word Blaze."¹

Reginald Scott, in his *Discovery of Witchcraft*, ed. 1665, p. 137, gives us a charm used in the Romish Church upon St. Blaze's Day, that will fetch a thorn out of any place of one's body, a bone out of the throat, &c., to wit, "Call upon God, and remember St. Blaze." [An ancient receipt "for a stoppage in the throat" was the following,—“Hold the diseased party by the throat, and pronounce these words, Blaze, the martyr and servant of Jesus Christ, commands thee to pass up and down.”]

The following is the account of Blaze in the Popish Kingdome, f. 47:—

“Then followeth good Sir Blaze, who doth a waxen candell give,
And holy water to his men, whereby they safely live.
I divers barrells oft have seene, drawne out of water cleare,
Through one small blessed bone of this same Martyr heare :
And caryed thence to other townes and cities farre away,
Ech superstition doth require such earnest kinde of play.”

In *The Costumes of Yorkshire*, 4to., 1814, Pl. 37, is a representation of the wool-combers' jubilee on this day. The writer, in illustration of it, says, “Blaise or Blasius, the principal personage in this festivity and procession, was bishop of Sebasta in Armenia, and the patron saint of that country. Several marvellous stories are related of him by Mede, in his ‘Apostacy of the Latter Times,’ but he need only be noticed here as the reputed inventor of the art of combing wool. On

¹ I find the following in Du Cange's *Glossary*, in voce *Festum S. Blasii*. “Cur hac die Populus lumina pro domibus vel animalibus accendere soleret, atque adeo eleemosynas largiri docet Honorius Augustod. Lib. iii. cap. 25.” Hospinian, in his book *De Orig. Fester. Christian.* fol. 43, speaking of St. Blasius' Day, says, “In sacris ejus candela offertur; Nugantur enim, viduam quandam porci mactati caput, pedes candelam et panem Blasio in carcerem attulisse.” These candles were said to be good for the tooth-ache, and for diseased cattle.

this account the wool-combers have a jubilee on his festival, the 3d of February. The next principal character is Jason ; but the story of the Golden Fleece is so well known that no introduction can be necessary to the hero of that beautiful allegory. The enterprising genius of Britain never ceases to realize the fable by rewarding many a British Jason with a golden fleece. The following is the order of this singular procession, denominated from its principal character Bishop Blaize :—The masters on horseback, with each a white sliver ; the masters' sons on horseback ; their colours ; the apprentices on horseback, in their uniforms ; music ; the king and queen ; the royal family ; their guards and attendants ; Jason ; the golden fleece ; attendants ; bishop and chaplain ; their attendants ; shepherd and shepherdess ; shepherd's swains, attendants, &c. ; foremen and wool-sorters on horseback ; combers' colours ; wool-combers, two and two, with ornamented caps, wool-wigs, and various coloured slivers." See a further account in Hone's Every Day Book, i. 210.

VALENTINE'S DAY.

FEBRUARY 14.

It is a ceremony, says Bourne, never omitted among the vulgar, to draw lots, which they term Valentines, on the eve before Valentine Day. The names of a select number of one sex are, by an equal number of the other, put into some vessel ; and after that every one draws a name, which, for the present, is called their Valentine, and is looked upon as a good omen of their being man and wife afterwards. He adds, there is a rural tradition, that on this day every bird chooses its mate, and concludes that perhaps the youthful part of the world hath first practised this custom, so common at this season. This idea is thus expressed by Chaucer :—

“ Nature, the vicare of the Almighty Lord,
That hote, colde, hevie, light, moist, and drie,
Hath knit by even number of accord,
In easie voice began to speak and say,
Foules, take heed of my sentence I pray,
And for your own ease in fordring of your need,
As fast as I may speak I will me speed.

Ye know well, how on St. Valentine's Day,
 By my statute and through my governaunce,
 Ye doe chese your makes, and after fie away
 With hem as I pricke you with pleasaunce."

Shakespeare, in his *Midsummer Night's Dream*, alludes to the old saying, that birds begin to couple on St. Valentine's Day :—

" — St. Valentine is past ;
 Begin these wood-birds but to couple now ?"

I once thought this custom might have been the remains of an ancient superstition in the Church of Rome on this day, of choosing patrons for the ensuing year ; and that, because ghosts were thought to walk on the night of this day, or about this time, and that gallantry had taken it up when superstition at the Reformation had been compelled to let it fall.¹ Since that time I have found unquestionable authority to show that the custom of choosing Valentines was a sport practised in the houses of the gentry of England as early as the year 1476. See a letter dated February 1446, in Fenn's *Paston Letters*, ii. 211. Of this custom John Lydgate, the monk of Bury, makes mention, as follows, in a poem written by him in praise of Queen Catherine, consort to Henry V. MS. Harl, 2251.

" Seynte Valentine, of custom yeere by yeere
 Men have an usaunce in this regioun
 To loke and serche Cupide's Kalendere,
 And chose theyr choyse by grete affeccioun ;
 Such as ben prike with Cupides mocioun,
 Takyng theyr choyse as theyr sort doth falle ;
 But I love oon which excellith alle."

In the catalogue of the *Poeticall Devises, &c.*, done by the same poet, in print and MS., preserved at the end of Speght's edition of Chaucer's works, fol. Lond. 1602, f. 376, occurs one with the title of *Chusing Loves on S. Valentine's Day*. "Lydgate," says Warton, "was not only the poet of his monastery, but of the world in general. If a *Disguising* was intended by the Company of Goldsmiths, a *Mask* before his Majesty at Eltham, a *Maygame* for the Sheriffs and Aldermen of London, a *Mumming* before the Lord Mayor, a *Procession of Pageants* from the Creation for the Festival of

¹ I find in the old Romish calendar, already cited, the following observation on the 14th of February :—"Manes nocte vagari creduntur."

Corpus Christi, or *a Carol for the Coronation*, Lydgate was consulted, and gave the poetry." The above catalogue mentions also, by Lydgate, "*a Disguising* before the Mayor of London, by the Mercers; *a Disguising* before the King in the Castle of Hartford; *a Mumming* before the King, at Eltham; *a Mumming* before the King, at Windsore; and a ballad given to Henry VI. and his mother on *New Yea're's Day*, at Hartford." Warton has also given a curious French Valentine, composed by Gower. See a curious, but by no means satisfactory, note upon this subject, by Monsieur Duchat, in the quarto edition of Rabelais, i. 393. There is an account of the manner in which St. Valentine's Day was anciently observed in France, in Goujet, *Bibliothèque Française*, ix. 266, together with some poems composed by Charles Duke of Orleans, the father of Louis XII., when prisoner in England, in honour of that festival.

The following is one of the most elegant jeux d'esprits on this occasion that I have met with.

" To Dorinda, on Valentine's Day.

" Look how, my dear, the feather'd kind,
By mutual caresses joyn'd,
Bill, and seem to teach us two
What we to love and custom owe.

Shall only you and I forbear
To meet, and make a happy pair?
Shall we alone delay to live?
This day an age of bliss may give.

But ah! when I the proffer make,
Still coyly you refuse to take
My heart I dedicate in vain,
The too mean present you disdain.

Yet, since the solemn time allows
To choose the object of our vows,
Boldly I dare profess my flame,
Proud to be yours by any name."

Satyrs of Boileau Imitated, 1696, p. 101.¹

¹ In the French Almanack of 1672, which has been before quoted, we read, " Du 14 Fevrier, qui est le propre jour Saint Valentin on souloit dire,—

" Saignée du jour Saint Valentin
Faict du Sang net soir et matin :
Et la saignée du jour devant
Garde de fievres eh tout l'an."

Herrick has the following in his *Hesperides*, p. 172 :—

“ *To his Valentine on S. Valentine's Day.*

“ Oft have I heard both youth and virgins say,
Birds chuse their mates, and couple too, this day,
But by their flight I never can divine
When I shall couple with my Valentine.”

In Dudley Lord North's *Forest of Varieties*, 1645, p. 61, in a letter to his brother, he says, “ *A lady of wit and qualitie, whom you well know, would never put herself to the chance of a Valentine, saying that shee would never couple herselfe but by choyce. The custome and charge of Valentines is not ill left, with many other such costly and idle customes, which by a tacit generall consent wee lay downe as obsolete.*” In *Carolina, or Loyal Poems*, by Thomas Shipman, p. 135, is a copy of verses, entitled, “*The Rescue, 1672. To Mrs. D.C., whose name being left after drawing Valentines, and cast into the fire, was snatcht out.*”

“ I, like the angel, did aspire
Your *Name* to rescue from the fire.
My zeal succeeded for your *name*,
But I, alas ! caught all the flame !
A meaner offering thus suffic'd,
And *Isaac* was not sacrific'd.”

I have searched the legend of St. Valentine, but think there is no occurrence in his life that could have given rise to this ceremony. Wheatley, in his *Illustration of the Common Prayer*, 1848, p. 57, tells us that St. Valentine “*was a man of most admirable parts, and so famous for his love and charity, that the custom of choosing Valentines upon his Festival (which is still practised) took its rise from thence.*” I know not how my readers will be satisfied with this learned writer's explication. He has given us no premises, in my opinion, from which we can draw any such conclusion. Were not all the saints supposed to be famous for their love and charity ? Surely he does not mean that we should understand the word love here as implying gallantry !

In the *British Apollo*, 1708, vol. i. No. 3, we read,—

Why Valentine's a day to choose
A mistress, and our freedom loose,

May I my reason interpose,
 The question with an answer close,
 To imitate we have a mind,
 And couple like the winged kind."

In the same work, vol. ii. No. 2, 1709 :—" *Question* : In choosing Valentines (according to custom), is not the party choosing (be it man or woman) to make a present to the party chosen? *Answer* : We think it more proper to say, drawing of Valentines, since the most customary way is for each to take his or her lot—and chance cannot be termed choice. According to this method the obligations are equal, and therefore it was formerly the custom mutually to present, but now it is customary only for the gentlemen."

The learned Moresin tells us that at this festival the men used to make the women presents, as, upon another occasion, the women used to do to the men : but that presents were made *reciprocally* on this day in Scotland.

Gay has left us a poetical description of some rural ceremonies used on the morning of this day :

" Last Valentine, the day when birds of kind
 Their paramours with mutual chirpings find,
 I early rose, just at the break of day,
 Before the sun had chas'd the stars away :
 A-field I went, amid the morning dew,
 To milk my kine (for so should house-wives do),
 Thee first I spied, and the first swain we see,
 In spite of Fortune, shall our true love be."

Pennant, in his *Tour in Scotland*, tells us, that in February young persons draw Valentines, and from thence collect their future fortune in the nuptial state; and Goldsmith, in his *Vicar of Wakefield*, describing the manners of some rustics, tells us they sent true-love knots on Valentine morning.¹

¹ The following is from Buchanan :—

" Festa Valentino rediit Lux ———
 Quisque sibi Sociam jam legit ales Avem.
 Inde sibi Dominam per sortes quærere in Annum
 Mansit ab antiquis mors repetitus avis :
 Quisque legit Dominam, quam casto observet amore,
 Quam nitidis sertis, obsequioque colat :
 Mittere cui possit blandi Munuscula Veris."

Poemata, Lugd. Bat. 1628, p. 372.

Lewis Owen, in his work entitled the *Unmasking of all Popish Monks, Friars, and Jesuits, 1628*, p. 97, speaking of its being "now among the Papists as it was heretofore among the heathen people," says that the former "have as many saints, which they honour as gods, and every one have their several charge assigned unto them by God, for the succour of men, women, and children, yea, over countries, commonwealths, cities, provinces, and churches; nay, to help *oves, et boves, et cætera pecora campi*:" and instances, among many others, "*S. Valentine for Lovers*."

We find the following curious species of divination in the *Connoisseur*, as practised on Valentine's Day or Eve. "Last Friday was Valentine's Day, and the night before I got five bay-leaves, and pinned four of them to the four corners of my pillow, and the fifth to the middle; and then, if I dreamt of my sweetheart, Betty said we should be married before the year was out. But, to make it more sure, I boiled an egg hard, and took out the yolk, and filled it with salt; and when I went to bed, eat it shell and all, without speaking or drinking after it. We also wrote our lovers' names upon bits of paper, and rolled them up in clay, and put them into water, and the first that rose up was to be our Valentine. Would you think it?—Mr. Blossom was my man. I lay a-bed and shut my eyes all the morning till he came to our house; for I would not have seen another man before him for all the world."

Grose explains Valentine to mean the first woman seen by a man, or man seen by a woman, on St. Valentine's Day, the 14th of February. [Mr. Halliwell, in his *Dictionary*, p. 907, says the name drawn by lots was the Valentine of the writer, and quotes the following from the MS. Harl. 1735:—

"Thow it be ale other wyn,
 Godys blescyng have he and myn,
 My none gentyl *volontyn*,
 Good Tomas the frere."

On Valentine's Day, 1667, Pepys says, "This morning came up to my wife's bedside, I being up dressing myself, little Will Mercer to her Valentine, and brought her name written upon blue paper, in gold letters done by himself, very pretty; and we were both well pleased with it. But I am also this year my wife's Valentine, and it will cost me £5, but that

I must have laid out if we had not been Valentines." He afterwards adds, "I find that Mrs. Pierce's little girl is my Valentine, she having drawn me; which I was not sorry for, it easing me of something more that I must have given to others; But here I do first observe the fashion of drawing of mottos as well as names; so that Pierce, who drew my wife, did also draw a motto, and this girl drew another for me. What mine was I forgot; but my wife's was, 'most courteous and most fair;' which, as it may be used, or an anagram upon each name, might be very pretty. One wonder I observed to-day, that there was no music in the morning to call up our new married people, which is very mean methinks."]

From the following lines in Bishop Hall's Satires, iv. 1, it would seem that Valentine has been particularly famous for chastity:—

" Now play the Satyre whoso list for me,
Valentine self, or some as chaste as hee."

From Douce's manuscript notes I learn that Butler, in his *Lives of the Saints*, says, "To abolish the heathen, lewd, superstitious custom of boys drawing the names of girls, in honour of their goddess Februa Juno, on the 15th of February, several zealous pastors substituted the names of Saints in billets given on that day." See his *Account of St. Valentine*. And in vol. i., Jan. 29, he says, that "St. Frances de Sales severely forbid the custom of Valentines, or giving boys in writing the names of girls to be admired and attended on by them; and to abolish it, he changed it into giving billets with the names of certain Saints, for them to honour and imitate in a particular manner." But quære this custom among the Romans above referred to.

Herrick, in his *Hesperides*, p. 61, speaking of a bride, says,—

" She must no more a-maying;
Or by *Rose-buds divine*
Who'l be her Valentine?"

Misson, in his *Travels in England*, translated by Ozell, p. 330, says, "On the Eve of the 14th of February, St. Valentine's Day, a time when all living nature inclines to couple, the young folks in England and Scotland too, by a very

ancient custom, celebrate a little festival that tends to the same end. An equal number of maids and batchelors get together, each writes their true or some feigned name upon separate billets, which they roll up, and draw by way of lots, the maids taking the men's billets, and the men the maids'; so that each of the young men lights upon a girl that he calls his Valentine, and each of the girls upon a young man which she calls her's. By this means each has two Valentines: but the man sticks faster to the Valentine that is fallen to him, than the Valentine to whom he is fallen. Fortune having thus divided the company into so many couples, the Valentines give balls and treats to their mistresses, wear their billets several days upon their bosoms or sleeves, and this little sport often ends in love. This ceremony is practised differently in different counties, and according to the freedom or severity of Madam Valentine. There is another kind of Valentine, which is the first young man or woman that chance throws in your way in the street or elsewhere on that day.

[In Norfolk it is the custom for children to "catch" each other for Valentines; and if there are elderly persons in the family who are likely to be liberal, great care is taken to catch them. The mode of catching is by saying "Good morrow, Valentine;" and if they can repeat this before they are spoken to, they are rewarded with a small present. It must be done, however, before sun-rise; otherwise, instead of a reward, they are told they are *sun-burnt*, and are sent back with disgrace. Does this illustrate the phrase *sun-burned* in *Much Ado About Nothing* ?]

[In Oxfordshire the children go about collecting pence, singing—

" Good morrow, Valentine,
First 'tis yours, then 'tis mine,
So please give me a Valentine."]

In *Poor Robin's Almanack*, for 1676, that facetious observer of our old customs tells us opposite to *St. Valentine's Day*, in February,—

" Now Andrew, Anthony, and William,
For Valentines draw Prue, Kate, Julian."

[The same periodical, for the year 1757, has the following verses on this day :—

This month bright Phœbus enters Pisces,
 The maids will have good store of kisses,
 For always when the sun comes there,
 Valentine's Day is drawing near,
 And both the men and maids incline
 To chuse them each a Valentine ;
 And if a man gets one he loves,
 He gives her first a pair of gloves ;
 And, by the way, remember this,
 To seal the favour with a kiss.
 This kiss begets more love, and then
 That love begets a kiss again,
 Until this trade the man doth catch,
 And then he does propose the match ;
 The woman's willing, tho' she's shy,
 She gives the man this soft reply,
 ' I'll not resolve one thing or other,
 Until I first consult my mother.'
 When she says so, 'tis half a grant,
 And may be taken for consent."

This is still one of the best observed of our popular festivals, and the extraordinary length to which the custom of Valentine letter-writing is carried may be gathered from the following enumeration of the letters which passed through the London post-office on St. Valentine's Day, 1847, vastly exceeding the usual average, and principally owing to this practice. "Monday being the celebration of St. Valentine's day, an extraordinary number of letters passed through the post-office. Not less than 150,000 letters of all descriptions, besides 20,000 newspapers, were delivered at nine in the morning by the general post letter-carriers, while in the London district office the numbers stood thus :—At the ten o'clock delivery 25,000, and during the successive 'turns' of the duty, 175,000 were stamped, assorted, and delivered, forming a total of 200,000 district letters during the day. Independently of these numbers, not less than 12,000 letters and 5,000 newspapers were received by the midday mails and delivered throughout the metropolis, and at night not fewer than 120,000 newspapers were despatched, and 60,000 letters ; the grand total, therefore, of letters and newspapers passing through the post-office stands as follows :—Letters 422,000 ; newspapers, 145,000."

In an old English ballad, the lasses are directed to pray

cross-legged to St. Valentine for good luck. In some parts of England the poorer classes of children array themselves fantastically, and visit the houses of the wealthy, singing,—

“ Good morning to you, Valentine,
 Curl your locks as I do mine,
 Two before and three behind,
 Good morrow to you, Valentine.”]

COLLOP, OR SHROVE MONDAY.

IN the North of England, the Monday preceding Shrove Tuesday, or Pancake Tuesday, is called Collop Monday. Eggs and collops compose a usual dish at dinner on this day, as pancakes do on the following, from which customs they have plainly derived their names. It should seem that on Collop Monday they took their leave of flesh in the papal times, which was anciently prepared to last during the winter by salting, drying, and being hung up. Slices of this kind of meat are to this day termed collops in the north, whereas they are called steaks when cut off from fresh or unsalted flesh; a kind of food which I am inclined to think our ancestors seldom tasted in the depth of winter. A writer in the Gentleman's Magazine asserts that most places in England have eggs and collops (slices of bacon) on Shrove Monday.

My late learned friend, the Rev. Mr. Bowles, informed me that in the neighbourhood of Salisbury, in Wiltshire, the boys go about before Shrove-tide, singing these rhymes :—

“ Shrove-tide is nigh at hand,
 And I am come a shroving;
 Pray, Dame, something,
 An apple or a dumpling,
 Or a piece of truckle cheese
 Of your own making,
 Or a piece of pancake.”

At Eton school it was the custom, on Shrove Monday, for the scholars to write verses either in praise or dispraise of Father Bacchus, poets being considered as immediately under his protection. He was therefore sung on this occasion in all kinds of metres, and the verses of the boys of the

seventh and sixth, and some of the fifth forms, were affixed to the inner doors of the College. Verses are still written and put up on this day, but I believe the young poets are no longer confined to the subject of writing eulogiums on the god of wine. It retains, however, the name of Bacchus.

In the Ordinary of the Butchers' Company at Newcastle-upon-Tyne, dated 1621, I find the following very curious clause: "Item, that noe one Brother of the said Fellowship shall hereafter buy or seeke any Licence of any person whatsoever to kill Flesh within the Towne of Newcastle in the Lent season, without the general consent of the Fellowship, upon payne for every such defeaute to the use aforesaide, £5." They are enjoined, it is observable, in this charter, to hold their head meeting-day on Ash-Wednesday. They have since altered it to the preceding Wednesday.

Sir Thomas Overbury, in his Characters, 1615, speaking of a Franklin, says, that among the ceremonies which he annually observes, and that without considering them as reliques of Popery, are Shroving. [The passage is sufficiently curious to deserve a quotation: "He allowes of honest pastime, and thinks not the bones of the dead anything brused, or the worse for it, though the country lasses daunce in the churchyard after evensong. Rocke Monday, and the wake in summer, shroving, the wakefull ketches on Christmas Eve, the hoky or seed cake, these he yearely keepes, yet holdes them no reliques of Popery."]

SHROVE-TIDE, OR SHROVE TUESDAY ;

CALL'D ALSO

FASTERN'S, FASTEN, OR FASTING EVEN, AND PANCAKE TUESDAY.

SHROVE-TIDE plainly signifies the time of confessing sins, as the Saxon word *shrive*, or *shift*, means confession. This season has been anciently set apart by the church of Rome for a time of shriving or confessing sins. This seemingly no bad preparative for the austerities that were to follow in

Lent, was, for whatever reason, laid aside at the Reformation. In the Oxford Almanacks, the Saturday preceding this day is called the *Egg-Feast*. Perhaps the same as our Collop Monday. See, under Paste Eggs, Hyde's Account of the *Festum Ovorum*. In the churchwardens' accounts of St. Mary-at-Hill, in the City of London, A.D. 1493, is the following article: "For a mat for the *Shreving Pewe*, iij. d."

The luxury and intemperance that usually prevailed at this season were vestiges of the Romish carnival, which the learned Moresin derives from the times of Gentilism, introducing Joannes Boemus Aubanus as describing it thus: "Men eat and drink and abandon themselves to every kind of sportive foolery, as if resolved to have their fill of pleasure before they were to die, and as it were to forego every sort of delight."¹ Thus also Selden: "What the church debars us one day, she gives us leave to take out another—first there is a Carnival, and then a Lent."

"Shrove-tide," says Warton, "was formerly a season of

¹ J. Boemus Aubanus gives us the following description of the manner of spending the *three days before the Lent-Fast* commenced, commonly called the *Carnival*, that is, "the bidding farewell to flesh." "Quo item modo tres præcedentes quadragesimale jejunium dies peragat, dicere opus non erit, si cognoscatur, qua populari, qua spontanea insania cætera Germania à qua et Franconia minimè desciscit, tunc vivat. Comedit enim et bibit, seque ludo jocoque omnimodo adèo dedit, quasi usus nunquam veniant, quasi cras moritura, hodie prius omnium rerum satietatem capere velit. Novi aliquid spectaculi quisque excogitat, quo mentes et oculos omnium delectet, admirationeque detineat. Atque, ne pudor obstet, qui se ludicro illi committunt facies larvis obducunt, sexum et ætatem mentientes, viri mulierum vestimenta, mulieres virorum induunt. Quidam Satyros, aut malos demones potius representare volentes, minio se aut atramento tingunt, habituque nefando deturpant, alii nudi discurrentes Lupercos agunt, a quibus ego annum istum delirandi morem ad nos defluxisse existimo." p. 267. And Bishop Hall, in his *Triumph of Rome*, thus describes the *Jovial Carneval*: "Every man cries *Sciolla*, letting himself loose to the maddest of merriments, marching wildly up and down in all forms of disguises; each man striving to outgo other in strange pranks of humourous debauchedness, in which even those of the holy order are wont to be allowed their share; for howsoever it was by some sullen authority forbidden to clerks and votaries of any kind to go masked and misguised in those seemingly abusive solemnities, yet more favourable construction hath offered to make them believe it was chiefly for their sakes, for the refreshment of their sadder and more restrained spirits, that this free and lawless festivity was taken up." p. 19.

extraordinary sport and feasting.¹ In the Romish Church there was anciently a Feast immediately preceding Lent, which lasted many days, called CARNISCAPIUM. (See Carpentier et Supp. Lat. Gloss. Du Cange, i. 381.) In some cities of France an officer was annually chosen, called Le Prince d'Amoureux, who presided over the sports of the youth for six days before Ash-Wednesday. Ibid. v. AMORATUS, p. 195; v. CARDINALIS, p. 818; v. SPINETUM, iii. 848. *Some traces of these festivities still remain in our universities.* In the Percy Household Book, 1512, it appears "that the Clergy and Officers of Lord Percy's Chapel performed a play before his Lordship, upon *Shrooftewesday at night.*" p. 345. See also Dodsley's Collection of Old Plays, xii. 403, and notes in Shakespeare on part of the old song, "And welcome merry Shrove-tide."

In a curious tract, entitled, "Vox Graculi," quarto, 1623, p. 55, is the following quaint description of Shrove-Tuesday: "Here must enter that wadling, stradling, bursten-gutted Carnifex of all Christendome, vulgarly enstiled Shrove-Tuesday, but more pertinently, sole Monarch of the Mouth, high Steward to the Stomach, chiefe Ganimede to the Guts, prime Peere of the Pullets, first Favourite to the Frying pans, greatest Bashaw to the Batter-bowles, Protector of the Pan-cakes, first Founder of the Fritters, Baron of Bacon-flitch, Earle of Egge-baskets, &c. This corpulent Commander of those chollericke things called Cookes, will shew himselfe to be but of ignoble education; for by his manners you may find him better fed than taught wherever he comes."

The following extract from Barnaby Googe's Translation of Naogeorgus will show the extent of these festivities:—

"Now when at length the pleasant time of Shrove-tide comes in place,
And cruell fasting dayes at hand approach with solemne grace:
Then olde and yong are both as mad as ghestes of Bacchus feast,
And foure dayes long they tipple square, and feede and never reast."²

¹ See Dufresne's Glossary, v. Carnelevamen. Wheatley on the Com. Prayer, ed. 1848, p. 216.

² "This furnishing of our bellies with delicates, that we use on *Fastingham Tuiesday*, what tyme some eate tyl they be enforced to forbear all again, sprong of *Bacchus Feastes*, that were celebrated in Rome with great joy and delicious fare."—Langley's Polidore Vergile, fol. 103.

Downe goes the hogges in every place, and puddings every wheare
Do swarme : the dice are shakte and tost, and cardes apace they
teare :

In every house are showtes and cryes, and mirth, and revell route,
And daintie tables spred, and all beset with ghestes aboute :
With sundrie playes and Christmasse games, and feare and shame
away,

The tongue is set at libertie, and hath no kinde of stay.
And thinges are lawfull then and done, no pleasure passed by,
That in their mindes they can devise, as if they then should die :
The chiefest man is he, and one that most deserveth prayse,
Among the rest that can finde out the fondest kinde of playes.
On him they looke and gaze upon, and laugh with lustie cheare,
Whom boyes do follow, crying "foole," and such like other geare.
He in the meane time thinkes himselfe a wondrous worthie man,
Not mooved with their wordes nor cryes, do whatsoever they can.
Some sort there are that runne with staves, or fight in armour fine,
Or shew the people foolishhe toys for some small peece of wine.
Eche partie hath his favourers, and faythfull friendes enowe,
That readie are to turne themselves, as fortune liste to bowe.
But some againe the dreadfull shape of devils on them take,
And chase such as they meete, and make poore boys for feare to
quake.

Some naked runne about the streetes, their faces hid alone
With visars close, that, so disguisde, they might be knowne of none.
Both men and women chaunge their weede, the men in maydes aray,
And wanton wenches, drest like men, doe travell by the way,
And to their neighbours houses go, or where it likes them best,
Perhaps unto some auncient friend or olde acquainted ghest ;
Unknowne, and speaking but fewe wordes, the meat devour they up
That is before them set, and cleane they swinge of every cup.
Some runne about the streets attyrde like monks, and some like kings,
Accompanied with pompe and garde, and other stately things.
Some hatch young fooles as hennes do egges with good and speedie
lucke,

Or as the goose doth use to do, or as the quacking duccke.
Some like wilde bestes doe runne abrode in skinnes that divers bee
Arayde, and eke with lothsome shapes, that dreadfull are to see,
They counterfet both beares and woolves, and lions fierce in sight,
And raging bulles : some play the cranes, with wings and stilts up-
right.

Some like the filthie forme of apes, and some like fooles are drest,
Which best beseeme these Papistes all, that thus keepe Bacchus feast.
But others beare a torde, that on a cushion soft they lay,
And one there is that with a flap doth keepe the flies away.
I would there might another be, an officer of those,
Whose roome might serve to take away the scent from every nose.
Some others make a man all stufte with straw or ragges within,
Apparayled in dublet faire, and hosen passing trim :

Whom as a man that lately dyed of honest life and fame,
 In blanket hid they beare about, and straightwayes with the same
 They hurl him up into the ayre, not suffering him to fall,
 And this they doe at divers tymes the citie over all.
 I shew not here their daunces yet, with filthie jestures mad,
 Nor other wanton sportes that on these holydayes are had.
 There places are where such as hap to come within this dore,
 Though old acquainted friendes they be, or never seene before,
 And say not first here by your leave, both in and out I go,
 They binde their handes behinde their backes, nor any difference tho
 Of man or woman is there made, but basons ringing great,
 Before them do they daunce with joy, and sport in every streat.
 There are that certain praiers have that on the Tuesday fall,
 Against the quartaine ague, and the other fevers all.
 But others than sowe onyon seede, the greater to be seene,
 And persley eke, and lettys both, to have them always greene.
 Of truth I loth for to declare the foolish toyes and trickes,
 That in these dayes are done by these same Popish Catholicikes :
 If snow lie deep upon the ground and almost thawing bee,
 Then fooles in number great thou shalt in every corner see :
 For balles of snow they make, and them at one another cast,
 Till that the conquerde part doth yeelde and run away at last.
 No matrone olde nor sober man can freely by them come,
 At home he must abide that will these wanton fellows shonne.
 Besides the noble men, the riche, and men of hie degree,
 Least they with common people should not seeme so mad to bee,
 There wagons finely framde before, and for this matter meete,
 And lustie horse and swift of pace, well trapt from head to feete
 They put therein, about whose necke and every place before
 A hundred gingling belles do hang, to make his courage more.
 Their wives and children therein set, behinde themselves do stande,
 Well armde with whips, and holding faste the bridle in their hande ;
 With all their force throughout the streetes and market-place they
 ron,
 As if some whirlewinde mad, or tempest great from skies should
 come :

As fast as may be from the streates th' amazed people flye,
 And give them place while they about doe runne continually.
 Yea sometimes legges or armes they breake, and horse and carte and all
 They overthrow, with such a force they in their course doe fall.
 Much lesse they man or childe do spare, that meetes them in the waye,
 Nor they content themselves to use this madnesse all the daye :
 But even till midnight holde they on, their pastimes for to make,
 Whereby they hinder men of sleepe and cause their heads to ake.
 But all this same they care not for, nor doe esteem a heare,
 So they may have their pleasure still, and foolish wanton geare."

Among the records of the city of Norwich, mention is made of one John Gladman, "who was ever, and at thys our

is a man of sad disposition, and trewe and feythfull to God and to the Kyng, of disporte as hath ben acustomed in ony cité or burgh thorowe alle this reame, on Tuesday in the last ende of Crestemesse [1440,] viz'. *Fastyngonge Tuesday*, made a disport with hys neyghbours, havng his hors trappyd with tynnsoyle and other nyse disgisy things, co-rouned as Kyng of Crestemesse, in tokyn that seson should end with the twelve monethes of the yere; aforn hym went yche moneth dysguysed after the seson requiryd, and Lenton clad in white and red heryngs skinnis, and his hors trappyd with oystershells after him, in token that sadnesse shuld folowe and an holy tyme, and so rode in divers stretis of the cité with other people with hym disguyed, makyng myrth, disportes, and plays, &c." Bloomfield's *Norfolk*, ed. 1745, ii. 111.

A very singular custom is thus mentioned in the *Gentleman's Magazine*, 1779,—“ Being on a visit on Tuesday last in a little obscure village in this county (Kent), I found an odd kind of sport going forward: the girls, from eighteen to five or six years old, were assembled in a crowd, and burning an uncouth effigy, which they called an *Holly-Boy*, and which it seems they had stolen from the boys, who, in another part of the village, were assembled together, and burning what they called an *Ivy-Girl*, which they had stolen from the girls: all this ceremony was accompanied with loud huzzas, noise, and acclamations. What it all means I cannot tell, although I inquired of several of the oldest people in the place, who could only answer that it had always been a sport at this season of the year.” Dated East Kent, Feb. 16th. The Tuesday before Shrove Tuesday in 1779 fell on February the 9th.

[In some places, if flowers are to be procured so early in the season, the younger children carry a small garland, for the sake of collecting a few pence, singing,—

“ Flowers, flowers, high-do !
 Sheeny, greeny, rino !
 Sheeny greeny, sheeny greeny,
 Rum tum fra !”]

“ The peasantry of France,” says the *Morning Chronicle*, March 10th, 1791, “ distinguish *Ash Wednesday* in a very singular manner. They carry an effigy of a similar description to our Guy Faux round the adjacent villages, and collect

money for his funeral, as this day, according to their creed, is the death of good living. After sundry absurd mummeries, the corpse is deposited in the earth." This is somewhat similar to the custom of the Holly Boy.

Armstrong, in his *History of Minorca*, p. 202, says, "During the Carnival, the ladies amuse themselves in throwing oranges at their lovers; and he who has received one of these on his eye, or has a tooth beat out by it, is convinced from that moment that he is a high favourite with the fair one who has done him so much honour. Sometimes a good handfull of flour is thrown full in one's eyes, which gives the utmost satisfaction, and is a favour that is quickly followed by others of a less trifling nature.—We well know that the holydays of the ancient Romans were, like these carnivals, a mixture of devotion and debauchery.—This time of festivity is sacred to pleasure, and it is sinful to exercise their calling until Lent arrives, with the two curses of these people, Abstinence and Labour, in its train."

Among the sports of Shrove Tuesday, cock-fighting and throwing at cocks appear almost everywhere to have prevailed. Fitzstephen, as cited by Stowe, informs us that anciently on Shrove Tuesday the school-boys used to bring cocks of the game, now called game-cocks, to their master, and to delight themselves in cock-fighting all the forenoon. One rejoices to find no mention of *throwing at cocks* on the occasion, a horrid species of cowardly cruelty, compared with which, cock-fighting, savage as it may appear, is to be reckoned among "the tender mercies" of barbarity.

The learned Moresin informs us that the Papists derived this custom of exhibiting cock-fights on one day every year from the Athenians, and from an institution of Themistocles. "Galli Gallinacei," says he, "producuntur per diem singulis annis in pugnam à Papisequis, ex veteri Atheniensium forma ducto more et Themistoclis instituto." Cæl. Rhod. lib. ix. variar. lect. cap. xlvi. idem Pergami fiebat.; Alex. ab Alex. lib. v. cap. 8.—Moresini Papatus, p. 66. An account of the origin of this custom amongst the Athenians may be seen in *Æliani Variæ Historiæ*, lib. ii. cap. xxviii.

This custom was retained in many schools in Scotland within the last century. Perhaps it is still in use. The

schoolmasters were said to preside at the battle, and claimed the run-away-cocks, called Fugees, as their perquisites.¹

According to Fitzstephen: "After dinner, all the youths go into the fields *to play at the ball*. The scholars of every school have their *ball* or *bastion* in their hands. The ancient and wealthy men of the city come forth on horseback to see the sport of the young men, and to take part of the pleasure, in beholding their agility." Strype's edit. of Stowe, i. 247. See also Dr. Pegge's edit. of Fitzstephen's London, 4to. 1772, pp. 45, 74. It should seem that *Foot-Ball* is here meant. In Sir John Sinclair's Statistical Account of Scotland, 1795, xv. 521, the minister of Kirkmichael, in Perthshire, speaking of the manners and customs of the inhabitants, says, "Foot-ball is a common amusement with the school-boys, who also preserve the custom of cock-fighting on Shrove Tuesday."

Hutchinson, in his History of Cumberland, ii. 322, speaking of the parish of Bromfield, and a custom there, that having now fallen into disuse, will soon be totally forgotten, tells us, "Till within the last twenty or thirty years, it had been a custom, time out of mind, for the scholars of the free school of Bromfield about the beginning of Lent, or, in the more expressive phraseology of the country, at Fasting's Even, *to bar out the master*; i. e. to depose and exclude him from his school, and keep him out for three days. During the period of this expulsion, the doors of the citadel, the

¹ Carpentier calls "Gallorum pugna" ludi genus inter pueros scholares, non uno in loco usitati. Lit. remiss. An. 1383, in Reg. 134. Chartoph. Reg. ch. 37.—"En ce Karesme entrant à une feste ou dance que l'en faisoit lors d'enfans pour la jouste des coqs, ainsi qu'il est acoustumé (en Dauphiné)." Du Cange, in his Glossary, ii. 1679, says, that although this practice was confined to schoolboys in several provinces of France, it was nevertheless forbidden in the Council of Copria (supposed to be Cognac) in the year 1260. The decree recites "that although it was then become obsolete, as well in grammar schools as in other places, yet mischiefs had arisen, &c." "DUELLUM GALLORUM gallinaceorum etiamnum in aliquot provinciis usurpatum a scholaribus puerulis, vetatur in Concilio Copriaciensi An. 1260, cap. 7. quod scilicet superstitionem quamdam saperet, vel potius sortilegii aut purgationis vulgaris nescio quid redoleret; quia ex duello gallorum, quod in partibus istis, tam in Scholis Grammaticæ, quam in aliis fieri inolevit, nonnulla mala aliquoties sunt exorta," &c. Du Cange, in verbo. Vide Carpentier, v. *Jasia*.

school, were strongly barricadoed within: and the boys, who defended it like a besieged city, were armed in general with *bore-tree* or elder pop-guns. The master meanwhile made various efforts, both by force and stratagem, to regain his lost authority. If he succeeded, heavy tasks were imposed, and the business of the school was resumed and submitted to; but it more commonly happened that he was repulsed and defeated. After three days' siege, terms of capitulation were proposed by the master, and accepted by the boys. These terms were summed up in an old formula of Latin Leonine verses, stipulating what hours and times should for the year ensuing be allotted to study, and what to relaxation and play. Securities were provided by each side for the due performance of these stipulations, and the paper was then solemnly signed both by master and scholars.

“One of the articles always stipulated for and granted, was the privilege of immediately celebrating certain games of long standing; viz. a foot-ball match and a cock-fight. Captains, as they were called, were then chosen to manage and preside over these games: one from that part of the parish which lay to the westward of the school; the other from the east. Cocks and foot-ball players were sought for with great diligence. The party whose cocks won the most battles was victorious in the cock-pit; and the prize, a small silver bell, suspended to the button of the victor's hat, and worn for three successive Sundays. After the cock-fight was ended, the foot-ball was thrown down in the churchyard; and the point then to be contested was, which party could carry it to the house of his respective captain, to Dundraw, perhaps, or West-Newton, a distance of two or three miles, every inch of which ground was keenly disputed. All the honour accruing to the conqueror at foot-ball, was that of possessing the ball. Details of these matches were the general topics of conversation among the villagers, and were dwelt on with hardly less satisfaction than their ancestors enjoyed in relating their feats in the border wars. It never was the fortune of the writer of this account *to bear the bell* (a pleasure which it is not at all improbable had its origin in the *bell* having been the frequent, if not the usual reward of victory in such rural contests). Our Bromfield sports were some-

times celebrated in indigenous songs : one verse only of one of them we happen to remember :—

“At Scales, great Tom Barwise gat the ba’ in his hand,
And t’ wives aw ran out, and shouted, and bann’d :
Tom Cowan then pulch’d and flang him ’mang t’ whins,
And he bledder’d, Od-white-te, tou’s broken my shins.

“One cannot but feel a more than ordinary curiosity to be able to trace the origin of this improvement on the Romish Saturnalia ; and which also appears pretty evidently to be the basis of the institution of the *Terræ filius* in Oxford, now likewise become obsolete ; but we are lost in a wilderness of conjectures : and as we have nothing that is satisfactory to ourselves to offer, we will not uselessly bewilder our readers.”

Part of the income of the head master and usher of the Grammar School at Lancaster arises from a gratuity called a Cock-penny, paid at Shrove-tide by the scholars, who are sons of freemen. Of this money the head master has seven-twelfths, the usher five-twelfths. It is also paid at the schools at Hawkshead and Clithero, in Lancashire ; and was paid at Burnley till lately, and at Whiteham and Millom, in Cumberland, near Bootle.

[There is a schoolboy’s rhyme, used in a game not uncommon in some parts of Yorkshire, which may possibly have some reference to this practice,—

A nick and a nock,
A hen and a cock,
And a penny for my master.]

THROWING AT COCKS. .

The unknown but humane writer of a pamphlet entitled *Clemency to Brutes*, 1761, after some forcible exhortations against the use of this cruel diversion, in which there is a shocking abuse of time, (“an abuse so much the more shocking as it is shewn in tormenting that very creature which seems by nature intended for our remembrancer to improve it : the creature whose voice, like a trumpet, summoneth man forth to his labour in the morning, and admonisheth him of the flight of his most precious hours throughout the day,”) has the following observation :—“Whence it had its

rise among us I could never yet learn to my satisfaction ; but the common account of it is, that the crowing of a cock prevented our Saxon ancestors from massacring their conquerors, another part of our ancestors, the Danes, on the morning of a Shrove Tuesday, whilst asleep in their beds." In an old jest-book entitled *Ingenii Fructus*, or the *Cambridge Jest*, &c., by W. B., Lond. printed for D. Pratt, corner of Church-lane, Strand, no date, 12mo, is given what is called the original of "the throwing at cocks on Shrove-Tuesday," in which the rise of this custom is traced up to an unlucky discovery of an adulterous amour by the crowing of a cock. This account, I scarce need observe, is too ridiculous to merit a serious confutation.

In the pamphlet just cited, *Clemency to Brutes*, is the following passage : "As Christians, consider how very ill the pastime we are dissuading from agrees with the season, and of how much more suitable an use the victims of that pastime might be made to us. On the day following its tumultuous and bloody anniversary, our church enters upon a long course of humiliation and fasting : and surely an eve of riot and carnage is a most unfit preparative for such a course. Surely it would be infinitely more becoming us to make the same use of the cock at this season which St. Peter once made of it. Having denied his master, when it crew he wept." The author adds, though by mistake, "no other nation under heaven, I believe, practises it but our own."

In the *British Apollo*, 1708, vol. i. No. 4, is the following query : "How old, and from whence is the custom of throwing at cocks on Shrove Tuesday? A. There are several different opinions concerning the original of this custom, but we are most inclined to give credit to one *Cranenstein*, an old German author, who, speaking of the customs observed by the Christian nations, gives us the following account of the original institution of the ceremony : When the Danes were masters of England, and lorded it over the nations of the island, the inhabitants of a certain great city, grown weary of their slavery, had formed a secret conspiracy to murder their masters in one bloody night, and twelve men had undertaken to enter the town by a stratagem, and seizing the arms, surprise the guard which kept it ; and at which time their fellows, upon a signal given, were to

come out of their houses and murder all opposers : but when they were putting it in execution, the unusual crowing and fluttering of the cocks, about the place they attempted to enter at, discovered their design ; upon which the Danes became so enraged that they doubled their cruelty, and used them with more severity than ever. Soon after they were forced from the Danish yoak, and to revenge themselves on the cocks, for the misfortune they involved them in, instituted this custom of knocking them on the head on Shrove Tuesday, the day on which it happened. This sport, tho' at first only practised in one city, in process of time became a natural divertisement, and has continued ever since the Danes first lost this island."

In the Gentleman's Journal, or the Monthly Miscellany, for January 1692-3, is given an English epigram, "On a cock at Rochester," by Sir Charles Sedley, wherein occur the following lines, which imply, as it should seem, as if the cock suffered this unusual barbarity by way of punishment for St. Peter's crime in denying his lord and master :—

" May'st thou be punish'd for St. Peter's crime,
And on Shrove Tuesday perish in thy prime."

A writer in the Gentleman's Magazine, vol. liii. July, 1783, p. 578, says, "Thè barbarous practice of throwing at a cock tied to a stake at Shrovetide, I think I have read has an allusion to the indignities offered by the Jews to the Saviour of the world before his crucifixion." In the preface to Hearne's edition of Thomas Otterbourne, p. 66, he tells us that this custom of throwing at cocks must be traced to the time of King Henry the Fifth, and our victories then gained over the French, whose name in Latin is synonymous with that of a cock ; and that our brave countrymen hinted by it that they could as easily, at any time, overthrow the Gallic armies as they could knock down the cocks on Shrove Tuesday. To those who are satisfied with Hearne's explanation of the custom we must object that, from the very best authorities, it appears also to have been practised in France, and that, too, long before the reign of our Henry the Fifth.

A writer in the Gentleman's Magazine, vol. vii. Jan. 1737, p. 7, says, (I think very erroneously,) that the "inhabitants of London, by way of reproach for imitating the French in

their modes and fashions, were named *Cockneys*, (turning upon the thought of a cock signifying a Frenchman,) i. e. apes and mimics of France."

With regard to the word *Cockney*, my learned friend Mr. Douce is of opinion, that perhaps after all that has been said with respect to the origin and meaning of this word, it is nothing more than a term of fondness or affection used towards male children, (in London more particularly,) in the same manner as *Pigsnie* is used to a woman. The latter word is very ancient in our tongue, and occurs in Chaucer :

"She was a primerole, a piggesnie,
For anie Lord to ligen in his bedde,
Or yet for any good yeman to wedde."

Cant. Tales, i. 3267.

The Romans used *Oculus* in the like sense, and perhaps *Pigsnie*, in the vulgar language, only means *Ocellus*, the eyes of that creature being remarkably small. Congreve, in his *Old Batchelor*, makes Fondle-wife call his mate "Cockey." *Burd* and *Bird* are also used in the same sense. *Shadwell* not only uses the word *Pigsney* in this sense, but also *Birdsney*. See his *Plays*, i. 357, iii. 385. The learned *Hickes*, in his *Gram. Anglo.-Sax. Ling. Vett. Septentr. Thes.* i. 231, gives the following derivation of *Cockney* : "Nunc *Coquin*, *Coquine*, quæ olim apud Gallos otio, gulæ et ventri deditos ignavum, ignavam, desidiosum, deidiosam, segnem significabant. Hinc urbanos, utpote a rusticis laboribus, ad vitam sedentariam et quasi desidiosam avocatos pagani nostri olim *Cokaignes*, quod nunc scribitur *Cockneys*, vocabant. Et poeta hic noster in monachos et moniales, ut segne genus hominum, qui desidie dediti, ventri indulgebant et coquinæ amatores erant, malevolentissimè invehitur; monasteria et monasticam vitam in *Descriptione Terræ Cokaineæ* parabolice perstringens." See also *Tyrwhitt's* observations on this word in his *Chaucer*, ed. 1775, iv. 253, *C. Tales*, 4206 ; *Reed's Old Plays*, v. 83, xi. 306, 307 ; *Douce's Illustrations of Shakespeare*, ii. 151

The sense of the word *Cockney* seems afterwards to have degenerated into an effeminate person. *Buttes*, in his *Dyets Dry Dinner*, Lond. 1599, c. 2, says, "*A Cockni* is *inverted*, being as much as *incocct, unripe*;" but little stress can be laid upon our author's etymology. In the *Workes of John*

Heiwood, newly imprinted, 1598, is the following curious passage:—

————— “Men say
He that comth every day, shall have a *Cocknay*,
He that comth now and then, shall have a fat hen.”¹

Carpentier, under the year 1355, mentions a petition of the scholars to the masters of the school of Ramera, to give them a cock, which they asserted the said master owed them upon Shrove Tuesday, to throw sticks at, according to the usual custom, for their sport and entertainment.²

Among the games represented in the margin of the “Roman d’Alexandre,” preserved in the Bodleian Library at Oxford, is a drawing of two boys carrying a third on a stick thrust between his legs, who holds a cock in his hands. They are followed by another boy, with a flag or standard emblazoned with a cudgel. Mr. Strutt has engraved the group in his *Sports and Pastimes*, pl. 35. He supposes, p. 293, that it represents a boyish triumph: the hero of the party having either won the cock, or his bird escaped unhurt from the dangers to which he had been exposed.³

This sport, now almost entirely forgotten among us, we wish consigned to eternal oblivion; an amusement fit only for the bloodiest savages, and not for humanised men, much

¹ [Brand has fallen somewhat into confusion here, the word *Cockney* having several distinct meanings. See a full account of them in Halliwell’s Dictionary, p. 261.]

² In Carpentier’s Glossary, under the words “Gallorum pugna,” A.D. 1458, some differences are mentioned as subsisting between the mayor and aldermen of Abbeville, and the dean and chapter of the church of St. Ulfra, which are made up on the following condition; “C’est assavoir que lesdiz Doyen et Cappitle accordent que doresenavant ilz souffreront et consentiront, que celui qui demourra roy d’l’escolle la nuit des Quaresmiaux, apporte ou fache apporter devers le Maieur de laditte Ville ou Camp S. George, le Cocq, qui demourra ledit jour ou autre jour victorieux, ou autre cocq; et que ledit roy presente au dit maieur *pour d’icellus faire le cholle en la maniere* accoutumée. Quæ ultima verba explicant Lit. remiss. an. 1355, in Reg. 84, ch. 278. “*Petierunt a magistro Erardo Maquart magistro scholarum ejusdem villæ de Rameru quatenus liberaret et traderet eis unum gallum, quem, sicut dicebant, idem magister scholarum debebat eis die ipsa (Carniprivii) ut jacerent baculos ad gallum ipsum, more solito, pro eorum exhilaratione et ludo.*”

³ The date of the illumination is not 1433, as Mr. Strutt mentions, but 1343. See the MS. Bodl. 264.

less for Christians. That ingenious artist, Hogarth, has satirised this barbarity in the first of the prints called the Four Stages of Cruelty. Trusler's description is as follows: "We have several groupes of boys at their different barbarous diversions; one is throwing at a cock, the universal Shrove-tide amusement, beating the harmless feathered animal to jelly."

The custom of throwing at cocks on Shrove Tuesday is still (1791) retained at Heston, in Middlesex, in a field near the church. Constables have been often directed to attend on the occasion, in order to put a stop to so barbarous a custom, but hitherto they have attended in vain. I gathered the following particulars from a person who regretted that in his younger years he had often been a partaker of the sport. The owner of the cock trains his bird for some time before Shrove Tuesday, and throws a stick at him himself, in order to prepare him for the fatal day, by accustoming him to watch the threatened danger, and by springing aside, avoid the fatal blow. He holds the poor victim on the spot marked out by a cord fixed to his leg, at the distance of nine or ten yards, so as to be out of the way of the stick himself. Another spot is marked at the distance of twenty-two yards, for the person who throws to stand upon. He has three *shys*, or throws, for twopence, and wins the cock if he can knock him down and run up and catch him before the bird recovers his legs. The inhuman pastime does not end with the cock's life, for when killed it is put into a hat, and won a second time by the person who can strike it out. Broomsticks are generally used to *shy* with. The cock, if well trained, eludes the blows of his cruel persecutors for a long time, and thereby clears to his master a considerable sum of money. But I fear lest, by describing the mode of throwing at cocks, I should deserve the censure of Boerhaave on another occasion: "to teach the arts of cruelty is equivalent to committing them."¹

In Men-Miracles, with other Poems, by M. Lluellin, Stu-

¹ The London Daily Advertiser, Wednesday, March, 7, 1759, says, "Yesterday, being Shrove Tuesday, the orders of the justices in the City and Liberty of Westminster were so well observed that few cocks were seen to be thrown at, so that it is hoped this barbarous custom will be left off."

dent of Christ-Church, Oxon, 1679, p. 48, is the following song on cock-throwing, in which the author seems ironically to satirise this cruel sport:—

“Cocke a doodle doe, 'tis the bravest game,
Take a cock from his dame,
And bind him to a stake,
How he struts, how he throwes,
How he swaggers, how he crowes,
As if the day newly brake.

How his mistress cackles,
Thus to find him in shackles,
And tied to a packe-thread garter.
Oh the beares and the bulls
Are but corpulent gulls
To the valiant Shrove-tide martyr.”

“Battering with massive weapons a cock tied to a stake, is an annual diversion,” says an essayist in the *Gentleman's Magazine*, Jan. 1737, p. 6, “that for time immemorial has prevailed in this island.” A cock has the misfortune to be called in Latin by the same word which signifies a Frenchman. “In our wars with France, in former ages, our ingenious forefathers,” says he, “invented this emblematical way of expressing their derision of, and resentment towards that nation; and poor Monsieur at the stake was pelted by men and boys in a very rough and hostile manner.” He instances the same thought at Blenheim House, where, over the portals, is finely carved in stone the figure of a monstrous lion tearing to pieces a harmless cock, which may be justly called a pun in architecture. “Considering the many ill consequences,” the essayist goes on to observe, “that attend this sport, I wonder it has so long subsisted among us. How many warm disputes and bloody quarrels has it occasioned among the surrounding mob! Numbers of arms, legs, and skulls have been broken by the massive weapons designed as destruction to the sufferer in the string. It is dangerous in some places to pass the streets on Shrove Tuesday; 'tis risking life and limbs to appear abroad that day. It was first introduced by way of contempt to the French, and to exasperate the minds of the people against that nation. 'Tis a low, mean expression of our rage, even in time of war.” One part of this extract is singularly corroborated by a passage in the *Newcastle*

Courant, for March 15th, 1783. "Leeds, March 11th, 1783 : Tuesday se'nnight, being Shrove-tide, as a person was amusing himself, along with several others, with the barbarous custom of throwing at a cock, at Howden Clough, near Birstall, the stick pitched upon the head of Jonathan Speight, a youth about thirteen years of age, and killed him on the spot. The man was committed to York Castle on Friday."

Another writer in the Gentleman's Magazine, Jan. 1751, p. 8, says, "Some, yet more brutal, gratify their cruelty on that emblem of innocence the dove, in the same manner, to the reproach of our country and the scandal of our species." That hens were thrown at as well as cocks appear from many unquestionable evidences. In the same work, April, 1749, is "A strange and wonderful relation of a Hen that spake at a certain ancient borough in Staffordshire, on the 7th of February, being Shrove Tuesday, with her dying speech." Dean Tucker wrote "An earnest and affectionate Address to the Common People of England, concerning their usual Recreations on Shrove Tuesday," London, 12mo. no date, consisting of ten pages only.

In King Henry the Seventh's time it should seem this diversion was practised even within the precincts of the court. In a royal household account, communicated by Craven Ord, I find the following article:—"March 2, 7 Hen. VII. Item to Master Bray for rewards to them that brought cokkes at Shrovetide, at Westm^r. xx." In the manuscript Life of Thomas Lord Berkeley, the fourth of that name, by Mr. Smith, still remaining at Berkeley Castle, speaking of his recreations and delights, he tells the reader, "Hee also would to the threshing of the cocke, pucke with hens blindfolde and the like," ii. 459. This lord was born A.D. 1352, and died in 1417.

[A curious notice of cock-fighting is contained in a letter from Sir Henry Saville, dated 1546, printed in the Plumpton Correspondence, p. 251. He invites his relation to "se all our good coxs fight, if it plesse you, and se the maner of our cocking. Ther will be Lanckeshire of one parte, and Derbeshire of another parte, and Hallomshire of the third parte. I perceive your cocking varieth from ours, for ye lay but the battell; and if our battell be but £10. to £5. thear will be £10. to one laye or the battell be ended."]

In the hamlet of Pinner, at Harrow-on-the-Hill, the cruel custom of throwing at cocks was formerly made a matter of public celebrity, as appears by an ancient account of receipts and expenditures. The money collected at this sport was applied in aid of the poor-rates.

“ 1622.	Received for cocks at Shrovetide	12 ^s . 0 ^d .
1623.	Received for cocks in Towne . . .	19 ^s . 10 ^d .
	Out of Towne	0 ^s . 6 ^d .”

This custom appears to have continued as late as the year 1680. (Lysons's *Environs of London*, ii. 588.)

By the following extract from Baron's *Cyprian Academy*, 1648, p. 53, it should seem to appear that hens also were formerly the objects of this barbarous persecution. A clown is speaking:—“ By the maskins I would give the best cow in my yard to find out this raskall; and I would thrash him as I did the henne last Shrove Tuesday.” The subsequent passage in Bishop Hall's *Virgidemarium*, 1598, iv. 5, seems to imply that a hen was a usual present at Shrovetide, as also a pair of gloves at Easter:—

“ For Easter gloves, or for a Shrovetide Hen,
Which bought to give, he takes to sell again.”

In Tusser's *Five Hundred Points of Good Husbandry*, we find the ploughman's feasting days or holidays, thus enumerated: 1. Plough Monday; 2. Shrove Tuesday, when, after confession, he is suffered to *thresh the fat hen*; 3. Sheep-shearing, with wafers and cakes; 4. Wake Day, or the vigil of the church Saint of the village, with custards; 5. Harvest-home, with a fat goose; 6. Seedcake, a festival kept at the end of wheat-sowing, when he is to be feasted with seed-cakes, pasties, and furmenty pot.

“ At Shrovetide to shroving go thrash the fat hen,
If blindfold can kill her, then give it thy men.”

These lines in Tusser *Redivivus*, 1744, p. 80, are thus explained in a note. “ The hen is hung at a fellow's back, who has also some horse-bells about him; the rest of the fellows are blinded, and have boughs in their hands, with which they chase this fellow and his hen about some large court or small enclosure. The fellow with his hen and bells shifting as well as he can, they follow the sound, and sometimes hit him and

his hen ; other times, if he can get behind one of them, they thresh one another well favouredly : but the jest is, the maids are to blind the fellows, which they do with their aprons, and the cunning baggages will endear their sweethearts with a peeping hole, while the others look out as sharp to hinder it. After this, the hen is boiled with bacon, and store of pancakes and fritters are made. She that is noted for lying a-bed long, or any other miscarriage, hath the first pancake presented to her, which most commonly falls to the dog's share at last, for no one will own it their due." This latter part of the note is to illustrate the following lines :—

" Maids, fritters, and pancakes, y-now see ye make,
Let Slut have one pancake for company sake."

Heath, in his account of the Scilly Islands, p. 120, has the following passage : " On a Shrove Tuesday each year, after the throwing at cocks is over, the boys in this island have a custom of throwing stones in the evening against the doors of the dwellers' houses ; a privilege they claim from time immemorial, and put in practice without control, for finishing the day's sport. I could never learn from whence this custom took its rise, but am informed that the same custom is now used in several provinces of Spain, as well as in some parts of Cornwall. The terms demanded by the boys are pancakes, or money, to capitulate."

Mr. Jones informed me that, in Wales, such hens as did not lay eggs before Shrove Tuesday were, when he was a boy, destined to be threshed on that day by a man with a flail, as being no longer good for anything. If the man hit the hen, and consequently killed her, he got her for his pains.

" A learned foreigner (qu. if not Erasmus ?) says, the English eat a certain cake on Shrove Tuesday, upon which they immediately run mad, and kill their poor cocks. '*Quoddam placentæ genus, quo comesto, protinus insaniunt, et gallos trucidant ;*' as if nothing less than some strong infatuation could account for continuing so barbarous a custom among Christians and cockneys." Note to 'Veillé à la Campagne, or the Simnel, a Tale,' 1745, p. 16.

[SHYING AT COCKS. Probably in imitation of the barbarous custom of "shying," or throwing at the living animal. The "cock" was a representation of a bird or a beast, a

man or horse, or some device, with a stand projecting on all sides, but principally behind the figure. These were made of lead cast in moulds. They were shyed at with dumps from a small distance agreed upon by the parties, generally regulated by the size or weight of the dump, and the value of the cock. If the thrower overset or knocked down the cock, he won it; if he failed, he lost his dump. *Shy for Shy*.—This was played at by two boys, each having a cock placed at a certain distance, generally about four or five feet asunder, the players standing behind their cocks, and throwing alternately; a bit of stone or wood was generally used to throw with, and the cock was won by him who knocked it down. These games had their particular times or seasons; and when any game was out, as it was termed, it was lawful to steal the thing played with; this was called *smuggling*, and it was expressed by the boys in a doggrel,—

“Tops are in, spin ’em agin;
Tops are out, smuggling about.”

Hone's Every-Day Book, i. 253.]

PANCAKE CUSTOMS.

In the north of England Shrove Tuesday is called vulgarly Fasten's E'en; the succeeding day being Ash-Wednesday, the first day of the Lenten Fast.¹

At Newcastle-upon-Tyne, the great bell of St. Nicholas's church is tolled at twelve o'clock at noon on this day; shops are immediately shut up, offices closed, and all kinds of business ceases: a little carnival ensuing for the remaining part of the day. [At Hoddesdon, in Hertfordshire, the old curfew bell, which was anciently rung in that town for the extinction and relighting of “all fire and candle light,” still exists, and has from time immemorial been regularly rung on the morning of Shrove Tuesday, at four o'clock, after which hour the inhabitants are at liberty to make and eat pancakes, until the

¹ [“St. Taffy is no sooner gone,
But Pancake day is coming on:
Now eat your fill, drink if you're dry,
For Lent comes on immediately.
Now days exceed the nights in length,
And Titan's heat improves in strength.”

Poor Robin's Almanack, 1731.]

bell rings at eight o'clock at night. This custom is observed so closely, that after that hour not a pancake remains in the town.]

“ Let glad Shrove Tuesday bring the pancake thin,
Or fritter rich, with apples stored within.”

Oxford Sausage, p. 22.

A writer in the *Gentleman's Magazine* for 1790, p. 256 says that at Westminster School, upon Shrove Tuesday, the under clerk of the college enters the school, and preceded by the beadle and other officers, throws a large pancake over the bar which divides the upper from the under school. A gentleman, who was formerly one of the masters of that school, confirmed the anecdote to me, with this alteration, that the cook of the seminary brought it into the school, and threw it over the curtain which separated the forms of the upper from those of the under scholars. I have heard of a similar custom at Eton school.

[At Baldock, in Hertfordshire, Shrove Tuesday is long anticipated by the children, who designate it as Dough-nut day; it being usual to make a good store of small cakes fried in hog's lard, placed over the fire in a brass skillet, called dough-nuts, wherewith the youngsters are plentifully regaled. In Dorsetshire boys go round, begging for pancakes, singing,—

“ I be come a shrovin
Vor a little pankiak,
A bit o' bread o' your biakin,
Or a little truckle cheese o' your miakin.
If you'll gi' me a little, I'll ax no more,
If you don't gi' me nothin, I'll rattle your door.”]

The manuscript in the British Museum before cited, *Status Scholæ Etonensis*, 1560, mentions a custom of that school on Shrove Tuesday, of the boys being allowed to play from eight o'clock for the whole day; and of the cook's coming in and fastening a pancake to a crow, which the young crows are calling upon, near it, at the school-door. “*Die Martis Carnis-privii luditur ad horam octavam in totum diem: venit coquus, affigit laganum cornici juxta illud pullis corvorum invocantibus eum, ad ostium scholæ.*” The crows generally have hatched their young at this season.¹

¹ “ Most places in England have *Eggs* and *Collops* (slices of bacon) on Shrove Monday, *Pancakes* on Tuesday, and *Fritters* on the Wednesday in the same week for dinner.”—*Gent. Mag.* Aug. 1790, p. 719. From ‘*The Westmoreland Dialect*,’ by A. Walker, 8vo., 1790, it appears that cock-

Shakespeare, in the following passage, alludes to the well-known custom of having pancakes on Shrove Tuesday, in the following string of comparisons put into the mouth of the clown in *All's Well that Ends Well*.—"As fit as Tib's rush for Tib's forefinger, as a *Pancake for Shrove Tuesday*, a Morris for May-day, &c. In Gayton's *Pleasant Notes upon Don Quixot*, 1654, p. 99, speaking of Sancho Panza's having converted a cassock into a wallet, our pleasant annotator observes, "It was serviceable, after this greasie use, for nothing *but to preach at a Carnivale or Shrove Tuesday, and to tosse Pancakes in after the exercise* ; or else (if it could have been conveyed thither) nothing more proper for the man that preaches *the Cook's Sermon* at Oxford, when that plump society rides upon their governours horses to fetch in the *Enemie, the Flie*." That there was such a custom at Oxford, let Peshall, in his history of that city, be a voucher, who, speaking of Saint Bartholomew's Hospital, p. 280, says, "To this Hospital cooks from Oxford flocked, bringing in on Whitsun-week the Fly." Aubrey saw this ceremony performed in 1642. He adds: "On Michaelmas-day they rode thither again, to convey the Fly away." (*Remains of Gentilisme and Judaisme*. MS. Lansd. 226.) In the *Life of Anthony à Wood*, p. 46, are some curious particulars relating to indignities shown at that time (1647) to freshmen at Oxford on Shrove Tuesday. A brass pot full of cawdle was made by the cook at the freshmen's charge, and set before the fire in the College-hall. "Afterwards every freshman, according to seniority, was to pluck off his gowne and band, and if possible to make himself look like a scoundrell. This done, they were conducted each after the other to the high table, and there made to stand on a forme placed thereon, from whence they were to speak their speech with an audible voice to the company: which, if well done, the person that spoke it was to have a cup of caudle, and no salted drinke; if indifferently, some caudle and some salted drinke; but if dull, nothing was given to him but salted drink, or salt put in

fighting and *casting Pancakes* are still practised on Shrove Tuesday in that county. Thus, p. 31, "Whaar ther wor tae be Cock-feightin, for it war Pankeak Tuesday." And p. 35, "We met sum Lads and Lasses gangin to *kest their Pankeaks*." It appears from Middleton's *Masque of the World tossed at Tennis*, which was printed in 1620, that *batter* was used on Shrove Tuesday at that time, no doubt for the purpose of making pancakes.

College-beere, with Tucks¹ to boot. Afterwards, when they were to be admitted into the fraternity, the senior cook was to administer to them an oath over an old shoe, part of which runs thus: 'Item, tu jurabis, quod *Penniless Bench* non visitabis,' &c., after which, spoken with gravity, the freshman kist the shoe, put on his gowne and band, and took his place among the seniors." The Editor observes, p. 50: "The custom described above was not, it is probable, peculiar to Mer-ton College. Perhaps it was once general, as striking traces of it may be found in many societies in Oxford, and in some a very near resemblance of it has been kept up till within these few years."

"The great bell which used to be rung on Shrove Tuesday, to call the people together for the purpose of confessing their sins, was called *Pancake Bell*, a name which it still retains in some places where this custom is still kept up."—Gent. Mag. 1790, p. 495. Macaulay, in his *History and Antiquities of Claybrook, in Leicestershire*, 1791, p. 128, says: "On Shrove Tuesday a bell rings at noon, which is meant as a signal for the people to begin frying their pancakes."

In a curious Tract, entitled *A Vindication of the Letter out of the North, concerning Bishop Lake's Declaration of his dying in the belief of the Doctrine of Passive Obedience*, 1690, p. 4, I find the subsequent passage:—"They have for a long time at York had a custom (which now challenges the privilege of a prescription) that all the apprentices, journeymen, and other servants of the town, had the liberty to go into the Cathedral, and ring the Pancake-bell (as we call it in the country) on Shrove Tuesday; and that being a time that a great many came out of the country to see the city (if not their friends) and church; to oblige the ordinary people, the Minster used to be left open that day, to let them go up to see the Lanthorn and Bells, which were sure to be pretty well exercised, and was thought a more innocent divertisement than being at the alehouse. But Dr. Lake, when he came first to reside there, was very much scandalized at this custom, and was resolved he would break it at first dash, although all

¹ Tuck, i. e. set the nail of their thumb to their chin, just under the lip, and by the help of their other fingers under the chin, they would give a mark which sometimes would produce blood.

his brethren of the clergy did dissuade him from it. He was resolved to make the experiment, for which he had like to have paid very dear, for I'll assure you it was very near costing him his life. However, he did make such a combustion and mutiny, that, I dare say, York never remembered nor saw the like, as many yet living can testify." Dr. Lake's zeal and courage on this occasion are more minutely detailed in 'A Defence of the Profession which the Right Reverend Lord Bishop of Chichester made upon his death-bed, concerning Passive Obedience, and the New Oaths: together with an account of some passages of his Lordship's life,' 1690, p. 4.

The Pancake-bell, at this period, was probably common everywhere. In *Poor Robin*, for 1684, we read, in February,

" But hark, I hear the Pancake-bell,
And fritters make a gallant smell."

Taylor, the Water Poet, in his *Jacke-a-Lent*, *Workes*, 1630, i. 115, gives the following most curious account of Shrove Tuesday:—

" Shrove Tuesday, at whose entrance in the morning, all the whole kingdom is in quiet, but by that time the clocke strikes eleven, which (by the helpe of a knavish sexton) is commonly before nine, then there is a bell rung, cal'd the Pancake-bell, the sound whereof makes thousands of people distracted, and forgetfull either of manner or humanitie; then there is a thing cald wheaten flowre, which the cookes doe mingle with water, egges, spice, and other tragicall, magicall inchantments, and then they put it by little and little into a frying-pan of boyling suet, where it makes a confused dismall hissing (like the Learnean snakes in the reeds of Acheron, Stix, or Phlegeton), untill, at last, by the skill of the Cooke, it is transform'd into the forme of a Flap-jack, cal'd a Pancake, which ominous incantation the ignorant people doe devoure very greedily."

I know not well what he means by the following: " Then Tim Tatters (a most valiant villaine), with an ensigne made of a piece of a baker's mawkin,¹ fixt upon a broome-staffe, he

[¹ "A cloth usually wetted and attached to a pole, to sweep clean a baker's oven. This word occurs in the dictionaries of *Hollyband* and *Miege*, and is still in use in the West of England."—*Halliwell's Dictionary*, p. 545.]

displays his dreadful colours, and calling the ragged regiment together, makes an illiterate oration, stuff with most plentiful want of discretion."

Selden, in p. 20 of his *Table-talk*, under Christmas, has this passage relating to the season: "So likewise our eating of fritters, whipping of tops, roasting of herrings, jack-of-lents, &c., they are all in imitation of church works, emblems of martyrdom."

Sir Frederick Morton Eden, in the *State of the Poor*, 1797, i. 498, tells us: "*Crowdie*, a dish very common in Scotland, and accounted a very great luxury by labourers, is a never-failing dinner in Scotland with all ranks of people on *Shrove Tuesday* (as Pancakes are in England), and was probably first introduced on that day (in the Papal times) to strengthen them against the Lenten Fast: it being accounted the most substantial dish known in that country. On this day there is always put into the bason or porringer, out of which the unmarried folks are to eat, a ring, the finder of which, by fair means, is supposed to be ominous of the finder's being first married." *Crowdie* is made by pouring boiling water over oatmeal and stirring it a little. It is eaten with milk or butter.

In Fosbrooke's *British Monachism*, ii. 127, we read: "At Barking Nunnery, the annual store of provision consisted of malt, wheat, russeaulx, herrings for Advent, red ones for Lent; almonds, salt-fish, salt salmons, figs, raisins, ryce, all for Lent; mustard; twopence for cripsis (some crisp thing) and crumcakes [*cruman* is *friare*, Skin.] at *Shrove-tide*."

Dr. Goldsmith, in his *Vicar of Wakefield*, describing the manners of some rustics, tells us, that among other old customs which they retained, "they eat Pancakes on Shrovetide." Poor Robin, in his *Almanack* for 1677, in his *Observations* on February, says there will be "a full sea of Pancakes and Fritters about the 26th and 27th days," (Shrove Tuesday fell on the 27th), with these lines,—

"Pancakes are eat by greedy gut,
And Hob and Madge run for the slut."

[In Oxfordshire, the children go from door to door, singing the following doggrel rhyme,—

“ Knick, knock, the pan’s hot,
 And we be come a shroving :
 A bit of bread, a bit of cheese,
 A bit of barley dompling.
 That’s better than nothing,
 Open the door and let us in,
 For we be come a pancaking ;”

and then begging for half-pence.

[At Islip, in the same county, this version is used,—

“ Pit a pat, the pan is hot,
 We are come a shroving ;
 A little bit of bread and cheese
 Is better than nothing.
 The pan is hot, the pan is cold ;
 Is the fat in the pan nine days old ?”]

A kind of Pancake Feast, preceding Lent, was used in the Greek Church, from whence we may probably have borrowed it with Pasche Eggs and other such like ceremonies. “The Russes,” as Hakluyt tell us, “begin their Lent always eight weeks before Easter; the first week they eat eggs, milk, cheese, and butter, and make great cheer with *Pancakes* and such other things.” The custom of frying *Pancakes* (in turning of which in the pan there is usually a good deal of pleasantry in the kitchen) is still retained in many families of the better sort throughout the kingdom, but seems, if the present fashionable contempt of old customs continues, not likely to last another century.

The apprentices, whose particular holiday this day is now esteemed, and who are on several accounts so much interested in the observation thereof, ought, with that watchful jealousy of their ancient rights and liberties, (typified so happily on this occasion by pudding and play,) as becomes young Englishmen, to guard against every infringement of its ceremonies, so as to transmit them entire and unadulterated to posterity. In Dekker’s *Seven Deadly Sinnes of London*, 4to. 1606, p. 35, is this passage: “They presently (like Prentices upon Shrove Tuesday) take the lawe into their owne handes, and do what they list.” And it appears from contemporary writers that this day was a holiday from time immemorial, for apprentices and working people. (See Dodsley’s *Old Plays*, vi. 387, vii. 22, and xii. 403.)

[“ *February* welcome, though still cold and bitter,
Thou bringest Valentine, Pan cake, and Fritter;
But formerly most dreadful were the knocks
Of Prentices 'gainst Whore-houses and Cocks.”

Poor Robin, 1707.]

Two or three customs of less general notoriety, on Shrove Tuesday, remain to be mentioned. It is remarked with much probability in a note upon the old play of the *Honest Whore*, by Dekker, that it was formerly a custom for the peace-officers to make search after women of ill fame on Shrove Tuesday, and to confine them during the season of Lent. So, *Sensuality* says in *Microcosmus*, Act 5,—

“ But now welcome a Cart or a Shrove Tuesday's Tragedy.”

In Strype's edition of Stow's Survey of London, 1720, i. 258, we read that in the year 1555, “ An ill woman who kept the Greyhound in Westminster was carted about the city, and the Abbot's servant (bearing her good will) took her out of the cart, as it seems, before she had finisht her punishment, who was presently whipt at the same cart's tail for his pains.” In 1556, “ were carted two men and three women. One of these men was a bawd, for bringing women to strangers. One of the women kept the Bell in Gracechurch-street, another was the good wife of the Bull beside London-stone; both bawds and whores.” 1559. “ The wife of Henry Glyn, goldsmith, was carted about London, for being bawd to her own daughter.” Several curious particulars concerning the old manner of carting people of this description may be gathered from the second part of the *Honest Whore*, 1630.

“ Enter the two Masters—after them the Constable, after them a Beadle beating a bason, &c.”—Mistris Horsleach says:—

“ You doe me wrong—I am knowne for a motherly honest woman, and no bawd.”—To an inquiry, “ Why before does the bason ring?” It is thus answered:—

“ It is an emblem of their revelling;
The whips we use lets forth their wanton blood,
Making them calme, and more to calme their pride,
Instead of coaches they in carts do ride.”

And again,—“ Enter Constable and Billmen.

“ How now?

I'st Shrove Tuesday, that these ghosts walke?”

In Nabbe's Comedy entitled *Tottenham Court*, 1638, p. 6, the following occurs:—"If I doe, I have lesse mercy then *Prentices at Shrovetide*."

Sir Thomas Overbury, in his *Characters*, speaking of "a *Maquerela*, in plaine English, a bawde," says, "Nothing daunts her so much as the approach of Shrove Tuesday." Again, speaking of "a roaring boy," he observes that "he is a supervisor of brothels, and in them is a more unlawful reformer of vice than prentises on Shrove Tuesdav." In the *Inner Temple Masque*, 1619, we read,—

"Stand forth Shrove Tuesday, one 'a the silenest Brickelayers,
T'is in your charge to pull down bawdy-houses,
To set your tribe aworke, cause spoyle in Shorditch," &c.

The punishment of people of evil fame at this season seems to have been one of the chief sports of the apprentices. In a *Satyre against Separatists*, 1675, we read,—

"—————The Prentises—for they
Who, if upon *Shrove Tuesday*, or *May Day*,
Beat an old Bawd or fright poor Whores they could,
Thought themselves greater than their Founder Lud.¹
Have now vast thoughts, and scorn to set upon
Any whore less than her of *Babylon*.
They'r mounted high, contemn the humble play
Of *Trap* or *Foot-ball* on a holiday
In *Finesbury-fieldes*. No, 'tis their brave intent,
Wisely t'advise the King and Parliament."²

The use of the game of *Foot-ball* on this day has been already noticed from *Fitzstephen's London*, and it appears from *Sir John Bramston's Autobiography*, p. 110, that it was usual to play *Foot-ball* in the streets of London in the seventeenth century. In the *Penny Magazine* of April 6th, 1839, p. 131, is a long account of the *Derby Foot-ball* play, [and till within the last few years, the game was sufficiently common in the neighbourhood of London, so much to the annoyance of the inhabitants that it was in some places

¹ In *Dekker's Play of Match me in London*, *Bilboa* says: "I'll beate down the doore, and put him in mind of *Shrove Tuesday*, the fatal day for doores to be broke open." See the custom further explained in *Halliwell's Dictionary*, p. 739.

² The allusion of this passage, though published later, is evidently to the period of the great Rebellion.

suppressed by order of the magistrates. Billet or tip-cat is also a favorite game for this day, and in some parts of the North of England, it is customary for the girls to occupy some part of the festival by the game of battledore and shuttlecock, singing,—

“ Great A, little A,
This is pancake day ;
Toss the ball high,
Throw the ball low,
Those that come after
May sing heigh-ho !”]

In the Statistical Account of Scotland, 1795, xvi. 19, Parish of Inverness, County of Mid-Lothian, we read : “ On Shrove Tuesday there is a standing match at Foot-ball between the married and unmarried women, in which the former are always victorious.” In the same work, 1796, xviii. 88, parish of Scone, county of Perth, we read : “ Every year on Shrove Tuesday the batchelors and married men drew themselves up at the Cross of Scone, on opposite sides. A ball was then thrown up, and they played from two o'clock till sunset. The game was this. He who at any time got the ball into his hands, run with it till overtaken by one of the opposite party, and then, if he could shake himself loose from those on the opposite side who seized him, he run on : if not, he threw the ball from him, unless it was wrested from him by the other party ; but no person was allowed to kick it. The object of the married men was to hang it, i. e. to put it three times into a small hole in the moor, the *dool* or limit on the one hand : that of the batchelors was to drown it, i. e. to dip it three times into a deep place in the river, the limit on the other. The party who could effect either of these objects won the game. But, if neither party won, the ball was cut into equal parts at sun-set. In the course of the play, one might always see some scene of violence between the parties : but as the proverb of this part of the country expresses it, ‘ All was fair at the Ball of Scone.’ This custom is supposed to have had its origin in the days of chivalry. An Italian, it is said, came into this part of the country, challenging all the parishes, under a certain penalty in case of declining his challenge. All the parishes declined the challenge except Scone, which beat the foreigner, and in

commemoration of this gallant action the game was instituted. Whilst the custom continued, every man in the parish, the gentry not excepted, was obliged to turn out and support the side to which he belonged; and the person who neglected to do his part on that occasion was fined: but the custom, being attended with certain inconveniencies, was abolished a few years ago."

With regard to the custom of playing at Foot-ball on Shrove Tuesday, I was informed, that at Alnwick Castle, in Northumberland, the waits belonging to the town come playing to the Castle every year on Shrove Tuesday, at two o'clock p. m., when a Foot-ball was thrown over the Castle walls to the populace. I saw this done Feb. 5th, 1788. In King's Vale Royal of England, p. 197, there is an account that, at the city of Chester in the year 1533, "the offering of ball and foot-balls were put down, and the silver bell offered to the maior on Shrove Tuesday."

[In Ludlow, the custom of rope-pulling has been observed on Shrove Tuesday from time immemorial. The following account of it in 1846, is taken from a contemporary newspaper:—"The annual and time-out-of-mind custom of *rope-pulling* was duly observed last week. A little before four o'clock, the Mayor, accompanied by a numerous party of gentlemen, proceeded towards the Market-hall, out of one of the centre windows of which was suspended the focus of attraction, viz. the ornamented rope. Many thousand people of all degrees were here assembled, the majority of them prepared for the tug of war; and precisely as the chimes told four, the Mayor and assistants gradually lowered the grand object of contention, amidst the deafening cheers of the multitude. The struggle then commenced in earnest, which, after the greatest exertion, ended in favour of the Corve-street Ward. As is always the case, the defeated party went round collecting subscriptions to purchase the leviathan rope from the successful possessors; which being accomplished, another fierce and manly struggle through the town ensued, and this time victory declared in favour of the Broad-street Ward. The approaching shades of night only put an end to the sports, and we are happy to add that not any accident occurred to mar the pleasures of the day."]

In Pennant's account of the city of Chester he tells us of

a place without the walls, called the Rood Eye, where the lusty youth in former days exercised themselves in manly sports of the age; in archery, running, leaping, and wrestling; in mock fights and gallant romantic triumphs. A standard was the prize of emulation in the sports celebrated on the Rood Eye, which was won in 1578 by Sheriff Montford on Shrove Tuesday.

In the Shepherd's Almanack for 1676, under February, we find the following remarks: "Some say thunder on Shrove Tuesday foretelleth wind, store of fruit, and plenty. Others affirm, that so much as the sun shineth that day, the like will shine every day in Lent."

From Lavaterus on Walking Spirits, p. 51, it should seem that, anciently, in Helvetia, fires were lighted up at Shrove-tide. "And as the young men in Helvetia, who with their fire-brand, which they light at the bone-fires at Shrof-tide," &c. Douce's manuscript notes say: "Among the Finns no fire or candle may be kindled on the Eve of Shrove Tuesday."

I shall close this account of the customs of Shrove Tuesday with a curious poem from Pasquil's *Palinodia*, 1634. It contains a minute description of all that appears to have been generally practised in England. The beating down the barber's basins on that day, I have not found elsewhere:—

"It was the day of all dayes in the year,¹
That unto Bacchus hath his dedication,
When mad-brain'd prentices, that no men feare,
O'erthrow the dens of bawdie recreation;
When taylors, coblers, plaist'ers, smiths, and masons,
And every rogue will *beat down barbers' basons*,
Whereat Don Constable in wrath appears,
And runs away with his stout halbadiers.

It was the day whereon both rich and poore
Are chiefly feasted with the self-same dish,
When every paunch, till it can hold no more,
Is fritter-fill'd, as well as heart can wish;
And every man and maide doe take their turne,
And tosse their pancakes up for feare they burne;
And all the kitchen doth with laughter sound,
To see the pancakes fall upon the ground.

¹ [A common vernacular phrase. So the Nurse in *Romeo and Juliet* says, "Of all the days in the year, upon that day."]

It was the day when every kitchen reekes,
 And hungry bellies keepe a jubile,
 When flesh doth bid adieu for divers weekes,
 And leaves old ling to be his deputie.

It was the day when pullen goe to block,
 And every spit is fill'd with belly-timber,
 When cocks are cudgel'd down with many a knock,
 And hens are thrasht to make them short and tender ;
 When country wenches play with stoole and ball,
 And run at barly-breake untill they fall."

[The author of the *Book of Knowledge*, 1703, says, "On Shrove Tuesday, whosoever doth plant or 'sow, it shall remain always green: how much the sun did shine that day, so much shall it shine every day in Lent; and always the next new moon that falleth after Candlemas Day, the next Tuesday after that shall always be Shrove Tuesday." A MS. Miscellany in my possession, dated 1691, says that if the wind blows on the night of Shrove Tuesday, "it betokeneth a death amongst them are learned, and much fish shall die in the following summer."]

ASH WEDNESDAY.

THIS, which is the first day of Lent, is called Ash Wednesday, as we read in the *Festa Anglo-Romana*, p. 19, from the ancient ceremony of blessing Ashes on that day, and therewith the priest signeth the people on the forehead, in the form of a cross, affording them withal this wholesome admonition: "Memento, homo, quod pulvis es, et in pulverem reverteris;" (Remember, man, thou art dust, and shalt return to dust). The ashes used this day in the Church of Rome are made of the palms consecrated the Sunday twelve months before.¹ In a convocation held in the time of Henry the Eighth, mentioned in *Fuller's Church History*, p. 222, "giving of ashes on Ash Wednesday, to put in remembrance every Christian man the beginning of Lent and Penance, that he is but ashes

¹ Or rather, "The Ashes which they use this day, are made of *the Palmes* blessed the Palm-Sunday before."—*New Helpe to Discourse*, 1684, p. 319.

and earth, and thereto shall return," is reserved, with some other rites and ceremonies which survived the shock that, at that remarkable era, almost overthrew the whole pile of Catholic superstitions.¹

Durandus, in his *Rationale*,² tell us, Lent was counted to begin on that which is now the first Sunday in Lent, and to end on Easter Eve; which time, saith he, containing forty-two days, if you take out of them the six Sundays on which it was counted not lawful at any time of the year to fast, then there will remain only thirty-six days: and, therefore, that the number of days which Christ fasted might be perfected, Pope Gregory added to Lent four days of the week before going, viz. that which we now call Ash Wednesday, and the three days following it. So that we see the first observation of Lent began from a superstitious, unwarrantable, and indeed profane conceit of imitating our Saviour's miraculous abstinence.³

There is a curious clause in one of the Romish Casuists concerning the keeping of Lent, viz. "that beggars which are ready to affamish⁴ for want, may in Lent time eat what they can get." See Bishop Hall's *Triumphs of Rome*, p. 123.

In the *Festyvall*, 1511, f. 15, it is said: "Ye shall begyn your faste upon Ashe Wednesdaye. That daye must ye come to holy chirche, and take ashes of the Preestes hondes, and thynke on the wordes well that he sayeth over your hedes, *Memento, homo, quia cinis es, et in cinerem reverteris*, have mynde, thou man, of ashes thou art comen, and to ashes thou shalte tourne agayne." This work, speaking of *Quatuor Temporum*, or *Ymbre*

¹ [The consecrated ashes are thus mentioned in an early MS. cited by Ducange: "Cineres qui in capite jejunii fratrum olim penitentium hodie fidelium omnium imponuntur." Ash Wednesday was the *caput jejunii*.]

² Lent is so called from the time of the year wherein it is observed, in the Saxon language signifying Spring, being now used to signify the Spring-Fast, which always begins so that it may end at Easter, to remind us of our Saviour's sufferings, which ended at his resurrection. (Wheatley on the Common Prayer, ed. 1848, p. 218.) Ash Wednesday is, in some places, called Pulver Wednesday, that is *Dies Pulveris*. The word *Lentron*, for Lent, occurs more than once in the *Regiam Majestatem*, 1609. *Lengten-tide* for *Spring*, when the days lengthen, occurs in the Saxon *Heptateuch*, ed. 1698, Exod. xxxiv. 18.

³ Quoted in the *Weekly Pacquet of Advice from Rome*, i. 186.

⁴ [To famish. The word occurs in Spenser.]

Days, now called Ember Days, f. 41, says, they were so called "because that our elder fathers wolde on these days ete no brede but cakes made under ashes." In a proclamation, dated 26th Feb. 1539, in the library of the Society of Antiquaries of London, concerning Rites and Ceremonies to be retained in the Church of England, we read, "On Ashe Wenisday it shall be declared that these ashes be gyven, to put every Christen man in remembrance of penaunce at the begynnyng of Lent, and that he is but erthe and ashes."¹

In the Doctrine of the Masse Booke, from Wyttonburge, by Nicholas Dorcastor, 1554, we find translated the form of "*the halowing of the ashes.*" The Masse Book saith, that upon Ash Wednesdaye, when the Prieste hath absolved the people, then must there be made a *blessynge of the ashes* by the Priest, being turned towards the East. In the first prayer is this passage: "Vouchsafe to + blesse and + sanctifie these ashes, which because of humilitie and of holy religion, for the clensyng out of our trespaces, thou hast appointed us to cary upon our heades, after the manner of the Ninivites." And after directions to *sprinkle the ashes with holy water*, and another prayer, this rubrick is added, "Then let them distribute the ashes upon the heades of the clarckes and of the lay people, the worthier persons makyng a sygne of the crosse with the ashes, saying thus: Memento, homo, quod cinis, &c. Remember, man, that thou art ashes, and into ashes shalt thou retourne." In Bonner's Injunctions, 1555, we read, "that the hallowed ashes gyven by the Priest to the people upon Ashe Wednisdaye, is to put the people in remembrance of penance at the begynnyng of Lent, and that their bodies ar but earth, dust, and ashes." Dudley Lord North, in his Forest of Varieties, 1645, p. 165, in allusion to this custom, styles one of his essays, "My Ashewednesday Ashes."

From a passage cited by Hospinian, from Naogeorgus, it appears that anciently, after the solemn service and sprinkling with ashes on Ash Wednesday, the people used

¹ Howe's edition of Stow's Annals, p. 595, states, sub anno 1547-8, "the Wednesday following, commonly called Ash Wednesday, the use of giving ashes in the church was also left throughout the whole cite of London;" and "mannerlye to take theyr ashes devoutly," is among the Roman Catholic customs censured by John Bale, in his Declaration of Bonner's Articles, 1554, as is also "to conjure ashes."

to repeat the fooleries of the Carnival. Then follows the Fool-Plough, for which the reader is referred to the sports of Christmas. The whole passage from Naogeorgus is thus translated by Barnaby Googe :—

“ The Wednesday next a solemne day to Church they early go ;
 To sponge out all the foolish deedes by them committed so,
 They money give, and on their heddes the Prieste doth ashes laye,
 And with his holy water washeth all their sinnes away :
 In woondrous sort against the veniall sinnes doth profite this,
 Yet here no stay of madnesse now, nor ende of follie is,
 With mirth to dinner straight they go, and to their woonted play,
 And on their devills shapes they put, and sprightish fonde araye.
 Some sort there are that mourning go with lantarnes in their
 hande,
 While in the day time Titan bright amid the skies doth stande,
 And seeke their Shroftide Bachanals, still crying every where,
 Where are our feastes become ? alas, the cruell fastes appere !
 Some beare about a herring on a staffe, and loude doe rore,
 Herrings, herrings, stincking herrings, puddings now no more.
 And hereto joyne they foolish playes, and doltish dogrell rimes,
 And what beside they can invent, belonging to the times.
 Some others beare upon a staffe their fellowes horsed hie,
 And carie them unto some ponde, or running river nie,
 That what so of their foolish feast doth in them yet remayne,
 May underneth the fload be plungde, and wash't away againe.
 Some children doe intise with nuttes, and peares abrode to play,
 And singing through the towne they go before them all the way.
 In some places all the youthful flocke with minstrels doe repaire,
 And out of every house they plucke the girles and maydens fayre,
 And then to plough they straightways put with whip one doth them
 hit,
 Another holds the plough in hande : the minstrell here doth sit
 Amidde the same, and drunken songes with gaping mouth he sings,
 Whome foloweth one that sowes out sande, or ashes fondly flings.
 When thus they through the streetes have plaide, the man that
 guideth all
 Doth drive both plough and maydens through some ponde or river
 small,
 And dabbled all with durt and wringing wette as they may be,
 To supper calles, and after that to daunsing lustilee :
 The follie that these dayes is usde can no man well declare,
 Their wanton pastimes, wicked actes, and all their franticke fare.
 On Sunday at the length they leave their mad and foolish game,
 And yet not so, but that they drinke, and dice away the same.
 Thus at the last to Bacchus is this day appoynted cleare,
 Then (O poor wretches !) fastings long approaching doe appeare :

In fortie dayes they neyther milke, nor fleshe, nor egges doe eate,
 And butter with their lippes to touch is thought a trespasse great :
 Both ling and saltfish they devoure, and fishe of every sorte,
 Whose purse is full, and such as live in great and wealthie porte :
 But onyans, browne bread, leekes, and salt, must poore men dayly
 gnaw,
 And fry their oten cakes in oyle. The Pope devisde this law
 For sinnes, th' offending people here from hell and death to pull,
 Beleiving not that all their sinnes were earst forgiven full.
 Yet here these woful soules he helpes, and taking money fast,
 Doth all things set at libertie, both egges and flesh at last.
 The images and pictures now are coverde secretlie
 In every Church, and from the beames, the roof and rafters hie,
 Hanges painted linen clothes that to the people doth declare,
 The wrathe and furie great of God, and times that fasted are.
 Then all men are constraine their sinnes, by cruel law, to tell,
 And threatned, if they hide but one, with dredful death and hell ;
 From hence no little gaines unto the Priestes doth still arise,
 And of the Pope the shambles doth appeare in bestly wise."

According to Aubanus, trans. p. 279, there is a strange custom used in many places of Germany upon Ash Wednesday, "for then the young youth get all the maides together, which have practised dauncing all the year before, and carrying them in a carte or tumbrell (which they draw themselves instead of horses), and a minstrell standing a-top of it playing all the way, they draw them into some lake or river, and there wash them favouredly."

The ancient discipline of sackcloth and ashes, on Ash Wednesday, is at present supplied in our church by reading publicly on this day the curses denounced against impenitent sinners, when the people are directed to repeat an Amen at the end of each malediction. Enlightened as we think ourselves at this day, there are many who consider the general avowal of the justice of God's wrath against impenitent sinners as cursing their neighbours: consequently, like good Christians, they keep away from church on the occasion. In the Churchwarden's account of St. Mary-at-Hill, in the city of London, for 1492, is the following article:—"For dyssplying roddys, ij^d;" and again, in 1501, "For paintynge the Crosse Staffe for Lent, iij^d." It appears from the Status Scholæ Etonensis, 1560, already quoted, that at that time it was the custom of the scholars of that seminary to choose themselves confessors out of the masters or chaplains, to whom they were to confess

their sins. Herrick, in his Noble Numbers, has some lines on keeping Lent by fasting :—

“ To keep a true Lent.

“ Is this a Fast, to keep
The larder leane,
And cleane,
From fat of veales and sheep ?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish ?

Is it to faste an houre,
Or rag'd to go,
Or show
A down-cast look and sowre ?

No ; 'tis a Fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soule.

It is to fast from strife,
From old debate,
And hate ;
To circumcise thy life ;

To show a heart grief-rent,
To starve thy sin,
Not bin ;
And that's to keep thy Lent.”

[Aubrey, in MS. Lansd. 231, gives the following very curious information : “ It is the custom for the boys and girls in country schools, in several parts of Oxfordshire, at their breaking up in the week before Easter, to goe in a gang from house to house, with little clacks of wood, and when they come to any door, there they fall a-beating their clacks, and singing this song :—

¹ For several curious customs or ceremonies observed abroad during the three first days of the Quinquagesima Week, see Hospinian de Origine Festorum Christianorum, fol. 45, and the translation of Naogeorgus, by Barnaby Googe, so frequently quoted in this work.

Herrings, herrings, white and red,
 Ten a penny, Lent's dead ;
 Rise, dame, and give an egg
 Or else a piece of bacon.
 One for Peter, two for Paul,
 Three for Jack a Lent's all—
 Away, Lent, away !

They expect from every house some eggs, or a piece of bacon, which they carry baskets to receive, and feast upon at the week's end. At first coming to the door, they all strike up very loud, "Herrings, herrings," &c., often repeated. As soon as they receive any largess, they begin the chorus,—

" Here sits a good wife,
 Pray God save her life ;
 Set her upon a hod,
 And drive her to God."

But if they lose their expectation, and must goe away empty, then with a full cry,—

" Here sits a bad wife
 The devil take her life ;
 Set her upon a swivell,
 And send her to the devill."

And, in further indignation, they commonly cut the latch of the door, or stop the key-hole with dirt, or leave some more nasty token of displeasure."¹

At Dijon, in Burgundy, it is the custom upon the first Sunday in Lent to make large fires in the streets, whence it is called Firebrand Sunday. This practice originated in the processions formerly made on that day by the peasants with lighted torches of straw, to drive away, as they called it, the bad air from the earth.

[Miss Plumptre has given us an account of a ceremony in Marseilles, on Ash Wednesday, called *interring the carnival*. A whimsical figure is dressed up to represent the carnival, which is carried, in the afternoon, in procession to Arrens, a small village on the sea-shore, about a mile out of the town, where it is pulled to pieces. This ceremony is usually attended by crowds of the inhabitants of Marseilles, of all ranks and classes.]

¹ Thoms' Anecdotes and Traditions, p. 113.

A *Jack-o'-Lent* was a puppet formerly thrown at, in our own country, in Lent, like Shrove Cocks. So, in the *Weakest* goes to the Wall, 1600, "a mere anatomy, a Jack of Lent." Again, in the *Four Prentices of London*, 1615, "Now you old Jack of Lent six weeks and upwards," and in Green's *Tu quoque*, "for if a boy, that is throwing at his Jack o' Lent, chance to hit him on the shins." So, in the old *Comedy of Lady Alimony*, 1659 :—

— "Throwing cudgels
At Jack-a-Lents or Shrove-cocks."¹

[Elderton, in a ballad, called *Lenton Stuff*, in a MS. in the Ashmolean Museum, thus concludes his account of Lent:—

"Then Jake à Lent comes justlynge in,
With the hedpeece of a herynge,
And saythe, repent yowe of yower syn,
For shame, syrs, leve yower swerynge :
And to Palme Sunday doethe he ryde,
With sprots and herryngs by hys syde,
And makes an end of Lenton tyde !"]

In Quarle's *Shepherd's Oracles*, 1646, p. 88, we read,—

"How like a Jack a Lent
He stands, for boys to spend their Shrove-tide throws,
Or like a puppit made to frighten crows."

[The term, as now used in the provinces, is applied to a scarecrow of old clothes, sometimes stuffed, and Fielding employs the term in that sense in his *Joseph Andrews*. It was also a term of contempt (See Halliwell's *Dictionary*, p. 481). Taylor, the *Water-poet*, wrote a very curious tract, called "*Jack a Lent, his beginning and entertainment, with the mad pranks of his gentleman-usher, Shrove Tuesday, that*

¹ Again in Ben Jonson's *Tale of a Tub* :—

— "On an Ash-Wednesday,
When thou didst stand six weeks the Jack o' Lent,
For boys to hurl three throws a penny at thee."

And in Beaumont and Fletcher's *Tamer Tamed* :—

— "If I forfeit,
Make me a Jack o' Lent and break my shins
For untagg'd points and counters."

goes before him, and his footman Hunger attending." It commences as follows :—

" Of Jacke an Apes I list not to endite,
Nor of Jack Daw my gooses quill shall write ;
Of Jacke of Newbery I will not repeate,
Nor Jack of Both Sides, nor of Skipjacke neate.
But of the Jacke of Jackes, great Jacke a Lent,
To write his worthy acts is my intent."

It is a proverb in Norfolk that wherever the wind lies on Ash Wednesday, it continues during the whole of Lent.]

ST. DAVID'S DAY.

MARCH 1.

" *March*, various, fierce, and wild, with wind-crackt cheeks,
By wilder Welshman led, and *crown'd with Leeks*.—CHURCHILL."

ACCORDING to Pitts, St. David, Archbishop of Menevy, now from him called St. David's, in Pembrokeshire, flourished in the fifth and sixth centuries of the Christian era, and died at the age of a hundred and forty years.¹ [His day is still annually celebrated in London by the Society of Ancient Britons, and has long been assigned to the Welsh. In the Privy Purse Expenses of Henry VII., 1492, is the following entry under March 1st, "Walshemen, on St. David Day, £2."]

We read in the *Festa Anglo-Romana*, 1678, p. 29, that 'the Britons on this day constantly wear a Leek, in memory of a famous and notable victory obtained by them over the Saxons; they, during the battle, having Leeks in their hats,

[The *Britannia Sacra* says he was a Bishop of Menevia, and died in 544; and, according to Hospinian, as quoted by Hampson, he was not commemorated before the twelfth century.]

for their military colours and distinction of themselves, by the persuasion of the said prelate, St. David." Another account adds, that they were fighting under their king Cadwallo, near a field that was replenished with that vegetable. So, Walpole, in his *British Traveller*, tells us: "in the days of King Arthur, St. David won a great victory over the Saxons, having ordered every one of his soldiers to place a Leek in his cap, for the sake of distinction: in memory whereof the Welsh to this day wear a Leek on the first of March."

The following verses occur among Holmes' MS. collections in the British Museum, Harl. 1977, f. 9,—

"I like the Leeke above all herbs and flowers,
When first we wore the same the feild was ours.
The Leeke is white and greene, whereby is ment
That Britaines are both stout and eminent;
Next to the Lion and the Unicorn,
The Leeke the fairest emblyn that is worne."

[In the *Salysburie Prymer*, 1533 are the following curious lines,—

"Davyd of Wales loveth well lekes,
That wyll make Gregory lene chekes;
Yf Edwarde do eate some with them,
Mary sende hym to Bedlem."

The court at one time practised the custom of wearing leeks on this day; the *Flying Post*, 1699, informs us, "Yesterday, being St. David's Day, the King, according to custom, wore a leek in honour of the ancient Britons, the same being presented to him by the Serjeant-porter, whose place it is, and for which he claims the cloaths which his Majesty wore that day. The courtiers, in imitation of his Majesty, wore leeks likewise."—*Archæologia*, xxxii. 399. Aubrey, MS. Lansd. 231, says, "the vulgar in the West of England doe call the moneth of March lide: a proverbial rhythm,—

"Eate leekes in Lide, and Ramsins in May,
And all the year after Physitians may play."

The following proverbial sayings relative to this day are still current in the North of England,—

"Upon St. David's day,
Put oats and barley in the clay."

“ On the first of March,
The crows begin to search.”

“ First comes David, next come Chad,
And then comes Winnold as though he was mad.”]

In the *Diverting Post*, No. 19, from Feb. 24 to March 3, 1705, we have these lines :—

“ Why on St. David's Day, do Welshmen seek
To beautify their hat with verdant Leek
Of nauseous smell? ‘ For honour 'tis, hur say,
' *Dulce et decorum est pro patria.*'
Right, Sir, to die or fight it is, I think ;
But how is't *dulce*, when you for it stink ?”

To a Querist in the *British Apollo*, 1708, vol. i. No. 10, asking, why do the Ancient Britons (*viz.* Welshmen) wear Leeks in their hats on the first of March? the following answer is given : “ The ceremony is observed on the first of March, in commemoration of a signal victory obtained by the Britons, under the command of a famous general, known vulgarly by the name of St. David. The Britons wore a Leek in their hats to distinguish their friends from their enemies, in the heat of the battle.” So Rolt, in his *Cambria*, 1759, p. 63,—

“ In Cambria, 'tis said, tradition's tale
Recounting, tells how fam'd Menevia's Priest
Marshalled his Britons, and the Saxon host
Discomfited ; how *the green Leek the bands*
Distinguished, since by Britons yearly worn,
Commemorates their tutelary Saint.”

Misson, in his *Travels in England*, translated by Ozell, p. 334, says, speaking of the Welsh, “ On the day of St. David, their Patron, they formerly gain'd a victory over the English, and in the battle every man distinguish'd himself by wearing a Leek in his hat ; and, ever since, they never fail to wear a Leek on that day. *The King himself is so complaisant as to bear them company.*” In the *Royal Apophthegms of King James*, 1658, I read the following in the first page : “ *The Welchmen, in commemoration of the Great Fight by the Black Prince of Wales, do wear Leeks as their chosen ensign :*” and the *Episcopal Almanack* for 1677 states that

St. David, who was of royal extraction, and uncle to king Arthur, "died aged a hundred and forty-six years, on the first of March, still celebrated by the Welsh, perchance to *perpetuate the memory of his abstinence*, whose contented mind made many a favourite meal on such roots of the earth." The commemoration of the British victory, however, appears to afford the best solution of wearing the Leek.¹

[It would appear from some lines in Poor Robin's Almanack for 1757, that in England a Welshman was formerly burnt in effigy on this anniversary,—

" But it would make a stranger laugh
To see th' English hang poor Taff :
A pair of breeches and a coat,
Hats, shoes, and stockings, and what not,
All stuffed with hay to represent
The Cambrian hero thereby meant :
With sword sometimes three inches broad,
And other armour made of wood,
They drag hur to some publick tree,
And hang hur up in effigy."

To this custom Pepys seems to allude in his Diary for 1667, "In Mark Lane I do observe (it being St. David's Day) the picture of a man dressed like a Welshman, hanging by the neck, upon one of the poles that stand out at the top of one of the merchant's houses in full proportion, and very handsomely done, which is one of the oddest sights I have seen a good while." Possibly arising from this was the practice till lately in vogue amongst pastrycooks of hanging or skewering *taffies* or Welshmen of gingerbread for sale on St. David's Day.]

Coles, in his *Adam in Eden*, says, concerning Leeks, "The Gentlemen in Wales have them in great regard, both for their feeding, and to wear in their hats upon St. David's Day."

In an old satirical Ballad, entitled "The Bishop's last

¹ [Dr. Owen Pughe, the British lexicographer, differing from his martial countrymen, supposes that the custom originated in the *Cymmortha*, still observed in Wales, in which the farmers reciprocate assistance in ploughing their land, when every one contributes his leek to the common repast.—Hampson's *Kalend.* i. 170. See also p. 107.]

Good-night," a single sheet, dated 1642, the 14th stanza runs thus :—

" Landaff, provide for St. David's Day,
Lest the Leeke and Red-herring run away,
Are you resolved to go or stay?
You are called for Landaff:
Come in, Landaff."

Ray has the following proverb on this day,—

" Upon St. David's Day, put oats and barley in the clay."

In Caxton's Description of Wales, at the end of the St. Alban's Chronicle, 1500, speaking of the "Manners and Rytes of the Walshemen," we read,—

" They have gruell to potage,
And *Leekes* kynde to companage."

as also,—

" Atte meete, and after eke,
Her solace is salt and *Leeke*."

In Shakespeare's play of Henry the Fifth, Act. v. Sc. 1, Gower asks Fluellen, "*But why wear you your Leek to-day? Saint Davy's Day is past.*" From Fluellen's reply we gather, that he wore his Leek in consequence of an affront he had received but the day before from Pistol, whom he afterwards compels to eat Leek, skin and all, in revenge for the insult; quaintly observing to him, "When you take occasion to see Leeks hereafter, I pray you mock at them, that is all." Gower too upbraids Pistol for mocking "at an ancient tradition—begun upon an honourable respect, and worn as a memorable trophy of pre-deceased valour."

[This seems to show that Shakespeare was acquainted with the tradition above quoted from the Festa Anglo-Romana. It is, however, sufficiently singular that Grimm quotes a passage from an ancient Edda in which a chieftain is represented as carrying an onion either as a returning conqueror, or because it was a custom to wear it at a name giving. See a paper by Mr. Thoms in the Archæologia, xxxii. 398. The onion was held sacred by the ancient Egyptians, a superstition ridiculed by Juvenal,—

————— " 'Tis dangerous here
To violate an onion, or to stain
The sanctity of leeks with tooth profane. "]

In the Flowers of the Lives of the most renowned Saints, we read of St. David, that "he died 1st March, about A.D. 550, which day, not only in Wales, but all England over, is most famous in memorie of him. But in these our unhappy daies, the greatest part of this solemnitie consisteth in wearing of a greene Leeke, and it is a sufficient theme for a zealous Welshman to ground a quarrell against him that doth not honour his capp with the like ornament that day."¹ Ursula is introduced in the old play of the Vow-breaker, or the Fayre Maid of Clifton, 1636, as telling Anne—"Thou marry German! His head's like a Welchman's crest on St. Davie's Day! He looks like a hoary frost in December! Now Venus blesse me, I'de rather ly by a statue!"

Owen, in his Cambrian Biography, 1803, p. 86, says: "In consequence of the romances of the middle ages which created the Seven Champions of Christendom, St. David has been dignified with the title of the Patron Saint of Wales: but this rank, however, is hardly known among the people of the Principality, being a title diffused among them from England in modern times. *The writer of this account never heard of such a Patron Saint, nor of the Leek as his symbol, until he became acquainted therewith in London.*" He adds, "The wearing of the Leek on Saint David's Day probably originated from the custom of *Cymhortha*, or the neighbourly aid practised among farmers, which is of various kinds. In some districts of South Wales, all the neighbours of a small farmer without means appoint a day when they all attend to plough his lands and the like; and at such a time it is a custom for each individual to bring his portion of Leeks, to be used in making pottage for the whole company; and they bring nothing else but the Leeks in particular for the occasion." The reader is left to reconcile this passage with what has been already said upon the day.

¹ For a Life of St. David, Patron Saint of Wales, who, according to a Welsh pedigree, was son of Caredig, Lord of Cardiganshire, and his mother Non, daughter of Ynyr, of Caer Gawch, see *Anglia Sacra*, vol. ii. The battle gained over the Saxons, by King Cadwallo, at Hethfield or Hatfield Chase, in Yorkshire, A.D. 633, is mentioned in *Britannia Sancta*, ii. 163; in Lewis's *Hist. of Britain*, pp. 215, 217; in Jeffrey of Monmouth, *Engl. Translat. Book xii. chaps. 8 and 9*; and in Carte's *History of England*, i. 228.

[An amusing account of the origin of the leek custom is given in Howell's Cambrian Superstitions. The Welsh in olden days were so infested by ourang-outangs, that they could obtain no peace by night nor day, and not being themselves able to extirpate them, they invited the English, who came, but through some mistake, killed several of the Welsh themselves, so that in order to distinguish them from the monkeys, they desired them at last to stick leeks in their hats!

The leek is thus mentioned in the Antidote against Melancholy, 1661, speaking of Welsh food, —

“ And oat cake of Guarthenion,
With a goodly leek or onion,
To give as sweet a rellis
As e'er did harper Ellis.”

The following amusing lines are found in Poor Robin's Almanack for 1757, —

“ The first of this month some do keep,
For honest Taff to wear his leek :
Who patron was, they say, of Wales,
And since that time, cuts plutter a nails,
Along the street this day doth strut
With hur green leek stuck in hur hat ;
And if hur meet a shentleman,
Salutes in Welsh, and if hur can
Discourse in Welsh, then hur shall be
Amongst the greenhorn'd Taffys free.”]

ST. PATRICK'S DAY.

THE Shamrock is said to be worn by the Irish upon the anniversary of this Saint, for the following reason. When the Saint preached the Gospel to the Pagan Irish, he illustrated the doctrine of the Trinity by showing them a trefoil, or three-leaved grass with one stalk, which operating to their conviction, the Shamrock, which is a bundle of this grass,

was ever afterwards worn upon this Saint's anniversary, to commemorate the event,¹—

“ Chosen leaf
Of bard and chief,
Old Erin's native Shamrock.”

The British Druids and bards had an extraordinary veneration for the number three. “The misletoe,” says Vallancey, in his *Grammar of the Irish Language*, “was sacred to the Druids, because not only its berries, but its leaves also, grow in clusters of three united to one stock. The Christian Irish hold the Seamroy sacred in like manner, because of three leaves united to one stalk.” Spenser, in his view of the State of Ireland, 1596, ed. 1633, p. 72, speaking of “these late warres of Mounster,” before, “a most rich and plentifull cuntry, full of corne and cattle,” says the inhabitants were reduced to such distress that, “if they found a plot of watercresses or *Shamrocks*, there they flocked as to a feast for the time.”

Mr. Jones, in his *Historical Account of the Welsh Bards*, 1794, p. 13, tells us, in a note, that “St. Patrick, the Apostle of Ireland, is said to be the son of Calphurnius and Concha. He was born in the Vale of Rhos, in Pembrokeshire, about the year 373.” Mr. Jones, however, gives another pedigree of this Saint, and makes him of Caernarvonshire. [In fact, the various biographies of this holy personage are most conflicting, some asserting that he was born in Scotland.] He adds: “His original Welsh name was Maenwyn, and his ecclesiastical name of Patricius was given him by Pope Celestine, when he consecrated him a Bishop, and sent him missioner into Ireland, to convert the Irish, in 433. When St. Patrick landed near Wicklow, the inhabitants were ready

¹ I found the following passage in Wyther's *Abuses Stript and Whipt*, 1613, p. 71:—

“ And, for my cloathing, in a mantle goe,
And feed on Sham-roots, as the Irish doe.”

Between May Day and Harvest, “butter, new cheese and curds, and *shamrocks*, are the food of the meaner sort all this season,” Sir Henry Piers's *Description of West Meath*, in Vallancey's *Collectanea de Rebus Hibernicis*, No. 1, p. 121. “*Seamroy*, clover, trefoil, worn by Irishmen in their hats, by way of a cross, on St. Patrick's Day, in memory of that great saint,” *Irish-English Dictionary*, in v.

to stone him for attempting an innovation in the religion of their ancestors. He requested to be heard, and explained unto them that God is an omnipotent, sacred spirit, who created heaven and earth, and that the Trinity is contained in the Unity; but they were reluctant to give credit to his words. St. Patrick, therefore, plucked a trefoil from the ground, and expostulated with the Hibernians: 'Is it not as possible for the Father, Son, and Holy Ghost, as for these three three leaves, to grow upon a single stalk?' Then the Irish were immediately convinced of their error, and were solemnly baptized by St. Patrick."

In Sir Thomas Overbury's Characters, when describing a Footman, he says, "'Tis impossible to draw his picture to the life, cause a man must take it as he's running; onely this: horses are usually let bloud on St. Steven's Day: on *S. Patrickes* hee takes rest, and is drencht for all the yeare after, ed. 1615, sig. K 3."¹

MID-LENT SUNDAY.

MOTHERING.

IN the former days of superstition, while that of the Roman Catholics was the established religion, it was the custom for people to visit their *Mother-Church* on Mid-Lent Sunday, and to make their offering at the high altar. Cowel, in his Law Dictionary, observes that the now remaining

¹ Gainsford, in the *Glory of England, or a true Description of many excellent Prerogatives and remarkable Blessings, whereby shee triumpheth over all the Nations in the World, 1619*, speaking of the Irish, p. 150, says, "They use *incantations and spells, wearing girdles of women's haire, and locks of their lover's*. They are curious about their *horses tending to witchcraft*." Spenser also, in the work already quoted, at p. 41, says: "The Irish, at this day, (A.D. 1596,) when they goe to battaile, say certaine prayers or charmes to their swords, making a crosse therewith upon the earth, and thrusting the points of their blades into the ground, thinking thereby to have the better successe in fight. Also they use commonly to swear by their swords." At p. 43 he adds: "The manner of their women's riding on the wrong side of the horse, I meane with their faces towards the right side, as the Irish use, is (as they say) old Spanish, and some say African, for amongst them the women (they say) use so to ride."

practice of *Mothering*, or going to visit parents upon Mid-Lent Sunday, is owing to that good old custom. Nay, it seems to be called *Mothering* from the respect so paid to the Mother-Church, when the Epistle for the day was, with some allusion, Galat. iv. 21, "Jerusalem *Mater omnium*;" which Epistle for Mid-Lent Sunday we still retain, though we have forgotten the occasion of it.

The fourth Sunday in Lent, says Wheatly on the Common Prayer, 1848, p. 221, is generally called Mid-Lent, "though Bishop Sparrow, and some others, term it *Dominica Refectionis*, the Sunday of Refreshment; the reason of which, I suppose, is the Gospel for the day, which treats of our Saviour's miraculously feeding five thousand; or else, perhaps, from the first lesson in the morning, which gives us the story of Joseph's entertaining his brethren." He is of opinion, that "the appointment of these Scriptures upon this day might probably give the first rise to a custom still retained in many parts of England, and well known by the name of *Mid-lenting* or *Mothering*."¹

The following is found in Herrick's *Hesperides*, p. 278 :—

"*To Dianeme. A Ceremonie in Gloucester.*

"I le to thee a Simnell bring,
'Gainst thou go'st a *mothering*;
So that, when she blesseth thee,
Half that blessing thou'lt give me."

In the *Gentleman's Magazine* for February, 1784, p. 98, Mr. Nichols tells us, "that whilst he was an apprentice, the custom was to visit his mother (who was a native of Nottinghamshire) on Midlent Sunday (thence called *Mothering Sunday*) for a regale of excellent *furmety*."²

[A *mothering cake* is thus alluded to in Collins's *Miscellanies*, 1762, p. 114,—

"Why, rot thee, Dick! see Dundry's Peak
Lucks like a shuggard *Motherin-cake*."

¹ In Kelham's *Dictionary of the Norman, or old French Language*, Mid-Lent Sunday, *Dominica Refectionis*, is called *Pasques Charnieulx*.

² *Furmety* is derived from *frumentum*, wheat. It is made of what is called, in a certain town in Yorkshire, "knead wheat," or whole grains first boiled plump and soft, and then put into and boiled in milk, sweetened and spiced. In Ray's *North Country Words*, "to cree wheat or barley, is to boil it soft." See further in Halliwell's *Dictionary*, p. 383.

The mothering cakes are very highly ornamented, artists being employed to paint them. It is also usual for children to make presents to their mother on this day, and hence the name of the festival is vulgarly derived.]

A correspondent in the same journal for 1783, p. 578, says: "Some things customary probably refer simply to the idea of feasting or mortification, according to the season and occasion. Of these, perhaps, are Lamb's Wool on Christmas Eve; *Furmety on Mothering Sunday*; Braggot (which is a mixture of ale, sugar, and spices) at the Festival of Easter; and Cross-buns, Saffron-cakes, or Symnels, in Passion week; though these being, formerly at least, unleavened, may have a retrospect to the unleavened bread of the Jews, in the same manner as Lamb at Easter to the Paschal Lamb." Macaulay, in his *History and Antiquities of Claybrook*, 1791, p. 128, says: "Nor must I omit to observe that by many of the parishioners due respect is paid to Mothering Sunday."

In a curious Roll of the Expenses of the Household of 18 Edw. I. remaining in the Tower of London, and communicated to the Society of Antiquaries in 1805, is the following item on Mid-Lent Sunday. "Pro pisis j.d.," i. e. for pease one penny. Were these pease substitutes for *furmenty*, or *carlings*, which are eaten at present in the North of England on the following Sunday, commonly called by the vulgar Carling Sunday?

Another writer in the *Gent. Mag.* 1784, p. 343, tells us, "I happened to reside last year near Chepstow, in Monmouthshire; and there, for the first time, heard of *Mothering Sunday*. My enquiries into the origin and meaning of it were fruitless; but the practice thereabouts was, for all servants and apprentices, on Mid-Lent Sunday, to visit their parents, and make them a present of money, a trinket, or some nice eatable; and they are all anxious not to fail in this custom."¹

¹ There was a singular rite in Franconia on the Sunday called *Letare* or *Mid-Lent Sunday*. This was called the *Expulsion of Death*. It is thus described by Aubanus, 1596: "In the middle of Lent, the youth make an image of straw in the form of Death, as it is usually depicted. This they suspend on a pole, and carry about with acclamations to the neighbouring villages. Some receive this pageant kindly, and, after refreshing those that bring it with milk, peas, and dried pears, the usual diet of the season, send it home again. Others, thinking it a presage of something bad, or ominous of speedy death, forcibly drive it away from their respective districts."

CARLINGS.

At Newcastle-upon-Tyne, and many other places in the North of England, grey peas, after having been steeped a night in water, are fried with butter, given away, and eaten at a kind of entertainment on the Sunday preceding Palm Sunday, which was formerly called *Care* or *Carle* Sunday, as may be yet seen in some of our old almanacks. They are called Carlings, probably, as we call the presents at Fairs, Fairlings.

In Randal Holme's *Academy of Armory and Blazon*, 1688, iii. 3, p. 130, I find the following:—"Carle Sunday is the second Sunday before Easter, or the fifth Sunday from Shrove Tuesday."

In the *Glossary to the Lancashire Dialect*, 1775, Carlings are explained:—"Peas boiled on *Care Sunday*, i. e. the Sunday before Palm Sunday." So in the popular old Scottish song,—
"Fy! let us all to the Briddel:"—

"Ther'll be all the lads and the lasses
Set down in the midst of the ha,
With sybows, and rifarts,¹ and *carlings*,
That are both sodden and ra."

[Hone quotes an account of a robbery in 1825, in which an allusion is made to this custom: "It appeared that Hindmarch had been at Newcastle on Carling Sunday, a day so called because it is the custom of the lower orders in the North of England to eat immense quantities of small peas, called carlings, fried in butter, pepper, and salt, on the second Sunday before Easter, and that on his way home about half-past ten his watch was snatched from him."]

This day is also called *Passion Sunday* in some old almanacks. In the *Gent. Mag.* for 1785, p. 779, an advertisement for the regulation of Newark Fair is copied, which mentions that "*Careing Fair* will be held on Friday before *Careing Sunday*:" and Nichols remarks on this passage, that he had heard the following old Nottinghamshire couplet:—

"Care Sunday, Care away;
Palm Sunday, and Easter-day."²

¹ *Sybows* are onions; and *rifarts* radishes.

² Marshall, in his *Observations on the Saxon Gospels*, elucidates the old name (*Care*) of this Sunday in Lent. He tells us that, "the Friday on which Christ was crucified is called, in German, both *Gute Freytag* and *Carr Fryetag*." That the word *Karr* signifies a satisfaction for a fine or penalty; and that *Care*, or *Carr Sunday*, was not unknown to the English in his

Another writer in the *Gent. Mag.* for 1789, p. 491, tells us that, "in several villages in the vicinity of Wisbech, in the Isle of Ely, the *fifth Sunday in Lent* has been, time immemorial, commemorated by the name of *Whirlin Sunday*, when Cakes are made by almost every family, and are called, from the day, *Whirlin Cakes*."¹ In Yorkshire, the rustics go to the public-house of the village on this day, and spend each their *Carling goat*, i. e. that sum in drink, for the *Carlings are provided for them gratis*; and a popular notion prevails there that those who do not do this will be unsuccessful in their pursuits for the following year.

Rites, peculiar, it should seem, to Good Friday, were used on this day, which the Church of Rome called, therefore, *Passion Sunday*. Durand assigns many superstitious reasons to confirm this, but they are too ridiculous to be transcribed. Lloyd tells us, in his *Dial of Days*, that on the 12th of March, at Rome, they celebrated the Mysteries of Christ and his Passion with great ceremony and much devotion.

In the old Roman Calendar so often cited, I find it observed on this day, that "a dole is made of *soft Beans*."² I can hardly entertain a doubt but that our custom is derived from hence. It was usual amongst the Romanists to give away beans in the doles at funerals: it was also a rite in the funeral ceremonies of heathen Rome.³ Why we have substituted

time, at least to such as lived among old people in the country. Passion or Carling Sunday might often happen on this day. Easter always fell between the 21st of March and the 25th of April. I know not why these rites were confined in the Calendar to the 12th of March, as the moveable Feasts and Fasts are not noted there. Perhaps Passion Sunday might fall on the 12th of March the year the Calendar was written or printed in. However that may be, one cannot doubt of their having belonged to what Durand calls *Passion Sunday*.

¹ [A passage here quoted by Brand from the *Annalia Dubrensia* respecting "countrie wakes and whirlings" has no connexion with this subject.]

² "Quadragesimæ Reformatio cum stationibus et toto mysterio passionis. *Fabæ molles* in sportulam dantur." The *soft Beans* are much to our purpose: why *soft*, but for the purpose of eating? Thus our *Peas* on this occasion are *steeped in water*.

³ "The repast designed for the dead, consisting commonly of *Beans, Lettuces*," &c. Kennet's *Roman Antiq.* ed. 1699, p. 362. In the Lemuria, which was observed the 9th of May, every other night for three times, to pacify the ghosts of the dead, the Romans threw beans on the *fire of the Altar*, to drive them out of their houses. See also Ovid's *Fasti*, and a well-known account in Pliny.

peas I know not, unless it was because they are a pulse somewhat fitter to be eaten at this season of the year. They are given away in a kind of dole at this day. Our Popish ancestors celebrated (as it were by anticipation) the funeral of our Lord on this Care Sunday, with many superstitious usages, of which this only, it should seem, has travelled down to us. Durand tells us, that on Passion Sunday, "the church began her public grief, remembering the mystery of the Cross, the vinegar, the gall, the reed, the spear," &c. There is a great deal of learning in Erasmus's Adages concerning *the religious use of beans*, which were thought to belong to the dead. An observation which he gives us of Pliny, concerning Pythagoras's interdiction of this pulse, is highly remarkable. It is, "that Beans contain the souls of the dead." For which cause also they were used in the Parentalia. Plutarch also, he tells us, held that pulse was of the highest efficacy for invoking the manes. Ridiculous and absurd as these superstitions may appear, it is yet certain that our Carlings thence deduce their origin.

These beans, it should seem from the following passage in Burton's *Anatomy of Melancholy*, were hallowed. He is enumerating Popish superstitions: "Their Breviaries, Bulles, *hallowed Beans*, Exorcisms, Pictures, curious Crosses, Fables, and Bables," Democritus to the Reader, ed. 1632, p. 29. Bale, in his *Yet a Course at the Romysh Foxe*, attributes to Pope Euticianus "the blessinge of benes upon the aultar."¹

In Fosbrooke's *British Monachism*, ii. 127, is the following: "At Barking Nunnery the annual store of provision consisted, *inter alia*, of *Green Peas for Lent*; Green Peas against Midsummer;" and in the *Order and Government of a Nobleman's House*, in the *Archæologia*, xiii. 373, "if one will have pease soone in the year following, *such pease are to be sowenne*

¹ Chandler, in his *Travels in Greece*, tells us, that he was at a funeral entertainment amongst the modern Greeks, where, with other singular rites, "two followed carrying on their heads each a dish of *parboiled wheat*. These were deposited over the body." And the learned Gregory says, there is "a practice of the Greek Church, not yet out of use, to set *boyled corne* before the singers of those holy hymnes, which use to be said at their commemorations of the dead, or those which are asleep in Christ. And that which the rite would have, is, *to signifye the resurrection of the body*. Thou foole! that which thou sowest is not quickened except it dye," *Opuscula*, ed. 1650, p. 128.

in the waine of the moone at St. Andro's tide before Christmas."

In Smith's MS. Lives of the Lords of Berkeley, in the possession of the Earl of Berkeley, p. 49, we read that on the anniversary of the Founder of St. Augustine's, Bristol, i. e. Sir Robert Fitzharding, on the 5th of February, "at that monastery there shall be one hundred poore men refreshed, in a dole made unto to them in this forme: every man of them hath a chanon's loafe of bread, called a myche,¹ and three hearings therewith. There shall be *doaled also amongst them two bushells of pesys.* And in the anniversary daye of Dame Eve" (Lady Eve, wife of the above Sir Robert), "our Foundresse, a dole shalbe made in this forme: that daye shalbe doled to fifty poore men fifty loafes called miches, and to each three hearings, and, amongst them all, one bushell of pease." Lord Robert Fitzharding died Feb. 5th, 1170, and Dame Eve died in 1173.

The vulgar, in the North of England, give the following names to the Sundays of Lent, the first of which is anonymous:

Tid, Mid, Misera,
Carling, Palm, Paste Egg day.²

The three first are certainly corruptions of some part of the ancient Latin Service, or Psalms, used on each.

The word *Care* is preserved in the subsequent account of an obsolete custom at marriages in this kingdom. "According to the use of the Church of Sarum," says Blount, in his *Glossographia*, 1681, p. 108, "when there was a marriage before Mass, the parties kneel'd together, and had a fine linen cloth (called the *Care Cloth*) laid over their heads during the time of Mass, till they received the benediction, and then were dismissed." Palsgrave calls this the *carde clothe*, and seems to say that it was in his time (1530) out of use. (Halliwell's Dictionary, p. 232.)

¹ A kind of bread. Halliwell's Dictionary, p. 552.

² In the *Festa Anglo-Romana*, 1678, we are told that the first Sunday in Lent is called *Quadragesima* or *Invocavit*; the second *Reminiscere*; the third *Oculi*; the fourth *Lætare*; the fifth *Judica*; and the sixth *Dominica Magna*. *Oculi*, from the entrance of the 14th verse of the 25th Psalm, "*Oculi mei semper ad Dominum*," &c. *Reminiscere*, from the entrance of the 5th verse of Psalm 25, "*Reminiscere Miserationum*," &c.; and so of the others. Thus our *Tid* may have been formed from the beginning of Psalms, *Te deum—Mi deus—Miserere* mei.

I suspect the following passage to be to our purpose. Skelton, in his *Colin Clout*, has these words, in his usual style:

“Men call you therefore prophanes,
Ye pick no shrympes, nor pranes;
Salt-fish, stock-fish, nor herring,
It is not for your wearing.
Nor, in *holy Lenton Season*,
Ye will neither Beanes ne Peason,
But ye look to be let loose
To a pigge or to a goose.”

In a book, intituled *A World of Wonders*, 1607, translated by R. C. from the French copy, speaking of a Popish book, intituled *Quadragesimale Spirituale*, printed at Paris, 1565, the writer extracts certain periods. Thus, chap. 2: “After the sallad (eaten in Lent at the first service) we eat *fried beanes*, by which we understand Confession. When we would have *beanes well sooden*, we lay them in *steepe*, for otherwise they will never seeth kindly. Therefore, if we purpose to amend our faults, it is not sufficient barely to confess them at all adventure, but we must let our confession lie in *steepe* in the water of Meditation.” And a little after: “We do not use to seeth ten or twelve beans together, but as many as we meane to eate; no more must we *steepe*, that is, meditate, upon ten or twelve sinnes onely, neither for ten or twelve dayes, but upon all the sinnes that ever we committed, even from our birth, if it were possible to remember them.” Chap. 3: “*Strained pease* (Madames) are not to be forgotten. You know how to handle them so well, that they will be delicate and pleasant to the tast. By these *strained pease* our allegorizing flute pipeth nothing else but true contrition of heart. River-water, which continually moveth, runneth, and floweth, is *very good for the seething of pease*. We must (I say) have contrition for our sins, and take the *running-water*, that is, *the teares of the heart*, which must runne and come even into the eyes.”

Googe, in his *Popish Kingdome*, has the following summary for Care Sunday, f. 49:

“Now comes the Sunday forth of this same great and holy faste:
Here doth the Pope the shriven blesse, absolving them at last
From all their sinnes; and of the Jewes the law he doth allow,
As if the power of God had not sufficient bene till now,

Or that the law of Moyses here were still of force and might,
 In these same happie dayes, when Christ doth raigne with heavenly light.
 The boyes with ropes of straw doth frame an ugly monster here,
 And call him Death, whom from the towne, with prowde and solemne chere,
 To hilles and valleyes they convey, and villages thereby,
 From whence they stragling doe returne, well beaten commonly.
 Thus children also beare, with speares, their cracknelles round about,
 And two they have, whereof the one is called Sommer stout,
 Apparalde all in greene, and drest in youthfull fine araye;
 The other Winter, clad in mosse, with heare all hoare and graye:
 These two together fight, of which the palme doth Sommer get.
 From hence to meate they go, and all with wine their whistles wet.
 The other toyes that in this time of holly fastes appeare,
 I loth to tell, nor order like, is used every where."

[On this day at Seville there is an usage evidently the remains of an old custom. Children of all ranks, poor and gentle, appear in the streets, fantastically dressed with caps of gilt and coloured paper. During the whole day they make an incessant din with drums and rattles, and cry, "Saw down the old woman." At midnight parties of the commonalty parade the streets, knock at every door, repeat the same cries, and conclude by sawing in two the figure of an old woman representing Lent. This division is emblematical of Mid-Lent.]

PALM SUNDAY.

THIS is evidently called Palm Sunday because, as the Ritualists say, on that day the boughs of Palm-trees used to be carried in procession, in imitation of those which the Jews strewed in the way of Christ when he went up to Jerusalem. The Palm-tree was common in Judea, and planted, no doubt, everywhere by the waysides. Sprigs of Boxwood are still used as a substitute for Palms in Roman Catholic countries. The Consecration Prayer seems to leave a latitude for the species of Palm used instead of the real Palm.¹

¹ These boughs, or branches of Palm, underwent a regular blessing. "Dominica in ramis Palmarum. Finito Evangelio sequatur *Benedictio Florum et Frondium* a sacerdote induto Cappa serica rubea super gradum

The author of the Festyvall, 1511, f. 28, speaking of the Jews strewing Palm-branches before Christ, says: "And thus we take palme and floures in the processyon as they dyde, and go in processyon knelynge to the Crosse in the worshyp and mynde of hym that was done on the Crosse, worshyppynge and welcomynge hym with songe into the Chyrche, as the people dyde our Lord into the cyté of Jherusalem. It is called Palme Sondaye for bycause the Palme betokeneth vycctory, wherefore all Crysten people sholde bere Palme in processyon, in tokenynge that he hath foughten with the fende our enemye, and hath the vycctory of hym." In the Horda Angel-Cynnan, iii. 174, Strutt cites an old manuscript, printed also in Caxton's Directions for Keeping Feasts, which says, "Wherfor holi Chirche this daye makith solempne processyon, in mynde of the processyon that Cryst made this dey: *but for encheson¹ that wee have noone olyve that bearith greene leves, therefore we taken palme, and given instede of olyve, and beare it about in processione.* So is thys daye called Palme Sunday."² A writer in the Gentleman's Magazine, Dec. 1779, p. 579, observes on the above,— "It is evident that something called a Palm was carried in procession on Palm Sunday. What is meant by our having no olive that beareth green leaves I do not know. Now it is my idea that these palms, so familiarly mentioned, were no

tertium altaris australem converso: positus prius palmi scum floribus supra altare pro clericis, pro aliis vero super gradum altaris in parte australi." Among the Prayers, the subsequent occurs: "Omnipotens sempiterne Deus, qui in Diluvii effusione Noe famulo tuo per os columbæ gestantis *ramum olivæ* pacem terris redditam nunciasti, te supplices deprecamur ut hanc creaturam florum et frondium, spatulasque palmarum seu frondes arborum, quas ante conspectum gloriæ tuæ offerimus veritas tua sanctificet +: ut devotus populus in manibus eas suscipiens, benedictionis tuæ gratiam consequi mereatur, per Christum." Then is the following passage in the prayer before they are blessed with holy-water: "Benedic. + etiam et hos ramos palmarum ceterarumque arborum quos tui famuli—suscipiunt," &c. with the Rubric, "His itaque peractis distribuuntur Palmæ." Sprigs of flowers, too, appear to have been consecrated on the occasion: "Et hos palmarum ceterarumque arborum ac florum ramos benedicere & sanctificare digneris," &c. See the Missale ad Usus Ecclesiæ Saris-buriensis, 1555.

¹ Occasion; cause. Halliwell's Dictionary, p. 333.

² A similar account occurs in MS. Cott. Claud. A. ii.

other than the branches of yew-trees." Googe, in the Popish Kingdome, f. 42, says :

"Besides they candles up do light, of vertue like in all,
And willow branches hallow, that they palmes do use to call.
 This done, they verily beleve the tempest nor the storme
 Can neyther hurt themselves, nor yet their cattel, nor their corne."

Coles, also, in his Adam in Eden, speaking of Willow, tells us, "The blossoms come forth before any leaves appear, and are in their most flourishing estate usually *before Easter*, divers gathering them to deck up their houses on Palm Sunday, and therefore the said flowers are called *Palme*." Newton, in his Herball for the Bible, 1587, p. 206, after mentioning that the *Box-tree* and the Palm were often confounded together, adds : "This error grew (as I thinke) at the first for that the common people in some countries used to decke their church with the boughes and branches thereof on the Sunday next before Easter, commonly called *Palme Sunday*; for at that time of the yeare all other trees, for the most part, are not blown or blomed."

In Nichols's Extracts from Churchwardens' Accompts, 1797, among those of St. Martin Outwich, London, we have these articles : 1510-11, "First, paid for *Palme, Box-floures*, and Cakes, *iiij*^d.; 1525 : Paid for *Palme* on *Palme Sunday*, *ij*^d. *ib*. Paid for *Kaks, Flowers and Yow*, *ij*^d." The following similar entries occur in the churchwardens' accounts of the parish of Alhallowes, Staining : "Item, for *paulme-flowers*, cakes, trashes, and for thred on *Palme Sunday*, *viii*^d. : Item for *box and palme* on *Palme Sondaye* : Item for *gennepore* for the church, *ij*^d."

Stow, in his Survey of London, 1603, p. 98, under "Sports and Pastimes," tells us, that "in the weeke before Easter had ye great shewes made for the fetching in of a *twisted tree or with*,¹ as they termed it, out of the woodes into the kinge's house, and the like into every man's house of honor or worship." This must also have been a substitute for the palm. An instance of the high antiquity of this practice in England

¹ By an Act of Common Council, 1 and 2 Phil. and Mary, for retrenching expenses, it was ordered, "that from henceforth *there shall be no wyth fetcht home at the Maior's or Sheriff's Houses*. Neither shall they keep any lord of misrule in any of their houses." Strype's Stowe, Book i. p. 246.

is afforded by the Domesday Survey, under Shropshire, i. 252, where a tenant is stated to have rendered in payment a bundle of box twigs on Palm Sunday, "*Terra dimid. car unus reddit inde fascem buxi in die Palmarum.*"

The Church of Rome has given the following account of her ceremonies on this day, as described in the Rhemists' Translation of the New Testament: "The blessed sacrament reverently carried, as it were Christ upon the Ass, with strawing of bushes and flowers, bearing of palms, setting out boughs, spreading and hanging up the richest clothes, &c., all done in a very goodly ceremony to the honour of Christ, and the memory of his triumph upon this day."

In the Statistical Account of Scotland, 1795, xv. 45, parish of Lanark, county of Lanark, we read of "a gala kept by the boys of the grammar-school, beyond all memory in regard to date, on the Saturday before Palm Sunday. They then parade the streets with a Palm, or its substitute, a large tree of the willow kind, *Salix caprea*, in blossom, ornamented with daffodils, mezereon, and box-tree. This day is called *Palm Saturday*, and the custom is certainly a Popish relic of very ancient standing."

I know not how it has come to pass, but to wear the willow on other occasions has long implied a man's being forsaken by his mistress. Thus the following, from a Pleasant Grove of New Fancies, 1657:—

"*The Willow Garland.*

" A willow garland thou didst send
Perfum'd last day to me,
Which did but only this portend—
I was forsook by thee.

" Since it is so, I'll tell thee what,
To-morrow thou shalt see
Me wear the willow, after that
To dye upon the tree."

[Shakespeare alludes to the custom in *Much Ado about Nothing*, act ii. sc. 1, "Even to the next willow about your own business, Count: what fashion will you wear the garland of?" This tree, says Douce, might have been chosen as the symbol of sadness from the Psalm, "We hanged our harps

upon the willows in the midst thereof;” or else from a coincidence between the *weeping* willow and falling tears. Another reason has been assigned. The *Agnus Castus* was supposed to promote chastity, “and the willow being of a much like nature,” says Swan, in his *Speculum Mundi*, 1635, “it is yet a custom that he which is deprived of his love must wear a willow garland.”]

The Columbine, too, by the following passage from Browne’s *Britannia’s Pastorals*, had the same import, ii. 81 :—

“The *Columbine*, in tawing often taken,
Is then ascrib’d to such as are forsaken.”

The following, “To the Willow Tree,” is in Herrick’s *Hesperides*, p. 120 :—

“Thou art to all lost love the best,
The only true plant found,
Wherewith young men and maids, distress
And left of love, are crown’d.

“When once the lover’s rose is dea,
Or laid aside forlorne,
Then willow-garlands ’bout the head,
Bedew’d with tears, are worne.

“When with neglect (the lover’s bane)
Poor maids rewarded be,
For their love lost, their onely gaine
Is but a wreathe from thee.

“And underneath thy cooling shade
(When weary of the light)
The love-sick youth and love-sick maid
Come to weep out the night.”

In Lilly’s *Sappho and Phao*, ii. 4, is the following passage :
“Enjoy thy care in covert; *weare willow in thy hat*, and bayes in thy heart.” A willow, also, in Fuller’s *Worthies* (Cambr. p. 144), is described as “a sad tree, whereof such who have lost their love, make their *mourning garlands*, and we know what exiles hung up their harps upon such dolefull supporters. The twiggs hereof are physick to drive out the folly of children. This tree delighteth in moist places, and is triumphant in the Isle of Ely, where the roots strengthen their banks, and lop affords fuell for their fire. It groweth incre-

dibly fast, it being a by-word in this county, that the profit by willows will buy the owner a horse before that by other trees will pay for his saddle. Let me adde, that if green ashe may burne before a queen, withered willows may be allowed to burne before a lady." To an inquiry in the British Apollo, vol. ii. No. 98, 1710, "why are those who have lost their love said to wear the willow garlands?" it is answered, "because willow was in ancient days, especially among herdsmen and rusticks, a badge of mourning, as may be collected from the several expressions of Virgil, in his Eclogues, where the nymphs and herdsmen are frequently introduced sitting under a willow mourning their loves. You may observe the same in many Greek authors, I mean poets, who take liberty to feign any sort of story. For the ancients frequently selected, and, as it were, appropriated several trees as indexes or testimonials of the various passions of mankind, from whom we continue at this day to use *ewe and rosemary at funerals*, in imitation of antiquity; these two being representatives of a dead person, and *willow of love dead or forsaken*. You may observe that the Jews, upon their being led into captivity, Psalm 137, are said to hang their harps upon *willows*, i. e. trees appropriated to men in affliction and sorrow, who had lost their beloved Sion."

In Marston's play of What you Will, ed. 1663, sig. O, where a lover is introduced serenading his mistress, we read—"he sings, and is answered; from above a *willow garland is flung downe*, and the song ceaseth."—"Is this my favour? am I crown'd with scorne?"

[The earliest willow song is contained in a MS. collection of poems by John Heywood, about 1530.

" All a grene wyllow, wyllow, wyllow,
 All a grene wyllow is my garland.
 Alas ! by what meane may I make ye to know
 The unkyndnes for kyndnes, that to me doth growe?
 That wone who most kynd love on me shoold bestow,
 Most unkynd unkyndnes to me she doth show,
 For all a grene wyllow is my garland!"]

In the Comical Pilgrim's Travels thro' England, 1723, p. 23, is the following: "Huntingdonshire is a very proper county for unsuccessful lovers to live in; for, upon the loss of their sweethearts, they will here find an abundance of willow-trees, so that they may either *wear the willow green*, or

hang themselves, which they please : but the latter is reckoned the best remedy for slighted love." Coles, in his *Art of Simpling, an Introduction to the Knowledge of Plants*, p. 65, says, "the willow-garland is a thing talked of, but I had rather talk of it then weare it."

"Wylowe-tree—hit is sayd that the sede therof is of this vertue, that, if a man drynke of hit, he shall gete no sones, but only bareyne doughters."—Bartholomeus de Propriet. Rerum, fol. Lond. T. Berth. fol. 286.

[The practice does not appear to be obsolete. Macaulay, in his *History of Claybrook*, 1791, says, "the only custom now remaining at weddings, that tends to recall a classical image to the mind, is that of sending to a disappointed lover a garland made of willow, variously ornamented, accompanied sometimes with a pair of gloves, a white handkerchief, and a smelling-bottle."] According to Owen's *Welsh Dictionary*, in v. *Cole*, "There is an old custom of presenting a forsaken lover with a stick or twig of hazel ; probably in allusion to the double meaning of the word. Of the same sense is the following proverb, supposed to be the answer of a widow, on being asked why she wept : ' painful is the smoke of the hazel.' "

[At Kempton, in Hertfordshire, it has long been a custom for the inhabitants to eat figs on this day, there termed fig-Sunday, when it is also usual for them to keep wassel, and make merry with their friends. A grocer in that village assured Hone that more figs were sold there the few days previous than in all the rest of the year.]

Naorgeorgus's description of the ceremonies on Palm Sunday is thus translated by Barnabe Googe :—

" Here comes that worthie day wherein our Savior Christ is thought

To come unto Jerusalem, on asse's shoulders brought :

Whenas againe these papistes fonde their foolish pageantes have
With pompe and great solemnitie, and countnaunce wondrous
grave.

A wooden asse they have,¹ and image great that on him rides,
But underneath the asse's feete a table broad there slides,

¹ " Upon Palme Sondaye they play the foles sadely, *drawynge after them an asse in a rope*, when they be not moche distante from the Woden Asse that they drawe."—Pref. to *A Dialogue, &c.*—the *Pygremage of pure Devotyon*, newly translatyd into Englyshe, printed about 1551.

Being borne on wheeles, which ready drest, and al things meete
therfore,

The asse is brought abroad and set before the church's doore :
The people all do come, *and bowes of trees and palmes they bere*
Which things against the tempest great the Parson conjures there,
And straytwayes downe before the asse upon his face he lies,
Whome there another priest doth strike with rodde of largest sise :
He rising up, two lubbours great upon their faces fall
In straunge attire, and lothsomely with filthie tune they ball ;
Who, when againe they risen are, with stretching out their hande,
They poynt unto the wooden knight, and, singing as they stande,
Declare that that is he that came into the worlde to save
And to redeeme such as in him their hope assured have :
And even the same that long agone, while in the streate he roade,
The people mette, and olive bowes so thicke before him stroade.
This being sung, *the people cast the braunches as they passe,*
Some part upon the image, and some part upon the asse,
Before whose feete *a wondrous heape of bowes and braunches ly :*
This done, into the church he strayght is drawne full solemnly :
The shaven priestes before them marche, the people follow fast,
Still striving who shall gather first the bowes that downe are cast ;
For falsely they beleeve that these have force and vertue great
Against the rage of winter stormes and thunders flashing heate.
In some place wealthie citizens, and men of sober chere,
For no small summe doe hire this asse, with them about to bere.
And manerly they use the same, not suffering any by
To touch this asse, nor to presume unto his presence ny.
Whenas the priestes and people all have ended this their sport,
The boyes doe after dinner come, and to the church resort :
The sexten pleade with price, and looking well no harme be done,
They take the asse, and through the streetes and crooked lanes
they rone,
Whereas they common verses sing, according to the guise,
The people giving money, breade, and egges of largest sise.
Of this their gaines they are compelde the maister halfe to give,
Least he alone without his vortion of the asse should live."

In the Doctrine of the Masse Booke, concerning the making
of Holye-water, Salt, Breade, Candels, Ashes, Fyre, Insence,
Pascal, Pascal-lambe, Egges, and Herbes, the Marying-rynge,
the Pilgrimes Wallet, Staffe, and Crosse, truly translated into
Englishe, Anno Domini 1554, the 2^o of May, from Wytton-
burge, by Nicholas Dorcaster," we have:—"The *Hallowing*
of Palmes. When the Gospel is ended, let ther follow the ha-
lowyng of flouers and braunches by the priest, being araied
with a redde cope, upon the thyrde step of the altare, turning

him toward the south: the palmes, wyth the flouers, being fyrst laied aside upon the altere for the clarkes, and for the other upon the steppe of the altere on the south side."

Prayers: "I conjure the, thou creature of flouers and braunches, in the name of God the Father Almighty, and in the name of Jesu Christ hys sonne our Lord, and in the vertue of the Holy Ghost. Therefore be thou rooted out and displaced from this creature of flouers and braunches, al thou strength of the Adversary, al thou host of the Divell, and al thou power of the enemy, even every assault of Divels, that thou overtake not the foote-steps of them that haste unto the grace of God. Thorow him that shal come to judge the quicke and the deade and the world by fyre. Amen."—"Almightye eternal God, who at the pouring out of the floude diddest declare to thy servaunt Noe by the mouthe of a dove, bearing an olive branch, that peace was restored agayne upon earth, we humblye beseche the that thy truthe may + sanctifie this creature of flouers and branches, and slips of palmes, or bowes of trees, which we offer before the presence of thy glory; that the devoute people bearing them in their handes, may meryte to optayne the grace of thy benediction. Thorowe Christe," &c. There follow other prayers, in which occur these passages: After the flowers and branches are sprinkled with holy-water—"Blesse + and sanctifie + these braunches of palmes, and other trees and flouers"—concluding with this rubrick: "So whan these thynges are fynysht, let the palmes immediately be distributed."¹

¹ Dr. Fulke, on the part of the Protestants, has considered all this in a different light from the Rhemists. "Your Palm-Sunday Procession," says he, "was horrible idolatry, and abusing the Lord's institution, who ordained his supper to be eaten and drunken, not to be carried about in procession like a heathenish idol; but it is pretty sport that you make the priests that carry this idol to supply the room of the Ass on which Christ did ride. Thus you turn the holy mystery of Christ's riding to Jerusalem to a May-game and pageant-play." "I once knew a foolish, cock-brained priest," says Newton, in his 'Herball to the Bible,' p. 207, "which ministered to a certaine young man the *Ashes of Boxe*, being (forsooth) *halloved on Palme Sunday*, according to the superstitious order and doctrine of the Romish Church, which ashes he mingled with their unholie holie water, using to the same a kinde of fantasticall, or rather fanaticall, doltish and ridiculous exorcisme; which woorthy, worshipfull medicine (as he persuaded the standers by) had vertue to drive away any ague, and to kill

It is still customary with our boys, both in the south and north of England, to go out and gather slips with the willow-flowers or buds at this time. These seem to have been selected as substitutes for the real palm, because they are generally the only things, at this season, which can be easily procured, in which the power of vegetation can be discovered. It is even yet a common practice in the neighbourhood of London. The young people go *a palming*; and the sawlow is sold in London streets for the whole week preceding Palm Sunday, the purchaser commonly not knowing the tree which produces it, but imagining it to be the real palm, and wondering that they never saw the tree growing! It appears, however, from a passage quoted in Halliwell's Dictionary, p. 600, that the sawlow was anciently so called. In the North, it is called, "going a palmsoning of palmsning."

In a Short Description of Antichrist, &c., is the following: "They also, upon Palmes Sondag, lifte up a cloth, and say, hayle our Kynge! to a rood made of a wooden blocke." At f. 8, is noted the Popish "hallowinge of Palme Stickses."¹

the worms. Well, it so fell out, that the ague, indeed, was driven away; but God knoweth, with the death of the poore young man. And no marvell. For the leaves of boxe be deleterious, poisonous, deadlie, and to the bodie of man very noisome, dangerous, and pestilent."

¹ In another curious tract, entitled a Dialogue, or Familiar Talke, betwene two Neighbours. From Roane, by Michael Wodde, the 20 of February, 1554, 12mo., it appears that crosses of Palme were, in the Papal times, carried about in the purse. These crosses were made on Palme Sunday, in Passion time, of hallowed Palm. "The old Church kept a memorye the Sunday before Ester, how Christes glory was openly received and acknowledged among the Jewes, when they met him with *Date-tree* bowes, and other faire bowes, and confessed that he was the sonne of God. And the Gospel declaring the same was appointed to be read on that day. But nowe our blind leaders of the blind toke away the knowledge of this, with their Latine processioning, so that among x. thousande scarce one knew what this ment. They have their laudable dumme ceremonies, with *Lenten Crosse* and *Uptide Crosse*, and these two must justle, til Lent breake his necke. Then cakes must be cast out of the steeple, that all the boyes in the parish must lie scrambling together by the eares, tyl al the parish falleth a laughyng. But, lorde, what ape's-play made they of it in great cathedral churches and abbies! One comes forth in his albe and his long stole (for so they call their girde that they put about their neckes;) thys must be leashe wise, as hunters weares their hornes. This solempne Syre played Christes part, a God's name! Then another companye of singers, chyl dren, and al, song, in pricksong, the Jewe's part—and the deacon read

[The following lines occur in some curious verses on Palm Sunday in a MS. of the fourteenth century in the British Museum, MS. Sloane 2478.

“ Nou see that bereth to day your palme,
Wel auste ze queme such a qualm,
to Crist your herte al syve ;
As dude the chylde[n] of tholde lawe,
3yf ze hym lovede, ze scholde wel vawe
boe by tyme schryve.

Lewede, that bereth palm an honde,
That nuteth what palm ys tonderstonde,
anon ichulle zou telle ;
Hit is a tokne that alle and some
That both y-schryve, habbeth overcome
alle the develes of helle.

3yf eny habbeth braunches y-bro3t,
And both un-schryve, har bost nys no3t
a3ee the fend to fy3te ;
Hy maketh ham holy as y were,
Vort hy boe schryve hy schulleth boe skere
of loem of hevene ly3te.”]

The ceremony of bearing palms on Palm Sunday was retained in England after some others were dropped, and was one of those which Henry VIII., in 1536, declared were not to be contemned and cast away. In a Proclamation in the library of the Society of Antiquaries, dated 26th February, 1539, “concernyng rites and ceremonies to be used in due fourme in the Church of Englande,” wherein occurs the following clause: “On Palme Sondag it shall be declared that bearing of Palmes renueth the memorie of the receivinge of

the middel text. The prest at the alter al this while, because it was tedious to be unoccupied, made crosses of Palme to set upon your doors, and to beare in your purses, to chace away the Diuel. Hath not our spiritualitie well ordered this matter (trow ye) to turne the reading and preaching of Christes Passion into such wel favoured pastymes? But tell me, Nicholas, hath not thy wyfe a crosse of Palme aboute her? (*Nich.*) Yes, in her purse. (*Oliver.*) And agoon felowshippe tel me, thinkest thou not some-tyme the Devil is in her toungue? Syghe not, man. (*Nich.*) I wold she heard you, you might fortune to finde him in her tong and fist both. (*Oliver.*) Then I se wel he cometh not in her purse, because the holi palme crosse is ther; but if thou couldest intreate her to beare a crosse in her mouth, then he would not come there neither.”

Christe in lyke maner into Jerusalem before his deathe." In Fuller's Church History, also, p. 222, we read that "bearing of palms on Palm Sunday is in memory of the receiving of Christ into Hierusalem a little before his death, and that we may have the same desire to receive him into our hearts." Palms were used to be borne here with us till 2 Edw. VI.; and the Rhenish translators of the New Testament mention also the bearing of Palms on this day in their country when it was Catholic.¹

A similar interpretation of this ceremony to that given in King Henry the Eighth's Proclamation, occurs in Bishop Bonner's Injunctions, 4to. 1555. "To cary their palmes discreatlye," is among the Roman Catholic customs censured by John Bale, in his Declaration of Bonner's Articles, 1554, as is, "to conjure palmes." In Howes's edition of Stow's Chronicle, it is stated, under the year 1548, that "this yeere the ceremony of bearing of palmes on Palme Sondag was left off, and not used as before." That the remembrance of this custom, however, was not lost is evident. In "Articles to be enquired of within the Archdeaconry of Yorke, by the church wardens and sworne men, A.D. 163+," I find the following, alluding, it should seem, both to this day and Holy Thursday:—"Whether there be *any superstitious use of Crosses with Towels, Palmes, Metwands, or other memories of idolaters.*" Douce says, "I have somewhere met with a proverbial saying, that he that hath not a Palm in his hand on Palm Sunday must have his hand cut off."

In Yet a Course at the Romysh Foxe, a Dysclosynge or Openynge of the Manne of Synne, contayned in the late Declaration of the Pope's olde Faythe made by Edmonde Boner, Byshopp of London, &c. by Johan Harryson (J. Bale) printed at Zurik, A.D. 1542, 8vo., the author enumerates some "auncyent rytes and lawdable ceremonies of holy church," then it should seem laid aside, in the following censure of the Bishop: "Than ought my Lorde also to suffre the same selfe ponnysment for not *rostyng egges in the Palme ashes fyre,*" &c. In Dives and Pauper, cap. iv. we read: "On Palme Sondaye at procession the priest drawith up the veyle before the rode, and falleth down to the ground with all

¹ Wheatly on the Common Prayer, Bohn's edition, p. 222.

the people, and saith thrice, *Ave Rex Noster*, Hayle be thou our King. He speketh not to the image that the carpenter hath made, and the peinter painted, but if the priest be a fole, for that stock or stone was never King; but he speakethe to hym that died on the crosse, for us all, to him that is Kyng of all thynges."¹

"Upon Palm Sunday," says Carew, in his Survey of Cornwall, "at our Lady Nant's Well, at Little Colan, idle-headed seekers resorted, with a palm crosse in one hand and an offering in the other. The offering fell to the priest's share; the cross they threw into the well, which, if it swamme, the party should outlive that yeare; if it sunk, a short ensuing death was boded, and perhaps not altogether untruly, while a foolish conceyt of this halsenyng (i. e. omen) might the sooner help it onwards."

The Russians (of the Greek Church) have a very solemn procession on Palm Sunday.

[There is a very singular ceremony at Caistor Church, Lincolnshire, on Palm Sunday, which must not be passed over unnoticed. A deputy from Broughton brings a very large

¹ In the churchwardens' accounts of St. Mary-at-Hill, in the city of London, 17 to 19 Edw. IV., I find the following entry: "*Box and Palm* on Palm Sunday, 12*d.*" And among the annual church disbursements, "*Palm, Box, Cakes, and Flowers*, Palm Sunday Eve, 8*d.* 1486: Item for *flowers, obleyes*, and for *Box and Palme* ayenst Palm Sondaye, 6*d.* 1493: For setting up the frame over the porch on Palme Sunday Eve, 6*d.* 1531: Paid for the hire of the rayment for the Prophets, 12*d.*, and of clothes of Aras, 1*s.* 4*d.*, for Palm Sunday." (Nichols's Illustrations of the Manners and Expences of Ancient Times.) In Coates's History of Reading, p. 216, Churchwardens' Accounts of St. Laurence parish, 1505: "It. payed to the Clerk for *syngyng of the Passion* on Palme Sunday, in Ale, 1*d.* 1509: It. payed for a quart of bastard, for the *singers of the Passhyon* on Palme Sunday, 3*ij**d.* 1541: Payd to Loreman for *playing the Prophet*, on Palme Sondaye, 3*ij**d.*" Among Dr. Griffith's Extracts from the old Books of St. Andrew Hubbard's parish, I found, "1524-5: To James Walker, for making clene the churchyard against Palm Sunday, 1*d.* :—On Palm Sunday, for *Palm, Cakes, and Flowrs*, 6*d.* ob.—1526-7. *The here of the Angel* on Palme Sunday, 8*d.*, *Clothes* at the Tower, on Palme Sunday, 6*d.*—1535-7. For Brede, Wyn, and *Oyle*, on Palm Sunday, 6*d.* : A Preest and *Chylde that playde a Messenger*, 8*d.*—1538-40. Rec. in the Church of the Players, 1*s.* : Pd. for syngyng bread, 2*d.* :—*For the Aungel*, 4*d.*" In Mr. Lysons's Environs of London, i. 231, among his curious extracts from the Churchwardens' and Chamberlains' Accounts, at Kingston-upon-Thames, occurs the following: "1 Hen. VIII. For ale upon Palm Sunday on syngyng of the Passion, 1*d.*"

ox-whip, called there a gad-whip. Gad is an old Lincolnshire measure of ten feet; the stock of the gad-whip is, perhaps, of the same length. The whip itself is constructed as follows. A large piece of ash, or any other wood, tapered towards the top, forms the stock; it is wrapt with white leather half way down, and some small pieces of mountain ash are inclosed. The thong is very large, and made of strong white leather. The man comes to the north porch about the commencement of the first lesson, and cracks his whip in front of the porch door three times; he then, with much ceremony, wraps the thong round the stock of the whip, puts some rods of mountain ash lengthwise upon it, and binds the whole together with whipcord. He next ties to the top of the whip-stock a purse containing two shillings (formerly this sum was in twenty-four silver pennies); then taking the whole upon his shoulder, he marches into the church, where he stands in front of the reading-desk till the commencement of the second lesson: he then goes up nearer, waves the purse over the head of the clergyman, kneels down on a cushion, and continues in that position, with the purse suspended over the clergyman's head till the lesson is ended. After the service is concluded, he carries the whip, &c. to the manor-house of Undon, a hamlet adjoining, where he leaves it. There is a new whip made every year; it is made at Broughton and left at Undon. Certain lands in the parish of Broughton are held by the tenure of this annual custom.]

ALL FOOLS' DAY,

(OR APRIL FOOLS' DAY.)

“ While April morn her Folly's throne exalts ;
 While Dobb calls Nell, and laughs because she halts ;
 While Nell meets Tom, and says his tail is loose,
 Then laughs in turn and call poor Thomas goose ;
 Let us, my Muse, thro' Folly's harvest range,
 And glean some Moral into Wisdom's grange.”

Verses on several Occasions, 8vo. Lond. 1782, p. 50.

A CUSTOM prevails everywhere among us on the 1st of April, when everybody strives to make as many fools as he

can. The wit chiefly consists in sending persons on what are called *sleeveless errands*,¹ for the *History of Eve's Mother*, for *Pigeon's Milk*, with similar ridiculous absurdities. ["A neighbour of mine," says the Spectator, "who is a haberdasher by trade, and a very shallow conceited fellow, makes his boasts that for these ten years successively he has not made less than a hundred fools. My landlady had a falling out with him about a fortnight ago for sending every one of her children upon some sleeveless errand, as she terms it. Her eldest son went to buy a halfpenny worth of incle at a shoemaker's; the eldest daughter was despatched half a mile to see a monster; and, in short, the whole family of innocent children made April fools."] He takes no notice of the rise of this singular kind of anniversary, and I find in Poor Robin's Almanack for 1760 a metrical description of the modern fooleries on the 1st of April, with the open avowal of being ignorant of their origin:—

"The first of April some do say,
Is set apart for *All Fools Day*;
But why the people call it so,
Nor I nor they themselves do know.
But on this day are people sent
On purpose for pure merriment;
And though the day is known before,
Yet frequently there is great store
Of these forgetfuls to be found,
Who're sent to dance *Moll Dixon's round*;
And, having tried each shop and stall,
And disappointed at them all,

¹ In John Heywood's *Workes* 1566, I find the following couplet.—

"And one morning timely he tooke in hande
To make to my house a *sleeveless errande*."

The word is used by Bishop Hall in his *Satires*:—

"Worse than the logogryphes of later times,
Or hundreth riddles shak'd to *sleeveless rhymes*."

B. iv. Sat. 1.

In *Whimzies*: or a *New Cast of Characters*, 12mo. Lond. 1631, p. 83, speaking of "a Launderer," the author says: "She is a notable, witty, tatling titmouse, and can make twentie *sleevelesse errands* in hope of a good turne." See further in Halliwell's *Dictionary*, p. 755.

At last some tells them of the cheat,
 Then they return from the pursuit,
 And straightway home with shame they run,
 And others laugh at what is done.
 But 'tis a thing to be disputed,
 Which is the greatest *fool* reputed,
 The man that innocently went,
 Or he that him design'dly sent."

[The *Bairnsle Foaks Annual* for 1844 says, "Ah think ah needant tell you at this iz April-fooil-day, cos, if yor like me, yol naw all abaght it, for ah wonce sent a this day to a stahoner's shop for't seckand edishan a Cock Robin, an a haupath a crockadile quills; ah thowt fasure, at when ah axt for am, at chap it shop ad a splittin t'canter top we laffiin."]
 A similar epoch seems to have been observed by the Romans, as appears from Plutarch, ed. 1599, ii. 285,—“Why do they call the Quirinalia the Feast of Fools? Either, because they allowed this day (as Juba tells us) to those who could not ascertain their own tribes, or because they permitted those who had missed the celebration of the Fornacalia in their proper tribes along with the rest of the people, either from business, absence, or ignorance, to hold their festival apart on this day.”

[The following verses on the tricks practised on this day occur in *Poor Robin's Almanack* for 1738,—

' No sooner doth St. All-fools morn approach,
 But wagg, e'er *Phebus* mount his gilded coach,
 In sholes assemble to employ their sense,
 In sending fools to get intelligence;
 One seeks hen's teeth, in farthest part of th' town;
 Another pigeons milk; a third a gown,
 From stroling coblers stall, left there by chance;
 Thus lead the giddy tribe a merry dance:
 And to reward them for their harmless toil,
 The cobbler 'noints their limbs with stirrup oil.
 Thus by contrivers inadvertent jest,
 One fool expos'd makes pastime for the rest.
 Thus a fam'd cook became the common joke, }
 By frying an unboiled artichok, }
 And turn'd his former glory into smoak. }
 Oft have I seen a subtle monkey fix
 His eyes, intent on our weak, silly tricks,
 No sooner shall our backs be turn'd but he,
 Will act distinctly each deformity.
 Where then is room to follow such a course,
 Monkeys to teach and make the world still worse?"]

In Ward's Wars of the Elements, 1708, p. 55, in his Epitaph on the French Prophet, who was to make his resurrection on the 25th May, he says :—

“O' th' first of April had the scene been laid,
I should have laugh'd to've seen the living made
Such April Fools and blockheads by the dead.”

Dr. Goldsmith, also, in his Vicar of Wakefield, describing the manners of some rustics, tells us, that, among other customs which they followed, they “showed their wit on the first of April.”

A late ingenious writer in the World (No. 10), if I mistake not, the late Earl of Orford, has some pleasant thoughts on the effect the alteration of the style would have on the First of April. “The oldest tradition affirms that such an infatuation attends the first day of April as no foresight can escape, no vigilance can defeat. Deceit is successful on that day out of the mouths of babes and sucklings. Grave citizens have been bit upon it: usurers have lent their money on bad security: experienced matrons have married very disappointed young fellows: mathematicians have missed the longitude: alchymists the philosopher's stone: and politicians preferred on that day. What confusion will not follow if the great body of the nation are disappointed of their peculiar holiday! This country was formerly disturbed with very fatal quarrels about the celebration of Easter; and no wise man will tell me that it is not as reasonable to fall out for the observance of April Fool Day. Can any benefits arising from a regulated calendar make amends for an occasion of new sects? How many warm men may resent an attempt to play them off on a false first of April, who would have submitted to the custom of being made fools on the old computation! If our clergy come to be divided about Folly's anniversary, we may well expect all the mischiefs attendant on religious wars.” He then desires his friends to inform him what they observe on that holiday both according to the new and old reckoning. “How often and in what manner they make or are made fools: how they miscarry in attempts to surprise, or baffle any snares laid for them. I do not doubt but it will be found that the balance of folly lies greatly on the side of the old first of April; nay, I much question whether

infatuation will have any force on what I call the false April Fool Day:" and concludes with requesting an union of endeavours "in decrying and exploding a reformation which only tends to discountenance good old practices and venerable superstitions."

The French too have their *All Fools' Day*,¹ and call the person imposed upon an April Fish, *Poisson d'Avril*, whom we term an April Fool. Bellingén, in his Etymology of French Proverbs, 1656, gives the following explanation of this custom: the word *Poisson*, he contends, is corrupted through the ignorance of the people from *Passion*, and length of time has almost totally defaced the original intention, which was as follows: that as the Passion of our Saviour took place about this time of the year, and as the Jews sent Christ backwards and forwards to mock and torment him, i. e. from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, and from Herod back again to Pilate, this ridiculous or rather impious custom took its rise from thence, by which we send about from one place to another such persons as we think proper objects of our ridicule.

A writer in the Gentleman's Magazine for July, 1783, p. 578, conjectures that "the custom of imposing upon and ridiculing people on the first of April may have an allusion to the mockery of the Saviour of the world by the Jews. Something like this which we call making April Fools, is practised also abroad in Catholic countries on Innocents' Day, on which occasion people run through all the rooms, making a pretended search in and under the beds, in memory, I believe of the search made by Herod for the discovery and destruction of the child Jesus, and his having been imposed upon and deceived by

¹ Calling this All Fools' Day seems to denote it to be a different day from the "Feast of Fools," which was held on the 1st of January, of which a very particular description may be found in Du Cange's learned Glossary, under the word *Kalendæ*. And I am inclined to think the word "All" here is a corruption of our Northern word "auld" for old; because I find in the ancient Romish Calendar which I have so often cited mention made of a "Feast of *old* Fools." It must be granted that this Feast stands there on the first day of another month, November; but then it mentions at the same time that it is by a removal.—"The Feast of old Fools is removed to this day." Such removals, indeed, in the very crowded Romish Calendar were often obliged to be made.

the wise men, who, contrary to his orders and expectation, 'returned to their own country another way.'"

There is nothing hardly, says the author of the *Essay to Retrieve the Ancient Celtic*, that will bear a clearer demonstration than that the primitive Christians, by way of conciliating the Pagans to a better worship, humoured their prejudices by yielding to a conformity of names and even of customs, where they did not essentially interfere with the fundamentals of the Gospel doctrine. This was done in order to quiet their possession, and to secure their tenure: an admirable expedient, and extremely fit in those barbarous times to prevent the people from returning to their old religion. Among these, in imitation of the Roman Saturnalia, was the *Festum Fatuorum*, when part of the jollity of the season was a burlesque election of a mock pope, mock cardinals, mock bishops, attended with a thousand ridiculous and indecent ceremonies, gambols, and antics, such as singing and dancing in the churches, in lewd attitudes, to ludicrous anthems, all allusively to the exploded pretensions of the Druids, whom these sports were calculated to expose to scorn and derision. This Feast of Fools, continues he, had its designed effect; and contributed, perhaps, more to the extermination of those heathens than all the collateral aids of fire and sword, neither of which were spared in the persecution of them. The continuance of customs (especially droll ones, which suit the gross taste of the multitude), after the original cause of them has ceased, is a great, but no uncommon absurdity.¹

In the *British Apollo*, 1708, vol. i. No. 1, is the following query: "Whence proceeds the custom of making April Fools? Answer.—It may not improperly be derived from a memorable transaction happening between the Romans and Sabines, mentioned by Dionysius, which was thus: the Romans, about the infancy of the city, wanting wives, and finding they could not obtain the neighbouring women by their peaceable addresses, resolved to make use of a stratagem; and, accordingly, Romulus institutes certain games to be performed in the beginning of April (according to the Roman Calendar), in honour of

[¹ Brand here introduces a conjecture that the term was a corruption of *Old Fools' Day*, for which, as Mr. Soane says, he does not offer even the shadow of a reason.]

Neptune. Upon notice thereof the bordering inhabitants, with their whole families, flocked to Rome to see this mighty celebration ; where the Romans seized upon a great number of the Sabine virgins, and ravished them, which imposition we suppose may be the foundation of this foolish custom." This solution is ridiculed in No. 18 of the same work, as follows :

“ Ye witty sparks, who make pretence
 To answer questions with good sense,
 How comes it that your monthly Phœbus
 Is made a fool by Dionysius ?
 For had the Sabines, as they came,
 Departed with their virgin fame,
 The Romans had been styl'd dull tools,
 And theo, poor girls ! been April Fools.
 Therefore, if this ben't out of season,
 Pray think, and give a better reason.”

The following, by Dr. Pegge, is from the Gentleman's Magazine, April 1766, p. 186 :—“ It is matter of some difficulty to account for the expression, ‘ an April Fool,’ and the strange custom so universally prevalent throughout this kingdom, of people making fools of one another, on the first of April, by trying to impose upon each other, and sending one another upon that day, upon frivolous, ridiculous, and absurd errands. However, something I have to offer on the subject, and I shall here throw it out, if it were only to induce others to give us their sentiments. The custom, no doubt, had an original, and one of a very general nature ; and, therefore, one may very reasonably hope that, though one person may not be so happy as to investigate the meaning and occasion of it, yet another possibly may. But I am the more ready to attempt a solution of this difficulty, because I find Mr. Bourne, in his *Antiquitates Vulgares*, has totally omitted it, though it fell so plainly within the compass of his design. I observe, first, that this custom and expression has no connection at all with the *Festum Hypodiaconorum*, *Festum Stultorum*, *Festum Fatuorum*, *Festum Innocentium*, &c., mentioned in Du Fresne ; for these jocular festivals were kept at a very different time of the year. Secondly, that I have found no traces, either of the name or of the custom, in other countries, insomuch that it appears to me to be an indigenal custom of our own. I speak only as to myself in this ; for others, perhaps, may have discovered it in

other parts, though I have not. Now, thirdly, to account for it; the name undoubtedly arose from the custom, and this I think arose from hence: our year formerly began, as to some purposes, and in some respects, on the 25th of March, which was supposed to be the Incarnation of our Lord; and it is certain that the commencement of the new year, at whatever time that was supposed to be, was always esteemed a high festival, and that both amongst the ancient Romans and with us. Now great festivals were usually attended with an Octave, that is, they were wont to continue eight days, whereof the first and last were the principal; and you will find the first of April is the octave of the 25th of March, and the close or ending, consequently, of that feast, which was both the Festival of the Annunciation and of the New Year. From hence, as I take it, it became a day of extraordinary mirth and festivity, especially amongst the lower sorts, who are apt to pervert and make a bad use of institutions which at first might be very laudable in themselves."

The following is extracted from the Public Advertiser, April 13th, 1769:—

"Humorous Jewish Origin of the Custom of making Fools on the First of April.—This is said to have begun from the mistake of Noah sending the dove out of the ark before the water had abated, on the first day of the month among the Hebrews, which answers to our first of April; and to perpetuate the memory of this deliverance, it was thought proper, whoever forgot so remarkable a circumstance, to punish them by sending them upon some sleeveless errand similar to that ineffectual message upon which the bird was sent by the patriarch."

The subsequent, too, had been cut out of some newspaper: "No Antiquary has even tried to explain the custom of making of April Fools. It cannot be connected with the 'Feast of the Ass,' for that would be on Twelfth Day; nor with the ceremony of the 'Lord of Misrule,' in England, nor of the 'Abbot of Unreason,' in Scotland, for these frolics were held at Christmas. The writer recollects that he has met with a conjecture somewhere, that April Day is celebrated as part of the festivity of New Year's Day. That day used to be kept on the 25th of March. All antiquaries know that an octave, or eight days usually completed the festivals of our forefathers.

If so, April Day, making the octave's close, may be supposed to be employed in Fool-making, all other sports having been exhausted in the foregoing seven days." Douce says, "I am convinced that the ancient ceremony of the Feast of Fools has no connexion whatever with the custom of making fools on the first of April. The making of April Fools, after all the conjectures which have been formed touching its origin, is certainly borrowed by us from the French, and may, I think, be deduced from this simple analogy. The French call them April Fish (*Poissons d'Avril*),¹ i. e. Simpletons, or, in other words, silly Mackerel, who suffer themselves to be caught in this month. But, as with us, April is not the season of that fish, we have very properly substituted the word Fools."²

[Mr. Hampson relates a curious tale of a French lady, who, on April 1st, 1817, pocketed a watch in a friend's house, and when charged with the fact before the police, she said it was *un poisson d'Avril*, an April joke. On denying that the watch was in her possession, a messenger was sent to her apartments, who found it on a chimney-piece, upon which the lady said she had made the messenger *un poisson d'Avril*. She was convicted and imprisoned until April 1st, 1818, and then to be discharged, *comme un poisson d'Avril*.]

The custom of making fools on the 1st of April prevails among the Swedes, it being alluded to in Toren's Voyage to China, 1750-2; [and in Germany we have the making of an April fool described in the phrase "Einen zam April shicken." In Scotland the persons sent on errands were called *corbie*, *messengers*.]

In the north of England persons thus imposed upon are called "April Gouks." A gouk, or gowk, is properly a cuckoo, and is used here, metaphorically, in vulgar language, for a fool. The cuckoo is, indeed, everywhere a name of contempt.

¹ [Poison (mischief) of April, would seem the more correct reading.]

² "On the Sunday and Monday preceding Lent, as on the first of April in England, people are privileged here (Lisbon) to play the fool. It is thought very jocose to pour water on any person who passes, or throw powder on his face; but to do both is the perfection of wit."—Southey's Letters from Spain and Portugal, p. 497. Of this kind was the practice alluded to by Dekker: "The booke-seller ever after, when you passe by, pinnes on your nackes the *badge of fooles*, to make you be laught to scorne, or of *sillie carpers* to make you be pitied."

Gauch, in the Teutonic, is rendered *stultus*, fool, whence also our northern word, a *Goke*, or a *Gawky*. In Scotland, upon April Day, they have a custom of Hunting the Gowk, as it is termed. This is done by sending silly people upon fools' errands, from place to place, by means of a letter, in which is written :—

“ On the first day of April
Hunt the Gowk another mile.”¹

Maurice, in his *Indian Antiquities*, vi. 71, speaking of “ the first of April, or the ancient feast of the vernal equinox, equally observed in India and Britain,” tells us : “ The first of April was anciently observed in Britain as a high and general festival, in which an unbounded hilarity reigned through every order of its inhabitants ; for the sun, at that period of the year, entering into the sign Aries, the New Year, and with it the season of rural sports and vernal delight was then supposed to have commenced. The proof of the great antiquity of the observance of this annual festival, as well as the probability of its original establishment in an Asiatic region, arises from the evidence of facts afforded us by astronomy. Although the reformation of the year by the Julian and Gregorian Calendars, and the adaptation of the period of its commencement to a different and far nobler system of theology, have occasioned the festival sports, anciently celebrated in this country on the first of April, to have long since ceased, and although the changes occasioned during a long lapse of years, by the shifting the equinoctial points, have in Asia itself been productive of important astronomical alterations, as to the exact era of the commencement of the year ; yet, on both continents, some very remarkable traits of the jocundity which then reigned remain even in these distant times. Of those preserved in Britain, none of the least remarkable or ludicrous is that relic of its pristine pleasantry, the general practice of making April-Fools, as it is called, on the first day of that month : but this, Colonel Pearce (*Asiatic Researches*, ii. 334)

¹ In the old play of the Parson's Wedding, the Captain says : “ Death ! you might have left word where you went, and not put me to *hunt* like Tom Fool.” So, in *Secret Memoirs of the late Mr. Duncan Campbell*, 1732, p. 163 : “ I had my labour for my pains ; or according to a silly custom in fashion among the vulgar, was made an April Fool of, the person who had engaged me to take this pains never meeting me.”

proves to have been an immemorial custom among the Hindoos, at a celebrated festival holden about the same period in India, which is called the *Huli Festival*. 'During the Huli, when mirth and festivity reign among the Hindoos of every class, one subject of diversion is to send people on errands and expeditions that are to end in disappointment, and raise a laugh at the expense of the person sent. The Huli is always in March, and the last day is the general holiday. I have never yet heard any account of the origin of this English custom; but it is unquestionably very ancient, and is still kept up even in great towns, though less in them than in the country. With us, it is chiefly confined to the lower class of people; but in India high and low join in it; and the late Suraja Doulah, I am told, was very fond of making Huli Fools, though he was a Mussulman of the highest rank. They carry the joke here so far as to send letters making appointments, in the names of persons who it is known must be absent from their houses at the time fixed upon; and the laugh is always in proportion to the trouble given.' The least inquiry into the ancient customs of Persia, or the minutest acquaintance with the general astronomical mythology of Asia, would have told Colonel Pearce, that the boundless hilarity and jocund sports prevalent on the first day of April in England, and during the Huli Festival of India, have their origin in the ancient practice of celebrating with festival rites the period of the vernal equinox, or the day when the new year of Persia anciently began."

[Cardanus mentions having tried with success a precept, that prayers addressed to the Virgin Mary on this day, at eight o'clock a.m., were of wonderful efficacy, provided a Pater Noster and Ave Maria were added to them. The day was much esteemed amongst alchemists, as the nativity of Basilius Valentinus. In some parts of North America, the first of April is observed like St. Valentine's Day, with this difference, that the boys are allowed to chastise the girls, if they think fit, either with words or blows.]

SHERE THURSDAY,
ALSO
MAUNDAY THURSDAY.

SHERE THURSDAY is the Thursday before Easter, and is so called, says an old homily, "for that in old Fathers' days the people would that day shere theyr hedes and clypp theyr berdes, and pool theyr heedes, and so make them honest ayenst Easter day." It was also called Maunday Thursday, and is thus described by the translator of Naogeorgus in the Popish Kingdome, f. 51:—

" And here the monkes their Maundie make, with sundrie solemne rights,
And signes of great humilitie, and wondrous pleasant sights :
Ech one the others feete doth wash, and wipe them cleane and drie,
With hatefull minde, and secret frawde, that in their heartes doth lye :
As if that Christ, with his examples, did these things require,
And not to helpe our brethren here with zeale and free desire,
Ech one supplying others want in all things that they may,
As he himselfe a servaunt made to serve us every way.
Then strait the loaves doe walke, and pottes in every place they skinke,
Wherewith the holy fathers oft to pleasaunt damsels drinke.¹

In Fosbrooke's *British Monachism*, ii. 127, mention occurs at Barking Nunnery, of "russeaulx (a kind of allowance of corn) in Lent, and to bake with eels on *Sheer Thursday* : " also p. 128, " stubbe eels and shafte eels baked for *Sheer Thursday* ." A writer in the *Gentleman's Magazine* for July 1779, p. 349, says : " Maunday Thursday, called by Collier *Shier Thursday*, Cotgrave calls by a word of the same sound and import, *Sheere*

¹ " On Maunday Thursday hath bene the maner from the beginnyng of the Church to have a general drinkyng, as appeareth by S. Paule's wrytyng to the Corinthians, and Tertulliane to his wyfe."—*Langley's Polidore Vergill*, f. 101.

Thursday. Perhaps, for I can only go upon conjecture, as *sheer* means *purus, mundus*, it may allude to the washing of the disciples' feet (John xiii. 5, et seq.), and be tantamount to clean. If this does not please, the Saxon *sciran* signifies *dividere*, and the name may come from the distribution of alms upon that day; for which see Archæol. Soc. Antiq., i. 7, seq. Spelman, Gloss. v. Mandatum; and Du Fresne, iv. 400. Please to observe too, that on that day *they also washed the altars*, so that the term in question may allude to that business. See Collier's Eccles. Hist. ii. 197."¹

Cowell describes Maunday Thursday as the day preceding Good Friday, when they commemorate and practise the commands of our Saviour, in washing the feet of the poor, &c., as our kings of England have long practised the good old custom of washing the feet of poor men in number equal to the years of their reign, and giving them shoes, stockings, and money. Some derive the word from *mandatum*, command; but others, and I think much more probably, from maund, a kind of great basket or hamper, containing eight bales or two fats.

[Dr. Bright has given us the following very singular account of a ceremony he witnessed on this day at Vienna: "On the Thursday of this week, which was the 24th of March, a singular religious ceremony was celebrated by the Court. It is known in German Catholic countries by the name of the *Fusswaschung*, or the "washing of the feet." The large saloon in which public court entertainments are given, was fitted up for the purpose; elevated benches and galleries were constructed round the room, for the reception of the court and strangers; and in the area, upon two platforms, tables were spread, at one of which sat twelve men, and at the other

¹ In Moore's Answer to Tyndal, on the Souper of our Lord (pref.) is the following passage: "He treateth in his secunde parte the Maundaye of Chryste wyth hys Apostles upon Shere Thursday." Among the receipts and disbursements of the Canons of the Priory of St. Mary in Huntingdon, in Nichols's Illustrations of the Manners and Expences of Ancient Times in England, 1797, p. 294, we have: "Item, gyven to 12 pore men upon Shere Thursday, 2s." In an account of Barking Abbey, in Select Views of London and its Environs, 1804, we read in transcripts from the Cottonian Manuscripts and the Monasticon, "Deliveryd to the Convent coke, for rushefals for Palme Sundaye, xxj. pounder fygges. Item, delyveryd to the seyd coke on *Sher Thursday* viij pounde ryse. Item, delyveryd to the said coke for *Shere Thursday* xvij pounde almans."

twelve women. They had been selected from the oldest and most deserving paupers, and were suitably clothed in black, with handkerchiefs and square collars of white muslin, and girdles round their waists. The emperor and empress, with the archdukes and archduchesses, Leopoldine and Clementine, and their suites, having all previously attended mass in the royal chapel, entered and approached the table to the sound of solemn music. The Hungarian guard followed in their most splendid uniform, with their leopard-skin jackets falling from their shoulders, and bearing trays of different meats, which the emperor, empress, archdukes, and attendants placed on the table, in three successive courses, before the poor men and women, who tasted a little, drank each a glass of wine, and answered a few questions put to them by their sovereigns. The tables were then removed, and the empress and her daughters, dressed in black, with pages bearing their trains, approached. Silver bowls were placed beneath the bare feet of the aged women. The grand chamberlain, in a humble posture, poured water upon the feet of each in succession from a golden urn, and the empress wiped them with a fine napkin she held in her hand. The emperor performed the same ceremony on the feet of the men, and the rite concluded amidst the sounds of sacred music.”]

The British Apollo, 1709, ii. 7, says: “Maunday is a corruption of the Latin word *mandatum*, a command. The day is therefore so called, because as on that day our Saviour washed his disciples’ feet, to teach them the great duty of being humble; and therefore he gives them in command to do as he had done, to imitate their Master in all proper instances of condescension and humility.” Maunday Thursday, says a writer in the Gentleman’s Magazine for July, 1779, v. 354, “is the poor people’s Thursday, from the Fr. *maundier*, to beg. The King’s liberality to the poor on that Thursday in Lent [is at] a season when they are supposed to have lived very low. *Maundiant* is, at this day, in French, a beggar.”

In Copley’s Wits, Fits, and Fancies, 1614, p. 82, is the following: “A scrivener was writing a marchant’s last will and testament; in which the marchant expressed many debts that were owing him, which he will’d his executors to take up, and dispose to such and such uses. A kinsman of this marchant’s then standing by, and hoping for some good thing

to be bequeathed him, long'd to heare some good newes to that effect, and said unto the scrivener, Hagh, hagh, what saith my uncle now? *doth he now make his Maundies?* No (answered the scrivener), he is yet in his *demaunds*." Perhaps in this passage *maundies* is merely an error for *maundes*, commands.

In Quarles' *Shepherd's Oracles*, 1646, p. 66, is the following passage:

" ——— Nay, oftentimes their flocks doe fare
No better than chamelions in the ayre;
Not having substance, but with forc'd content
Making their *maundy* with an empty *sent*."

[The order of the Maundy, as practised by Queen Elizabeth in 1572, is here given from a MS. collection, as quoted by Hone:—"First, the hall was prepared with a long table on each side, and formes set by them; on the edges of which tables, and under those formes, were lay'd carpets and cushions, for her majestie to kneel when she should wash them. There was also another table set across the upper end of the hall, somewhat above the footpace, for the chappelan to stand at. A little beneath the midst whereof, and beneath the said footpace, a stoole and cushion of estate was pitched for her majestie to kneel at during the service-time. This done, the holy water, basons, alms, and other things being brought into the hall, and the chappelan and poore folkes having taken the said places, the laundresse, armed with a faire towell, and taking a silver bason filled with warm water and sweet flowers, washed their feet all after one another and wiped the same with his towell, and soe making a crosse a little above the toes kissed them. After hym, within a little while, followed the subalmoner, doing likewise, and after him the almoner hymself also. Then, lastly, her majestie came into the hall, and after some singing and prayers made, and the gospel of Christ's washing of his disciples feet read, 39 ladyes and gentlewomen (for soe many were the poore folkes, according to the number of the yeares complete of her majesties age,) addressed themselves with aprons and towels to waite upon her majestie; and she, kneeling down upon the cushions and carpets under the feete of the poore women, first washed one foote of every one of them in soe many several basons of warm

water and swete flowers, brought to her severally by the said ladies and gentlewomen; then wiped, crossed, and kissed them, as the almoner and others had done before. When her majestie had thus gone through the whole number of 39, (of which 20 sat on the one side of the hall, and 19 on the other,) she resorted to the first again, and gave to each one certain yardes of broad clothe to make a gowne, so passing to them all. Thirdly; she began at the first, and gave to each of them a pair of sleeves. Fourthly; to each of them a wooden platter, wherein was half a side of salmon, as much ling, six red herrings and lofes of cheat bread. Fifthly; she began with the first again, and gave to each of them a white wooden dish with claret wine. Sixthly; she received of each waiting-lady and gentlewoman their towel and apron, and gave to each poore woman one of the same, and after this the ladies and gentlewomen waited noe longer, nor served as they had done throwout the courses before." The Queen then gave them money, and departed "by that time the sun was setting."]

The following is from the Gentleman's Magazine, April, 1731, p. 172: "Thursday, April 15, being Maunday Thursday, there was distributed at the Banqueting House, Whitehall, to forty-eight poor men and forty-eight poor women (the king's age forty-eight) boiled beef and shoulders of mutton, and small bowls of ale, which is called dinner; after that, large wooden platters of fish and loaves, viz. undressed, one large old ling, and one large dried cod; twelve red herrings, and twelve white herrings, and four half quarter loaves. Each person had one platter of this provision; after which were distributed to them shoes, stockings, linen and woollen cloth, and leathern bags, with one penny, two penny, three penny, and four penny pieces of silver, and shillings; to each about four pounds in value. His Grace the Lord Archbishop of York, Lord High Almoner, performed the annual ceremony of washing the feet of a certain number of poor in the Royal Chapel, Whitehall, which was formerly done by the kings themselves, in imitation of our Saviour's pattern of humility, &c. James the Secoud was the last king who performed this in person."¹ In Langley's Polydore Vergil, f. 98, we read:

¹ Times, April 16th, 1838.—"The Queen's Royal alms were distributed on Saturday by Mr. Hanby, at the Almonry Office, to the Maunday men and womeu placed on the supernumerary lists, owing to the difference of

“The kynges and quenes of England on that day washe the feete of so many poore menne and women as they be yeres olde, and geve to every of them so many pence, with a gowne, and another ordinary almes of meate, and kysse their feete; and afterward geve their gownes of their backes to them that they se most nedey of al the nomber.”

Nor was this custom entirely confined to royalty. In the Earl of Northumberland's Household Book, begun in 1512, f. 354, we have an enumeration of

“Al manner of things yerly yeven by my Lorde of his Maundy, ande my Laidis and his Lordshippis childeren, as the consideracion why more playnly hereafter folowith.

“Furst, my Lorde useth ande accustomyth yerely uppon Maundy Thursday, when his Lordship is at home, to gyf yerly as many gownnes to as many poor men as my Lorde is yeres of aige, with hoodes to them, and one for the yere of my Lordes aige to come, of russet cloth, after iij. yerddes of brode cloth in every gowne and hoode, ande after xij.d. the brod yerde of clothe. Item, my Lorde useth ande accustomyth yerly uppon Maundy Thursday, when his Lordship is at home, to gyf yerly as many sherts of lynnnon cloth to as many poure men as his Lordshipe is yers of aige, and one for the yere of my Lord's aige to come, after ij. yerdis dim. in every shert, ande after . . . the yerde. Item, my Lorde useth ande accustomyth yerly uppon the said Mawndy Thursday, when his Lordship is at home, to gyf yerly as many tren¹ platers after ob. the pece, with a cast of brede and a certen meat in it, to as many poure men as his Lordship is yeres of aige, and one for the yere of my Lordis aige to come. Item, my Lorde used and accustomyth yerly, upon the said Maundy Thursday, when his Lordship is at home, to gyf yerely as many eshen cuppis, after ob. the pece, with wyne

the ages between the late King and her present Majesty: both men and women received £2 10s. and 19 silver pennies (being the age of the Queen). To the men, woollen and linen clothing, shoes and stockings were given; and to the women, in lieu of clothing, £1 15s. each. The Maunday men and women also received £1 10s., a commutation *instead of the provisions heretofore distributed.*”

¹ Wooden. See Halliwell's Dictionary, p. 887.

in them, to as many poure men as his Lordeship is yeres of aige, and one for the yere of my Lordis aige to come. Item, my Lorde useth and accustomyth yerly uppon the said Mawndy Thursday, when his Lordshipe is at home, to gyf yerly as many purses of lether, after ob. the pece, with as many pennys in every purse, to as many poore men as his Lordship is yeres of aige, and one for the yere of my Lord's aige to come. Item, my Lorde useth and accustomyth yerly, uppon Mawndy Thursday, to cause to be bought iij. yerdis and iij. quarters of brode violet cloth, for a gowne for his Lordshipe to doo service in, or for them that schall doo service in his Lordshypes absence, after iij.*s.* viij.*d.* the yerde, and to be furrede with blake lamb, contenyng ij. keippe and a half after xxx. skynnes in a kepe, and after vj.*s.* iij. *d.* the kepe, and after ij. *d.* ob. the skynne, and after lxxv. skynnys for furringe of the said gowne, which gowne my Lord werith all the tyme his Lordship doith service; and after his Lordship hath done his service at his said Maundy, doith gyf to the pourest man that he fyndyth, as he thynkyth, emongs them all the said gowne. Item, my Lorde useth and accustomyth yerly, upon the said Mawnday Thursday, to caus to be delyvered to one of my Lordis chaplayns, for my Lady, if she be at my Lordis fyndyng, and not at hur owen, to comaunde hym to gyf for her as many groits to as many poure men as hir Ladyship is yeres of aige, and one for the yere of hir aige to come, owte of my Lordis coffueres, if sche be not at hir owen fyndyng. Item, my Lorde useth and accustomyth yerly, uppon the said Maundy Thursday, to caus to be delyvered to one of my Lordis chaplayns, for my Lordis eldest sone the Lord Percy, for hym to comaunde to gyf for hym as many pens of ij. pens to as many poure men as his Lordship is yeeres of aige, and one for the yere of his Lordshipis age to come. Item, my Lorde useth and accustomyth yerly, uppon Mawndy Thursday, to caus to be delyverit to one of my Lordis chaplayns, for every of my yonge maisters, my Lordis yonger sonnes, to gyf for every of them as many penns to as many poore men as every of my said maisters is yeres of aige, and for the yere to come."

Among the ancient annual Church Disbursements of St. Mary-at-Hill, in the City of London, I find the following entry: "Water on *Maundy Thursday* and Easter Eve, 1*d.*"

[Cavendish, in his *Life of Wolsey*, says, that in 1530, at Peterborough Abbey, that prelate on Maundy Thursday "made his maundy there in our Lady's chapel, having fifty-nine poor men whose feet he washed and kissed; and after he had wiped them, he gave every of the said poor men twelve pence in money, three ells of good canvas to make them shirts, a pair of new shoes, a cast of red herrings, and three white herrings; and one of these had two shillings." At the Maundy festival in 1818, in consequence of the advanced age of the King, the number of the poor was one hundred and sixty, it being customary to relieve as many men and a like number of women as he is years old. A new stair-case being then erected to Whitehall chapel, a temporary room was fitted up in Privy Gardens for the ceremony to take place, where two cod, two salmon, eighteen red herrings, eighteen pickled herrings, and four loaves, were given to each person in a wooden bowl, to which was afterwards added three pounds and a half of beef, and another loaf.]

Dr. Clarke, in his *Travels in Russia*, 1810, i. 55, says: "The second grand ceremony of this season takes place on Thursday before Easter, at noon, when the Archbishop of Moscow washes the feet of the Apostles. This we also witnessed. The priests appeared in their most gorgeous apparel. Twelve monks, designed to represent the twelve Apostles, were placed in a semicircle before the Archbishop. The ceremony is performed in the cathedral, which is crowded with spectators. The archbishop, performing all, and much more than is related of our Saviour in the thirteenth chapter of St. John, takes off his robes, girds up his loins with a towel, and proceeds to wash the feet of them all, until he comes to the representative of St. Peter, who rises, and the same interlocution takes place as between our Saviour and that Apostle."

A writer in the *Gentleman's Magazine*, li. 500, states, that "it is a general practice of people of all ranks in the Roman Catholic countries to dress in their very best clothes on Maunday Thursday. The churches are unusually adorned, and everybody performs what is called the Stations; which is, to visit several churches, saying a short prayer in each, and giving alms to the numerous beggars who attend upon the occasion." Another writer in the same journal, for July 1783, p. 577, tells us that "the inhabitants of Paris, on

Thursday in Passion Week, go regularly to the Bois de Boulogne, and parade there all the evening with their equipages. There used to be the Penitential Psalms, or Tenebres, sung in a chapel in the wood on that day, by the most excellent voices, which drew together great numbers of the best company from Paris, who still continued to resort thither, though no longer for the purposes of religion and mortification (if one may judge from appearances), but of ostentation and pride. A similar cavalcade I have also seen, on a like occasion, at Naples, the religious origin of which will probably soon cease to be remembered."

GOOD FRIDAY.

[IN the north of England a herb-pudding, in which the leaves of the *passion-dock* are a principal ingredient, is an indispensable dish on this day. The custom, says Carr, is of ancient date; and it is not improbable that this plant, and the pudding chiefly composed of it, were intended to excite a grateful reminiscence of the Passion, with a suitable acknowledgment of the inestimable blessings of Redemption. This plant, in the parts of fructification, produces fancied representations of the cross, hammer, nails, &c.]

Hospinian tells us that the kings of England had a custom of hallowing rings, with much ceremony, on Good Friday, the wearers of which will not be afflicted with the falling sickness. He adds, that the custom took its rise from a ring which had been long preserved, with great veneration, in Westminster Abbey, and was supposed to have great efficacy against the cramp and falling sickness, when touched by those who were afflicted with either of those disorders. This ring is reported to have been brought to King Edward by some persons coming from Jerusalem, and which he himself had long before given privately to a poor person, who had asked alms of him for the love he bare to St. John the Evangelist.

Andrew Boorde, in his Breviary of Health, 1557, f. 166, speaking of the cramp, adopts the following superstition among

the remedies thereof: "The Kynge's Majestie hath a great helpe in this matter in halowyng crampe ringes, and so geven without money or petition." Lord Berners, the accomplished translator of Froissart, when ambassador to the Emperor Charles V., writing "to my Lorde Cardinal's grace, from Saragoza, the xxj. daie of June," 1518, says: "If your grace remember me with some *crampe ryngs*, ye shall doo a thing muche looked for; and I trust to bestowe thaim well with Goddes grace, who evermor preserve and encrease your moost reverent astate," Harl. MS. 295, f. 119.¹

Hearne, in one of his manuscript diaries in the Bodleian, lv. 190, mentions having seen certain prayers, to be used by Queen Mary at the consecration of the cramp-ring. Mr. Gage Rokewode, in his History of the Hundred of Thingoe, 1838, Introd. p. xxvi, says that in Suffolk "the superstitious use of cramp-rings, as a preservative against fits, is not entirely abandoned; instances occur where nine young men of a parish each subscribe a crooked sixpence, to be moulded into a ring for a young woman afflicted with this malady."

[In the confession of Margaret Johnson, in 1633, a reputed witch, she says: "Good Friday is one constant day for a generall meeting of witches, and that on Good Friday last they had a generall meetinge neere Pendle Water syde;" and Mr. Hampson quotes an old charm for curing the bewitched,—

" Upon Good Friday
I will fast while I may,
Until I hear them knell
Our Lord's own bell!"

In the midland districts of Ireland, viz. the province of

¹ "On s' imagine en Flandre, que les enfans, nez le Vendredy-Saint, ont le pouvoir de guerir naturellement des fievres tierrees, des fievres quartes, et de plusieurs autres mauw. Mais ce pouvoir mest beaucoup suspect, parceque j'estime que c'est tomber dans la superstition de l'observance des iours et des temps, que de croire que les enfans nez le Vendredy-Saint puissent guerir des maladies plutost que ceux qui sont nez un autre jour," *Traité des Superstitions*, 1679, i. 436. M. Thiers, in the same work, p. 316, says that he has known people who preserve all the year such eggs as are laid on Good-Friday, which they think are good to extinguish fires in which they may be thrown. He adds, that some imagine that three loaves baked on the same day, and put into a heap of corn, will prevent its being devoured by rats, mice, weevils, or worms.

Connaught, on Good Friday, it is a common practice with the lower orders of Irish Catholics to prevent their young from having any sustenance, even to those at the breast, from twelve on the previous night to twelve on Friday night, and the fathers and mothers will only take a small piece of dry bread and a draught of water during the day. It is a common sight to see along the roads, between the different market towns, numbers of women, with their hair dishevelled, barefooted, and in their worst garments; all this is in imitation of Christ's passion.]

The old Popish ceremony of Creeping to the Crosse on Good Friday, is given, from an ancient book of the Ceremonial of the Kings of England, in the Notes to the Northumberland Household Book. The usher was to lay a carpet for the King to "creepe to the crosse upon." The Queen and her Ladies were also *to creepe to the Crosse*. In an original Proclamation, black letter, dated 26th February, 30 Henry VIII, in the first volume of a Collection of Proclamations in the Archives of the Society of Antiquaries of London, p. 138, we read: "On Good Friday it shall be declared howe creepying of the Crosse signifyeth an humblynge of ourselfe to Christe before the Crosse, and the kyssynge of it a memorie of our redemption made upon the Crosse."

In a Short Description of Antichrist, the author notes the Popish custom of "Creeping to the Crosse with egges and apples." "Dispelinge with a white rodde" immediately fellows; though I know not whether it was upon the same day. "To holde forth the Crosse for egges on Good Friday" occurs among the Roman Catholic customs censured by John Bale, in his Declaration of Bonner's Articles, 1554, as is "to creape to the Crosse on Good Friday featly."

It is stated in a curious Sermon, preached at Blandford Forum, in Dorsetshire, January 17th, 1570, by William Kethe, minister, and dedicated to Ambrose, Earl of Warwick, p. 18, that on Good Friday the Roman Catholics "offered unto Christe egges and bacon, to be in his favour till Easter Day was past;" from which we may at least gather with certainty that *eggs and bacon* composed a usual dish on that day. In Whimsies, or a New Cast of Characters, 1631, p. 196, we have this trait of "a zealous brother:"—"he is an Antipos to all church-government: when she feasts, he fasts; when she fasts,

he feasts: Good Friday is his Shrove Tuesday: he commends this notable carnall caveat to his family—*eat flesh upon days prohibited, it is good against Popery.*”

[A provincial newspaper, of about the year 1810, contains the following paragraph:—Good Friday was observed with the most profound adoration on board the Portuguese and Spanish men-of-war at Plymouth. A figure of the traitor Judas Iscariot was suspended from the bowsprit end of each ship, which hung till sunset, when it was cut down, ripped up, the representation of the heart cut in stripes, and the whole thrown into the water; after which, the crews of the different ships sung in good style the evening song to the Virgin Mary. On board the *Iphigenia*, Spanish frigate, the effigy of Judas Iscariot hung at the yard-arm till Sunday evening, and when it was cut down, one of the seamen ventured to jump over after it, with a knife in his hand, to show his indignation of the traitor’s crime, by ripping up the figure in the sea; but the unfortunate man paid for his indiscreet zeal with his life; the tide drew him under the ship, and he was drowned.]

The following is Barnabe Googe’s account of Good Friday, in his English version of *Naageorgus*, f. 51:—

“ Two priestes, the next day following, upon their shoulders beare
 The image of the crucifix about the altar neare,
 Being clad in *coape of crimozen die*,¹ and dolefully they sing:
 At length before the steps, his coate plucked of, they straight him
 bring,
 And upon Turkey carpettes lay him down full tenderly,
 With cushions underneath his heade, and pillows heaped hie;
 Then flat upon the grounde they fall, and kisse both hand and
 feete,
 And worship so this wooden god with honour farre unmete;
 Then all the shaven sort² falles downe, and foloweth them herein,
 As workemen chiefe of wickednesse, they first of all begin:
 And after them the simple soules, the common people come,
 And worship him with divers giftes, as golde, and silver some,
 And others corne or egges againe, to poulshorne persons sweete.
 And eke a long-desired price for wicked worship meete.

¹ In the list of Church Plate, Vestments, &c., in the Churchwardens’ Accounts of St. Mary-at-Hill, 10 Henry VI. occurs, “also an olde vestment of *red silke* lyned with *3elow* for Good Friday.”

² Company. Halliwell’s Dictionary, p. 773.

How are the idoles worshipped, if this religion here
 Be Catholike, and like the spowes of Christ accounted dere?
 Besides, with images the more their pleasure here to take,
 And Christ, that everywhere doth raigne, a laughing-stock to
 make,
 Another image doe they get, like one but newly deade.
 With legges stretcht out at length, and handes upon his body
 spreade ;
 And him, with pompe and sacred song, they beare unto his grave,
 His bodie all being wrapt in lawne, and silkes and sarcenet brave ;
 The boyes before with clappers go, and filthie noyses make ;
 The sexten beares the light : the people hereof knowledge take,
 And downe they kneele or kisse the grounde, their hands held
 up abroad,
 And knocking on their breastes, they make this wooden blocke
 a god :
 And, least in grave he should remaine without some companie,
 The singing bread is layde with him, for more idolatrie.
 The priest the image worships first, as falleth to his turne,
 And franckencense, and sweet perfumes, before the breade doth
 burne :
 With tapers all the people come, and at the barriers stay,
 Where downe upon their knees they fall, and night and day they
 pray,
 And violets and every kinde of flowres about the grave
 They straw, and bring in all their giftes, and presents that they
 have :
 The singing men their dirges chaunt, as if some guiltie soule
 Were buried there, and thus they may the people better poule."

[It was customary in Popish countries, on Good Friday, to erect a small building to represent the Holy Sepulchre. In this they put the host, and set a person to watch both that night and the next. On the following morning, very early, the host being taken out, Christ is risen. This ceremony was formerly used in England. In the Churchwardens' Accounts of Abingdon, co. Berks, 1557, is the entry, "to the sextin for watching the sepulture two nyghts, viij.d."]

GOOD FRIDAY CROSS BUNS.

[The following curious lines are found in Poor Robin's Almanack for 1733 :—

" Good Friday comes this month, the old woman runs
 With one or two a penny *hot cross buns*,
 Whose virtue is, if you believe what's said,
 They'll not grow mouldy like the common bread."

Hutchinson, in his History of Northumberland, following Bryant's Analysis, derives the Good Friday Bun from the sacred cakes which were offered at the Arkite Temples, styled Boun, and presented every seventh day. Bryant has also the following passage on this subject: "The offerings which people in ancient times used to present to the Gods were generally purchased at the entrance of the Temple; especially every species of consecrated bread, which was denominated accordingly. One species of sacred bread which used to be offered to the Gods, was of great antiquity, and called *Boun*. The Greeks, who changed the *Nu* final into a *Sigma*, expressed it in the nominative *βους*, but in the accusative more truly Boun, *βουν*. Hesychius speaks of the Boun, and describes it a kind of cake with a representation of two horns. Julius Pollux mentions it after the same manner, a sort of cake with horns. Diogenes Laertius, speaking of the same offering being made by Empedocles, describes the chief ingredients of which it was composed. "He offered one of the sacred Liba, called a *Bouse*, which was made of fine flour and honey." It is said of Cecrops that he first offered up this sort of sweet bread. Hence we may judge of the antiquity of the custom, from the times to which Cecrops is referred. The prophet Jeremiah takes notice of this kind of offering, when he is speaking of the Jewish women at Pathros, in Egypt, and of their base idolatry; in all which their husbands had encouraged them. The women, in their expostulation upon his rebuke, tell him: "Did we make her cakes to worship her?" Jerem. xlv. 18, 19; vii. 18. "Small loaves of bread," Hutchinson observes, "peculiar in their form, being long and sharp at both sides, are called Buns." These he derives as above, and concludes: "We only retain the name and form of the *Boun*; the sacred uses are no more."

[In several counties a small loaf of bread is annually baked on the morning of Good Friday, and then put by till the same anniversary in the ensuing year. This bread is not intended to be eaten, but to be used as a medicine, and the mode of administering it is by grating a small portion of it into water, and forming a sort of panada. It is believed to be good for many disorders, but particularly for a diarrhoea, for which it is considered a sovereign remedy. Some years ago, a cottager

lamented that her poor neighbour must certainly die of this complaint, because she had already given her two doses of Good Friday bread without any benefit. No information could be obtained from the doctress respecting her nostrum, but that she had heard old folks say that it was a good thing, and that she always made it.]

A writer in the Gentleman's Magazine, for July, 1783, p. 578, speaking of Cross Buns, Saffron Cakes, or Symnells, in Passion Week, observes that "these being, formerly at least, unleavened, may have a retrospect to the unleavened bread of the Jews, in the same manner as Lamb at Easter to the Paschal Lamb." These are constantly marked with the form of the cross. Indeed, the country people in the North of England make, with a knife, many little cross-marks on their cakes, before they put them into the oven. I have no doubt but that this too, trifling as the remark may appear, is a remnant of Popery. Thus also persons who cannot write, instead of signing their names, are directed to make their marks, which is generally done in the form of a cross. From the form of a cross at the beginning of a horn-book, the alphabet is called the Christ-Cross Row. The cross used in shop-books Butler seems to derive from the same origin:—

"And some against all idolizing
The cross in shop-books, or baptizing."

[It is an old belief that the observance of the custom of eating buns on Good Friday protects the house from fire, and several other virtues are attributed to these buns. Some thirty or forty years ago, pastry-cooks and bakers vied with each other for excellence in making hot cross-buns; the demand has decreased, and so has the quality of the buns. But the great place of attraction for bun-eaters at that time was Chelsea; for there were the two "royal bun-houses." Before

¹ The round O of a milk-score is, if I mistake not, also marked with a cross for a shilling, though unnoted by Lluellin (Poems, 1679, p. 40), in the following passage:—

————— "By what happe
The fat harlot of the tappe
Writes, at night and at noone,
For a *tester half a moone,*
And a great round O for a shilling."

and along the whole length of the long front of each stood a flat-roofed neat wooden portico or piazza of the width of the footpath, beneath which shelter "from summer's heat and winter's cold" crowds of persons assembled to scramble for a chance of purchasing "royal hot cross Chelsea buns," within a reasonable time; and several hundreds of square black tins, with dozens of hot buns on each tin, were disposed of in every hour from a little after six in the morning till after the same period in the evening of Good Friday. Those who knew what was good better than new-comers, gave the preference to the "old original royal bun-house," which had been a bun-house "ever since it was a house," and at which "the king himself once stopped," and who could say as much for the other? This was the conclusive tale at the door, and from within the doors, of the "old original bun-house." Alas! and alack! there is that house now, and there is the house that was opened as its rival; but where are ye who contributed to their renown and custom among the apprentices and journeymen, and the little comfortable tradesmen of the metropolis, and their wives and children, where are ye? With thee hath the fame of Chelsea buns departed, and the "royal bun-houses" are little more distinguished than the humble graves wherein ye rest.—*Hone.*]

EASTER EVE.

VARIOUS superstitions crept in by degrees among the rites of this eve; such as putting out all the fires in churches and kindling them anew from flint, blessing the Easter Wax, &c. They are described by Hospinian, in the poetical language of Naageorgus, in his *Popish Kingdom*," thus translated by Googe:—

"On Easter Eve the fire all is quencht in every place,
 And fresh againe from out the flint is fetcht with solemne grace:
 The priest doth halow this against great daungers many one,
 A brande whereof doth every man with greedie minde take home,
 That, when the fearefull storme appeares, or tempest black arise,
 By lighting this he safe may be from stroke of hurtful skies.

A taper great, the *Paschall* namde, with musicke then they blesse,
 And frackencense herein they pricke, for greater holynesse;
 This burneth night and day as signe of Christ that conquerde hell,
 As if so be this foolish toye suffiseth this to tell.

Then doth the bishop or the priest the water halow straight,
 That for their baptisme is reservde: for now no more of waight
 Is that they usde the yeare before; nor can they any more
 Young children christen with the same, as they have done before.
 With wondrous pomp and furniture amid the church they go,
 With candles, crosses, banners, chrisme, and oyle appoynted tho':
 Nine times about the font they marche, and on the Saintes do call;
 Then still at length they stande, and straight the priest begins
 withall.

And thrise the water doth he touche, and crosses thereon make;
 Here bigge and barbrous wordes he speakes, to make the Devill
 quake;

And holsome waters conjureth, and foolishly doth dresse,
 Supposing holyar that to make which God before did blesse.
 And after this his candle than he thrusteth in the floode,
 And thrise he breathes thereon with breath that stinkes of former
 foode.

And making here an end, his chrisme he poureth thereupon,
 The people staring hereat stande amazed every one;
 Beleaving that great powre is given to this water here,
 By gaping of these learned men, and such like trifling gere.
 Therefore in vessels brought they draw, and home they carie some
 Against the grieves that to themselves or to their beastes may come.
 Then clappers cease, and belles are set againe at libertee,
 And herewithal the hungrie times of fasting ended bee."

On Easter Even it was customary in our own country to light the churches with what were called Paschal Tapers. In Coates's History of Reading, 1802, p. 131, under Churchwardens' Accounts, we find the subsequent entry, 1559: "Paid for makynge of the Paschall and the Funte Taper, 5s. 8d." A note on this observes, "The Pascal taper was usually very large. In 1557 the Pascal taper for the Abbey Church of Westminster was 300 pounds weight."

The Cottonian MS. Galba E. iv. f. 28, gives the following assize for the different sorts of candles used anciently in the sacristy of Christ Church, Canterbury: "Cereus Paschalis continere debet ccc. libr. Cereus ad fontes x. libr. Cereus super hastam, j. libr. Cerei ad septem brachia, l. libr., viz. vj. quibus vij. libr. et septimus in medio, viij. libr."

In the ancient annual Church Disbursements of St. Mary-at-Hill, in the City of London, I find the following article:

“For a quarter of coles for the hallowed fire on Easter Eve, 6*d.*”¹ Also, “To the clerk and sexton, for two men fo watching the Sepulchre from Good Friday to Easter Eve, and for their meate and drinke, 14*d.*” I find also in the Churchwardens’ Accounts, *ibid.* 5th Henry VI., the following entries : “For the Sepulchre, for divers naylis and wyres and glu, 9*d.* ob. Also payd to Thomas Joynor for makyng of the same Sepulchre, 4*s.* Also payd for bokeram for penons, and for the makynge, 22*d.* Also payd for betyng and steynnye of the penons, 6*s.* For a pece of timber to the newe Pascall, 2*s.* Also payd for a dysh of peuter for the Paskall, 8*d.* Also payd for pynnes of iron for the same Pascall, 4*d.*

We have already alluded to the custom of watching the Sepulchre at Easter. In Coates’s *Hist. of Reading*, p. 130, under Churchwardens’ Accounts, we read, sub anno 1558 : “Paide to Roger Brock for watching of the Sepulchre, 8*d.* Paid more to the said Roger for syses and colles, 3*d.*” With this note : “This was a ceremony used in churches in remembrance of the soldiers watching the Sepulchre of our Saviour. We find in the preceding accounts, the old Sepulchre and ‘the toumbe of brycke’ had been sold.” The accounts alluded to are at p. 128, and run thus : “1551. Receyvid of Henry More for the Sepulcher, xiijs. iiij*d.* Receyvid of John Webbe for the toumbe of brycke, xij*d.*” Under 1499, p. 214, we read, “Imprimis, payed for wakyng of the Sepulcre, viij*d.* It. payed for a li. of encens, xij*d.*” and under Recypt, “It. rec. at Estur for the Pascall, xxxviis.” *Ibid.* p. 216, under 1507 are the following :—“It. paied to Sybel Derling for nayles for the Sepulcre, and for rosyn to the Resurrection play, ij*d.* ob. It. paied to John Cokks for wryting off the Fest of Jhesus, and for vj. hedds and berds to the church. It. paid a carter for carryng of pypys and hogshedds into the Forbury, ij*d.* It. paid to the laborers in the Forbury for setting up off the polls for the scaphold, ix*d.* It. paied for bred, ale, and bere, that longyd to the pleye in the Forbury, ijs. j*d.* It. payed for the ij. Boks of the Fest of Jhesu and the Vysytacyon of our Lady, ijs. viij*d.* 1508. It payed to Water Barton for xxl. wex

¹ In a *Short Description of Antichrist*, &c. already quoted at p. 152, the author censures, among other Popish customs, “*the halowyng of fiere.*”

for a pascall pic. le li. *vd.* Summa viijs. *iiijd.* It. payed for one li. of grene flowr to the foreseid pascall, *vjd.* Ibid. p. 214, 1499,—It. rec. of the gaderyng of the stage-play, *xvijs.* It. payed for the pascall bason, and the hanging of the same, *xvijs.* It. payed for making lenger Mr. Smyth's molde, with a Judas for the pascall, *vid.* It. payed for the pascall and the fonte taper to M. Smyth, *iiijs.*" St. Giles's parish, 1519,—“Paid for making a Judas for the pascall, *iiijd.*”¹

Among the ancient annual Disbursements of the Church of St. Mary-at-Hill, I find the following entry against Easter :—

“Three great garlands for the crosses, of roses and lavender	}	”
Three dozen other garlands for the quire	}	3s.

The same also occurs in the Churchwardens' Accounts, 1512. Also, among the Church Disbursements, in the Wax-Chandler's Accompt, “*for making the pascal at Ester, 2s. 8d.*—For garnishing 8 torches on Corpus Christi day, *2s. 8d.*” Ibid. 1486, “At Ester, for the howslyn people for the pascal, *11s. 5d.*”²

[During the last century it was the custom in Dorsetshire on Easter Eve for boys to form a procession bearing rough torches, and a small black flag, chanting the following lines,—

“We fasted in the light,
For this is the night.”

This custom was no doubt a relic of the Popish ceremonies formerly in vogue at this season.]

¹ “To houl over the pascal” is mentioned among the customs of the Roman Catholics censured by John Bale in his “Declaration of Bonner's Articles,” 1554, f. 19.

² A more particular account of the ceremony of the Holy Sepulchre, as used in this and other countries, will be found in the *Vetusta Monumenta* of the Society of Antiquaries, in the letter-press of vol. iii. pl. 31, 32.

EASTER DAY.¹

[THE day before Easter Day is in some parts called "Holy Saturday." On the evening of this day, in the middle districts of Ireland, great preparations are made for the finishing of Lent. Many a fat hen and dainty piece of bacon is put into the pot, by the cottier's wife, about eight or nine o'clock, and woe be to the person who should taste it before the cock crows. At twelve is heard the clapping of hands, and the joyous laugh, mixed with an Irish phrase which signifies "out with the Lent:" all is merriment for a few hours, when they retire, and rise about four o'clock to see the sun dance in honour of the Resurrection. This ignorant custom is not confined to the humble labourer and his family, but is scrupulously observed by many highly respectable and wealthy families, different members of whom I have heard assert positively that they had seen the sun dance on Easter morning.]

Sir Thomas Browne, the learned author of the *Vulgar Errors*, has left us the following quaint thoughts on the subject of sun-dancing: "We shall not, I hope," says he, "disparage the Resurrection of our Redeemer, if we say that the sun doth not dance on Easter Day: and though we would

¹ Easter is so called from the Saxon *Oster*, to rise, being the day of Christ's Resurrection; or as others think, from one of the Saxon goddesses called Easter, whom they always worshipped at this season. Wheatly on the Common Prayer, p. 228. See also Gale's *Court of the Gentiles*, b. ii. c. 2. Or, perhaps, from the Anglo-Saxon *yr̥t*, a storm, the time of Easter being subject to the continual recurrence of tempestuous weather. A *Sermo brevis*, in the *Liber Festivalis*, MS. Cotton Claud. A. ii. of the time of Henry the Sixth, upon Easter Sunday, begins "Gode men and wommen, os 3e knowe alle welle, this day is called in some place Astur Day, and in some place Pasch Day, and in some place Goddus Sounday. Hit is callde Asturday as Kandulmasse Day of Kandulles, and Palme Sounnday of Palmes, ffor wolnoz in uche place hit is the maner this day for to done fyre oute of the houce at the Astur that hath bene all the wyntur brente wyt fuyre and blakud with smoke, hit schal this day bene arayed with grene rusches and swete floures strowde alle aboute, schewyng a heyghe ensaumpal to alle men and wommen that ryzte os thei machen clene the houce, alle withine bering owte the fyre and strowing thare flowres, ryzte so 3e schulde clanson the houce of 3oure sowle."

willingly assent unto any sympathetical exultation, yet we cannot conceive therein any more than a tropical expression. Whether any such motion there was in that day wherein Christ arised, Scripture hath not revealed, which hath been punctual in other records concerning solitary miracles; and the Areopagite that was amazed at the eclipse, took no notice of this; and, if metaphorical expressions go so far, we may be bold to affirm, not only that one sun danced, but two arose that day; that light appeared at his nativity, and darkness at his death, and yet a light at both; for even that darkness was a light unto the Gentiles, illuminated by that obscurity. That was the first time the sun set above the horizon. That, although there were darkness above the earth, yet there was light beneath it, nor dare we say that Hell was dark if he were in it."

In the Country-man's Counsellor, by E. P. Phil. 1633, p. 220, is the following note:—"Likewise it is observed, that *if the sunne shine on Easter Day, it shines on Whitsunday likewise.*" The following is an answer to a query in the Athenian Oracle, ii. 348: "Why does the sun at his rising play more on Easter day than Whitsunday?—The matter of fact is an old, weak, superstitious error, and the sun neither plays nor works on Easter day more than any other. It's true, it may sometimes happen to shine brighter that morning than any other; but, if it does, 'tis purely accidental. In some parts of England, they call it the lamb-playing, which they look for as soon as the sun rises in some clear spring or water, and is nothing but the pretty reflection it makes from the water, which they may find at any time, if the sun rises clear, and they themselves early, and unprejudiced with fancy." In a rare book, entitled Recreation for Ingenious Head Pieces, 1667, I find this popular notion alluded to in an old ballad:—

" But Dick, *she dances such a way,*
No sun upon an Easter day
 Is half so fine a sight."

[Sir Walter Scott introduces a similar image applied to the reflection of the moon in the water,—

" The stag at eve had drunk his fill,
 Where danced the moon on Monan's rill."]

In the British Apollo, 1708, vol. i. No. 40, we read :—

- Q. “ Old wives, Phœbus, say
That on Easter Day
To the musick o’ th’ spheres you do caper.
If the fact, sir, be true,
Pray let’s the cause know,
When you have any room in your Paper.
- A. The old wives get merry,
With spic’d ale or sherry,
On Easter, which makes them romance :
And whilst in a rout
Their brains whirl about,
They fancy we caper and dance.”

I have heard of, when a boy, and cannot positively say from remembrance, whether I have not seen tried, an ingenious method of making an artificial sun dance on Easter Sunday. A vessel full of water was set out in the open air, in which the reflected sun seemed to dance, from the tremulous motion of the water. This will remind the classical scholar of a beautiful simile in the Loves of Medea and Jason, in the Argonautics of Apollonius Rhodius, where it is aptly applied to the wavering reflections of a lovesick maiden.

“ Reflected from the sun’s far cooler ray,
As quiv’ring beams from tossing water play
(Pour’d by some maid into her beechen bowl),
And ceaseless vibrate as the swellings roll,
So heav’d the passions,” &c.

In Lysons’s *Environs of London*, i. 230, amongst his extracts from the Churchwardens’ and Chamberlains’ Books at Kingston-upon-Thames, are the following entries concerning some of the ancient doings on Easter Day :—

	£	s.	d.
5 Hen. VIII. For thred for the Resurrection . . .	0	0	1
For three yerds of Dornek ¹ for a pleyer’s coat, and the makyng	0	1	3
12 Hen. VIII. Paid for a skin of parchment and gun- powder, for the play on Easter Day	0	0	8
For brede and ale for them that made the stage, and other things belonging to the play	0	1	2

¹ A coarse sort of damask.

By a subsequent entry these pageantries seem to have been continued during the reign of Queen Elizabeth, 1565, "Rec^d. of the players of the stage at Easter, 1*l*. 2*s*. 1½*d*."

Barnabe Googe, in his adaptation of Naogeorgus, has thus preserved the ceremonies of the day in the Popish Kingdome, f. 52:—

"At midnight then with carefull minde they up to mattens ries,
The Clarke doth come, and after him, the Priest with staring eies.
At midnight strait, not taryng till the daylight doe appeere,
Some gettes in flesh, and, glutton lyke, they feede upon their cheere.
They rost their flesh, and custardes great, and egges and radish store,
And trifles, clouted creame, and cheese, and whatsoever more
At first they list to eate, they bring into the temple straight,
That so the Priest may halow them with wordes of wond'rous
waight.

The friers besides, and pelting priestes, from house to house do roame,
Receyving gaine of every man that this will have at home.
Some *raddish rootes* this day doe take before all other meate,
Against the quartan ague, and such other sicknesse great.
Straight after this into the fieldes they walke to take the viewe,
And to their woonted life they fall, and bid the reast adewe."

In the Doctrine of the Masse Book, from Wyttonburge, by Nicholas Dorcastor, 1554, in the form of "the halowing of the Pascal Lambe, *egges* and *herbes*, on Easter Daye," the following passage occurs: "O God! who art the Maker of all flesh, who gavest commaundments unto Noe and his sons concerning cleane and uncleane beastes, who hast also permitted mankind to eate clean four-footed beastes *even as egges and green herbes*." The form concludes with the following rubrick: "Afterwards, let al be sprinkled with holye water and censed by the priest." Dugdale, in his *Origines Juridicales*, p. 276, speaking of Gray's Inn Commons, says:—"In 23 Eliz. (7 Maii) there was an agreement at the cupboard by Mr. Attorney of the Duchy and all the Readers then present, that the dinner on Good Friday, which had been accustomed to be made at the cost and charges of the chief cook, should thenceforth be made at the costs of the house, with like provision as it had been before that time. And likewise, whereas, they had used to have *eggs and green sauce* on *Easter Day*, after service and communion, for those gentlemen who came to breakfast, that in like manner they should be provided at the charge of the house."

A writer in the Gentleman's Magazine, July 1783, p. 578, conjectures that "the flowers, with which many churches are ornamented on Easter Day, are most probably intended as emblems of the Resurrection, having just risen again from the earth, in which, during the severity of winter, they seem to have been buried."

[Every person must have some part of his dress new on Easter Day, or he will have no good fortune that year. Another saying is that unless that condition be fulfilled, the birds are likely to spoil your clothes. This is alluded to in Poor Robin :—

"At Easter let your clothes be new
Or else be sure you will it rue."

So says Mr. Barnes, the Dorsetshire poet,—

"Laste Easter I put on my blue
Frock cuoat, the vust time, vier new ;
Wi' yaller buttons aal o' brass,
That glitter'd in the zun lik glass ;
Bekiaze 'twer Easter Zunday."']

The Festival, 1511, f. 36, says, "This day is called, in many places, Godde's Sondaye : ye knowe well that it is the maner at this daye to do the fyre out of the hall, and the blacke wynter brondes, and all thynges that is foule with fume and smoke shall be done awaye, and there the fyre was shall be gayly arayed with fayre floures, and strewed with grene rysshes all aboute." In Nichols's Illustrations of Ancient Manners and Expences, 1797, in the Churchwardens' Accompts of St. Martin Outwich, London, under the year 1525 is the following item :—"Paid for *brome* ageynst Ester, *jd.*"

"There was an ancient custom at Twickenham," according to Lysons, "of dividing two great cakes in the church upon Easter Day among the young people ; but it being looked upon as a superstitious relic, it was ordered by Parliament, 1645, that the parishioners should forbear that custom, and, instead thereof, buy loaves of bread for the poor of the parish with the money that should have bought the cakes. It appears that the sum of *1l. per annum* is still charged upon

the vicarage for the purpose of buying penny loaves for poor children on the Thursday after Easter. Within the memory of man they were thrown from the church-steeple to be scrambled for; a custom which prevailed also some time ago at Paddington, and is not yet totally abolished."

Hasted, in his History of Kent, iii. 66, speaking of Biddenden, tells us that "twenty acres of land, called the Bread and Cheese Land, lying in five pieces, were given by persons unknown, the yearly rents to be distributed among the poor of this parish. This is yearly done on Easter Sunday, in the afternoon, in 600 cakes, each of which have the figures of two women impressed on them, and are given to all such as attend the church; and 270 loaves, weighing three pounds and a half a-piece, to which latter is added one pound and a half of cheese, are given to the parishioners only, at the same time. There is a vulgar tradition in these parts, that the figures on the cakes represent the donors of this gift, being two women, twins, who were joined together in their bodies, and lived together so till they were between twenty and thirty years of age. But this seems without foundation. The truth seems to be, that it was the gift of two maidens of the name of Preston; and that the print of the women on the cakes has taken place only within these fifty years, and were made to represent two poor widows, as the general objects of a charitable benefaction." An engraving of one of these cakes will be found in Hone's Every Day Book, ii. 443.

The following is copied from a collection of Carols in Douce's collection,—

" Soone at Easter cometh Alleluya,
With butter, cheese, and a *tansay* :"

which reminds one of the passage in the Oxford Sausage, p. 22,—

" On Easter Sunday be the pudding seen,
To which the *tansey* lends her sober green."

On Easter Sunday, as I learnt from a clergyman of Yorkshire, the young men in the villages of that county have a custom of taking off the young girls' buckles. On Easter Monday young men's shoes and buckles are taken off by the young women. On the Wednesday they are redeemed by

little pecuniary forfeits, out of which an entertainment, called a Tansey Cake, is made, with dancing. An account of this custom at Ripon, in Yorkshire, occurs in the Gentleman's Magazine for August 1790, p. 719, where it is added, that, "some years ago no traveller could pass the town without being stopped, and having his spurs taken away, unless redeemed by a little money, which is the only way to have your buckles returned."

The following is from Seward's Anecdotes of some distinguished Persons, i. 35. "Charles (the Fifth) whilst he was in possession of his regal dignity, thought so slightly of it, that when, one day, in passing through a village in Spain, he met a peasant who was dressed with a tin crown upon his head, and a spit in his hand for a truncheon, as the Easter King (according to the custom of that great festival in Spain), who told the Emperor that he should take off his hat to him: 'My good friend,' replied the Prince, 'I wish you joy of your new office: you will find it a very troublesome one, I can assure you.'"

A superstitious practice appears to have prevailed upon the Continent, of abstaining from flesh on Easter Sunday, to escape a fever for the whole year. I know not whether it ever reached this island. It was condemned by the Provincial Council of Rheims, in 1583, and by that of Toulouse in 1590. (*Traité des Superstitions*, 1679, i. 319, 320.)

The following is taken from the Antiquarian Repertory, 1780, iii. 44, from the MS. Collection of Aubrey, in the Ashmolean Museum at Oxford, dated 1678: "The first dish that was brought up to the table on Easter Day was a red-herring riding away on horseback; i. e. a herring ordered by the cook something after the likeness of a man on horseback, set in a corn sallad. The custom of eating a gammon of bacon at Easter, which is still kept up in many parts of England, was founded on this, viz. to shew their abhorrence to Judaism at that solemn commemoration of our Lord's Resurrection."

EASTER EGGS; COMMONLY CALLED PASCHE, OR PASTE EGGS.

[IN the North of England it is still the custom to send reciprocal presents of eggs¹ at Easter to the children of families respectively betwixt whom any intimacy exists. The modes adopted to prepare the eggs for presentation are the following: there may be others which have escaped my recollection. The eggs being immersed in hot water for a few moments, the end of a common tallow candle is made use of to inscribe the names of individuals, dates of particular events, &c. The warmth of the egg renders this a very easy process. Thus inscribed, the egg is placed in a pan of hot water, saturated with cochineal, or other dye-woods; the part over which the tallow has been passed is impervious to the operation of the dye; and consequently when the egg is removed from the pan, there appears no discoloration of the egg where the inscription has been traced, but the egg presents a white inscription on a coloured ground. The colour of course depends upon the taste of the person who prepared the egg; but usually much variety of colour is made use of. Another method of ornamenting "pace eggs" is, however, much neater, although more laborious, than that with the tallow candle. The egg being dyed, it may be decorated in a very pretty manner, by means of a penknife, with which the dye may be scraped off, leaving the design white, on a coloured ground. An egg is frequently divided into compartments, which are filled up according to the taste and skill of the designer. Generally one compartment contains the name, and (being young and unsophisticated) also the

¹ The learned Court de Gebelin, in his Religious History of the Calendar, iv. 251, informs us that this custom of giving eggs at Easter is to be traced up to the theology and philosophy of the Egyptians, Persians, Gauls, Greeks, Romans, &c., among all of whom an egg was an emblem of the universe, the work of the supreme Divinity. Coles, in his Latin Dictionary, renders the Pasch, or Easter Egg, by *Ovum Paschale, croceum, seu luteum*. It is plain, from hence, that he was acquainted with the custom of dying or staining of eggs at this season. Ainsworth leaves out these two epithets, calling it singly *Ovum Paschale*. I presume he knew nothing of this ancient custom, and has therefore omitted the *croceum* and *luteum*, because it is probable he did not understand them.

age of the party for whom the egg is intended. In another is perhaps a landscape; and sometimes a Cupid is found lurking in a third: so that these "pace eggs" become very useful auxiliaries to the missives of St. Valentine. Nothing is more common in some northern villages than to see a number of these eggs preserved very carefully in the corner-cupboard; each egg being the occupant of a deep long-stemmed ale-glass, through which the inscription could be read without removing it. Probably many of these eggs now remain in Cumberland, which would afford as good evidence of dates in a court of justice as a tombstone or a family Bible. It will be readily supposed that the majority of pace eggs are simply dyed or dotted with tallow to present a piebald or bird's-eye appearance. These are designed for the junior boys, who have not begun to participate in the pleasures of "a bended bow and quiver full of arrows," a flaming torch, or a heart and a true lover's knot. These plainer specimens are seldom promoted to the dignity of the ale-glass or the corner-cupboard. Instead of being handed down to posterity, they are hurled to swift destruction. In the process of dying they are boiled pretty hard, so as to prevent inconvenience if crushed in the hand or the pocket. But the strength of the shell constitutes the chief glory of a pace egg, whose owner aspires only to the conquest of a rival youth. Holding his egg in his hand, he challenges a companion to give blow for blow. One of the eggs is sure to be broken, and its shattered remains are the spoil of the conqueror, who is instantly invested with the title of "a cock of one, two, three," &c., in proportion as it may have fractured his antagonists' eggs in the conflict. A successful egg in a contest with one which had previously gained honours adds to its number the reckoning of its vanquished foe. An egg which is "a cock" of ten or a dozen, is frequently challenged. A modern pugilist would call this a set-to for the championship. Such on the borders of the Solway Frith were the youthful amusements of Easter Monday.]

Hutchinson, in his *History of Northumberland*, ii. 10, speaking of *Pasche Eggs*, says, "Eggs were held by the Egyptians as a sacred emblem of the renovation of mankind after the Deluge. The Jews adopted it to suit the circumstances of their history, as a type of their departure from the land of

Egypt; and it was used in the feast of the Passover as part of the furniture of the table, with the Paschal Lamb. The Christians have certainly used it on this day, as retaining the elements of future life, for an emblem of the Resurrection. It seems as if the egg was thus decorated for a religious trophy, after the days of mortification and abstinence were over, and festivity had taken place; and as an emblem of the resurrection of life, certified to us by the Resurrection from the regions of death and the grave." The ancient Egyptians, if the resurrection of the body had been a tenet of their faith, would perhaps have thought an egg no improper hieroglyphical representation of it. The exclusion of a living creature by incubation, after the vital principle has laid a long while dormant, or seemingly extinct, is a process so truly marvellous, that, if it could be disbelieved, would be thought by some a thing as incredible to the full, as that the Author of Life should be able to reanimate the dead.

A writer in the Gentleman's Magazine, July 1783, p. 578, supposes the egg at Easter "an emblem of the rising up out of the grave, in the same manner as the chick, entombed, as it were, in the egg, is in due time brought to life." Le Brun, in his Voyages, i. 191, tells us that the Persians, on the 20th of March, 1704, kept the Festival of the Solar New Year, which he says lasted several days, when they mutually presented each other, among other things, with coloured eggs.

Easter, says Gebelin, and the New Year, have been marked by similar distinctions. Among the Persians, the New Year is looked upon as the renewal of all things, and is noted for the triumph of the Sun of Nature, as Easter is with Christians for that of the Sun of Justice, the Saviour of the World, over death, by his Resurrection. The Feast of the New Year, he adds, was celebrated at the Vernal Equinox, that is, at a time when the Christians, removing their New Year to the Winter Solstice, kept only the Festival of Easter. Hence, with the latter, the Feast of Eggs has been attached to Easter, so that eggs are no longer made presents of at the New Year.¹

¹ Father Carmeli, in his History of Customs, tells us that, during Easter and the following days, hard eggs, painted of different colours, but principally red, are the ordinary food of the season. In Italy, Spain, and in Provence, says he, where almost every ancient superstition is retained, there are in the public places certain *sports with eggs*. This

The Jews, in celebrating their Passover, placed on the table two unleavened cakes, and two pieces of the Lamb; to this they added some small fishes, because of the Leviathan; a *hard egg*, because of the bird Ziz; some meal, because of the Behemoth; these three animals being, according to their Rabbinical Doctors, appointed for the feast of the elect in the other life. I saw at the window of a baker's shop in London, on Easter Eve 1805, a Passover cake, with four eggs, bound in with slips of paste, crossways, in it. I went into the shop and inquired of the baker what it meant; he assured me it was a Passover cake for the Jews.¹

The learned Hyde, in his *Oriental Sports*, tells us of one with eggs among the Christians of Mesopotamia on Easter Day, and forty days afterwards, during which time their children buy themselves as many eggs as they can, and stain them with a red colour in memory of the blood of Christ, shed as at that time of his Crucifixion. Some tinge them with green and yellow. Stained eggs are sold all the while in the market. The sport consists in striking their eggs one against another, and the egg that first breaks is won by the owner of the egg that struck it. Immediately another egg is pitted against the winning egg, and so they go on (as in that barbarous sport of a Welsh main at cockfighting), till the last remaining egg wins all the others, which their respective owners shall before have won. This sport, he observes, is not retained in the midland parts of England, but seems to be alluded to in the old proverb, "an egg at Easter," because the liberty to eat eggs begins again at that Festival, and thence must have arisen this festive egg-game; for neither the Papists, nor those of the Eastern Church, eat eggs during Lent, but at Easter begin again to eat them. And hence the egg-feast formerly at Oxford, when the

custom he derives from the Jews or the Pagans, for he observes it is common to both. The Jewish wives, at the Feast of the Passover, upon a table prepared for that purpose, place hard eggs, the symbols of a bird called Ziz, concerning which the Rabbins have many fabulous accounts.

¹ "On y fit aussi des deffences de vendre des œufs de couleur apres Pasques, parce que les enfans s'en jouoyent auparavant, qui estoit de mauvais exemple,"—*Satyre Menippée de la Vertu du Catholicon d'Espagne*, 1595, f. 94. The English version of this work renders œufs de couleur, *speckled eggs*.

scholars took leave of that kind of food on the Saturday after Ash Wednesday, on what is called "Cleansing Week."

In the Museum Tradescantianum, 1660, p. 1, we find, "Easter Egges of the Patriarchs of Jerusalem."

In the North of England, continues Hyde, in Cumberland and Westmoreland, boys beg, on Easter Eve, eggs to play with, and beggars ask for them to eat. These eggs are hardened by boiling, and tinged with the juice of herbs, broom-flowers, &c. The eggs being thus prepared, the boys go out and play with them in the fields, rolling them up and down, like bowls upon the ground, or throwing them up, like balls, into the air. Eggs, stained with various colours in boiling, and sometimes covered with leaf-gold, are at Easter presented to children, at Newcastle-upon-Tyne, and other places in the North, where these young gentry ask for their Paste Eggs, as for a fairing, at this season. *Paste* is plainly a corruption of *Pasque*, Easter.

In the neighbourhood of Newcastle they are tinged yellow with the blossoms of furze, called their Whin-bloom. A curious tract, 1644, lies before me, entitled, To Sion's Lovers, being a *golden* Egge, to avoide Infection, a title undoubtedly referring to this superstition. In a curious Roll of the Expenses of the Household of 18 Edw. I., communicated to the Society of Antiquaries, 1805, is the following item in the Accounts of Easter Sunday:—"Four hundred and a half of eggs, eighteen pence:" highly interesting to the investigator of our ancient manners: not so much on account of the smallness of the sum which purchased them, as for the purpose for which so great a quantity was procured on this day in particular: i. e. in order to have them stained in boiling, or covered with leaf gold, and to be afterwards distributed to the Royal Household.

That the Church of Rome has considered eggs as emblematical of the Resurrection, may be gathered from the subsequent prayer, which the reader will find in an extract from the Ritual of Pope Paul the Fifth, for the use of England, Ireland, and Scotland. It contains various other forms of benediction. "Bless, O Lord! we beseech thee, this thy creature of eggs, that it may become a wholesome sustenance to thy faithful servants, eating it in thankfulness to thee, on account of the Resurrection of our Lord."

The following, from Emilianne's Frauds of Romish Monks and Priests, is much to our purpose: "On Easter Eve and Easter Day, all the heads of families send great chargers, full of hard eggs, to the church, to get them blessed, which the priests perform by saying several appointed prayers, and making great signs of the cross over them, and sprinkling them with holy water. The priest, having finished the ceremony, demands how many dozen eggs there be in every bason? These blest eggs have the virtue of sanctifying the entrails of the body, and are to be the first fat or fleshy nourishment they take after the abstinence of Lent. The Italians do not only abstain from flesh during Lent, but also from eggs, cheese, butter, and all white meats. As soon as the eggs are blessed, every one carries his portion home, and causeth a large table to be set in the best room in the house, which they cover with their best linen, all bestrewed with flowers, and place round about it a dozen dishes of meat, and the great charger of eggs in the midst. 'Tis a very pleasant sight to see these tables set forth in the houses of great persons, when they expose on side-tables (round about the chamber) all the plate they have in the house, and whatever else they have that is rich and curious, in honour of their Easter eggs, which of themselves yield a very fair show, for the shells of them are all painted with divers colours, and gilt. Sometimes they are no less than twenty dozen in the same charger, neatly laid together in the form of a pyramid. The table continues, in the same posture, covered, all the Easter week, and all those who come to visit them in that time are invited to eat an Eastern egg with them, which they must not refuse."

In the Beehive of the Romish Church, 1579, f. 14, Easter eggs occur in the following list of Romish superstitions: "Fasting Dayes, Years of Grace, Differences and Diversities of Dayes, of Meates, of Clothing, of Candles, Holy Ashes, *Holy Pace Eggs* and Flanes, Palmes and Palme Boughes, Staves, Fooles Hoods, Shelles and Belles, Paxes, Licking of Rotten Bones," &c. The last article relates to pilgrims and relics. The author of *Le Voyageur à Paris*, ii. 112, supposes that the practice of painting and decorating eggs at Easter, amongst the Catholics, arose from the joy which was occa-

sioned by their returning to their favorite food after so long an absence from them during Lent.¹

In the ancient Calendar of the Romish Church, to which I have so often referred, I find the following: "*Ova annunciata*, ut aiunt, *reponuntur*," i. e. eggs laid on the Annunciation of the Virgin Mary are laid by. This must have been for some such purpose as the following: "ad hanc superstitionem diariam referendi quoque sunt,—qui ova, quæ gallinæ pariunt die Parasceues, toto asservant anno, *quia credunt ea vim habere ad extinguenda incendia si in ignem injiciantur*." (Delrio Disquis. Magic. p. 205.) Lebrun, too, in his Superstitions Anciennes et Modernes, says that some people keep eggs laid on Good Friday all the year.

Dr. Chandler, in his Travels in Asia Minor, gives the following account of the manner of celebrating Easter among the modern Greeks: "The Greeks now celebrated Easter. A small bier, prettily decked with orange and citron buds, jasmine, flowers, and boughs, was placed in the church, with a Christ crucified, rudely painted on board, for the body. We saw it in the evening, and, before day-break, were suddenly awakened by the blaze and crackling of a large bonfire, with singing and shouting in honour of the Resurrection. They made us presents of *coloured eggs* and cakes of Easter bread."

Easter Day, says the Abbé d'Auteoroche, in his Journey to Siberia, is set apart for visiting in Russia. A Russian came into my room, offered me his hand, and gave me, at the same time, an egg. Another followed, who also embraced, and gave me an egg. I gave him in return the egg which I had just before received. The men go to each other's houses in the morning, and introduce themselves by saying, "Jesus Christ is risen." The answer is—"Yes, he is risen." The people then embrace, give each other eggs, and drink a great deal of brandy. The subsequent extract from Hakluyt's Voyages is of an older date, and shows how little the custom has varied: "They (the Russians) have an order at Easter, which they alwaies observe, and that is this: every yeere, against Easter, to die or colour red, with Brazzel (Brazil wood),

¹ According to Gebelin, Monde Primitif, 1787, iv. 251, coloured eggs were also employed at the commencement of the New Year.

a great number of egges, of which every man and woman giveth one unto the priest of the parish upon Easter Day, in the morning. And, moreover, the common people use to carrie in their hands one of these red egges, not only upon Easter Day, but also three or foure days after, and gentlemen and gentlewomen have egges gilded, which they carry in like maner. They use it, as they say, for a great love, and in token of the Resurrection, whereof they rejoyce. For when two friends meete during the Easter Holydayes, they come and take one another by the hand; the one of them saith, 'The Lord, or Christ, is risen;' the other answereth, 'It is so of a trueth;' and then they kiss and exchange their egges, both men and women, continuing in kissing four dayes together." Our ancient voyage-writer means no more here, it should seem, than that the ceremony was kept up for four days. On the modern practice of this custom in Russia, see Dr. Clarke's Travels, i. 59.¹

In Germany, sometimes, instead of eggs at Easter, an emblematical print is occasionally presented. One of these is preserved in the Print-room of the British Museum. Three hens are represented as upholding a basket, in which are placed three eggs, ornamented with representations illustrative of the Resurrection. Over the centre egg the Agnus Dei, with a chalice representing Faith; the other eggs bearing the emblems of Charity and Hope. Beneath all, the following lines in German

" Alle gute ding seynd drey.
 Drum schenk dir drey Oster Ey
 Glaub und Hoffnung sambt der Lieb.
 Niemahls auss dem Herzen schieb
 Glaub der Kirch, vertrau auf Gott,
 Liebe Ihn biss in den todt."

¹ "On Easter Day they greet one another with a kiss, both men and women, and give a red egg, saying these words, *Christos vos Christe*. In the Easter Week all his Majesty's servants and nobility kiss the patriarch's hand, and receive either gilded or red eggs, the highest sort three, the middle two, and the most inferior one."—*Present State of Russia*, 1671, p. 18.

All good things are three.
 Therefore I present you three Easter eggs,
 Faith and Hope, together with Charity.
 Never lose from the heart
 Faith to the Church ; Hope in God
 And love him to thy death.

[The Pace-Egger's song, as still heard in the North, commences as follows :—

“ Here's two or three jolly boys, all of one mind,
 We have come a pace-egging, and hope you'll prove kind ;
 I hope you'll prove kind with your eggs and strong beer
 And we'll come no more near you until the next year.”

A sort of drama appears to form part of the amusements of this day. I possess a tract of this kind, entitled the Peace Egg, with woodcuts, which concludes as follows,—

“ *Enter Devil Doubt.*

“ Here come I, little Devil Doubt,
 If you do not give me money,
 I'll sweep you all out ;
 Money I want, and money I crave,
 If you do not give me money
 I'll sweep you all to the grave.”]

EASTER HOLIDAYS.

Easter has ever been considered by the Church as a season of great festivity. Belithus, a ritualist of ancient times, tells us that it was customary in some churches for the Bishops and Archbishops themselves to play with the inferior clergy at hand-ball, and this, as Durand asserts, even on Easter Day itself. Why they should play at hand-ball at this time rather than any other game, Bourne tells us he has not been able to discover ; certain it is, however, that the present custom of playing at that game on Easter Holidays for a tansy-cake has been derived from thence. Erasmus, speaking of the proverb, *Mea est pila*, that is, “ I've got the ball,” tells us that it signifies “ I've obtained the victory ; I am master of my wishes.” The Romanists certainly erected a standard on Easter Day, in token of our Lord's

victory ; but it would perhaps be indulging fancy too far to suppose that the bishops and governors of churches, who used to play at hand-ball at this season, did it in a mystical way, and with reference to the triumphal joy of the season. Certain it is, however, that many of their customs and superstitions are founded on still more trivial circumstances, even according to their own explanations of them, than this imaginary analogy.¹

Fitzstephen, as cited by Stow, tells us of an Easter holiday amusement used in his time at London : “ They fight battels on the water. A shield is hanged upon a pole (this is a species of the quintain) fixed in the midst of the stream. A boat is prepared without oars, to be carried by violence of the water, and in the forepart thereof standeth a young man ready to give charge upon the shield with his lance. If so be he break his lance against the shield and do not fall, he is thought to have performed a worthy deed. If so be that without breaking his lance, he runneth strongly against the shield, down he falleth into the water, for the boat is violently forced with the tide ; but on each side of the shield ride two boats furnished with young men, which recover him that falleth as soon as they may. Upon the bridge, wharfs, and houses, by the river side, stand great numbers to see and laugh thereat.” Henry, in his *History of Britain*, iii. 594, thus describes another kind of quintain : “ A strong post was fixed in the ground, with a piece of wood which turned upon a spindle, on the top of it. At one end of this piece of wood a bag of sand was suspended, and at the other end a board was nailed. Against this board they tilted with spears, which made the piece of wood turn quickly on the spindle, and the bag of sand strike the riders on the back with great force, if they did not make their escape by the swiftness of their horses.”

They have an ancient custom at Coleshill, in Warwickshire, that if the young men of the town can catch a hare, and bring it to the parson of the parish before ten o'clock on Easter Monday, the parson is bound to give them a calf's head and a hundred of eggs for their breakfast, and a groat in money.

¹ By the law concerning holidays, made in the time of King Alfred the Great, it was appointed that the week after Easter should be kept holy.—*Collier's Ecclesiast. Hist.* i. 163. See also *Lambarde's Archaionomia*, 1644, p. 33.

(Beckwith's edit. of Blount's *Jocular Tenures*, p. 286.) A writer in the *Gent. Mag.* for July, 1783, p. 578, mentions a beverage called "*Braggot* (which is a mixture of ale, sugar, and spices) in use at the festival of Easter."¹

Tansy, says Selden, in his *Table Talk*, was taken from the bitter herbs in use among the Jews at this season. Our meats and sports, says he, "have much of them relation to church works. The coffin of our Christmas pies, in shape long, is in imitation of the cratch,² i. e. rack or manger, wherein Christ was laid. Our tansies at Easter have reference to the bitter herbs, though at the same time 'twas always the fashion for a man to have a gammon of bacon, to show himself to be no Jew." In that curious book, entitled *Adam in Eden, or Nature's Paradise*, 1657, by William Coles, our author, speaking of the medicinal virtues of tansy, says: "Therefore it is that *Tansays* were so frequent not long since about Easter, being so called from this herb tansey: though I think the stomach of those that eat them late are so squeamish that

¹ It was an ancient custom for the mayor, aldermen, and sheriff of Newcastle-upon-Tyne, accompanied with great numbers of the burgesses, to go every year, at the Feasts of Easter and Whitsuntide, to a place without the walls called the Forth, a little Mall, where everybody walks, as they do in St. James's Park, with the mace, sword, and cap of maintenance carried before them. The young people of the town still assemble there on these holidays, at Easter particularly, play at hand-ball, and dance, but are no longer countenanced in their innocent festivity by the presence of their governors, who, no doubt, in ancient times, as the bishops did with the inferior clergy, used to unbend the brow of authority, and partake with their happy and contented people the seemingly puerile pleasures of the festal season.

² Among the MSS. in Benet College, Cambridge, is a translation of part of the New Testament, in the English spoken in the 14th century. The 7th verse of the 2d chapter of St. Luke is thus rendered: "And layde hym in a *cratche*, for to hym was no place in the dyversory." I will venture to subjoin another specimen, which strongly marks the mutability of language. Mark vi. 22: "When the doughty of Herodias was in comyn, and had *tombylde* and pleside to Harowde, and also to the sittande at meate, the kyng says to the wench—" If the original Greek had not been preserved, one might have supposed from this English that, instead of excelling in the graceful accomplishment of dancing, the young lady had performed in some exhibition like the present entertainments at Sadler's Wells.—See Lewis's *Hist. of the Engl. Translation of the Bible*, p. 16. Brand has here confused the archaical and modern uses of the word. See Halliwell's *Dictionary*, p. 894.

they put little or none of it into them, having altogether forgotten the reason of their originall, which was to purge away from the stomach and guts the phlegme engendered by eating of fish in the Lent season (when Lent was kept stricter then now it is), whereof worms are soon bred in them that are thereunto disposed, besides other humours, which the moist and cold constitution of Winter most usually infects the body of man with; and this I say is the reason why tansies were and should be now more used in the Spring than at any other time of the year, though many understand it not, and some simple people take it for a matter of superstition so to do." Johnson, in his edition of Gerard's Herball, 1633, p. 651, speaking of tansy, says: "In the spring time are made with the leaves hereof newly sprung up, and with eggs, *cakes*, or *tansies*, which be pleasant in taste, and good for the stomacke; for, if any bad humours cleave thereunto, it doth perfectly concoct them and scowre them downewards." Tansy cakes are thus alluded to in Shipman's Poems, p. 17. He is describing the frost in 1654:

"Wherever any grassy turf is view'd,
It seems a tansie all with sugar strew'd."

It is related in Aubanus's Description of Ancient Rites in his Country, that there were at this season foot-courses in the meadows, in which the victors carried off each a cake, given to be run for, as we say, by some better sort of person in the neighbourhood. Sometimes two cakes were proposed, one for the young men, another for the girls; and there was a great concourse of people on the occasion. This is a custom by no means unlike the playing at hand-ball for a tansy-cake, the winning of which depends chiefly upon swiftness of foot. It is a trial, too, of fleetness and speed, as well as the foot-race.

In Lewis's English Presbyterian Eloquence, p. 17, speaking of the tenets of the Puritans, he observes that "all games where there is any hazard of loss are strictly forbidden; not so much as a game of stool-ball for a tansay, or a cross and pyle for the odd penny at a reckoning upon pain of damna-

¹ The method of making the cake called a tansy, is fully described in Halliwell's Dictionary, p. 850. It was composed of eggs, sugar, sack, cream, spinach leaves, and butter.

tion." The following is in a curious collection, entitled *A pleasant Grove of New Fancies*, 1657, p. 74 :

“ At stool-ball, Lucia, let us play
For sugar, cakes, and wine
Or for a tansey let us pay,
The loss be thine or mine.

If thou, my dear, a winner be,
At trundling of the ball,
The wager thou shalt have and me,
And my misfortunes all.”

Poor Robin, in his *Almanack* for 1677, in his observations on April, says :

“ Young men and maids, now very brisk,
At barley-break and stool-ball frisk.”

[There is a custom at this season, which yet prevails in Kent, with young people, to go out holiday-making in public houses to eat pudding-pies, and this is called going a *pudding-pieing*. The pudding-pies are from the size of a teacup to that of a small tea-saucer. They are flat, like pastry-cooks' cheesecakes, made with a raised crust to hold a small quantity of custard, with currants lightly sprinkled on the surface. Pudding-pies and cherry-beer usually go together at these feasts. From the inns down the road towards Canterbury they are frequently brought out to the coach travellers, with an invitation to taste the pudding-pies.]

Durand tell us, that on Easter Tuesday wives used to beat their husbands, on the day following the husbands their wives. The custom which has been already mentioned in a preceding page, on Easter Sunday, is still retained at the city of Durham in the Easter holidays. On one day the men take off the women's shoes, or rather buckles, which are only to be redeemed by a present: on another day the women make reprisals, taking off the men's in like manner.

“ In the Easter Holidays,” says the account in the *Antiquarian Repertory*, from MS. Collections of Aubrey, in the Ashmolean Museum at Oxford, 1678, was “ *the clerk's ale*, for his private benefit and the solace of the neighbourhood.” Denne, in his *Account of Stone Figures carved on the Porch of*

Chalk Church," (Archæol. xii. 12.) says: "the clerks' ale was the method taken by the clerks of parishes to collect more readily their dues." Denne is of opinion that *Give-Ales* were the legacies of individuals, and from that circumstance entirely gratuitous.

The rolling of young couples down Greenwich-hill, at Easter and Whitsuntide, appears by the following extract from R. Fletcher's *Translations and Poems*, 1656, p. 210, in a poem called "May Day," to be the vestiges of a May game:

"The game at best, the girls *May rould* must bee,
Where Croyden and Mopsa, he and shee,
Each happy pair make one hermophrodite,
And tumbling, bounce together, black and white."

[A Warwickshire correspondent in Hone's *Every Day Book*, i. 431, says,—When I was a child, as sure as Easter Monday came, I was taken 'to see the children clip the churches.' This ceremony was performed amid crowds of people, and shouts of joy, by the children of the different charity schools, who at a certain hour flocked together for the purpose. The first comers placed themselves hand in hand with their backs against the church, and were joined by their companions, who gradually increased in number, till at last the chain was of sufficient length completely to surround the sacred edifice.

As soon as the hand of the last of the train had grasped that of the first the party broke up, and walked in procession to the other church (for in those days Birmingham boasted but of two), where the ceremony was repeated.]

LIFTING ON EASTER HOLIDAYS.

In 1805, Lysons communicated to the Society of Antiquaries the following extract from a record in the Tower, entitled "*Liber Contrarotulatoris Hospicii*," 18 Edw. I. "*Dominæ de camera Reginæ, xv. die Maii, dominabus et domicillis reginæ, quia ceperunt dominum regem in lecto suo, in crastino Paschæ, et ipsum fecerunt finire versus eas pro pace regis, quam fecit de dono suo per manus Hugonis de Ceru, scutiferi dominæ de Weston. xiiij. li.*" The taking Edward Longshanks in his bed by the above party of ladies of the bedchamber and maids of honour, on Easter Monday, was very probably for the pur-

pose of *heaving* or *lifting* the king, on the authority of a custom which then doubtless prevailed among all ranks throughout the kingdom, and which is yet not entirely laid aside in some of our distant provinces; a custom by which, however strange it may appear, they intended no less than to represent our Saviour's Resurrection. At Warrington, Bolton, and Manchester, on Easter Monday, the women, forming parties of six or eight each, still continue to surround such of the opposite sex as they meet, and, either with or without their consent, lift them thrice above their heads into the air, with loud shouts at each elevation. On Easter Tuesday, the men, in parties as aforesaid, do the same to the women. By both parties it is converted into a pretence for fining or extorting a small sum, which they always insist on having paid them by the persons whom they have thus elevated.

In the Gentleman's Magazine for February 1784, p. 96, a gentleman from Manchester says, that "*Lifting* was originally designed to represent our Saviour's Resurrection. The men lift the women on Easter Monday, and the women the men on Tuesday. One or more take hold of each leg, and one or more of each arm near the body, and lift the person up, in a horizontal position, three times. It is a rude, indecent, and dangerous diversion, practised chiefly by the lower class of people. Our magistrates constantly prohibit it by the bellman, but it subsists at the end of the town; and the women have of late years converted it into a money job. I believe it is chiefly confined to these Northern counties."

The following extract is from the Public Advertiser for Friday, April 13th, 1787:—"The custom of rolling down Greenwich-hill at Easter is a relique of old City manners, but peculiar to the metropolis. Old as the custom has been, the counties of Shropshire, Cheshire, and Lancashire boast one of equal antiquity, which they call *Heaving*, and perform with the following ceremonies, on the Monday and Tuesday in the Easter week. On the first day, a party of men go with a chair into every house to which they can get admission, force every female to be seated in their vehicle, and lift them up three times, with loud huzzas. For this they claim the reward of a chaste salute, which those who are too coy to submit to may get exempted from by a fine of

one shilling, and receive a written testimony, which secures them from a repetition of the ceremony for that day. On the Tuesday the women claim the same privilege, and pursue their business in the same manner, with this addition—that they guard every avenue to the town, and stop every passenger, pedestrian, equestrian, or vehicular.” That it is not entirely confined, however, to the Northern counties, may be gathered from the following letter, which Brand received from a correspondent of great respectability in 1799:—

“Having been a witness lately to the exercise of what appeared to me a very curious custom at *Shrewsbury*, I take the liberty of mentioning it to you, in the hope that amongst your researches you may be able to give some account of the ground or origin of it. I was sitting alone last Easter Tuesday at breakfast at the Talbot at *Shrewsbury*, when I was surprised by the entrance of all the female servants of the house handing in an arm-chair, lined with white, and decorated with ribbons and favours of different colours. I asked them what they wanted? Their answer was, they came to *heave* me. It was the custom of the place on that morning, and they hoped I would take a seat in their chair. It was impossible not to comply with a request very modestly made, and to a set of nymphs in their best apparel, and several of them under twenty. I wished to see all the ceremony, and seated myself accordingly. The group then lifted me from the ground, turned the chair about, and I had the felicity of a salute from each. I told them I supposed there was a fee due upon the occasion, and was answered in the affirmative; and, having satisfied the damsels in this respect, they withdrew to *heave* others. At this time I had never heard of such a custom; but, on inquiry, I found that on Easter Monday, between nine and twelve, the men heave the women in the same manner as on the Tuesday, between the same hours, the women heave the men. I will not offer any conjecture on the ground of the custom, because I have nothing like data to go upon; but if you should happen to have heard any thing satisfactory respecting it, I should be highly gratified by your mentioning it,” &c.

[A Warwickshire correspondent says, Easter Monday and Easter Tuesday were known by the name of *heaving day*, because on the former day it was customary for the men to

heave and kiss the women, and on the latter for the women to retaliate upon the men. The women's heaving day was the most amusing. Many a time have I passed along the streets inhabited by the lower orders of people, and seen parties of jolly matrons assembled round tables on which stood a foaming tankard of ale. There they sat in all the pride of absolute sovereignty, and woe to the luckless man that dared to invade their prerogatives! as sure as he was seen, he was pursued—as sure as he was pursued, he was taken, and as sure as he was taken he was heaved and kissed, and compelled to pay six-pence for “leave and licence” to depart.]

Another writer in the Gentleman's Magazine, for July 1783, p. 578, having inquired whether the custom of Lifting is “a memorial of Christ being raised up from the grave,” adds: “There is at least some appearance of it; as there seems to be a trace of the descent of the Holy Ghost on the heads of the Apostles in what passes at Whitsuntide Fair, in some parts of Lancashire, where one person holds a stick over the head of another, whilst a third, unperceived, strikes the stick, and thus gives a smart blow to the first. But this, probably, is only local. In a General History of Liverpool, reviewed in the Gent. Mag. for 1798, p. 325, it is said, “the only ancient annual commemoration now observed is that of lifting; the women by the men on Easter Monday, and the men by the women on Easter Tuesday.” Pennant says, that “in North Wales, the custom of heaving, upon Monday and Tuesday in Easter week, is preserved; and on Monday the young men go about the town and country, from house to house, with a fiddle playing before them, to heave the women. On the Tuesday the women heave the men.”

HOKE DAY.

By some this is thought to have been the remains of a heathen custom, which might have been introduced into this island by the Romans. Hoke Day, according to the most commonly received account, was an annual festival, said to

have been instituted in memory of the almost total destruction of the Danes in England by Ethelred, in 1002. Bryant has shown this to be destitute of any plausible support. The measure is proved to have been as unwise as it was inhuman, for Sweyn, the next year, made a second expedition into England, and laid waste its Western Provinces with fire and sword. The conquest of it soon followed, productive of such misery and oppression as this country had, perhaps, never before experienced. A holiday could therefore never have been instituted to commemorate an event which afforded matter rather for humiliation than of such mirth and festivity. The strongest testimony against this hypothesis is that of Henry of Huntingdon, who expressly says that the massacre of the Danes happened on the feast of St. Brice, which is well known to be on the 13th of November.¹ Dugdale and others say it was instituted on the death of Hardicanute.

Verstegan, with no great probability, derives Hoc-tide from Heughtyde, which, says he, in the Netherlands means a festival season; yet he gives it as a mere conjecture. The substance of what Spelman says on this subject is as follows. Hoc Day, Hoke Day, Hoc Tuesday, a festival celebrated annually by the English, in remembrance of their having ignominiously driven out the Danes, in like manner as the Romans had their Fugalia, from having expelled their kings. He inclines to Lambarde's opinion, that it means "deriding Tuesday," as Hocken, in German, means to attack, to seize, to bind, as the women do the men on this day, whence it is called "Binding Tuesday." The origin he deduces from the slaughter of the Danes by Ethelred, which is first mentioned in the Laws of Edward the Confessor, c. 35. He says the day itself is uncertain, and varies, at the discretion of the common people, in different places; and adds, that he is at a loss why the women are permitted at this time to have the upper hand.²

¹ See a good deal of information concerning Hoc-tide in Plott's History of Oxfordshire, 1677, p. 201.

² Matthew Paris has the following passages concerning Hoc-tide. "Post-diem Martis quæ vulgariter Hokedaie appellatur, factum est Parliamentum Londini," p. 963. "Die videlicet Lunæ quæ ipsum diem præcedit proximò quem Hokedaie vulgariter appellamus," p. 834.—"In quindena Paschæ quæ vulgariter Hokedaie appellatur," p. 904.—On these

Our ancient authorities for the mention of Hoctide are—1. Matthew of Westm. p. 307, “Die Lunæ ante le Hokeday.” 2. Monast. Anglic. old edit. i. 104, “A die quæ dicitur Hokedai usque ad festum S. Michaelis.” 3. An instrument in Kennet’s Paroch. Antiq. dated 1363, which speaks of a period between Hoke Day and St. Martin’s Day. 4. A chartulary at Caen, cited by Du Cange, p. 1150, in which a period between “Hocedie usque ad Augustum” is mentioned. 5. An *Inspeximus* in Madox’s *Formulare*, p. 225, dated 42 Ed. III., in which mention is made of “die Martis proximo post quindenam Paschæ qui vocatur Hokeday.” It seems pretty clear then that that Hoc Tuesday fell upon the Tuesday fortnight after Easter Day, and that it could not be in memory of the Danish massacre, if that happened on St. Brice’s Day, and which, in 1002, would fall on a Friday. Matthew Paris appears to be the oldest authority for the word “Hokedaie,” and he, as Plott well observes, makes it fall both on a Monday, “quindena Paschæ,” and on a Tuesday, “die Martis.” And yet he does not call the Monday by the name of Hokedaie. Plott expressly mentions that in his time they had two Hocdays, viz.—“The Monday for the women,” which, says he, “is the more solemn; and the Tuesday for the men, which is very inconsiderable.” Blount, in his edition of Cowell’s *Glossary*, says, that Hoc Tuesday money was a duty given to the landlord, that his tenants and bondsmen might solemnize that day on which the English mastered the Danes, being the second Tuesday after Easter week.

[In MS. Bodl. 692, a curious miscellany of the fifteenth century, f. 163, is an order from the Bishop of Worcester, dated April 1450, to the Almoner of Worcester Cathedral and others, “ut subditi utriusque a ligationibus et ludis inhonestis in diebus communiter vocatis *hok-days* cessent sub pœna excommunicationis.”]

Blount, in his *Law Dictionary*, v. Hokeday, says he has seen a lease, without date, reserving so much rent payable “ad duos anni terminos, scil. ad le Hokeday, et ad festum

passages Watts, in his *Glossary*, observes, “adhuc in ea die solent mulieres jocose vias oppidorum funibus impedire, et transeuntes ad se attrahere, ut ab eis munusculum aliquod extorqueant, in vios usus aliquos erogandum;” and then refers to Spelman.

S. Mich." He adds, that in the accounts of Magdalen College, in Oxford, there is yearly an allowance *pro mulieribus hocantibus*, of some manors of theirs in Hampshire, where the men *hoc* the women on Monday, and *contra* on Tuesday.

Higgins, in his Short View of English History, says, that at Hocktide the people go about beating brass instruments, and singing old rhymes in praise of their cruel ancestors, as is recorded in an old chronicle.

This festival was celebrated, according to ancient writers, on the Quindena Paschæ, by which, Denne informs us, the second Sunday after Easter cannot be meant, but some day in the ensuing week: and Matthew Paris, and other writers, have expressly named Tuesday. There are strong evidences remaining to show that more days were kept than one. Denne supposes the change of the Hock, or Hoketyde, from June to the second week after Easter (changes of this nature he evinces were frequent), might be on the following account: "when the 8th of June fell on a Sunday, the keeping of it on that day would not have been allowed; and as, when Easter was late, the 8th of June was likely to be one of the Ember days in the Pentecost week (a fast to be strictly observed by people of all ranks), the prohibition would also have been extended to that season." The expression *Hock*, or *Hoke-tyde*, comprises both days. Tuesday was most certainly the principal day, the *dies Martis ligatoria*. Hoke Monday was for the men, and Hock Tuesday for the women. On both days the men and women, alternately, with great merriment intercepted the public roads with ropes, and pulled passengers to them, from whom they exacted money, to be laid out in pious uses. (See Jacob's Dict. in v.) So that Hoketyde season, if you will allow the pleonasm, began on the Monday immediately following the second Sunday after Easter, in the same manner as several feasts of the dedications of churches, and other holidays, commenced on the day or the vigil before, and was a sort of preparation for, or introduction to, the principal feast.

I find this, among other sports, exhibited at Kenilworth Castle by the Earl of Leicester, for the entertainment of Queen Elizabeth, 1575,—“And that there might be nothing wanting that these parts could afford, hither came the Coventré men, and acted the ancient play, long since used in that city, called *Hocks-Tuesday*, setting forth the destruction of the Danes in

King Ethelred's time, with which the Queen was so pleas'd, that she gave them a brace of bucks, and five marks in money, to bear the charges of a feast." (Dugdale's Warwickshire, 1656, p. 166.)

[According to Laneham's Letter, this storial show "set forth how the Danes were for quietness borne, and allowed to remain in peace withal, until, on the said St. Brice's night, they were 'all despatched and the realm rid;' and because the matter did show 'in action and rhymes,' how valiantly our English women, for love of their country, behaved, the 'men of Coventry' thought it might move some mirth in her majesty. 'The thing,' said they, 'is grounded in story, and for pastime was wont to be played in our city yearly, without ill example of manners, papistry, or any superstition:' and they knew no cause why it was then of late laid down, 'unless it was by the zeal of certain of their preachers; men very commendable for their behaviour and learning, and sweet in their sermons, but somewhat too sour in preaching away their pastime.' By license, therefore, they got up their Hock-tide play at Kenilworth, wherein Capt. Cox, a person here indescribable without hindrance to most readers, 'came marching on valiantly before, clean trussed, and garnished above the knee, all fresh in a velvet cap, flourishing with his ton-sword, and another fence-master with him, making room for the rest. Then proudly came the Danish knights on horseback, and then the English, each with their alder-pole martially in their hand.' The meeting at first waxing warm, then kindled with courage on both sides into a hot skirmish, and from that into a blazing battle, with spear and shield; so that, by outrageous races and fierce encounters, horse and man sometimes tumbled to the dust. Then they fell to with sword and target, and did clang and bang, till the fight so ceasing, afterwards followed the foot of both hosts, one after the other marching, wheeling, forming in squadrons, triangles and circles, and so winding out again; then got they so grisly together, that inflamed on each side, twice the Danes had the better, but at last were quelled, and so being wholly vanquished, many were led captive in triumph by our English women. This matter of good pastime was wrought under the window of her highness, who beholding in the chamber delectable dancing, and there with great thronging of the people,

saw but little of the Coventry play; wherefore her majesty commanded it on the Tuesday following to have it full out, and being then accordingly presented, her highness laughed right well.”]

Denne conjectures the name of this festivity to have been derived from “Hockzeit,” the German word for a wedding, and which, according to Bailey’s Dictionary, is particularly applied to a wedding-feast. “As it was then,” says he, “at the celebration of the feast at the wedding of a Danish lord, Canute Prudan, with Lady Githa, the daughter of Osgod Clape, a Saxon nobleman, that Hardicanute died suddenly, our ancestors had certainly sufficient grounds for distinguishing the day of so happy an event by a word denoting the wedding feast, the wedding day, the wedding Tuesday. And, if the justness of this conjecture shall be allowed, may not that reason be discovered, which Spelman says he could not learn, why *the women bore rule on this celebrity*, for all will admit that at a wedding the bride is the queen of the day?”

In an indenture printed in Hearne’s Appendix to the History and Antiquities of Glastonbury, p. 328, constituting John atte Hyde steward of the Priory of Poghley, among many other things granted him, are two oxen for the larder on *Hoke-day*,—“Item ij. boves pro lardario apud *Hoccoday*.” It is dated on the Feast of the Annunciation, in the 49th of Edward the Third.

Dr. Plott says, that one of the uses of the money collected at *Hoketyde* was, the reparation of the several parish churches where it was gathered. This is confirmed by extracts from the Lambeth Book.¹ The observance of Hoketyde declined soon after the Reformation. Joyful commemorations of a release from the bondage of Popery obliterated the remembrance of the festive season instituted on account of a deliverance from the Danish yoke, if we dare pronounce it certain that it was instituted on that occasion.

In Peshall’s History of the City of Oxford, under St. Mary’s Parish, are the following curious extracts from old records—

¹ “1566—1557. Item of Godman Rundell’s wife, Godman Jackson’s wife, and Godwife Tegg, for *Hoxce money*, by them received *to the use of the Church*, xijs. — 1518—1519. Item of William Elyot and John Chamberlayne for Hoke money gydered in the pareys, iijs. ix*d*. Item of the gaderyng of *the Churchwardens wyffes on Hoke Mundaye*, viijs. iij*d*.”

“1510: Receipts recd. atte Hocktyde: *of the wyfes gaderynge*, xvs. ijd. From 1522—23, Rec. *for the wyfes gathering at Hocktyde* de claro, xviss. xd.—Parish of St. Peter in the East, 1662: About that time it was customary for a parish that wanted to raise money to do any repairs towards the church *to keep a Hocktyde*, the benefit of which was often very great: as, for instance, this parish of St. Peter in the East gained by the Hocktide and Whitsuntide, anno 1664, the sum of £14. 1663: Hocktide brought in this year £6. 1667: £4 10s. gained by Hocktide; the last time it is mentioned here.” In the Churchwardens’ Accounts of St. Mary-at-Hill, in the city of London, under the year 1496, is the following article: “Spent on the wyves that gadyred money on *Hob Monday*, 10d.” In 1518, there is an order for several sums of money gathered on Hob Monday, &c. to go towards the organs, but crossed out with a pen afterwards. In 1497, “Gatherd *by the women* on Hob Monday, 13s. 4d. By the men on the Tuesday, 5s.” In Nichols’s *Illustrations of Antient Manners and Expences*, 1797, are other extracts from the same accounts. Under the year 1499, is the following article: “For two rybbs of bief, and for bred and ale, to the wyvys yn the parish that gathered on Hok Monday, 1s. 1d.” Under 1510, “Received of the gaderynge of Hob Monday and Tewisday, £1 12s. 6d.”

In Lysons’s *Environs of London*, i. 229, among many other curious extracts from the Churchwardens’ and Chamberlain’s Books at Kingston-upon-Thames, are the following concerning Hocktyde:—“1 Hen. VIII. Rec^d for the garderyng at Hoc-tyde, 14s.—2 Hen. VIII. Paid for mete and drink at Hoc-tyde, 12d.” The last time that the celebration of Hocktyde appears is in 1578:—“Rec^d of the women upon Hoc Monday, 5s. 2d.” *Ibid.* ii. 145, Parish of Chelsea;—“Of the women that went a hocking, 13 April, 1607, 45s.” In Coates’s *History of Reading*, p. 214, in the Churchwardens’ Accounts of St. Laurence’s parish, 1499, are the following entries:—“It. rec. of Hock money gaderyd of women, xxss.—It. rec. of Hok Money gaderyd of men, iiijs.” *Ibid.* p. 226, we read the following observation, 1573:—“The collections on Hock Monday, and on the festivals, having ceased, it was agreed that every woman seated by the churchwardens in any seat on the south side of the church, above the doors, or in the middle

range above the doors, should pay 4*d.* yearly, and any above the pulpit 6*d.* at equal portions." Ibid. 1559 :—"Hoctyde money, the men's gatheryng, iiijs. *The women's, xijs.*" Ibid. St. Giles, Reading, 1526 :—"Paid for the wyves supper at Hoctyde, xxiiij*d.*" Here a note observes :—"The Patent of the 5th of Henry V. has a confirmation of lands to the Prior of St. Frideswide, and contains a recital of the Charter of Ethelred in 1004 ; in which it appears that, with the advice of his lords and great men, he issued a decree for the destruction of the Danes." According to Milner's History of Winchester, i. 172, "the massacre took place on November the 5th, St. Brice's Day, whose name is still preserved in the Calendar of our Common Prayer : but, by an order of Ethelred, the sports were transferred to the Monday in the third week after Easter." Under 1535,—"*Hock-money gatheryd by the wyves, xiiis. ix*d.**" It appears clearly, from these different extracts, that the women made their collection on the Monday : and it is likewise shown that the women always collected more than the men.

The custom of men and women heaving each other alternately on Easter Monday and Easter Tuesday, must have been derived from this *Hocking each other* on Hock-days, after the keeping of the original days had been set aside.

There is, however, a curious pyssage in Wythers' Abuses Stript and Whipt, 1618, p. 232, which seems to imply that Hocktide was still generally observed :—

"Who think (forsooth) because that once a yeare
They can afford the poore some slender cheere,
Observe their country feasts or common doles,
And entertaine their Christmass wassaile boles
Or els because that, *for the Churche's good,*
They in defence of Hocktide custome stood,
A Whitsun-ale, or some such goodly motion,
The better to procure young men's devotion :
What will they do, I say, that think to please
Their mighty God with such fond things as these ?
Sure, very ill."—

ST. GEORGE'S DAY.

It appears from the old play of Ram Alley, that blue coats were formerly worn by people of fashion on St. George's Day, April 23d. [Compare also the following passage in Freeman's Epigrams, 1614:—

“ With's eorum nomine keeping greater sway
Than a court blew on St. George's day.”]

In Coates's History of Reading, p. 221, under Churchwardens' Accounts, 1536, are the following entries: “Charges of Saynt George. First payd for iij. caffes-skynes, and ij. horse-skynnes, iiij^s. vj^d. Paid for makeyng the loft that Saynt George standeth upon, vj^d. Paid for ij. plonks for the same loft, viij^d. Paid for iij. pesses of clowt lether, ij^s. ij^d. Paid for makeyng the yron that the hors resteth upon, vj^d. Paid for makeyng of Saynt George's cote, viij^d. Paid to John Paynter for his labour, xlv^s. Paid for roses, bells, gyrdle, sword, and dager, iij^s. iiij^d. Paid for setting on the bells and roses, ij^d. Paid for naylls necessarye thereto, x^d. ob.”

Among the Fins, whoever makes a riot on St. George's Day is in danger of suffering from storms and tempests. (Tooke's Russia, i. 47.)

[Aubrey, in his Natural History of Wilts, a MS. in the library of the Royal Society, has recorded the following proverb:—

“ St. George cries *goe* ;
St. Mark cries *hoe* !”]

ST. MARK'S DAY OR EVE.

It is customary in Yorkshire, for the common people to sit and watch in the church porch on St. Mark's Eve, April 25th, from eleven o'clock at night till one in the morning. The third year (for this must be done thrice) they are supposed to see the ghosts of all those who are to die the next year, pass

by into the church, [which they are said to do in their usual dress, and precisely in the order of time in which they are doomed to depart. Infants and young children, not yet able to walk, are said to roll in on the pavement. Those who are to die remain in the church, but those who are to recover return, after a longer or shorter time, in proportion to the continuance of their future sickness.] When any one sickens that is thought to have been seen in this manner, it is presently whispered about that he will not recover, for that such or such a one, who has watched St. Mark's Eve, says so. This superstition is in such force, that, if the patients themselves hear of it, they almost despair of recovery. Many are said to have actually died by their imaginary fears on the occasion; a truly lamentable, but by no means incredible, instance of human folly. [According to Willan, a person, supposed to have made this vigil, is a terror to his neighbours; for, on the least offence received, he is apt, by significant hints and grimaces, to insinuate the speedy death of some cherished friend or relation.

On the eve of St. Mark, the ashes are riddled or sifted on the hearth. Should any of the family be destined to die within the year, the shoe will be impressed on the ashes; and many a mischievous wight has made a superstitious family miserable by slyly coming down stairs after the rest of the family have retired to rest, and impressing the ashes with a shoe of one of the party. Poor Robin, for 1770, says,—

“ On St. Mark's Eve, at twelve o'clock,
The fair maid will watch her smock,
To find her husband in the dark,
By praying unto good St. Mark.”]

Pennant says, that in North Wales no farmer dare hold his team on St. Mark's Day, because, as they believe, one man's team was *marked* that did work that day with the loss of an ox. The Church of Rome observes St. Mark's day as a day of abstinence, in imitation of St. Mark's disciples, the first Christians of Alexandria, who, under this Saint's conduct, were eminent for their great prayer, abstinence, and sobriety. See Wheatly on the Common Prayer, 1848, p. 198. Strype, in his Annals of the Reformation, i. 191, under 1559, informs us: “The 25th April, St. Mark's Day (that year), was a pro-

cession in divers parishes of London, and the citizens went with their banners abroad in their respective parishes, singing in Latin the Kyrie Eleeson, after the old fashion."

In Pilkington's work, entitled the Burnynge of Paules Church in London, 1561, and the 4 day of June, by Lyghtnynge, 1563, we read: "Although Ambrose saye that the church knewe no fastinge day betwix Easter and Whitsonday, yet beside manye fastes in the Rogation weeke, our wise popes of late yeares have devysed a monstrous fast on St. Marke's Daye. All other fastinge daies are on the holy day even, only Sainte Marke must have his day fasted. Tell us a reason why, so that will not be laughen at. We knowe wel ynough your reason of Tho. Beket, and thinke you are ashamed of it: tell us where it was decreed by the Church or Generall Counsell. Tell us also, if ye can, why the one side of the strete in Cheapeside fastes that daye, being in London diocesse, and the other side, beinge of Canterbury diocesse, fastes not? and soe in other townes moe. Could not Becket's holynes reache over the strete, or would he not? If he coulde not, he is not so mighty a Saint as ye make hym; if he would not, he was maliciouse, that woulde not doe soe muche for the citey wherein he was borne."

"In the year of our Lord 1589, I being as then but a boy, do remember that an ale wife, making no exception of dayes, would needes brue upon Saint Marke's days; but loe, the marvailous worke of God! whiles she was thus laboring, the top of the chimney tooke fire; and, before it could be quenched, her house was quite burnt. Surely, a gentle warning to them that violate and prophane forbidden daies,"—Vaughan's Golden Grove, 1608. "On St. Mark's Day, blessings upon the corn are implored,"—Hall's Triumphs, page 58.

The following custom at Alnwick, in Northumberland, on St. Mark's day, is thus described in Tom Thumb's Travels, p. 96: "I was at Alnwick on a court-day, when the whimsical ceremony was performed of making free two young men of the town. They jumped, with great solemnity, into a miry bog, which took one of them up to his arm-pits, and would have let me in far enough over head and ears, which made me glad I had no right to the freedom of Alnwick. It seems King John imposed this upon the townsmen in their charter,

as a punishment for not mending the road : his Majesty having fallen into this very hole, and stuck there in state till he was relieved." And in the *Gent. Mag.* 1756,—“The manner of making freemen of *Alnwick Common* is not less singular than ridiculous. The persons that are to be made free, or, as the phrase is, that are *to leap the well*, assemble in the market-place very early in the morning, on the 25th of April, being St. Mark's day. They are on horseback, with every man his sword by his side, dressed in white with white nightcaps, and attended by the four Chamberlains and the Castle Bailiffe, who are also mounted and armed in the same manner. From the market-place they proceed in great order, with musick playing before them, to a large dirty pool, called the *Freemen's Well*, on the confines of the Common. Here they draw up in a body, at some distance from the water, and then, all at once, rush into it, like a herd of swine, and scramble through the mud as fast as they can. As the water is generally breast high, and very foul, they come out in a condition not much better than the heroes of the *DUNCIAD* after diving in *Fleet Ditch* ; but dry cloathes being ready for them on the other side, they put them on with all possible expedition, and then, taking a dram, remount their horses, and ride full gallop round the whole confines of the district, of which, by this atchievement, they are become free. And, after having completed this circuit, they again enter the town sword in hand, and are generally met by women dressed up with ribbons, bells, and garlands of gum-flowers, who welcome them with dancing and singing, and are called *timber-waits* (perhaps a corruption of *timbrel-waits*, players on *timbrels*, *waits* being an old word for those who play on musical instruments in the streets.) The heroes then proceed in a body till they come to the house of one of their company, where they leave him, having first drank another dram ; the remaining number proceed to the house of the second, with the same ceremony, and so of the rest, till the last is left to go home by himself. The houses of the new freemen are, on this day, distinguished by a great holly-bush, which is planted in the street before them, as a signal for their friends to assemble and make merry with them at their return. This strange ceremony is said to have been instituted by King John, in memory of his having once bogged his horse in this pool, called *Freemen's Well*.”

[The following popular sayings for the month of April may find a place here :

“ The nightingale and cuckoo sing both in one month.
Timely blossom, timely ripe.
April showers bring milk and meal.
April fools—or gowks.
Sweet as an April meadow.
To smell of April and May
Black-Cross Day.

April showers
Bring Summer flowers.

April weather—
Rain and sunshine,
Both together.

In April a Dove's flood
Is worth a king's good.

The bee doth love the sweetest flower
So doth the blossom the April shower.

The Cuckoo comes in Aperill
And stays the month of May ;
Sings a song at Midsummer,
And then goes away.

—Wiltshire.

In the month of Averil,
The gowk comes over the hill,
In a shower of rain :
And on the — of June,
He turns his tune again.

—Craven.

On the first of Aperill,
You may send a gowk whither you will.
On Lady-day the later,
The cold comes over the water.”]

BOGATION WEEK AND ASCENSION DAY.

It was a general custom formerly, says Bourne,¹ and is still observed in some country parishes, to go round the bounds and limits of the parish on one of the three days before Holy Thursday, or the Feast of our Lord's Ascension, when the minister, accompanied by his churchwardens and parishioners, were wont to deprecate the vengeance of God, beg a blessing on the fruits of the earth, and preserve the rights and properties of the parish. To this Wither alludes in his Emblems, 1635, p. 161,—

“ That ev'ry man might keep his owne possessions,
 Our fathers us'd, in reverent *processions*,
 (With zealous prayers, and with praiseful cheere,)
 To walke their parish-limits once a yeare :
 And well-knowne markes (which sacrilegious hands
 Now cut or breake) so bord'ed out their lands,
 That ev'ry one distinctly knew his owne,
 And many brawles, now rife, were then unknowne.”

[These *gang-days* not only brought to the recollection of Englishmen the settlement of the Christian faith on the soil, but they also impressed on the memory correct notions concerning the origin and nature of proprietorship in land. These religious processions mark out the limits of certain portions of land, under which the whole kingdom is contained ; and in all these the principle of God's fee is recognised by the law and the people. The *primitiæ*, or *cyrlic-scot*, or church-rate, is admitted as due throughout the bounds, and the tithes, also, as a charge on the parish ; but, together with these admissions, there is formed in the mind a mental boundary, and a sacred restraint is placed upon the consciences of men, that co-mingles religious awe with the institution of landed right and landed inheritance, and family succession to it. Until these previous notions as to God's right and God's property

¹ “ It is the custom in many villages in the neighbourhood of Exeter to ‘ hail the Lamb,’ upon Ascension morn. That the figure of a lamb actually appears in the East upon this morning is the popular persuasion ; and so deeply is it rooted, that it hath frequently resisted (even in intelligent minds) the force of the strongest argument.” See *Gent. Mag.* for 1787, p. 718.

were formed, the inhabitants of this country held very vague and fluctuating opinions as to the parties to whom the soil belonged, or upon what terms or principles landed occupation rested. The walking of the parish bounds on the *gang-days*, in religious procession, very materially contributed to form and keep fresh in the minds of each passing generation the terms on which property was held, and some of the duties belonging to the holding. There is a short service ordered to be read occasionally, such as—"Cursed is he that translateth the bounds and doles of his neighbour."]

Bourne cites Spelman (in *v. Perambulatio*), as deriving the custom of processioning from the times of the Heathens, and that it is an imitation of the Feast called Terminalia, which was dedicated to the God Terminus, whom they considered as the guardian of fields and landmarks, and the keeper up of friendship and peace among men. The primitive custom used by Christians on this occasion was, for the people to accompany the bishop or some of the clergy into the fields, where Litanies were made, and the mercy of God implored, that he would avert the evils of plague and pestilence, that he would send them good and seasonable weather, and give them in due season the fruits of the earth. In Lysons's *Environs of London*, i. 309, among his extracts from the Churchwardens' Accounts at Lambeth, I find the following relative to our present subject :

	£	s.	d.
" 1516. Paid for dyinge of <i>duckram</i> for the <i>Lett'y</i> clothes	0	0	8
— For paynting the <i>Lett'ny</i> clothes	0	0	8
— For lynnye of the <i>Lett'ny</i> clothes	0	0	4

probably for the processions in which they chanted the Litany on Rogation Day."

A writer in the *Gentleman's Magazine* for August 1790, p. 719, tells us: "Some time in the spring, I think the day before Holy Thursday, all the clergy, attended by the singing men and boys of the choir, perambulate the town (Ripon) in their canonicals, *singing hymns*; and the blue-coat charity boys follow singing, with green boughs in their hands." In London, these parochial processions are still kept up on Holy Thursday. Shaw, in his *History of Staffordshire*, ii. part 1, p. 165, speaking of Wolverhampton, says: "Among the local customs which have prevailed here may be noticed that which

was popularly called 'Processioning.' Many of the older inhabitants can well remember when the sacrist, resident prebendaries, and members of the choir, assembled at Morning Prayers on Monday and Tuesday in Rogation Week, with the charity children bearing long poles clothed with all kinds of flowers then in season, and which were afterwards carried through the streets of the town with much solemnity, the clergy, singing men, and boys dressed in their sacred vestments, closing the procession, and chanting, in a grave and appropriate melody, the Canticle, Benedicite, Omnia Opera, &c. This ceremony, innocent at least, and not illaudable in itself, was of high antiquity, having probably its origin in the Roman offerings of the Primitiæ, from which (after being rendered conformable to our purer worship) it was adopted by the first Christians, and handed down, through a succession of ages, to modern times. The idea was, no doubt, that of returning thanks to God, by whose goodness the face of nature was renovated, and fresh means provided for the sustenance and comfort of his creatures. It was discontinued about 1765. The boundaries of the township and parish of Wolverhampton are in many points marked out by what are called *Gospel Trees*, from the custom of having the Gospel read under or near them by the clergyman attending the parochial perambulations. Those near the town were visited for the same purpose by the *processioners* before mentioned, and are still preserved with the strictest care and attention." One of these Gospel trees was till lately standing at Stratford-on-Avon, and a representation of it may be seen in Halliwell's *Life of Shakespeare*, p. 159. The subsequent is from Herrick's *Hesperides*, p. 18:

" ————— Dearest, bury me
Under that Holy-Oke, or *Gospel Tree*,
Where (though thou see'st not) thou may'st think upon
Me, when thou yerely go'st *procession*."

It appears, from a sermon preached at Blandford Forum, 1570, by William Kethe, minister, p. 20, that in Rogation Week the Catholics had their "Gospelles at superstitious Crosses, deck'd like idols."

Plott, in his *History of Oxfordshire*, p. 203, tells us that at Stanlake, in that county, the minister of the parish, in his procession in Rogation Week, reads the *Gospel at a barrel's*

*head, in the cellar of the Chequer Inn, in that town, where some say there was formerly a hermitage, others that there was anciently a Cross, at which they read a Gospel in former times; over which the house, and particularly the cellar, being built, they are forced to continue the custom in manner as above.*¹

At Oxford, at this time, the little crosses cut in the stones of buildings, to denote the division of the parishes, are whitened with chalk. Great numbers of boys, with peeled willow rods in their hands, accompany the minister in the procession.

In one of Skelton's *Merie Tales*, the poet says to a cobbler, "Neybour, you be a tall man, and in the kyng's warres you must bere a standard: A standard, said the cobbler, what a thing is that?" Skelton said, "It is a *great banner, such a one as thou dooest use to beare in Rogacyon Weeke.*" Of the magnificence of processions in former times on Rogation Day, the following may serve as a specimen, from MS. Cott. Galba. E. iv. They are the banners belonging to Christ Church, Canterbury:—"Vexilla pro Rogacionibus—Vexillum Sancti Thomæ de panno albo de serico brud:—Item ij. vexill. de armis Regis Angliæ.—Item ij. vexill. de armis Comitis Glovernæ.—Item ij. vexill. de armis Comitis Warennæ.—Item ij. vexill. de armis de Hastingsg:—Item ij. vexill. de rub. damicto cum leopardis aur:" In Bridges's *History of Northamptonshire* are recorded various instances of having processions on Cross Monday.

Pennant, in his *Tour from Chester to London*, p. 30, tells us that, "on Ascension Day the old inhabitants of Nantwich piously sang a hymn of thanksgiving for the blessing of the Brine. A very ancient pit, called the Old Brine, was also

¹ Aubanus tells us, that in Franconia, in his time, the following rites were used on this occasion, some of which are still retained at Oxford, and in London, and probably in many other places: "Tribus illis diebus, quibus, Apostolico Instituto, majores Litanæ passim per totum orbem peraguntur, in plurimis Franconiæ locis *multæ Cruces* (sic enim dicunt parochianos cœtus, quibus tum Sanctæ Crucis vexillum præferri solet) conveniunt. In sacrisque ædibus non simul et unam melodiam, sed singulæ singulam per choros separatim canunt: et puellæ et adolescentes mundiori quique habitu amicti frondentibus sertis caput coronati omnes et scipionibus salignis instructi. Stant sacrarum ædium sacerdotes diligenter singularum cantus attendentes: et quamcunque suavius cantare cognoscunt, illi ex veteri more aliquot vini conchas dari adjudicant."

held in great veneration, and till within these few years was annually, on that festival, bedecked with boughs, flowers, and garlands, and was encircled by a jovial band of young people, celebrating the day with song and dance."

[Aubrey, in MS. Lansd. 231, says: "This custome is yearly observed at Droitwich, in Worcestershire, where, on the day of St. Richard, they keepe holyday, and dresse the well with green boughs and flowers. One yeare in the Presbyterian time it was discontinued in the civil warres, and after that, the springe shranke up or dried up for some time; so afterwards they revived their annual custom, notwithstanding the power of the parliament and soldiers, and the salt water returned again, and still continues. This St. Richard was a person of great estate in these parts, and a briske young fellow that would ride over hedge and ditch, and at length became a very devout man, and after his decease was canonized for a saint."]

In the *Epistles and Gospels*, London, imprinted by Richard Bankes, 4to, f. 32, is given "a Sermon in the Crosse Dayes, or Rogation Dayes." It begins thus: "Good people, this weke is called the *Rogation Weke*, bycause in this weke we be wonte to make solempne and generall supplications, or prayers, which be also called *Lytanyes*." The preacher complains: "Alacke, for pitie! these solempne and accustomed processions be nowe growen into a right foule and detestable abuse, so that the moost parte of men and women do come forth rather to set out and shew themselves, and to passe the time with vayne and unprofitable tales and mery fables, than to make generall supplications and prayers to God, for theyr lackes and necessities. I wyll not speake of the rage and furour of these uplandysh processions and *gangynges about*, which be spent in ryotyng and in belychere. Furthermore, the *banners* and *badges of the Crosse* be so unreverently handled and abused, that it is merveyle God destroye us not in one daye. In these Rogation Days, if it is to be asked of God, and prayed for, that God of his goodnes wyll defende and save the corne in the felde, and that he wyll vouchsave to purge the ayer, for this cause be certaine Gospels red in the wyde felde amonges the corne and grasse, that by the vertue and operation of God's word, the power of the wicked spirites, which keepe in the air and infecte the same (whence come pestilences and the other kyndes of diseases and syknesses),

may be layde downe, and the aier made pure and cleane, to th' intent the corne may remaine unharmed, and not infected of the sayd hurteful spirites, but serve us for our use and bodely sustenance." The Litanies or Rogations then used gave the name of Rogation Week to this time. They occur as early as A. D. 550, when they were first observed by Mamertus, Bishop of Vienne, on account of the frequent earthquakes that happened, and the incursions of wild beasts which laid in ruins and depopulated the city.

Blount tells us that Rogation Week (Saxon *Gang dagas*, i. e. days of perambulation) is always the next but one before Whitsunday; and so called, because on Monday, Tuesday and Wednesday, of that week, Rogations and Litanies were used; and fasting, or, at least, abstinence, then enjoined by the Church to all persons, not only for a devout preparative to the feast of Christ's glorious Ascension, and the descent of the Holy Ghost shortly after, but also to request and supplicate the blessing of God upon the fruits of the earth. And, in this respect, the solemnization of matrimony is forbidden from the first day of the said week till Trinity Sunday. The Dutch call it *Crays-week*, Cross-week, and it is so called in some parts of England, because of old (as still among the Roman Catholics), when the priests went in procession this week, the Cross was carried before them. In the Inns of Court, he adds, it is called *Grass-week*, because the commons of that week consist much of salads, hard eggs, and green sauce upon some of the days. The feast of the old Romans, called *Robigalia* and *Ambarvalia* (quod victima arva ambiret), did, in their heathenish way, somewhat resemble these institutions, and were kept in May, in honour of *Robigus*.

Gerard, in the third book of his *Herbal*, speaking of the *birch-tree*, p. 1295, says: "It serveth well to the decking up of houses and banquetting-rooms, for places of pleasure, and for beautifying the streetes in the *Crosse* or *Gang Weeke*, and such like." Rogation Week, in the northern parts of England, is still called *Gang Week*, from *to gang*, which, in the north, signifies to go. *Gang-days* are classed under certain "Idolatries maintained by the Church of England," in a work entitled the *Cobler's Book*.

In the *Tryall of a Man's Owne Selfe*, by Thomas Newton, 1602, p. 47, he inquires, under "Sinnes externall and out-

ward" against the first Commandment, whether the parish clergyman "have patiently winked at, and quietly suffered, any rites wherein hath been apparent superstition—as *gadding and raunging about with procession.*" To *gadde in procession* is among the customs censured by John Bale, in his Declaration of Bonner's Articles, 1554. In Michael Wodde's Dialogue (already cited under Palm Sunday), 1554, we read: "What say ye to procession in Gang-daies, when Sir John saith a Gospel to our corne felde? (*Oliver.*) As for your Latine Gospels read to the corne, I am sure the corne understandeth as much as you, and therefore hath as much profit by them as ye have, that is to sai, none at al." Kennett, in MS. Lansd. 1033, says: "GANG-FLOWER, Rogation Flower, a sort of flower in prime at Rogation Week, of which the maids made garlands and wore them in those solemn processions."

By the Canons of Cuthbert, Archbishop of Canterbury, made at Cloveshoo, in the year 747, it was ordered that Litanies, that is, Rogations, should be observed by the clergy and all the people, with great reverence, on the seventh of the Calends of May, according to the rites of the Church of Rome, which terms this the greater Litany, and also according to the custom of our forefathers, on the three days before the Ascension of our Lord, with fastings, &c. In the Injunctions also made in the reign of Queen Elizabeth, it is ordered "that the Curate, at certain and convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits, saying the 103rd Psalm, &c. At which time the minister shall inculcate these, or such sentences,—'Cursed be he which translateth the bounds and doles of his neighbours,' or such orders of prayers as shall be hereafter." What is related on this head in the Life of Hooker, author of the Ecclesiastical Polity, is extremely interesting: "He would by no means omit the customary time of procession, persuading all, both rich and poor, if they desired the preservation of love and their parish rights and liberties, to accompany him in his perambulation; and most did so; in which perambulation he would usually express more pleasant discourse than at other times, and would then always drop some loving and facetious observations, to be remembered against the next year, especially by the boys and young people: still inclining them, and all his present parishioners, to meekness and mutual

kindnesses and love ; because love thinks not evil, but covers a multitude of infirmities." By "Advertisements partly for due Order in the publique Administration of Common Prayers, &c. by vertue of the Queene's Majesties Letters commanding the same, the 25th day of January (7 an. Eliz.)" 4to., it was directed,—"*Item, that, in the Rogation Daies of Procession, they singe or saye in Englishe the two Psalmes beginnyng 'Benedic Anima mea,' &c. with the Letanye & suffrages thereunto, with one homelye of thankesgevyng to God, already devised and divided into foure partes, without addition of any superstitious ceremonyes heretofore used.*" I find the following in Articles of Enquiry within the Archdeaconry of Middlesex, A.D. 1662, 4to: "Doth your Minister or Curate in Rogation Days go in Perambulation about your Parish, saying and using the Psalms and Suffrages by law appointed, as viz. Psalms 103 and 104, the Letany and Suffrages, together with the Homily, set out for that end and purpose? Doth he admonish the people to give thanks to God, if they see any likely hopes of plenty, and to call upon him for his mercy, if there be any fear of scarcity; and do you, the Churchwardens, assist him in it?" In similar Articles for the Archdeaconry of Northumberland, 1662, the following occurs: "Doth your Parson or Vicar observe the three Rogation Dayes?" In others for the Diocese of Chichester, 1637, is the subsequent: "Doth your Minister, yeerely, in Rogation Weeke, for the knowing and distinguishing of the bounds of parishes, and for obtaining God's blessing upon the fruites of the ground, walke the Perambulation, and say, or sing, in English, the Gospells, Epistles, Letanie, and other devout Prayers; together with the 103rd and 104th Psalmes?"¹

¹ In Herbert's Country Parson, 1652, p. 157, ch. 35, we are told: "The Country Parson is a lover of old customs, if they be good and harmlesse. Particularly, he loves *Procession*, and maintains it, because there are contained therein four manifest advantages. First, a blessing of God for the fruits of the field. 2. Justice in the preservation of bounds. 3. Charitie in loving, walking, and neighbourly accompanying one another, with reconciling of differences at that time, if there be any. 4. Mercie, in relieving the poor by a liberal distribution and largess, which at that time is or ought to be used. Wherefore he exacts of all to be present at the Perambulation, and those that withdraw and sever themselves from it he mislikes, and reprovcs as uncharitable and un-neighbourly; and, if they will not reforme, presents them."

In Nichols's Churchwardens' Accounts, 1797, St. Margaret's Westminster, under A.D. 1555, is the following article:—"Item, paid for spiced bread on the *Ascension-Even*, and on the Ascension Day, 1*s*. 1556.—Item, paid for bread, wine, ale, and beer, upon the Ascension-Even and Day, against my Lord Abbott and his Covent came in Procession, and for strewing herbs the samme day, 7*s*. 1*d*. 1559.—Item, for bread, ale, and beer, on Tewisday in the Rogacion Weeke, for the parishioners that went in Procession, 1*s*. 1560.—Item, for bread and drink for the parishioners that went the Circuit the Tuesday in the Rogation week, 3*s*. 4*d*. Item, for bread and drink the Wednesday in the Rogation Week, for Mr. Archdeacon and the Quire of the Minster, 3*s*. 4*d*. 1585.—Item, paid for going the Perambulation, for fish, butter, cream, milk, conger, bread and drink, and other necessaries, 4*s*. 8½*d*. 1597.—Item, for the charges of diet at Kensington for the Perambulation of the Parish, being a yeare of great scarcity and deerness, 6*l*. 8*s*. 8*d*. 1605.—Item, paid for bread, drink, cheese, fish, cream, and other necessaries, when the worshipfull and others of the parish went the Perambulation to Kensington, 15*l*."

"On Ascension Day," says Hawkins, in his History of Music, ii. 112, "it is the custom of the inhabitants of parishes, with their officers, to perambulate in order to perpetuate the memory of their boundaries, and to impress the remembrance thereof in the minds of young persons, especially boys; to invite boys, therefore, to attend to this business, some little gratuities were found necessary; accordingly it was the custom, at the commencement of the procession, to distribute to each a willow-wand, and at the end thereof a handful of *points*, which were looked on by them as honorary rewards long after they ceased to be useful, and were called Tags."

In the Churchwardens' Accounts of St. Mary-at-Hill, in the City of London, 1682, are the following entries:—

	£	s.	d.
For fruit on Perambulation Day	1	0	0
For points for two yeres	2	10	0

The following extracts are from the Churchwardens' Books of Chelsea (Lysons's London, ii. 126):—

	£	s.	d.
1679. Spent at the Perambulation Dinner	3	10	0
<i>Given to the boys that were whipt</i>	0	4	0
Paid for poynts for the boys	0	2	0

The second of these entries alludes to another expedient for impressing the recollection of particular boundaries on the minds of some of the young people. Bumping persons to make them remember the parish boundaries has been kept up even to this time. A trial on the occasion, where an angler was bumped by the parishioners of Walthamstow parish, is reported in the Observer newspaper of January 10th, 1830. He was found angling in the Lea, and it was supposed that bumping a stranger might probably produce an independent witness of parish boundary. He obtained 50*l.* damages.

[The custom of perambulation, as now practised in Dorsetshire, is well described by Mr. Barnes in Hone's Year Book, 1178-9, and he gives an amusing account of the modes taken to impress the situation of the boundaries on the memory. A man, perhaps, if asked whether such a stream were a boundary, would reply, "Ees, that 'tis, I'm sure o't, by the same token that I were tossed into't, and paddled about there lik a water-rot, till I wor hafe dead."]

It appears from an order of the Common Council of Newcastle-upon-Tyne, 15th May, 1657, that the scholars of the public grammar-school there, and other schools in the town, were invited to attend the magistrates when they perambulated the boundaries of the town. On Ascension Day, the Magistrates, River Jury, &c. of the corporation of that town, according to an ancient custom, make their annual procession by water, in their barges, visiting the bounds of their jurisdiction on the river, to prevent encroachments. Cheerful libations are offered on the occasion to the genius of the "coaly Tyne."

[Aubrey, in MS. Lansd. 231, says, "In Cheshire, when they went in perambulation, they did blesse the springs, i. e. they did read a Gospell at them, and did believe the water was the better:" to this account is added in pencil: "On Rogation days Gospells were read in the corn-fields here in England untill the Civill Warrs :]" and Kennet has added, "Mem. A

gospell read at the head of a barrel in procession within the parish of Stanlake, Co. Oxon.”]¹

Heath, in his History of the Scilly Islands, 1750, p. 128, tells us: “At Exeter, in Devon, the boys have an annual custom of damming up the channel in the streets, at going the bounds of the several parishes in the city, and of splashing the water upon people passing by. Neighbours as well as strangers are forced to compound hostilities, by given the boys of each parish money to pass without ducking: each parish asserting its prerogative in this respect.”

The following is from Hasted’s History of Kent, i. 109:—

“There is an odd custom used in these parts, about Keston and Wickham, in Rogation Week, at which time a number of young men meet together for the purpose, and with a most hideous noise, run into the orchards, and, incircling each tree, pronounce these words:—

“Stand fast root; bear well top;
God send us a youling sop!
Every twig apple big,
Every bough apple enow.”

For which incantation the confused rabble expect a gratuity in money, or drink, which is no less welcome; but if they are disappointed of both, they with great solemnity anathematize the owners and trees with altogether as insignificant a curse. It seems highly probable that this custom has arisen from the ancient one of perambulation among the Heathens, when they made prayers to the Gods for the use and blessing of the fruits coming up, with thanksgiving for those of the preceding year; and as the Heathens supplicated Eolus, God of the Winds, for his favorable blasts, so in this custom they still retained his name with a very small variation: this ceremony is called *Youling*, and the word is often used in their invocations.”

Armstrong, in his History of Minorca, 1752, p. 5, thus alludes to processioning, “as the Children in London are accustomed to *perambulate the limits of their Parish*, which they call *processioning*: a custom probably derived to them from the Romans, who were so many ages in possession of the

¹ Thoms’ Anecdotes and Traditions, p. 94.

Island of Great Britain.”¹ The following customs can properly find a place nowhere but in this section: “Shaftesbury is pleasantly situated on a hill, but has no water, except what the inhabitants fetch at a quarter of a mile’s distance from the manour of Gillingham, to the lord of which they pay a yearly ceremony of acknowledgment, on the Monday before Holy Thursday. They dress up a garland very richly, calling it the Prize Besom, and carry it to the Manor-house, attended by a calf’s-head and a pair of gloves, which are presented to the lord. This done, the Prize Besom is returned again with the same pomp, and taken to pieces; just like a milk-maid’s garland on May Day, being made up of all the plate that can be got together among the housekeepers.”—Travels of Tom Thumb, p. 16.

Brand’s servant, Betty Jelkes, who lived several years at Evesham, in Worcestershire, informed him of an ancient custom at that place for the master-gardeners to give their workpeople a treat of baked peas, both white and gray (and pork), every year on Holy Thursday.

The following is the account given of Procession Weeke and Ascension Day, in Barnaby Googe’s Translation of Naogeorgus, f. 63:

“ Now comes *the day* wherein *they gad abrode, with Crosse in hande,*
To boundes of every field, and round about their neighbour’s lande:
 And, as they go, they sing and pray to every saint above,
 But to our Ladie specially, whom most of all they love,
 When as they to the towne are come, the Church they enter in,
 And looke what Saint that Church doth guide, they humbly pray to him,
That he preserve both corne and fruite from storme and tempest great
And them defend from harme, and send them store of drinke and meat
 This done, they to the taverne go, or in the fieldes they dine,
 Where downe they sit and feede apace, and fill themselves with wine,
 So much that oftentimes without the Crosse they come away,
 And miserably they reele, still as their stomacke up they lay.
 These things three dayes continually are done, with solemne sport;
 With many Crosses often they unto some Church resort,
 Whereas they all do chaunt alowde, whereby there streight doth spring
 A bawling noyse, while every man seeks hyghest for to syng.

¹ In the Statistical Account of Scotland, 1795, xv. 45, Parish of Lanark, in the county of Lanark, we read of “the riding of the Marches, which is done annually upon the day after Whitsunday Fair by the magistrates and burgesses, called here the *Landsmark* or *Langemark* Day, from the Saxon *langemark*.”

Then comes the day when Christ ascended to his Father's seate,
 Which day they also celebrate with store of drinke and meate;
 Then every man some birde must eate, I know not to what end,
 And after dinner all to Church they come, and there attende.
 The blocke that on the aultar still till then was seene to stande,
 Is drawne up hie above the rooffe, by ropes and force of hande;
 The Priestes about it rounde do stand, and chaunt it to the skie,
 For all these mens religion great in singing most doth lie.
 Then out of hande the dreadfull shape of Sathan downe they throw,
 Oft times, with fire burning bright, and dasht asunder tho;
 The boyes with greedie eyes do watch, and on him straight they fall,
 And beate him sore with rods, and breake him into peeces small.
 This done, the wafers downe doe cast, and singing cakes the while,
 With papers rounde amongst them put, the children to beguile.
 With laughter great are all things done: and from the beames they let
 Great streames of water downe to fall, on whom they meane to wet.
 And thus this solemne holiday, and hye renowned feast
 And all their whole devotion here is ended with a jeast."

The following superstition relating to this day is found in Scot's Discovery of Witchcraft, 1665, p. 152. "In some countries they run out of the doors in time of tempest, blessing themselves with a cheese, whereupon was a cross made with a rope's end upon Ascension Day.—Item, to hang an egg laid on Ascension Day in the roof of the house, preserveth the same from all hurts." The same writer mentions the celebrated Venetian superstition on this day, which is of great antiquity. "Every year, ordinarily, upon Ascension Day, the Duke of Venice, accompanied with the States, goeth with great solemnity to the sea, and, after certain ceremonies ended, casteth thereinto a gold ring of great value and estimation, for a pacificatory oblation; wherewith their predecessors supposed that the wrath of the sea was assuaged." This custom "is said to have taken its rise from a grant of Pope Alexander the Third, who, as a reward for the zeal of the inhabitants in his restoration to the Papal chair, gave them power over the Adriatick Ocean, as a man has power over his wife. In memory of which the chief magistrate annually throws a ring into it, with these words: '*Desponsamus te, Mare, in signum perpetui dominii;*' We espouse thee, O Sea, in testimony of our perpetual dominion over thee."—Gent. Mag. Nov. 1764, p. 483. See also Gent. Mag. March 1735, p. 118. In another volume of the same miscellany, for March 1798, p. 184, we have an account of the ceremony rather more minute: "On

Ascension Day, the Doge, in a splendid barge, attended by a thousand barks and gondolas, proceeds to a particular place in the Adriatic. In order to compose the angry gulph, and procure a calm, the patriarch pours into her bosom a quantity of holy water. As soon as this charm has had its effect, the Doge, with great solemnity, through an aperture near his seat, drops into her lap a gold ring, repeating these words, '*Desponsamus te, Mare, in signum veri perpetuique domini :*' We espouse thee, O Sea, in token of real and perpetual dominion over thee."

[Brockett mentions the *smock-race* on Ascension Day, a race run by females for a smock. These races were frequent among the young country wenches in the North. The prize, a fine Holland chemise, was usually decorated with ribands. The sport is still continued at Newburn, near Newcastle. The following curious poem on this amusement is extracted from a small volume, entitled *Poetical Miscellanies*, consisting of Original Poems, and Translations, by the best hands, published by Mr. Steele, 8vo, 1714, p. 199 :

" Now did the bag-pipe in hoarse notes begin
Th' expected signal to the neighb'ring green ;
While the mild sun, in the decline of day,
Shoots from the distant West a cooler ray.
Allarm'd, the sweating crowds forsake the town,
Unpeopled Finglas is a desert grown.
Joan quits her cows, that with full udders stand,
And low unheeded for the milker's hand.
The joyous sound the distant reapers hear,
Their harvest leave, and to the sport repair.
The Dublin prentice, at the welcome call,
In hurry rises from his cakes and ale ;
Handing the flaunting sempstress o'er the plains,
He struts a beau among the homely swains.

" The butcher's foggy spouse amidst the throng,
Rubb'd clean, and tawdry drest, puffs slow along ;
Her pond'rous rings the wond'ring mob behold,
And dwell on every finger heap'd with gold.
Long to St. Patrick's filthy shambles bound,
Surpris'd, she views the rural scene around ;
The distant ocean there salutes her eyes,
Here tow'ring hills in goodly order rise ;
The fruitful valleys long extended lay,
Here sheaves of corn, and cocks of fragrant hay ;

While whatso'er she hears, she smells, or sees,
 Gives her fresh transports, and she doats on trees.
 Yet (hapless wretch), the servile thirst of gain
 Can force her to her stinking stall again.

" Nor was the country justice wanting there,
 To make a penny of the rogues that swear ;
 With supercilious looks he awes the green,
 ' Sirs, keep the peace—I represent the queen.'
 Poor Paddy swears his whole week's gains away,
 While my young squires blaspheme, and nothing pay.
 All on the mossie turf confus'd were laid
 The jolly rustick, and the buxom maid,
 Impatient for the sport, too long delay'd.

" When, lo, old Arbiter, amid the croud,
 Prince of the annual games, proclaim'd aloud,
 ' Ye virgins, that intend to try the race,
 The swiftest wins a smock enrich'd with lace :
 A cambrick kerchiff shall the next adorn,
 And kidden gloves shall by the third be worn.'
 This said, he high in air display'd each prize ;
 All view the waving smock with longing eyes.

" Fair Oonah at the barrier first appears,
 Pride of the neighb'ring mill, in bloom of years
 Her native brightness borrows not one grace,
 Uncultivated charms adorn her face,
 Her rosie cheeks with modest blushes glow,
 At once her innocence and beauty show :
 Oonah the eyes of each spectator draws,
 What bosom beats not in fair Oonah's cause ?

" Tall as a pine majestick Nora stood,
 Her youthful veins were swell'd with sprightly blood,
 Inur'd to toyls, in wholesom gardens bred,
 Exact in ev'ry limb, and form'd for speed.

" To thee, O Shevan, next what praise is due ?
 Thy youth and beauty doubly strike the view,
 Fresh as the plumb that keeps the virgin blue !
 Each well deserves the smock,—but fates decree,
 But one must wear it, tho' deserv'd by three.

" Now side by side the panting rivals stand,
 And fix their eyes upon th' appointed hand ;
 The signal giv'n, spring forward to the race,
 Not fam'd Camilla ran with fleeter pace.
 Nora, as lightning swift, the rest o'er-pass'd,
 While Shevan fleetly ran, yet ran the last.
 But, Oonah, thou hadst Venus on thy side ;
 At Nora's petticoat the goddess ply'd,

And in a trice the fatal string unty'd.
 Quick stop'd the maid, nor wou'd, to win the prize,
 Expose her hidden charms to vulgar eyes.
 But while to tye the treach'rous knot she staid,
 Both her glad rivals pass the weeping maid.
 Now in despair she plies the race again,
 Not winged winds dart swifter o'er the plain :
 She (while chaste Dian aids her hapless speed)
 Shevan outstrip'd—nor further cou'd succeed.
 For with redoubled haste bright Oonah flies,
 Seizes the goal, and wins the noblest prize.

- “ Loud shouts and acclamations fill the place,
 Tho' chance on Oonah had bestow'd the race ;
 Like Felim none rejoyc'd—a lovelier swain
 Ne'er fed a flock on the Fingalian plain.
 Long he with secret passion lov'd the maid,
 Now his encreasing flame itself betray'd.
 Stript for the race how bright did she appear !
 No cov'ring hid her feet, her bosom bare,
 And to the wind she gave her flowing hair.
 A thousand charms he saw, conceal'd before,
 Those yet conceal'd he fancy'd still were more.
- “ Felim, as night came on, young Oonah woo'd,
 Soon willing beauty was by truth subdu'd.
 No jarring settlement their bliss annoys,
 No licence needed to defer their joys.
 Oonah e'er morn the sweets of wedlock try'd,
 The smock she won a virgin, wore a bride.”]

MAY-DAY CUSTOMS.

— “ If thou lov'st me then,
 Steal forth thy father's house to-morrow night ;
 And in the wood, a league without the town,
 Where I did met thee once with Helena,
 To do observance for a morn of May,
 There will I stay for thee.”

Mids. Night's Dream, Act i. sc. 1.

It was anciently the custom for all ranks of people to go out a Maying early on the first of May. Bourne tells us that in his time, in the villages in the North of England, the juvenile part of both sexes were wont to rise a little after midnight on the morning of that day, and walk to some

neighbouring wood, accompanied with music and the blowing of horns, where they broke down branches from the trees and adorned them with nosegays and crowns of flowers. This done, they returned homewards with their booty about the time of sunrise, and made their doors and windows triumph in the flowery spoil.

Stubbs, in the *Anatomic of Abuses*, 1585, f. 94, says:—“Against Maie, every parishe, towne, and village, assemble themselves together, bothe men, women, and children, olde and yong, even all indifferently: and either goyng all together, or devidyng themselves into companies, they goe some to the woodes and groves, some to the hilles and mountaines, some to one place, some to another, where they spende all the night in pastymes, and in the mornyng they returne, bringing with them birch, bowes, and braunches of trees to deck their assemblies withall. I have heard it credibly reported (and that *viva voce*) by men of great gravitie, credite, and reputation, that of fourtie, threescore, or a hundred maides goyng to the woode over night, there have scarcely the thirde parte of them returned home againe undefiled.”

Hearne, in his Preface to Robert of Gloucester's Chronicle, p. 18, speaking of the old custom of drinking out of horns, observes:—“'Tis no wonder, therefore, that upon *the jollities on the first of May* formerly, the custom of *blowing with*, and drinking in, *horns* so much prevailed, which, though it be now generally disus'd, yet the custom of blowing them *prevails at this season, even to this day, at Oxford*, to remind people of the pleasantness of that part of the year, which ought to create mirth and gayety, such as is sketch'd out in some old Books of Offices, such as the Prymer of Salisbury, printed at Rouen, 1551, 8vo.” Aubrey, in his *Remains of Gentilisme and Juadisme*, MS. Lansd. 266, f. 5, says:—“Memorandum, at Oxford, the boys do blow *cows' horns* and *hollow canes* all night; and on May Day the young maids of every parish carry about garlands of flowers, which afterwards they hang up in their churches.” Mr. Henry Rowe, in a note in his *Poems*, ii. 4, says:—“The Tower of Magdalen College, Oxford, erected by Cardinal Wolsey, when bursar of the College, 1492, contains a musical peal of ten bells, and *on May Day the choristers assemble on the top to usher in the spring.*” Dr. Chandler, however, in his *Life of Bishop Waynflete*,

assures us that Wolsey had no share in the erection of the structure; and Mr. Chalmers, in his *History of the University*, refers the origin of the custom to a mass or requiem, which, before the Reformation, used to be annually performed on the top of the tower, for the soul of Henry VII. "This was afterwards commuted," he observes, "for a few pieces of musick, which are executed by the choristers, and for which the Rectory of Slimbridge, in Gloucestershire, pays annually the sum of 10*l*."

In Herrick's *Hesperides*, p. 74, are the following allusions to customs on May Day:—

"Come, my Corinna, come : and comming, marke
 How each field turns a street, each street a park
 Made green and trimmed with trees : see how
 Devotion gives each house a bough,
 Or branch : each porch, each doore, ere this,
 An arke, a tabernacle is,
 Made up of white-thorne neatly enterwove.
 A deale of youth, ere this, is come
 Back, and with white-thorne laden home.
 Some have dispatch'd their cakes and creame,
 Before that we have left to dreame."

[In an old ballad called the *Milk-maid's Life*, printed about 1630, we are told:—

"Upon the first of May,
 With garlands fresh and gay,
 With mirth and musick sweet,
 For such a season meet,
 They passe their time away :
 They dance away sorrow,
 And all the day thorow
 Their legs doe never fayle.
 They nimbly their feet doe ply,
 And bravely try the victory
 In honour o' th' milking paille."]

There was a time when this custom was observed by noble and royal personages, as well as the vulgar. Thus we read in Chaucer's *Court of Love*, that, early on May Day, "fourth goth al the Court, both most and lest, to fetche the flouris fresh, and braunch, and blome." It is on record that King Henry the Eighth and Queen Katherine partook of this diversion; and historians also mention that he with his courtiers,

in the beginning of his reign, rose on May Day very early to fetch May, or green boughs, and they went with their bows and arrows, shooting to the wood. Shakespeare says (Hen. VIII.) it was impossible to make the people sleep on May morning; and (Mids. N. Dream) that they rose early to observe the right of May. The court of King James the First, and the populace, long preserved the observance of the day, as Spelman's Glossary remarks under the word *Maiuma*. Milton has the following beautiful song on May morning:—

“ Now the bright morning star, day's harbinger,
Comes dancing from the East, and leads with her
The flow'ry May, who from her green lap throws
The yellow cowslip and the pale primrose.
Hail, bounteous May! that dost inspire
Mirth and youth, and fond desire;
Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing.
Thus we salute thee with *our early song*,
And welcome thee, and wish thee long.”

Stow, in his *Survey of London*, 1603, pp. 98-9, quotes from Hall an account of Henry the VIII.'s riding a Maying from Greenwich to the high ground of Shooter's-hill, with Queen Katherine his wife, accompanied with many lords and ladies. He tells us also, that “on May Day in the morning, every man, except impediment, would walke into the sweete meadowes and greene woods, there to rejoyce their spirites with the beauty and savour of sweete flowers, and with the harmony of birds praying God in their kind. I find also, that in the moneth of May, the citizens of London, of all estates, lightly in every parish, or sometimes two or three parishes joyning together, had their severall Mayings, and did fetch in May-poles, with diverse warlike shewes, with good archers, morice-dauncers, and other devices, for pastime all the day long, and towards the evening they had stage-playes, and bonifiers in the streetes. Of these Mayings we reade, in the raigne of Henry the Sixt, that the aldermen and shiriffes of London being, on May Day, at the Bishop of London's wood, in the parish of Stebunheath, and having there a worshipfull dinner for themselves and other commers, Lydgate the poet, that was a monke of Bery, sent to them by a pursivant a joyfull

commendation of that season, containing sixteen staves in meter royall, beginning thus :—

“ Mightie Flora, goddesse of fresh flowers,
Which clothed hath the soyle in lustie greene,
Made buds spring with her sweete showers,
By influence of the sunne-shine ;
To doe pleasance of intent full cleane,
Unto the States which now sit here,
Hath Vere downe sent her owne daughter deare.”

Polydore Vergil says, that “ at the Calendes of Maie,” not only houses and gates were garnished with boughs and flowers, but “ in some places the churches, whiche fashion is derived of the Romaynes, that use the same to honour their goddesse Flora with suche ceremonies, whom they name Goddesse of Fruits.” (Langley’s Polyd. Verg. f. 102.) In an account of Parish Expenses in Coates’s Hist. of Reading, p. 216, 1504, we have : “ It. Payed for felling and bryngyng home of the bow set in the Mercat-place, for setting up of the same, mete and drink, viij^d.”

In *Vox Graculi*, 1623, p. 62, under May, are the following observations :—

“ To Islington and Hogsdon runnes the streame
Of giddie people, to eate cakes and creame.”

“ May is the merry moneth : on the first day, betimes in the morning, shall young fellowes and mayds be so enveloped with a mist of wandering out of their wayes, that they shall fall into ditches, one upon another. In the afternoone, if the skie cleare up, shall be a stinking stirre at Pickehatch, with the solemne revels of morice-dancing, and the hobbie-horse so neatly presented, as if one of the masters of the parish had playd it himselfe. Against this high-day, likewise, shall be such preparations for merry meetings, that divers durty sluts shall bestow more in stuffe, lace, and making up of a gowne and a peticote, then their two yeares wages come to, besides the benefits of candles’ ends and kitchen stuffe.” In *Whimzies, or a True Cast of Characters*, 1631, p. 132, speaking of a ruffian, the author says : “ His sovereignty is showne highest at *May-games*, *Wakes*, *Summerings*, and *Rush-bearings*.”

In the old Calendar of the Romish Church so often referred

to, I find the following observation on the 30th of April: "The boys go out and seek May trees." This receives illustration from an order in a MS. in the British Museum, entitled "The State of Eton School," 1560, wherein it is stated, that on the day of St. Philip and St. James, if it be fair weather, and the master grants leave, those boys who choose it may rise at four o'clock, to gather May branches, if they can do it without wetting their feet: and that on that day they adorn the windows of the bedchamber with green leaves, and the houses are perfumed with fragrant herbs.

Misson, in his *Travels in England*, translated by Ozell, p. 307, says: "On the 1st of May, and the five and six days following, all the pretty young country girls that serve the town with milk dress themselves up very neatly, and borrow abundance of silver plate, whereof they make a pyramid, which they adorn with ribbands and flowers, and carry upon their heads, instead of their common milk-pails. In this equipage, accompany'd by some of their fellow milk-maids, and a bagpipe or fiddle, they go from door to door, dancing before the houses of their customers, in the midst of boys and girls that follow them in troops, and everybody gives them something." In the Dedication to Colonel Martin's *Familiar Epistles*, 1685, we have the following allusion to this custom: "What's a May-day milking-pail without a garland and fiddle?" "The Mayings," says Strutt, ii. 99, "are in some sort yet kept up by the milk-maids at London, who go about the streets with their garlands, music, and dancing: but this tracing is a very imperfect shadow of the original sports; for May-poles were set up in streets, with various martial shows, morris-dancing, and other devices, with which, and revelling and good cheer, the day was passed away. At night they rejoiced, and lighted up their bonfires."

Scott, in his *Discovery of Witchcraft*, p. 152, tells us of an old superstition: "To be delivered from witches, they hang in their entries (among other things) hay-thorn, otherwise white-thorn, gathered on May-day." The following divination on May-day is preserved in Gay's *Shepherd's Week*, 4th Pastoral:

"Last May-day fair, I search'd to find a snail,
That might my secret lover's name reveal:

Upon a gooseberry-bush a snail I found,
 For always snails near sweetest fruit abound.
 I seized the vermine; home I quickly sped,
 And on the hearth the milk-white embers spread :
 Slow crawl'd the snail, and, if I right can spell,
 In the soft ashes marked a curious L :
 Oh, may this wondrous omen lucky prove !
 For L is found in Lubberkin and Love."

The May customs are not yet forgotten in London and its vicinity. In the *Morning Post*, May 2d, 1791, it was mentioned, "that yesterday being the 1st of May, according to annual and superstitious custom, a number of persons went into the fields and bathed their faces with the dew on the grass, under the idea that it would render them beautiful."

"Vain hope! No more in choral bands unite
 Her virgin votaries, and at early dawn,
 Sacred to May and Love's mysterious rites,
 Brush the light dew-drops from the spangled lawn."

I remember, too, that in walking that same morning, between Hounslow and Brentford, I was met by two distinct parties of girls, with garlands of flowers, who begged money of me, saying, "Pray, sir, remember the garland." The young chimney-sweepers, some of whom are fantastically dressed in girls' clothes, with a great profusion of brick-dust, by way of paint, gilt paper, &c., making a noise with their shovels and brushes, are now the most striking objects in the celebration of May-day in the streets of London.

[May-dew was held of singular virtue in former times. Pepys, on a certain day in May, makes this entry in his diary: "My wife away down with Jane and W. Hewer to Woolwich, in order to a little ayre, and to lie there to-night, and so to gather May-dew to-morrow morning, which Mrs. Turner hath taught her is the only thing in the world to wash her face with; and," Pepys adds, "I am contented with it." His reasons for contentment seem to appear in the same line; for he says, "I went by water to Fox-hall, and there walked in Spring-garden." And there he notices "a great deal of company, and the weather and garden pleasant; and it is very pleasant and cheap going thither, for a man may go to spend what he will, or nothing—all as one. But to hear the nightingale and other birds, and here a fiddler, and there a harp, and here a jew's trump, and here laughing,

and there fine people walking, is mighty diverting," says Mr. Pepys, while his wife is gone to lie at Woolwich, "in order to a little ayre and to gather May-dew."']

I have more than once been disturbed early on May morning, at Newcastle-upon-Tyne, by the noise of a song which a woman sung about the streets, who had several garlands in her hands, and which, if I mistook not, she sold to any that were superstitious enough to buy them. It is homely and low, but it must be remembered that our treatise is not on the sublime :—

" Rise up, maidens ! fy for shame !
For I've been four lang miles from hame :
I've been gathering my garlands gay :
Rise up, fair maids, and take in your May."¹

[At Islip, co. Oxon, the children with their May garlands sing,—

" Good morning, Missus and Master,
I wish you a happy day ;
Please to smell my garland,
Because it is the First of May."']

The following shows a custom of *making fools* on the 1st of May, like that on the 1st of April: "U. P. K. spells May Goslings," is an expression used by boys at play, as an insult to the losing party. U.P.K. is "up pick," that is, up with your pin or peg, the mark of the goal. An additional punishment was thus: the winner made a hole in the ground with his heel, into which a peg about three inches long was driven, its top being below the surface; the loser, with his hands tied behind him, was to pull it up with his teeth, the boys buffeting with their hats, and calling out, "Up pick, you May Gosling," or "U.P.K. Gosling in May." A May Gosling on the 1st of May is made with as much eagerness in the north of England,

¹ Here is no pleonasm. It is simply, as the French have it, your *May*. In a Royal Household Account, communicated by Craven Ord, Esq., I find the following article: "July 7, 7 Hen. VII. Item, to the maydens of Lambeth for a May, 10*sh.*" So among the Receipts and Disbursements of the Canons of the Priory of St. Mary, in Huntingdon, in Nichols's Illustrations of the Manners and Expenses of Ancient Times in England, 1797, p. 294, we have: "Item, gyven to the Wyves of Herford to the makyng of there May, 12*d.*"

as an April Noddy (Noodle), or Fool, on the 1st of April."—
Gent. Mag. for April, 1791, p. 327.

[If, however, a May gosling was made on the second of the month, the following rhyme was uttered to turn the ridicule :

“ May-day’s past and gone ;
Thou’s a gosling, and I’m none.”]

To May-Day sports may be referred the singular bequest of Sir Dudley Diggs (mentioned in Hasted’s Kent, ii. 787), who, by his last will, dated in 1638, left the yearly sum of 20*l.*, “to be paid to two young men and two maids, who, on May 19th, yearly, should *run a tye at Old Wives Lees in Chilham*, and prevail; the money to be paid out of the profits of the land of this part of the manor of Selgrave, which escheated to him after the death of Lady Clive. These lands, being in three pieces, lie in the parishes of Preston and Faversham, and contain about forty acres, all commonly called the *Running Lands*. Two young men and two young maids run at *Old Wives Lees* in Chilham, yearly, on May 1st, and the same number at Sheldwich Lees on the Monday following, by way of trial: and the two which prevail at each of those places run for the 10*l.* at Old Wives Lees, as above mentioned, on May 19th.” A great concourse of the neighbouring gentry and inhabitants constantly assemble there on this occasion. “There was, till of late years,” says the same writer (Hist. of Kent, ii. 284), “a singular, though a very ancient, custom kept up, of electing a Deputy to the Dumb Borsholder of *Chart*, as it was called, claiming liberty over fifteen houses in the precinct of Pizein-well; every householder of which was formerly obliged to pay the keeper of this Borsholder one penny yearly. This Dumb Borsholder was always first called at the Court-Leet holden for the hundred of Twyford, when its keeper, who was yearly appointed by that court, held it up to his call, with a neckcloth or handkerchief put through the iron ring fixed at the top, and answered for it. This Borsholder of Chart, and the Court-Leet, has been discontinued about fifty years: and the Borsholder, who is put in by the Quarter Sessions for Watringbury, claims over the whole parish. This Dumb Borsholder is made of wood, about three feet and half an inch long, with an iron ring at the top, and four more by the sides, near the bottom, where it has a square

iron spike fixed, four inches and a half long, to fix it in the ground, or, on occasion, to break open doors, &c., which used to be done, without a warrant of any justice, on suspicion of goods having been unlawfully come by and concealed in any of these fifteen houses. It is not easy at this distance of time, to ascertain the origin of this dumb officer. Perhaps it might have been made use of as a badge or ensign by the office of the market here. The last person who acted as deputy to it was one Thomas Clampard, a blacksmith, whose heirs have it now in their possession."

In the Laws of the Market, printed by Andrew Clark, printer to the Honourable City of London, 1677, under "The Statutes of the Streets of this City against Noysances," 29, I find the following: "No man shall go in the streets by night or by day with bow bent, or arrows under his girdle, nor with sword unscabbar'd, under pain of imprisonment; or with hand-gun, having therewith powder and match, except it be in a usual *May-game* or *Sight*."

Audley, in a Companion to the Almanack, 1802, p. 21, says: "Some derive May from *Maia*, the mother of Mercury, to whom they offered sacrifices on the first day of it; and this seems to explain the custom which prevails on this day where the writer resides (Cambridge), of children having a figure dressed in a grotesque manner, called a *May Lady*, before which they set a table, having on it wine, &c. They also beg money of passengers, which is considered as an offering to the *maulkin*; for their plea to obtain it is, '*Pray remember the poor May Lady*.' Perhaps the garlands, for which they also beg, originally adorned the head of the goddess. The bush of *hawthorn*, or, as it is called, *May*, placed at the doors on this day, may point out the first fruits of the Spring, as this is one of the earliest trees which blossoms."

Browne, in his *Britannia's Pastorals*, 1625, ii. 122, thus describes some of the May revellings:

As I have seene *the Lady of the May*
Set in an arbour (on a holy-day)
Built by the May-pole, where the jocund swaines
 Dance with the maidens to the bagpipe's straines,
 When envious Night commands them to be gone,
 Call for the merry youngsters one by one,
 And for their well performance, soone disposes
 To this a garland interwove with roses;

To that a carved hooke or well-wrought scrip ;
 Gracing another with her cherry lip ;
 To one her garter ; to another then
 A hand-kerchiefe cast o'er and o'er agen :
 And none returneth emptie that hath spent
 His paines to fill their rurall meriment."

Hutchinson, in his *History of Northumberland*, ii. 14, tells us "that a syllabub, is prepared for the *May Feast*, which is made of warm milk from the cow, sweet cakes and wine : and a kind of divination is practised, by *fishing with a ladle for a wedding-ring*, which is dropped into it, for the purpose of prognosticating who shall be first married."

Tollet, in the description of his famous window, of which more will be said hereafter, tells us : "Better judges may decide that the institution of this festival originated from the Roman *Floralia*, or from the Celtic *La Beltine*, while I conceive it derived to us from our Gothic ancestors." Olaus Magnus de *Gentibus Septentrionalibus*, lib. xv. c. 8, says, "that after their long winter, from the beginning of October to the end of April, the Northern nations have a custom to welcome the returning splendour of the sun with dancing, and mutually to feast each other, rejoicing that a better season for fishing and hunting was approached." In honour of May Day the Goths and Southern Swedes had a mock battle between Summer and Winter, which ceremony is retained in the Isle of Man, where the Danes and Norwegians had been for a long time masters.

Borlase, in his curious account of the manners of Cornwall, speaking of the May Customs, says : "This usage is nothing more than a gratulation of the Spring ;" and every house exhibited a proper signal of its approach, "to testify their universal joy at the revival of vegetation." He says : "An antient custom, still retained by the Cornish, is, that of decking their doors and porches on the first day of May with green boughs of sycamore and hawthorn, and of planting trees, or rather stumps of trees, before their houses."

In the *Gentleman's Magazine* for 1754, p. 354, a custom is alluded to, I believe, not yet entirely obsolete. The writer says, "They took places in the waggon, and quitted London early on May morning ; and it being the custom in this month for the passengers to give the waggoner at every inn a ribbon

to adorn his team, she soon discovered the origin of the proverb, 'as fine as a horse;' for, before they got to the end of their journey, the poor beasts were almost blinded by the tawdry party-coloured flowing honours of their heads."

Another writer in the Gentleman's Magazine for June, 1790, p. 520, says: "At Helstone, a genteel and populous borough-town in Cornwall, it is customary to dedicate the eighth of May to revelry (festive mirth, not loose jollity). It is called the Furry Day, supposed Flora's Day; not, I imagine, as many have thought, in remembrance of some festival instituted in honour of that goddess, but rather from the garlands commonly worn on that day. In the morning, very early, some troublesome rogues go round the streets with drums, or other noisy instruments, disturbing their sober neighbours, and singing parts of a song, the whole of which nobody now recollects, and of which I know no more than that there is mention in it of 'the grey goose quill,' and of going to the green wood to bring home 'the Summer and the May-o.' And, accordingly, hawthorn flowering branches are worn in hats. The commonalty make it a general holiday; and if they find any person at work, make him ride on a pole, carried on men's shoulders, to the river, over which he is to leap in a wide place, if he can; if he cannot, he must leap in, for leap he must, or pay money. About 9 o'clock they appear before the school, and demand holiday for the Latin boys, which is invariably granted; after which they collect money from house to house. About the middle of the day they collect together, to dance hand-in-hand round the streets, to the sound of the fiddle, playing a particular tune, which they continue to do till it is dark. This they call a 'Faddy.' In the afternoon the gentility go to some farmhouse in the neighbourhood, to drink tea, syllabub, &c., and return in a morris-dance to the town, where they form a Faddy, and dance through the streets till it is dark, claiming a right of going through any person's house, in at one door, and out at the other. And here it formerly used to end, and the company of all kinds to disperse quietly to their several habitations; but latterly corruptions have in this, as in other matters, crept in by degrees. The ladies, all elegantly dressed in white muslins, are now conducted by their partners to the

ball-room, where they continue their dance till supper-time ; after which they all faddy it out of the house, breaking off by degrees to their respective houses. The mobility imitate their superiors, and also adjourn to the several public-houses, where they continue their dance till midnight. It is, upon the whole, a very festive, jovial, and withal so sober, and, I believe, singular custom : and any attempt to search out the original of it, inserted in one of your future Magazines, will very much please and gratify DURGAN."

[I am enabled to furnish a copy of the Furry-day song, which has escaped the memory of this writer :—

“ Robin Hood and Little John,
 They both are gone to the fair,
 And we'll go to the merry green wood,
 And see what they do there.
 For we were up as soon as any day
 For to fetch the summer home,
 The summer and the May, O,
 For the summer now is come !
 Where are those Spaniards
 That make so great a boast ?
 They shall eat the grey goose feather,
 And we will eat the roast.
 As for the brave St. George,
 St. George he was a knight ;
 Of all the knights in Christendom
 St. Georgy is the right.
 God bless Aunt Mary Moses,
 And all her powers and might,
 And send us peace in merry England,
 Both day and night !”]

The month of May is generally considered as an unlucky time for the celebration of marriage. This is an idea which has been transmitted to us by our Popish ancestors, and was borrowed by them from the ancients.

In Sinclair's Statistical Account of Scotland, 1794, xi. 620, the minister of Callander, in Perthshire, says, the people of district “ have two customs, which are fast wearing out, not only here but all over the Highlands, and therefore ought to be taken notice of while they remain. Upon the first day of May, which is called *Baltan* or *Bàl-tein*-day, all the boys in a township or hamlet meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the

ground of such circumference as to hold the whole company. They kindle a fire, and dress a repast of eggs and milk of the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal until it be perfectly black. They put all the bits of the cake into a bonnet. Every one, blindfold, draws out a portion. He who holds the bonnet is entitled to the last bit. Whoever draws the black bit is the devoted person who is to be sacrificed to *Baal*, whose favour they mean to implore, in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having been once offered in this country as well as in the East, although they now omit the act of sacrificing, and only compel the *devoted* person to leap three times through the flames; with which the ceremonies of this festival are closed." (The other custom, supposed to have a similar mystical allusion, will be found under ALLHALLOW EVEN.) "*Bal-tein* signifies the Fire of Baal. *Baal* or *Ball* is the only word in Gaelic for a globe. This festival was probably in honour of the sun, whose return, in his apparent annual course, they celebrated, on account of his having such a visible influence, by his genial warmth, on the productions of the earth. That the Caledonians paid a superstitious respect to the sun, as was the practice among many other nations, is evident, not only by the sacrifice at *Baltein*, but upon many other occasions. When a Highlander goes to bathe, or to drink waters out of a consecrated fountain, he must always approach by going round the place *from East to West on the South side*, in imitation of the apparent diurnal motion of the sun. This is called in Gaelic going round the right, or the lucky way. The opposite course is the wrong, or the unlucky way. And if a person's meat or drink were to affect the wind-pipe, or come against his breath, they instantly cry out *desheal!* which is an ejaculation, praying that it may go by the right way." In the same work, v. 84, the minister of Logierait, in Perthshire, says: "On the 1st of May, O. S., a festival called *Beltan* is annually held here. It is chiefly celebrated by the cowherds, who assemble by scores in the fields to dress

a dinner for themselves of boiled milk and eggs. These dishes they eat with a sort of cakes baked for the occasion, and having small lumps, in the form of nipples, raised all over the surface. The cake might, perhaps, be an offering to some deity in the days of Druidism."

Pennant's account of this rural sacrifice is more minute. He tells us in his *Tour in Scotland*, p. 90, that, on the 1st of May, in the Highlands of Scotland, the herdsmen of every village hold their *Bel-tein*. "They cut a square trench in the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dress a large caudle of eggs, butter, oatmeal, and milk, and bring, besides the ingredients of the caudle, plenty of beer and whisky: for each of the company must contribute something. The rites begin with spilling some of the caudle on the ground, by way of libation: on that, every one takes a cake of oatmeal, upon which are raised nine square knobs, each dedicated to some particular being, the supposed preserver of their flocks and herds, or to some particular animal, the real destroyer of them. Each person then turns his face to the fire, breaks off a knob, and, flinging it over his shoulders, says: '*This I give to thee, preserve thou my horses*;' '*This to thee, preserve thou my sheep*;' and so on. After that they use the same ceremony to the noxious animals. '*This I give to thee, O fox! spare thou my lambs*!' '*this to thee, O hooded crow*!' '*this to thee, eagle*!' When the ceremony is over, they dine on the caudle; and, after the feast is finished, what is left is hid by two persons deputed for that purpose; but on the next Sunday they re-assemble, and finish the reliques of the first entertainment."

I found the following note in p. 149 of the *Muses' Threnodie*, 1774: "We read of a cave called '*The Dragon Hole*,' in a steep rock on the face of Kinnoul Hill, of very difficult and dangerous access. On the first day of May, during the era of Popery, a great concourse of people assembled at that place to celebrate superstitious games, now (adds the writer) unknown to us, which the Reformers prohibited under heavy censures and severe penalties, of which we are informed from the ancient records of the Kirk Session of Perth."

Martin, in his *Account of the Western Islands of Scotland* (ed. 1716, p. 7), speaking of the Isle of Lewis, says, that "the natives in the village Barvas retain an ancient custom of

sending a man very early to cross Barvas river, every first day of May, to prevent any females crossing it first; for that, they say, would hinder the salmon from coming into the river all the year round." They pretend to have learned this from a foreign sailor, who was shipwrecked upon that coast a long time ago. This observation they maintain to be true, from experience.

For an account of the custom called *Hobby-horsing*, on the 1st of May, at Minehead, county Somerset, see Savage's History of the Hundred of Carhampton, p. 583.

Sir Henry Piers, in his Description of Westmeath, 1682, tells us that the Irish "have a custom every May Day, which they count their first day of Summer, to have to their meal one formal dish, whatever else they have, which some call stir-about, or hasty-pudding, that is, flour and milk boiled thick; and this is holden as an argument of the good wife's good huswifery, that made her corn hold out so well as to have such a dish to begin summer fare with; for if they can hold out so long with bread, they count they can do well enough for what remains of the year till harvest; for then milk becomes plenty, and butter, new cheese, and curds, and sham-rocks, are the food of the meaner sort all this season. Nevertheless, in this mess, on this day, they are so formal, that even in the plentifullest and greatest houses, where bread is in abundance all the year long, they will not fail of this dish, nor yet they that for a month before wanted bread." Camden, in his Antient and Modern Manners of the Irish, says: "They fancy a green bough of a tree, fastened on May Day against the house, will produce plenty of milk that summer." General Vallancey, in his Essay on the Antiquity of the Irish Language, 1772, p. 19, speaking of the 1st of May, says: "On that day the Druids drove all the cattle through the fires, to preserve them from disorders the ensuing year. This Pagan custom is still observed in Munster and Connaught, where the meanest cottager, worth a cow and a wisp of straw, practises the same on the first day of May, and with the same superstitious ideas."

In the Survey of the South of Ireland, p. 233, we read something similar to what has been already quoted from the Statistical Account of Scotland. "The sun," says the writer, "was propitiated here by sacrifices of fire: one was on the

1st of May, for a blessing on the seed sown. The 1st of May is called in the Irish language *La Beal-tine*, that is, the day of Beal's fire. Vossius says it is well known that Apollo was called Belinus, and for this he quotes Herodian, and an inscription at Aquileia, *Apollini Belino*. The Gods of Tyre were Baal, Ashtaroth, and all the Host of Heaven, as we learn from the frequent rebukes given to the backsliding Jews for following after Sidonian idols: and the Phenician Baal, or Baalam, like the Irish Beal, or Bealin, denotes the sun, as Asturoth does the moon."

Aubrey, in his *Remains of Gentilisme*, MS. Lansd. 226, informs us that, "'Tis commonly say'd in Germany that the witches do meet in the night before the first day of May, upon an high mountain, called the Blocksberg, situated in Ascanien, where they, together with the devils, do dance and feast; and the common people doe, the night before the said day, fetch a certain thorn, and stick it at their house-door, believing the witches can then doe them no harm."

Dr. Clarke, in his *Travels in Russia*, 1810, i. 110, speaking of the "First of May," says: "The promenades at this season of the year (during Easter) are, amongst the many sights in Moscow, interesting to a stranger. The principal is on the 1st of May, Russia style, in a forest near the city. It affords a very interesting spectacle to strangers, because it is frequented by the bourgeoisie as well as by the nobles, and the national costume may then be observed in its greatest splendour. The procession of carriages and persons on horseback is immense. Beneath the trees, and upon the green sward, Russian peasants are seen seated in their gayest dresses, expressing their joy by shouting and tumultuous songs. The music of the Balalaika, the shrill notes of rustic pipes, clapping of hands, and the wild dances of the gipsies, all mingle in one revelry."

Bourne cites Polydore Vergil as telling us that, among the Italians, the youth of both sexes were accustomed to go into the fields on the Calends of May, and bring thence the branches of trees, singing all the way as they came, and so place them on the doors of their houses. This, he observes, is a relic of an ancient custom among the Heathens, who observed the four last days of April, and the first of May, in honour of the goddess Flora, who was imagined the deity presiding over the

fruit and flowers : a festival that was observed with all manner of obscenity and lewdness. Dr. Moresin follows Polydore Vergil in regard to the origin of this custom.

[It was an old custom in Suffolk in most of the farm-houses, that any servant who could bring in a branch of hawthorn in full blossom on the 1st of May, was entitled to a dish of cream for breakfast. This custom is now disused, not so much from the reluctance of the masters to give the reward, as from the inability of the servants to find the white-thorn in flower. To this custom the following stupid jingle appears to belong,—

“ This is the day,
 And here is our May,
 The finest ever seen,
 It is fit for the queen ;
 So pray, ma'am, give us a cup of your cream.”

A gentleman residing at Hitchin, in Hertfordshire, communicated to Mr. Hone a curious account of the way in which May-day is observed at that place. The Mayers there express their judgment of the estimableness of the characters of their neighbours by fixing branches upon their doors before morning ; those who are unpopular find themselves marked with nettle or some other vile weed instead. “ Throughout the day parties of these Mayers are seen dancing and frolicking in various parts of the town. The group that I saw to day, which remained in Bancroft for more than an hour, was composed as follows :—First came two men with their faces blacked, one of them with a birch broom in his hand, and a large artificial hump on his back ; the other dressed as a woman, all in rags and tatters, with a large straw bonnet on, and carrying a ladle: these are called ‘ Mad Moll and her husband.’ Next came two men, one most fantastically dressed with ribbons, and a great variety of gaudy-coloured silk handkerchiefs tied round his arms, from the shoulders to the wrists, and down his thighs and legs to the ankles ; he carried a drawn sword in his hand ; leaning upon his arm was a youth dressed as a fine lady, in white muslin, and profusely bedecked from top to toe with gay ribbons ; these, I understood, were called the ‘ Lord and Lady of the company.’ After these followed six or seven couples more, attired much in the same style as the lord and

lady, only the men were without swords. When this group received a satisfactory contribution at any house, the music struck up from a violin, clarinet, and fife, accompanied by the long drum, and they began the merry dance, and very well they danced, I assure you; the men-women looked and footed it so much like *real* women, that I stood in great doubt as to which sex they belonged to, till Mrs. J. assured me that women were not permitted to mingle in these sports. While the dancers were merrily footing it, the principal amusement to the populace was caused by the grimaces and clownish tricks of Mad Moll and her husband. When the circle of spectators became so contracted as to interrupt the dancers, then Mad Moll's husband went to work with his broom, and swept the road dust all round the circle into the faces of the crowd; and when any pretended affronts were offered (and many were offered) to his wife, he pursued the offenders, broom in hand; if he could not overtake them, whether they were males or females, he flung his broom at them. These flights and pursuits caused an abundance of merriment. The Hitchin Mayers have a song, much in the style of a Christmas Carol, which Mr. Hone has also given:—

“ Remember us, poor Mayers all,
 And thus do we begin
 To lead our lives in righteousness,
 Or else we die in sin.

We have been rambling all this night,
 And almost all this day;
 And now returned back again,
 We have brought you a branch of May.

A branch of May we have brought you,
 And at your door it stands;
 It is but a sprout,
 But it's well budded out
 By the work of our Lord's hands.

The hedges and trees they are so green,
 As green as any leek;
 Our heavenly Father he watered them
 With his heavenly dew so sweet.

The heavenly gates are open wide,
 Our paths are beaten plain,
 And if a man be not too far gone,
 He may return again.

The life of man is but a span,
 It flourishes like a flower ;
 We are here to-day and gone to-morrow
 And we are dead in an hour.

The moon shines bright, and the stars give a light,
 A little before it is day ;
 So God bless you all, both great and small,
 And send you a joyful May !”

In London, May-day was once as much observed as it was in any rural district. There were several May-poles throughout the city, particularly one near the bottom of Catherine-street, in the Strand, which, rather oddly, became in its latter days a support for a large telescope at Wanstead in Essex, the property of the Royal Society. The milkmaids were amongst the last conspicuous celebrators of the day. They used to dress themselves in holiday guise on this morning, and come in bands with fiddles, whereto they danced, attended by a strange-looking pyramidal pile, covered with pewter plates, ribands, and streamers, either borne by a man upon his head, or by two men upon a hand-barrow : this was called their *garland*. The young chimney-sweepers also made this a peculiar festival, coming forth into the streets in fantastic dresses, and making all sorts of unearthly noises with their shovels and brushes. The benevolent Mrs. Montagu, one of the first of the class of literary ladies in England, gave these home slaves an annual dinner on this day, in order, we presume, to aid a little in reconciling them to existence. In London, May-day still remains the great festival of the sweeps, and much finery and many vagaries are exhibited on the occasion.

The following account of May-day in the streets of London in 1844, is extracted from the *Times* of the following day :—
 “ Yesterday being May-day, the more secluded parts of the metropolis were visited by Jack-in-the-Green, and the usual group of grotesque attendants. Among numerous displays of this nature, the only one that exhibited any novelty was a group of tinselled holiday-makers, attended, not by the usual ‘ My lady,’ with a gilt ladle, but by a very sturdy-looking impersonation of the ‘ Pet of the ballet,’ attired in a remarkably short gauze petticoat, beneath which were displayed a pair of legs and ankles that had certainly been brought to a most extraordinary state of muscular development. This strapping repre-

sentative of stage elegance was attended by a protector in the somewhat anomalous garb of Jem Crow, and who addressed his lady by the title of 'Marmselle Molliowski,' introducing her to the spectators as a foreign dancer of notoriety, who had that day condescended to make her first appearance in public by dancing the polka as it really ought to be danced, and in such a manner as would at once satisfy everybody that it was the most extraordinary dance ever invented. After this introduction, Marmselle Molliowski went through a most facetious burlesque, combining all the various absurdities of stage dancing, and ending, by way of climax, with a regular summer-set; and the somewhat lavish display of a pair of yellow buckskins, the discovery of which, together with a mock curtsy that terminated the performance, excited shouts of laughter among the multitude, who rewarded the very masculine-looking Mademoiselle Molliowski with a heavy shower of 'browns.'

I am induced to give at length a very interesting communication on this anniversary by Mr. L. Jewitt, printed in the *Literary Gazette*, May, 1847:—"While you are deafened by the discordant sounds of the drums and other instruments, and the host of hooting boys, accompanying Jack-in-the-Green in his perambulations through your busy streets, and while you are bewildered by the giddy whirling dance of the sooty monarch under the green extinguisher, and his gay attendants, with their flaunting ribands, their flowers, their brass ladles, and tinsel, the cocked hats and court dresses of the males, and the rustic broad-brimmed straws, the short white dresses, and graceful sylph-like movements of the chummy females, it will be a relief to you to turn and contemplate the pretty and simple celebration of this 'sweet May-day' in a quiet country village. And now the milkmaids' garlands are no more, and the dancing round the Maypole has passed away, and other May customs and ceremonies are fast being buried in that oblivion where many remnants of the habits and superstitions of our forefathers have long been laid, it will be pleasant to you to know that in some secluded spots May-day customs are still observed, and are looked forward to with as much interest as ever. In Oxford, the singing at Magdalen College still takes place, as you are aware, on the top of the magnificent tower. The choristers assemble there in their white

gowns, at a little before five o'clock in the morning, and as soon as the clock has struck, commence singing their matins. The beautiful bridge and all around the college are covered with spectators; indeed it is quite a little fair; the inhabitants of the city, as well as of the neighbouring villages, collecting together, some on foot and some in carriages, to hear the choir, and to welcome in the happy day. Hosts of boys are there too, with tin trumpets, and stalls are fitted up for the sale of them and sweetmeats; and as soon as the singers cease, the bells peal forth their merry sounds in joyful welcome of the new month; and the boys, who have been impatiently awaiting for the conclusion of the matins, now blow their trumpets lustily, and, performing such a chorus as few can imagine, and none forget, start off in all directions, and scour the fields and lanes, and make the woods re-echo to their sounds, in search of flowers. The effect of the singing is sweet, solemn, and almost supernatural, and during its celebration the most profound stillness reigns over the assembled numbers; all seem impressed with the angelic softness of the floating sounds, as they are gently wafted down by each breath of air. All is hushed, and calm, and quiet—even breathing is almost forgotten, and all seem lost even to themselves, until, with the first peal of the bells, the spell is broken, and noise and confusion usurp the place of silence and quiet. But even this custom, beautiful as it is, is not so pleasing and simple as the one observed at Headington, two miles from Oxford, where the children carry garlands from house to house. They are all alert some days beforehand, gathering evergreens, and levying contributions of flowers on all who possess gardens, to decorate their sweet May offerings. Each garland is formed of a hoop for a rim, with two half hoops attached to it, and crossed above, much in the shape of a crown; each member is beautifully adorned with flowers, and the top surmounted by a fine crown imperial, or other showy bunch of flowers. Each garland is attended by four children, two girls dressed in all their best, with white frocks, long sashes, and plenty of ribands, and each wearing a cap, tastefully ornamented with flowers, &c., who carry the garland supported betwixt them, by a stick passed through it, between the arches. These are followed by the *lord and lady*, a boy and girl, linked together by a white handkerchief, which they hold at either end, and

who are dressed as gaily as may be in ribands, sashes, rosettes, and flowers—the ‘lady’ wearing a smart tasty cap, and carrying a large purse. They then go from house to house, and sing this simple verse to a very primitive tune :—

‘Gentlemen and ladies,
We wish you happy May ;
We come to show you a garland,
Because it is May-day.’

“One of the bearers then asks, ‘Please to handsel the lord and lady’s purse ;’ and on some money being given, the ‘lord’ doffs his cap, and taking one of the ‘lady’s’ hands in his right, and passing his left arm around her waist, kisses her ; the money is then put in the purse, and they depart to repeat the same ceremony at the next house. In the village are upwards of a dozen of these garlands, with their ‘lords and ladies,’ which give to the place the most gay and animated appearance.”

The May Garlands are thus alluded to in Fletcher’s Poems, 12mo, Lond. 1656, p. 209.

“Heark, how Amyntas in melodious loud
Shrill raptures tunes his horn-pipe ! whiles a crowd
Of snow-white milk-maids, crown’d with garlands gay,
Trip it to the soft measure of his lay ;
And fields with curds and cream like green-cheese lye ;
This now or never is the Gallaxie.
If the facetious Gods ere taken were
With mortal beauties and disguis’d, ’tis here.
See how they mix societies, and tosse
The tumbling ball into a willing losse,
That th’ twining *Ladyes* on their necks might take
The doubled kisses which they first did stake.”]

MAY-POLES.

Bourne, speaking of the 1st of May, tells us : “The after part of the day is chiefly spent in dancing round a tall pole, which is called a May Pole ; which being placed in a convenient part of the village, stands there, as it were, consecrated to the Goddess of Flowers, without the least violation offer’d to it in the whole circle of the year.” Stubbs, a puritanical writer, in his *Anatomie of Abuses*, says : “But their cheefest jewell they

bring from thence [the woods] is their *Maie poole*, whiche they bring home with greate veneration, as thus:—They have twentie or fourtie yoke of oxen, every ox having a sweete nose-gaie of flowers tyed on the tippe of his hornes, and these oxen drawe home this *Maie poole* (this stinckynge idoll rather), which is covered all over with flowers and hearbes, bounde rounde aboute with stringes, from the top to the bottome, and sometyme painted with variable colours, with twoo or three hundred men, women, and children followyng it with greate devotion. And thus beyng reared up, with handkerchiefes and flagges streamyng on the toppe, they strawe the grounde aboute, binde greene boughes about it, sett up sommer haules, bowers, and arbours, hard by it. And then fall they to banquet and feast, to leape and daunce aboute it, as the Heathen people did at the dedication of their idolles, whereof this is a perfect patterne, or rather the thyng itself.”

[No essay on this subject can be considered complete without the curious old ballad in the *Westminster Drollery*, called the “Rural Dance about the May-pole, the tune the first figure dance at Mr. Young’s ball, May 1671 :”—

“Come lasses and lads, take leave of your dads,
 And away to the May-pole hie;
 For every he has got him a she,
 And the minstrel’s standing by.
 For Willy has gotten his Jill, and Johnny has got his Joan.
 To jig it, jig it, jig it, jig it up and down.
 Strike up, says Wat. Agreed, says Kate,
 And, I prithee, fidler, play;
 Content, says Hodge, and so says Madge,
 For this is a holiday!
 Then every man did put his hat off to his lass,
 And every girl did curchy, curchy, curchy on the grass.
 Begin, says Hall. Aye, aye, says Mall,
 We’ll lead up *Packington’s Pound*:
 No, no, says Noll. And so, says Doll,
 We’ll first have *Sellenger’s Round*.
 Then every man began to foot it round about,
 And every girl did jet it, jet it, jet it in and out.
 You’re out, says Dick. ’Tis a lie, says Nick;
 The fiddler played it false:
 ’Tis true, says Hugh; and so says Sue,
 And so says nimble Alce.
 The fiddler then began to play the tune again,
 And every girl did trip it, trip it, trip it to the men.”

“ I shall never forget,” says Washington Irving, “ the delight I felt on first seeing a May-pole. It was on the banks of the Dee, close by the picturesque old bridge that stretches across the river from the quaint little city of Chester. I had already been carried back into former days by the antiquities of that venerable place, the examination of which is equal to turning over the pages of a black-letter volume, or gazing on the pictures in Froissart. The May-pole on the margin of that poetic stream completed the illusion. My fancy adorned it with wreaths of flowers, and peopled the green bank with all the dancing revelry of May-day. The mere sight of this May-pole gave a glow to my feelings, and spread a charm over the country for the rest of the day; and as I traversed a part of the fair plain of Cheshire, and the beautiful borders of Wales, and looked from among swelling hills down a long green valley, through which ‘ the Deva wound its wizard stream,’ my imagination turned all into a perfect Arcadia.”]

In *Vox Graculi*, 1623, p. 62, speaking of May, the author says: “ This day shall be erected long wooden *idols*, called May-poles; whereat many greasie churles shall murmure, that will not bestow so much as a faggot-sticke towards the warming of the poore: an humour that, while it seems to smell of *conscience*, savours indeed of nothing but *covetousness*.” Stevenson, in the *Twelve Moneths*, 1661, p. 22, says, “ The tall young oak is cut down for a May-pole, and the frolick fry of the town prevent the rising of the sun, and, with joy in their faces and boughs in their hands, they march before it to the place of erection.” I find the following in *A Pleasant Grove of New Fancies*, 1657, p. 74:—

“ The Maypole is up,
Now give me the cup,
I'll drink to the garlands around it,
But first unto those
Whose hands did compose
The glory of flowers that crown'd it.”¹

In Northbrooke's *Treatise*, wherein Dicing, Dauncing, vaine Playes or Enterluds, with other idle Pastimes, &c., commonly used on the Sabbath-day, are reproved, 1577, p. 140, is the

¹ In the Chapel-wardens' Accounts of Brentford, 1623, is the following article: “ Received for the Maypole £1 4s.” Lysons's *Envir. of Lond.* ii. 54.

following passage : " What adoe make our yong men at the time of May? Do they not use night-watchings to rob and steale yong trees out of other men's grounde, and bring them into their parishe, with minstrels playing before : and when they have set it up, they will decke it with floures and garlands, and daunce rounde (men and women together, moste unseemely and intolerable, as I have proved before) about the tree, like unto the children of Israell that daunced about the golden calfe that they had set up."

Owen, in his Welsh Dictionary, in v. *Bedwen*, a birch-tree, explains it also by " a May-pole, because it is always (he says) made of birch. It was customary to have games of various sorts round the bedwen ; but the chief aim, and on which the fame of the village depended, was to preserve it from being stolen away, as parties from other places were continually on the watch for an opportunity, who, if successful, had their feats recorded in songs on the occasion."

Tollett, in the account of his painted window, printed in the *Variorum*. Shakespeare, tells us, that the May-pole there represented " is painted yellow and black, in spiral lines." Spelman's Glossary mentions the custom of erecting a tall May-pole, painted with various colours : and Shakespeare, in *A Midsummer Night's Dream*, iii. 2, speaks of a painted May-pole. " Upon our pole," adds Tollett, " are displayed St. George's red cross, or the banner of England, and a white penon or streamer, emblazoned with a red cross, terminating like the blade of a sword, but the delineation thereof is much faded."¹ Keysler, in p. 78 of his *Northern and Celtic Antiquities*, gives us, perhaps, the origin of May-poles ; and that the French used to erect them appears also from Mezeray's *History of their King Henry IV.*, and from a passage in Stow's *Chronicle* in the year 1560. Mr. Theobald and Dr. Warburton acquaint us that the May-games, and particularly some

¹ Lodge, in his *Wit's Miserie*, 1596, p. 27, describing Usury, says : " His spectacles hang beating *like the flag in the top of a May-pole.*" Borlase, speaking of the manners of the Cornish people, says, " From towns they make incursions, on May Eve, into the country, cut down a tall elm, bring it into the town with rejoicings, and having fitted a straight taper pole to the end of it, and painted it, erect it in the most public part, and upon holidays and festivals dress it with garlands of flowers, or *ensigns and streamers.*"

of the characters in them, became exceptionable to the puritanical humour of former times. By an ordinance of the [Long] Parliament, in April, 1644, all May-poles were taken down, and removed by the constables, churchwardens, &c. After the Restoration they were permitted to be erected again.

By Charles I.'s warrant, dated Oct. 18, 1633, it was enacted, that, "for his good people's lawfull recreation, after the end of Divine Service, his good people be not disturbed, letted, or discouraged from any lawfull recreation; such as dancing, either men or women; archery for men, leaping, vaulting, or any other such harmless recreations: nor from having of May Games, Whitson Ales, and Morris Dances, and *the setting up of May-poles*, and other sports therewith used; so as the same be had in due and convenient time, without impediment or neglect of Divine Service. And that women shall have leave to carry rushes to the church for the decorating of it, according to their old custom. But withal his Majesty doth hereby account still as prohibited, all unlawful games to be used on Sundays only, as bear and bull-baitings, interludes, and, at all times, in the meaner sort of people by law prohibited, bowling." (Harris's Life of Charles I., p. 48.) The following were the words of the ordinance for their destruction, 1644: "And because the prophanation of the Lord's Day hath been heretofore greatly occasioned by May-poles, (a heathenish vanity, generally abused to superstition and wickednesse,) the Lords and Commons do further order and ordain that all and singular May-poles, that are or shall be erected, shall be taken down and removed by the constables, borsholders, tything-men, petty constables, and churchwardens of the parishes, when the same shall be; and that no May-pole shall be hereafter set up, erected, or suffered to be within this kingdom of England, or dominion of Wales. The said officers to be fined five shillings weekly till the said May-pole be taken downe."

In Burton's Judgments upon Sabbath Breakers, a work written professedly against the Book of Sports, 1641, are some curious particulars illustrating May-games, p. 9, Example 16:—"At Dartmouth, 1634, upon the coming forth and publishing of the Book of Sports, a company of yonkers, on May-day morning, before day, went into the country to fetch

home a May-pole with drumme and trumpet, whereat the neighbouring inhabitants were affrighted, supposing some enemies had landed to sack them. The pole being thus brought home, and set up, they began to drink healths about it, and to it, till they could not stand so steady as the pole did : whereupon the mayor and justice bound the ringleaders over to the sessions ; whereupon these complaining to the Archbishop's Vicar-generall, then in his visitation, he prohibited the justices to proceed against them in regard of the King's Book. But the justices acquainted him they did it for their disorder in transgressing the bounds of the book. Hereupon these libertines, scorning at authority, one of them fell suddenly into a consumption, whereof he shortly after died. Now although this revelling was not on the Lord's Day, yet being upon any other day, and especially May-day, the May-pole set up thereon giving occasion to the prophanation of the Lord's Day the whole year after, it was sufficient to provoke God to send plagues and judgments among them." The greater part of the examples are levelled at summer-poles.

In Pasquil's *Palinodia*, a Poem, 1634, is preserved a curious description of May-poles :

“ Fairely we marched on, till our approach
 Within the spacious passage of the Strand,
 Objected to our sight a summer-broach,
 Ycleap'd a May-pole, which, in all our land,
 No city, towne, nor streete, can parralell,
 Nor can the lofty spire of Clarken-well,
 Although we have the advantage of a rocke,
 Pearch up more high his turning weathercock.

Stay, quoth my Muse, and here behold a signe
 Of harmlesse mirth and honest neighbourhood,
 Where all the parish did in one combine
 To mount the rod of peace, and none withstood :
 When no capritious constables disturb them,
 Nor justice of the peace did seeke to curb them,
 Nor peevish puritan, in rayling sort,
 Nor over-wise church-warden, spoyl'd the sport.

Happy the age, and harmlesse were the daves,
 (For then true love and amity was found)
 When every village did a May-pole raise,
 And Whitson-ales and May-games did abound :

And all the lusty yonkers, in a rout,
 With merry lasses daunc'd the rod about,
 Then Friendship to their banquets bid the guests,
 And poore men far'd the better for their feasts.

The lords of castles, manners, townes, and towers,
 Rejoic'd when they beheld the farmers flourish,
 And would come downe unto the summer bowers
 To see the country gallants dance the morrice.

But since the summer poles were overthrown,
 And all good sports and merriment decay'd,
 How times and men are changed, so well is knowne,
 It were but labour lost if more were said.

Alas, poore May-poles ! what should be the cause
 That you were almost banish't from the earth ?
 Who never were rebellious to the lawes ;
 Your greatest crime was harmlesse honest mirth :
 What fell malignant spirit was there found,
 To cast your tall pyramides to ground ?
 To be some envious nature it appeares,
 That men might fall together by the eares.

Some fiery, zealous brother, full of spleene,
 That all the world in his deepe wisdom scornes,
 Could not endure the May-pole should be seene
 To weare a coxe-combe higher than his hornes :
 He took it for an idoll, and the feast
 For sacrifice unto that painted beast ;
 Or for the wooden Trojan asse of sinne,
 By which the wicked merry Greeks came in.

But I doe hope once more the day will come,
 That you shall mount and pearch your cocks as high
 As e'er you did, and that the pipe and drum
 Shall bid defiance to your enemy ;
 And that all fidders, which in corners lurke,
 And have been almost starved for want of worke,
 Shall draw their crowds, and at your exaltation,
 Play many a fit of merry recreation.

And you, my native town (Leeds), which was of old,
 Whenas thy bon-fires burn'd and May-poles stood,
 And when thy wassall-cups were uncontrol'd
 The summer bower of peace and neighbourhood ;
 Although since these went down, thou lyst forlorn,
 By factious schismes and humours overborne,
 Some able hand I hope thy rod will raise,
 That thou mayst see once more thy happy daies."

Douce observes that, "during the reign of Elizabeth, the Puritans made considerable havoc among the May-games by their preachings and invectives. Poor Maid Marian was assimilated to the whore of Babylon; Friar Tuck was deemed a remnant of Popery; and the Hobby-horse as an impious and Pagan superstition: and they were at length most completely put to the rout, as the bitterest enemies of religion. King James's Book of Sports restored the Lady and the Hobby-horse: but during the Commonwealth, they were again attacked by a new set of fanatics; and, together with the whole of the May festivities, the Whitsun-ales, &c., in many parts of England, degraded." (Illustr. of Shakespeare, ii. 463.) In a curious tract, entitled the Lord's loud Call to England, published by H. Jessey, 1660, there is given part of a letter from one of the Puritan party in the North, dated Newcastle, 7th of May, 1660: "Sir, the countrey, as well as the town, abounds with vanities; now the reins of liberty and licentiousness are let loose: *May-poles*, and playes, and jglers, and all things else, now pass current. Sin now appears with a brazen face," &c.¹

In Rich's *Honestie of this Age*, 1615, p. 5, is the following passage: "The country swaine, that will sweare more on Sundaies, *dancing about a May-pole*, then he will doe all the week after at his worke, will have a cast at me."

In *Small Poems of divers Sorts*, written by Sir Aston Cokain, 1658, p. 209, is the following, of *Wakes and May-poles*:—

"The zealots here are grown so ignorant,
That they mistake wakes for some ancient saint,
They else would keep that feast; for though they all
Would be cal'd saints here, none in heaven they call:
Besides they *May-poles* hate with all their soul,
I think, because a Cardinal was a *Pole*."

¹ Dr. Stukeley, in his *Itinerarium Curiosum*, 1724, p. 29, says: There is a May-pole hill near Horn Castle, Lincolnshire, "where probably stood an Hermes in Roman times. The boys annually keep up the festival of the *Floralia* on May Day, making a procession to this hill with May gads (as they call them) in their hands. This is a white willow wand, the bark peel'd off, ty'd round with cowslips, a thyrsus of the Bacchinalis. At night they have a bonfire, and other merriment, which is really a sacrifice or religious festival."

Stevenson, in the *Twelve Moneths*, p. 25, has these observations at the end of May:—

“ Why should the priest against the May-pole preach?
 Alas! it is a thing out of his reach;
 How he the error of the time condoles,
 And sayes, 'tis none of the cælestial poles;
 Whilst he (fond man!) at May-poles thus perplext,
 Forgets he makes a May-game of his text.
 But May shall triumph at a higher rate,
 Having trees for poles, and boughs to celebrate;
 And the green regiment, in brave array,
 Like Kent's great walking grove, shall bring in May.”

After the Restoration, as has been already noticed, May-poles were permitted to be erected again. Thomas Hall, however, another of the puritanical writers, published his *Funebrizæ Floræ, the Downfall of May Games*, so late as 1660. At the end is a copy of verses,¹ from which the subsequent selection has been made:—

“ I am Sir May-pole, that's my name;
 Men, May, and Mirth give me the same.
 And thus hath Flora, May, and Mirth,
 Begun and cherished my birth,
 Till time and means so favour'd mee,
 That of a twig I waxt a tree:
 Then all the people, less and more,
 My height and tallness did adore.
 — under Heaven's cope,
 There's none as I so near the Pope;
 Whereof the Papists give to mee,
 Next papal, second dignity.
 Hath holy father much adoe
 When he is chosen? so have I too:
 Doth he upon men's shoulders ride?
 That honour doth to mee betide:
 There is joy at my plantation,
 As is at his coronation;
 Men, women, children, on an heap,
 Do sing, and dance, and frisk and leap;
 Yea, drumms and drunkards, on a rout,
 Before mee make a hideous shout;
 Whose loud alarum and blowing cries
 Do fright the earth and pierce the skies.

¹ [A copy of these lines may be seen in MS. Harl. 1221, where they are entitled, “A May-pool's speech to a traveller.”]

Hath holy Pope his holy guard,
So have I to do it watch and ward.

For, where 'tis nois'd that I am come,
My followers summoned are by drum.
I have a mighty retinue,
The scum of all the raskall crew
Of fiddlers, pedlers, jayle-scap't slaves,
Of tinkers, turn-coats, tospot-knaves,
Of theeves and scape-thrifts many a one,
With bouncing Besse, and jolly Jone,
With idle boyes, and journey-men,
And vagrants that their country run :
Yea, Hobby-horse doth hither prauce,
Maid-Marrian and the Morrice-dance.
My summons fetcheth, far and near,
All that can swagger, roar and swear,
All that can dance, and drab and drink,
They run to mee as to a sink.
These mee for their commander take,
And I do them my black-guard make.

I tell them 'tis a time to laugh,
To give themselves free leave to quaff,
To drink their healths upon their knee,
To mix their talk with ribaldry

Old crones, that scarce have tooth or eye,
But crooked back and lamed thigh,
Must have a frisk, and shake their heel,
As if no stitch nor ache they feel.
I bid the servant disobey,
The childe to say his parents nay.
The poorer sort, that have no coin,
I can command them to purloin.
All this, and more, I warrant good,
For 'tis to maintain neighbourhood.

The honour of the Sabbath-day
My *dancing-greens* have ta'en away
Let preachers prate till they grow wood :
Where I am they can do no good."

At page 10, he says: "The most of these May-poles are stollen, yet they give out that the poles are given them.— There were two May-poles set up in my parish [King's Norton]; the one was stollen, and the other was given by a profest papist. That which was stollen was said to bee given, when 'twas proved to their faces that 'twas stollen, and they

were made to acknowledge their offence. This poll that was stollen was rated at five shillings: if all the poles one with another were so rated, which was stollen this May, what a considerable sum would it amount to! Fightings and bloodshed are usual at such meetings, insomuch that 'tis a common saying, that 'tis *no festival unless there bee some fightings.*" "If Moses were angry," he says in another page, "when he saw the people dance about a golden calf, well may we be angry to see people dancing the morrice about a post in honour of a whore, as you shall see anon." "Had this rudeness," he adds, "been acted only in some ignorant and obscure parts of the land, I had been silent; but when I perceived that the complaints were general from all parts of the land, and that even in Cheapside itself the rude rabble had set up this ensign of profaneness, and had put the lord-mayor to the trouble of seeing it pulled down, I could not, out of my dearest respects and tender compassion to the land of my nativity, and for the prevention of the like disorders (if possible) for the future, but put pen to paper, and discover the sinful rise, and vile profaneness that attend such misrule."

So, again, in Randolph's Poems, 1646,

"These teach that dancing is a Jezabel,
And Barley-Break the ready way to Hell;
The Morice idols, Whitsun-Ales, can be
But prophane reliques of a jubilee:
There is a zeal t' expresse how much they do
The organs hate, have silenc'd bagpipes too;
*And harmless May-poles all are rail'd upon,
As if they were the tow'rs of Babylon.*"

So in the Welsh Levite tossed in a Blanket, 1691: "I remember the blessed times, when every thing in the world that was displeasing and offensive to the brethren went under the name of horrid abominable Popish superstition. Organs and May-poles, Bishop's Courts and the Bear Garden, surplices and long hair, cathedrals and play-houses, set-forms and painted glass, fonts and Apostle spoons, church musick and bull-baiting, altar rails and rosemary on brawn, nay fiddles, Whitson ale, pig at Bartholomew Fair, plum porridge, puppet shows, carriers bells, figures in gingerbread, and at last Moses and Aaron, the Decalogue, the Creeds, and the Lord's Prayer.

A crown, a cross, an angel, and bishops head, could not be endured, so much as in a sign. Our garters, bellows, and warming pans wore godly mottos, our bandboxes were lined with wholesome instructions, and even our trunks with the Assembly-men's sayings. Ribbons were converted into Bible-strings. Nay, in our zeal we visited the gardens and apothecary's shops. *Unguentum Apostolicum*, *Carduus benedictus*, *Angelica*, *St. John's Wort*, and *Our Ladies Thistle*, were summoned before a class, and commanded to take new names. We unsainted the Apostles."¹

The author of the pamphlet entitled *The Way to Things by Words, and Words by Things*, in his specimen of an *Etymological Vocabulary*, considers the May-pole in a new and curious light. We gather from him that our ancestors held an anniversary assembly on May-day; and that the column of May (whence our May-pole) was the great standard of justice in the Ey-Commons or Fields of May.² Here it was that the people, if they saw cause, deposed or punished their governors, their barons, and their kings. The judge's bough or wand (at this time discontinued, and only faintly represented by a trifling nosegay), and the staff or rod of authority in the civil and in the military (for it was the mace of civil power, and the truncheon of the field officers), are both derived from hence. A mayor, he says, received his name from this May, in the sense of lawful power; the crown, a mark of dignity and symbol of power, like the mace and sceptre, was also taken from the May, being representative of the garland or crown, which, when hung on the top of the May or pole, was the great signal for convening the

¹ ["He rides up and down the countrey, and every town he comes at with a *May-pole*, he wonders what the Aristotelean parson and the people mean, that they do not presently cut it down, and set up such a one as is at Gresham College, or St. James's Park; and to what purpose is it to preach to people, and go about to save them, without a telescope, and a glass for fleas. And for all this, perhaps this great undervaluer of the clergie, and admirer of his own ingenuity, can scarce tell the difference between aqua fortis and aqua vitæ, or between a pipkin and a crucible."—Eachard's *Observations*, 8vo. 1671, p. 167.]

² "At Heskett (in Cumberland) yearly on St. Barnabas's Day, by the highway side, under a thorn-tree (according to the very ancient manner of holding assemblies in the open air), is kept the court for the whole Forest of Englewood."—Nicolson and Burn's *Hist. of Westmor. and Cumb.* ii. 344.

people; the arches of it, which spring from the cirlet, and meet together at the mound or round bell, being necessarily so formed, to suspend it to the top of the pole. The word May-pole, he observes, is a pleonasm; in French it is called singly the *Mai*. He further tells us, that this is one of the most ancient customs, which from the remotest ages has been, by repetition from year to year, perpetuated down to our days, not being at this instant totally exploded, especially in the lower classes of life. It was considered as the boundary day that divided the confines of winter and summer, allusively to which there was instituted a sportful war between two parties; the one in defence of the continuance of winter, the other for bringing in the summer. The youth were divided into troops, the one in winter livery, the other in the gay habit of the spring. The mock battle was always fought booty; the spring was sure to obtain the victory, which they celebrated by carrying triumphantly green branches with May flowers, proclaiming and singing the song of joy, of which the burthen was in these or equivalent terms: "We have brought the summer home."

Keysler, says Mr. Borlase, thinks that the custom of the May-pole took its rise from the earnest desire of the people to see their king, who, seldom appearing at other times, made his procession at this time of year to the great assembly of the States held in the open air.

Sir Henry Piers, in his Description of Westmeath, in Ireland, 1682, says: "On May Eve, every family sets up before their door a green bush, strewed over with yellow flowers, which the meadows yield plentifully. In countries where timber is plentiful they erect tall slender trees, which stand high, and they continue almost the whole year; so as a stranger would go nigh to imagine that they were all signs of ale-sellers, and that all houses were ale-houses."

"A singular custom," says Ireland, in his Views of the Medway, "used to be annually observed on May Day by the boys of Frindsbury and the neighbouring town of Stroud. They met on Rochester bridge, where a skirmish ensued between them. This combat probably derived its origin from a drubbing received by the monks of Rochester in the reign of Edward I. These monks, on occasion of a long drought, set out on a procession for Frindsbury to pray for rain; but

the day proving windy, they apprehended the lights would be blown out, the banners tossed about, and their order much discomposed. They therefore requested of the Master of Stroud Hospital leave to pass through the orchard of his house, which he granted without the permission of his brethren; who, when they had heard what the Master had done, instantly hired a company of ribalds, armed with clubs and bats, who way-laid the poor monks in the orchard, and gave them a severe beating. The monks desisted from proceeding that way, but soon after found out a pious mode of revenge, by obliging the men of Frindsbury, with due humility, to come yearly on Whit Mouday, with their clubs, in procession to Rochester, as a penance for their sins. Hence probably came the by-word of Frindsbury Clubs."

In the *British Apollo*, 1708, vol. i. No. 25, to one asking "whence is derived the custom of setting up May-poles, and dressing them with garlands; and what is the reason that the milk-maids dance before their customers' doors *with their pails dressed up with plate?*" it is answered: "It was a custom among the ancient Britons, before converted to Christianity, to erect these May-poles, adorned with flowers, in honour of the goddess Flora; and the dancing of the milk-maids may be only a corruption of that custom in compliance with the town."

"The Tears of Old May-Day.

"To her no more Augusta's wealthy pride
Pours the full tribute from Potosi's mine;
Nor fresh-blown garlands village-maids provide,
A purer offering at her rustic shrine.

No more the May-pole's verdant height around,
To valour's games th' ambitious youths advance;
No merry bells and tabor's sprightly sound
Wake the loud carol and the sportive dance."

MORRIS-DANCERS.

THE Morris-dance, in which bells are ginged, or staves or swords clashed, was learned, says Dr. Johnson, by the Moors, and was probably a kind of Pyrrhic, or military dance.

“Morisco,” says Blount, “(Span.) a Moor; also a dance, so called, wherein there were usually five men, and a boy dressed in a girl’s habit, whom they called the Maid Marrion, or perhaps Morian, from the Italian Morione, a head-piece, because her head was wont to be gaily trimmed up. Common people call it a Morris-dance.”

The Churchwardens’ and Chamberlains’ Books of Kingston-upon-Thames furnished Lysons with the following particulars illustrative of our subject, given in the Environs of London, i. 226:—

		£	s.	d.
“ 23 Hen. VII.	To the menstorel upon May-day	0	0	4
”	For paynting of the <i>Mores</i> garments, and for serten gret leveres ¹	0	2	4
”	For paynting of a bannar for Robin-hode	0	0	3
”	For 2 M. and $\frac{1}{2}$ pynnys	0	0	10
”	For 4 plyts and $\frac{1}{4}$ of laun for the <i>Mores</i> gar- ments	0	2	11
”	For orseden [i. e. tinsel] for the same	0	0	10
”	For a gown for the lady	0	0	8
”	For bellys for the dawnsars	0	0	12
24 Hen. VII.	For Little John’s cote	0	8	0
1 Hen. VIII.	For silver paper for the <i>Mores</i> dawnsars	0	0	7
”	For Kendall, for Robyn-hode’s cotes	0	1	3
”	For 3 yerds of white for the frere’s cote	0	3	0
”	For 4 yerds of Kendall for Mayd Marian’s huke ²	0	3	4
”	For saten of sypers for the same huke	0	0	6
”	For 2 payre of glovys for Robyn-hode and Mayde Maryan	0	0	3

¹ The word *Livery* was formerly used to signify anything delivered: see the Northumberland Household Book, p. 60. If it ever bore such an acceptation at that time, one might be induced to suppose, from the following entries, that it here meant a badge, or something of that kind:—

	£	s.	d.
15 c. of leveres for Robin-hode	0	5	0
For leveres, paper, and sateyn	0	0	20
For pynnes and leveryes	0	6	5
For 13 c. of leverys	0	4	4
For 24 great lyverys	0	0	4

Probably these were a sort of cockades, given to the company from whom the money was collected.

² [“A kind of loose upper garment, sometimes furnished with a hood, and originally worn by men and soldiers, but in later times the term seems to have been applied exclusively to a sort of cloak worn by women,” Halliwell’s Dictionary, p. 465.]

		£	s.	d.
1 Hen. VIII.	For 6 brode arouys	0	0	6
"	To Mayde Marian, for her labour for two yeers	0	2	0
"	To Fygge the taborer	0	6	0
"	Rec ^d for Robyn-hood's gaderyng 4 marks ¹			
5 Hen. VIII.	Rec ^d for Robin-hood's gaderyng at Croydon	0	9	4
11 Hen. VIII.	Paid for three brode yerds of rosett for makyng the frer's cote	0	3	6
"	Shoes for the <i>Mores daunsars</i> , the frere, and Mayde Maryan, at 7d. a peyre	0	5	4
13 Hen. VIII.	Eight yerds of fustyan for the <i>Mores daunsars</i> coats	0	16	0
"	A dosen of gold skynnes ² for the <i>Morres</i>	0	0	10
15 Hen. VIII.	Hire of hats for Robyn hode	0	0	16
"	Paid for the hat that was lost	0	0	10
16 Hen. VIII.	Rec ^d at the Church-ale and Robyn-hode, all things deducted	3	10	6
"	Payd for 6 yerds $\frac{1}{2}$ of satyn for Robyn-hode's cotys	0	12	6
"	For makyng the same	0	2	0
"	For 3 ells of locram ³	0	1	6
21 Hen. VIII.	For spunging and brushing Robyn-hode's cotys	0	0	2
28 Hen. VIII.	Five hats and 4 porses for the daunsars	0	0	4 $\frac{1}{2}$
"	4 yerds of cloth for the fole's cote	0	2	0
"	2 ells of worstede for Maide Maryan's kyrtle	0	6	8
"	For 6 payre of double sollyd showne	0	4	6
"	To the mynstrele	0	10	8
"	To the fryer and the piper for to go to Croydon	0	0	8

" 29 Hen. VIII. Mem. lefte in the keping of the Wardens now beinge, a fryer's cote of russet, and a kyrtle of worsted weltyd with red cloth, a mowren's⁴ cote of buckram, and 4 *Morres daunsars* cotes of white fustain spangelyd, and two gryne saten cotes, and a dysardd's⁵ cote of cotton, and 6 payre of garters with bells." After this period, says Mr. Lyons, I find no entries relating to the above game.⁶ It

¹ It appears that this, as well as other games, was made a parish concern.

² Probably gilt leather, the pliability of which was particularly accommodated to the motion of the dancers.

³ A sort of coarse linen.

⁴ Probably a Moor's coat; the word Morian is sometimes used to express a Moor. Black buckram appears to have been much used for the dresses of the ancient mummers.

⁵ Disard is an old word for a fool.

⁶ In the Churchwardens' Accounts of Great Marlow, it appears that dresses for the Morris Dance "were lent out to the neighbouring parishes. They are accounted for so late as 1629." See Langley's *Antiquities of Desborough*, 4to. 1797, p. 142.

was so much in fashion in the reign of Henry VIII. that the king and his nobles would sometimes appear in disguise as Robin Hood and his men, dressed in Kendal, with hoods and hosen. See Holinshed's Chron. iii. 805.

In Coates's History of Reading, p. 130, Churchwardens' Accounts of St. Mary's parish, we have, in 1557, —

	£	s.	d.
Item, payed to the Mynstrels and the Hobby Horse uppon May Day	0	3	0
Item, payed to the Morrys Dauners and the Mynstrelles, mete and drink at Whitsontide	0	3	4
Payed to them the Sunday after May Day	0	0	20
P ^d to the Painter for painting of their cotes	0	2	8
P ^d to the Painter for 2 dz. of Lyveryes	0	0	20

In the rare tract of the time of Queen Elizabeth, entitled *Plaine Percevall the Peace-maker of England*, mention is made of a "stranger, which, seeing a quintessence (beside the Foole and the Maid Marian) of all the picked youth, strained out of a whole endship, footing the Morris about a May-pole, and he not hearing the minstrelsie for the fidling, the tune for the sound, nor the pipe for the noise of the tabor, bluntly demaunded if they were not all beside themselves, that they so lip'd and skip'd without an occasion."

Shakespeare makes mention of an English Whitson Morrice-dance, in the following speech of the Dauphin in Henry V. :—

"No, with no more, than if we heard that England
Were busied with a Whitson Morrice-dance."

"The English were famed," says Dr. Grey, "for these and such like diversions; and even the old as well as young persons formerly followed them: a remarkable instance of which is given by Sir William Temple, (*Miscellanea*, Part 3, *Essay of Health and Long Life*), who makes mention of a Morrice Dance in Herefordshire, from a noble person, who told him he had a pamphlet in his library, written by a very ingenious gentleman of that county, which gave an account how, in such a year of King James's reign, there went about the country a sett of Morrice-dancers, composed of ten men, who danced a Maid Marrian, and a tabor and pipe: and how these ten, one with another, made up twelve hundred years.

'Tis not so much, says he, that so many in one county should live to that age, as that they should be in vigour and humour to travel and dance." (Notes on Shakspeare, i. 382.)

The following description of a Morris-dance occurs in a very rare old poem, entitled Cobbe's Prophecies, his Signes and Tokens, his Madrigalls, Questions and Answers, 1614:—

“ It was my hap of late, by chance,
To meet a country Morris-dance,
When, cheefest of them all, the Foole
Plaied with a ladle and a toole ;
When every younker shak't his bells,
Till sweating feete gave fohing smels :
And fine Maide Marian with her smoile
Shew'd how a rascall plaid the roile :
But when the hobby-horse did wihy,
Then all the wenches gave a tihy :
But when they gan to shake their boxe,
And not a goose could catch a foxe,
The piper then put up his pipes,
And all the woodcocks look't like snipes.”

As is the following in Cotgrave's English Treasury of Wit and Language, 1655, p. 56 :—

“ How they become the Morris, with whose bells
They ring all in to Whitson Ales, and sweat
Through twenty scarfs and napkins, till the hobby horse
Tire, and the Maid Marian, resolved to jelly,
Be kept for spoon-meat.”

[Compare, also, the following curious song printed in Wits Recreations, 1640 :—

“ With a noyse and a din,
Comes the Maurice-dancer in,
With a fine linnen shirt, but a buckram skin.
Oh ! he treads out such a peale
From his paire of legs of veale,
The quarters are idols to him.
Nor do those knaves inviron
Their toes with so much iron,
'Twill ruine a smith to shooe him.
I, and then he flings about,
His sweat and his clout,
The wiser think it two ells :
While the yeomen find it meet
That he jingle at his feet,
The fore-horses' right care jewels.”]

We have an allusion to the Morris-dancer in the preface to *Mythomistes*, a tract of the time of Charles I. "Yet such helps, as if nature have not beforehand in his byrth, given a Poet, all such forced art will come behind as lame to the businesse, and deficient as *the best taught countrey Morris-dancer, with all his bells and napkins*, will ill deserve to be, in an *Inne of Courte at Christmas*, tearmed the thing they call a *fine reveller*."

Stevenson, in the *Twelve Months*, 1661, p. 17, speaking of April, tells us: "The youth of the country make ready for the Morris-dance, and the merry milkmaid supplies them with ribbands her true love had given her." In *Articles of Visitation and Inquiry for the Diocese of St. David*, 1662, I find the following article: "Have no minstrels, no *Morris-dancers*, no dogs, hawks, or hounds, been suffered to be brought or come into your church, to the disturbance of the congregation?" Waldron, in his edition of the *Sad Shepherd*, 1783, p. 255, mentions seeing a company of *Morrice-dancers* from Abington, at Richmond, in Surrey, so late as the summer of 1783. They appeared to be making a kind of annual circuit. A few years ago, a *May-game*, or *Morrice-dance*, was performed by the following eight men in Herefordshire, whose ages, computed together, amounted to 800 years: J. Corley, aged 109; Thomas Buckley, 106; John Snow, 101; John Edey, 104; George Bailey, 106; Joseph Medbury, 100; John Medbury, 95; Joseph Pidgeon, 79.

Since these notes were collected, a *Dissertation on the ancient English Morris Dance* has appeared, from the pen of Mr. Douce, at the end of the second volume of his *Illustrations of Shakespeare*. Both English and foreign glossaries, he observes, uniformly ascribe the origin of this dance to the Moors: although the genuine Moorish or *Morisco* dance was, no doubt, very different from the European *Morris*. Strutt, in his *Sports and Pastimes of the People of England*, has cited a passage from the play of *Variety*, 1649, in which the Spanish *Morisco* is mentioned. And this, he adds, not only shows the legitimacy of the term *Morris*, but that the real and uncorrupted Moorish dance was to be found in Spain, where it still continues to delight both natives and foreigners, under the name of the *Fandango*. The Spanish *Morrice* was also danced at puppet-shows by a person habited like a Moor, with cas-

tagnets; and Junius has informed us that the Morris-dancers usually blackened their faces with soot, that they might the better pass for Moors.

Having noticed the corruption of the *Pyrrhica Saltatio* of the ancients, and the *uncorrupted Morris-dance*, as practised in France about the beginning of the thirteenth century, Douce says: "It has been supposed that the Morris-dance was first brought into England in the time of Edward the Third, when John of Gaunt returned from Spain (see Peck's *Memoirs of Milton*, p. 135), but it is much more probable that we had it from our Gallic neighbours, or even from the Flemings. Few, if any, vestiges of it can be traced beyond the time of Henry the Seventh, about which time, and particularly in that of Henry the Eighth, the churchwardens' accounts in several parishes afford materials that throw much light on the subject, and show that the Morris-dance made a very considerable figure in the parochial festivals. We find, also, that other festivals and ceremonies had their Morris; as, Holy Thursday; the Whitsun Ales; the Bride Ales, or Weddings; and a sort of play, or pageant, called the Lord of Misrule. Sheriffs, too, had their Morris-dance."

"The May-games of Robin Hood," it is observed, "appear to have been principally instituted for the encouragement of archery, and were generally accompanied by Morris-dancers, who, nevertheless, formed but a subordinate part of the ceremony. It is by no means clear that, at any time, Robin Hood and his companions were *constituent* characters in the Morris. In Laneham's Letter from Kenilworth, or Killingworth Castle, a Bride Ale is described, in which mention is made of 'a lively Moris dauns, according to *the auncient manner*: six dauncerz, Mawd-marion, and the fool.'"

MAID MARIAN, OR QUEEN OF THE MAY.

In Pasquill and Marforius, 1589, we read of "the May-game of Martinisme, verie defflie set out, with pompes, pagents, motions, maskes, scutchions, emblems, impreases, strange trickes and devises, betweene the ape and the owle; the like was never yet seene in Paris Garden. Penry the Welchman is *the foregallant of the Morrice* with the treble belles, shot

through the wit with a woodcock's bill. I would not for the fayrest horne-beast in all his countrey, that the Church of England were a cup of metheglin, and came in his way when he is overheated; every Bishopricke would procure but a draught, when the mazer is at his nose. Martin himselfe is the *Maid-Marian*, trimlie drest uppe in a cast gowne, and a kercher of Dame Lawson's, his face handsomelie muffled with a diaper napkin to cover his beard, and a great nose-gay in his hande of the principalest flowers I could gather out of all hys works. Wiggenton daunces round about him in a cotten-coate, *to court him with a leatherne pudding and a wooden ladle*. Paget *marshalleth the way* with a couple of great clubbes, one in his foote, another in his head, and he cries to the people, with a loude voice, 'Beware of the man whom God hath markt.' I cannot yet finde any so fitte to come lagging behind, with a budget on his necke *to gather the devotion of the lookers on*, as the stocke-keeper of the Bridewelhouse of Canterburie; he must *carry the purse to defray their charges*, and then hee may be sure to serve himselfe."

[Maid Marian is alluded to in the following very curious lines in a MS. of the fifteenth century:—

" At Ewle we wonten gambole, daunse, to carol, and to sing,
 To have gud spiced sewe, and roste, and plum pie for a king;
 At Easter Eve, pampuffes; Gangtide-Gates did olie masses bring;
 At Paske begun oure Morris, and ere Pentecoste oure May,
 Tho' Roben Hood, liell John, Frier Tuck, and Mariam deftly play,
 And lord and ladie gang 'till kirk with lads and lasses gay;
 Fra masse and een songe sa gud cheere and glee on every green,
 As save oure wakes 'twixt Eames and Sibbes, like gam was never seene.
 At Baptis-day, with ale and cakes, bout bonfires neighbours stood;
 At Martlemas wa turn'd a crabbe, thilk told of Roben Hood,
 Till after long time myrke, when blest were windowes, dores, and
 lightes,
 And pailles were fld, and harthes were swept, gainst fairie elves and
 sprites:
 Rock and Plow-Monday gams sal gang with saint feasts and kirk
 sightes."]

Tollett, in his Description of the Morris Dancers upon his Window, thus describes the celebrated Maid Marian, who, as Queen of May, has a golden crown on her head, and in her left hand a red pink, as emblem of Summer. Her vesture was once fashionable in the highest degree. Margaret, the

eldest daughter of Henry VII., was married to James King of Scotland with the crown upon her head and her hair hanging down. Betwixt the crown and the hair was a very rich coif, hanging down behind the whole length of the body. This simple example sufficiently explains the dress of Marian's head. Her coif is purple, her surcoat blue, her cuffs white, the skirts of her robe yellow, the sleeves of a carnation colour, and her stomacher red, with a yellow lace in cross bars. In Shakespeare's play of Henry the Eighth, Anne Boleyn, at her coronation, is in her hair, or, as Holinshed says, her hair hanged down, but on her head she had a coif, with a circlet about it full of rich stones.¹

In Greene's *Quip for an upstart Courtier*, 1620, f. 11, that effeminate-looking young man, we are told, used to act the part of Maid Marian, "to make the foole as faire, forsooth, as if he were to play Maid Marian in a May-game or a Morris-dance." In Shakerley Marmion's *Antiquary*, act iv., is the following passage: "A merry world the while, my boy and I, next Midsommer Ale, *I* may serve for a fool, and *he* for Maid Marrian." Shakespeare, *Hen. IV.*, Part I., act iii. sc. 3, speaks of Maid Marian in her degraded state. It appears by one of the extracts already given from Lysons's *Environs of London*, that in the reign of Henry VIII., at Kingston-upon-Thames, the character was performed by a woman who received a shilling each year for her trouble. In Braithwaite's *Strappado for the Divell*, 1615, p. 63, is the following passage:—

——— "As for his bloud,
He says he can deriv't from Robin Hood
And his May-Marian, and I thinke he may,
For's mother plaid May-Marian t'other day."

Douce, however, considers the character of Marian as a dramatic fiction: "None of the materials," he observes, "that constitute the more authentic history of Robin Hood, prove the existence of such a character in the shape of his mistress. There is a pretty French pastoral drama of the eleventh or twelfth century, entitled *Le Jeu de Berger et de la Bergère*,

¹ In Coates's *History of Reading*, 1802, p. 220, in the Churchwardens' Accounts of St. Lawrence parish is the following entry: "1531. It. for fyve ells of canvas for a cote for Made Maryon, at iij^d. ob. the ell, xvij^d. ob."

in which the principal characters are *Robin* and *Marion*, a shepherd and shepherdess. Warton thought that our English *Marian* might be illustrated from this composition; but Ritson is unwilling to assent to this opinion, on the ground that the French *Robin* and *Marion* are not the 'Robin and *Marian* of Sherwood.' Yet Warton probably meant no more than that the name of *Marian* had been suggested from the above drama, which was a great favourite among the common people in France, and performed much about the season at which the May-games were celebrated in England. The great intercourse between the countries might have been the means of importing this name amidst an infinite variety of other matters; and there is indeed no other mode of accounting for the introduction of a name which never occurs in the page of English history. The story of *Robin Hood* was, at a very early period, of a dramatic cast; and it was perfectly natural that a principal character should be transferred from one drama to another. It might be thought, likewise, that the English *Robin* deserved his *Marian* as well as the other. The circumstance of the French *Marian* being acted by a boy contributes to support the above opinion; the part of the English character having been personated, though not always, in like manner."

After the *Morris* degenerated into a piece of coarse buffoonery, and *Maid Marian* was personated by a clown, this once elegant *Queen of May* obtained the name of *Malkin*. To this *Beaumont* and *Fletcher* allude in *Monsieur Thomas* :—

" Put on the shape of order and humanity,
Or you must marry *Malkyn*, the *May lady*."

Percy and *Steevens* agree in making *Maid Marian* the mistress of *Robin Hood*. It appears from the old play of the *Downfall of Robert Earl of Huntingdon*, 1601, that *Maid Marian* was originally a name assumed by *Matilda*, the daughter of *Robert Lord Fitzwalter*, while *Robin Hood* remained in a state of outlawry :

" Next 'tis agreed (if thereto shee agree)
That faire *Matilda* henceforth change her name ;
And while it is the chance of *Robin Hoode*
To live in *Sherewodde* a poore outlaw's life,
She by *Maid Marian's* name be only call'd.

Mat. I am contented ; reade on, little *John* :
Henceforth let me be nam'd *Maide Marian*."

This lady was poisoned by King John at Dunmow Priory, after he had made several fruitless attempts on her chastity. Drayton has written her legend.

[“ In this our spacious isle I think there is not one,
But he hath heard some talk of him [Hood] and Little John;
Of Tuck, the merry Friar, which many a sermon made
In praise of Robin Hood, his outlaws and their trade;
Of Robin’s mistress dear, his loved Marian,
Was sovereign of the woods, chief lady of the game;
Her clothes tuck’d to the knee, and dainty braided hair,
With bow and quiver arm’d.”

Drayton’s Polyolbion, Song 26.

So also Warner, in Albion’s England,—

“ Tho’ Robin Hood, liell John, Frier Tucke,
And Marian deftly play;
And lord and ladie gang till kirke
With lads and lasses gay.”]

Waldron, in his Description of the Isle of Man, (Works, p. 154,) tells us that the month of May is there every year ushered in with the following ceremony: “ In almost all the great parishes, they choose from among the daughters of the most wealthy farmers a young maid for the *Queen of May*. She is drest in the gayest and best manner they can, and is attended by about twenty others, who are called maids of honour: she has also a young man who is her captain, and has under his command a good number of inferior officers. In opposition to her is the *Queen of Winter*, who is a man dressed in woman’s clothes, with woollen hoods, furr tippets, and loaded with the warmest and heaviest habits one upon another: in the same manner are those who represent her attendants drest, nor is she without a captain and troop for her defence. Both being equipt as proper emblems of the beauty of the Spring, and the deformity of the Winter, they set forth from their respective quarters; the one preceded by violins and flutes, the other with the rough musick of the tongs and cleavers. Both companies march till they meet on a common, and then their trains engage in a mock battle. If the Queen of Winter’s forces get the better, so far as to take the Queen of May prisoner, she is ransomed for as much as pays the expences of the day. After this ceremony, Winter and her company retire, and divert themselves in a barn, and

the others remain on the green, where, having danced a considerable time, they conclude the evening with a feast: the Queen at one table with her maids, the Captain with his troop at another. There are seldom less than fifty or sixty persons at each board, but not more than three knives."

Douce says, "It appears that the Lady of the May was sometimes carried in procession on men's shoulders; for Stephen Batman, speaking of the Pope and his ceremonies, states that he is carried on the backs of four deacons, 'after the manner of carying Whytepot Queenes in Western May Games.'" He adds, "There can be no doubt that the Queen of May is the legitimate representative of the Goddess Flora in the Roman Festival."

In the Gentleman's Magazine for Oct. 1793, p. 188, there is a curious anecdote of Dr. Geddes, the well-known translator of the Bible, who, it should seem, was fond of innocent festivities. He was seen in the summer of that year, "*mounted on the poles behind the Queen of the May at Marsden Fair, in Oxfordshire.*"

[A very curious tract appeared in 1609, entitled, 'Old Meg of Herefordshire for a Maid Marian, and Hereford Towne for a Morris Dance, or twelve Morris dancers in Herefordshire of twelve hundred years old.' It gives us, however, very few particulars respecting the manner of conducting the morris, the humour of the author being chiefly occupied with the extreme age of the performers. "And howe doe you like this Morris dance of Herefordshire? Are they not brave olde youths? Have they not the right footing? the true tread? comely lifeting up of one legge, and active bestowing of the other? Kemp's morris to Norwich was no more to this than a galliard on the common stage at the end of an old dead comedie is to a caranto daunced on the ropes."]

ROBIN HOOD.

Bishop Latimer, in his sixth sermon before King Edward VI., mentions Robin Hood's Day, kept by country people in memory of him. "I came once myself," says he, "to a place, riding a journey homeward from London, and sent word overnight into the town that I would preach there in the morning, because it was a holy-day, and I took my horse and my

company and went thither (I thought I should have found a great company in the church); when I came there, the church door was fast locked. I tarried there half an hour and more; at last the key was found, and one of the parish comes to me and says: 'This is a busy day with us, we cannot heare you; this is Robin Hoode's daye, the parish is gone abroad to gather for Robin Hoode.' I thought my rochet should have been regarded, though I were not: but it would not serve, but was fayne to give place to Robin Hoode's men."¹

We read, in Skene's Regiam Majestatem, "Gif anie provest, baillie, counsell, or communitie, chuse *Robert Hude*, litell John, Abbat of Unreason, *Queens of Maii*, the chusers sall tyne their friedome for five zeares; and sall bee punished at the King's will; and the acceptor of sick ane office salbe banished furth of the realme." And under "pecuniall crimes,"—"all persons, quha a landwort, or within burgh, chuses *Robert Hude*, sall pay ten pounds, and sall be warded induring the King's pleasure."²

Douce thinks "the introduction of Robin Hood into the celebration of May, probably suggested the addition of a *King* or *Lord of May*." The Summer *King* and *Queen*, or *Lord* and *Lady of the May*, however, are characters of very high antiquity. In the Synod at Worcester, A.D. 1240, can. 38, a strict command was given, "Ne intersint ludis inhonestis nec

¹ In Coates's History of Reading, p. 214, in the Churchwardens' Accounts of St. Lawrence Parish, 1499, is the following article: "It. rec. of the *gaderyng* of Robyn-hod, xixs." In the Churchwardens' Accounts of St. Helen's, Abingdon, 1566, we find eighteen pence charged for setting up Robin Hood's bower. See Nichols's Illustrations of Ancient Manners and Expences, p. 143.

² Ihre, in his Suio-Gothic Glossary, makes the following mention of the King or Lord of May upon the Continent:—"Maigrefwe dicebatur, qui mense Maijo serto floreo redimitus solenni pompa per plateas et vicos circumducebatur. Commemorant Historici, Gustavum I. Suionum Regem anno 1526, sub nundinis Ericianis vel d. 18. Maii ejusmodi *Comitem Majum* creasse Johannem Magnum, Archiep. Upsaliensem. Et quum moris esset, ut Comes hic imaginarius satellitium, quod eum stipaverat, convivio exciperet, fecit id Johannes non sine ingenti impensa, ut ipse in Historia Metropolitana conqueritur. Conf. Westenhielms Hist. Gust. I. ad annum, necnon Tegel in Historia hujus Reg. Part. 1. In Anglia quoque ejusmodi Reges et Reginæ Majales floribus ornati a juventute olim creabantur, quo facto circa perticam eminentiorem, nostris Maistang dictam, choreas ducebant, et varios alios ludos exercebant." Tom. ii. p. 118, sub v.

sustineant ludos fieri de rege et regina, nec arietes levare, nec palestras publicas.”¹

Lysons, in his extracts from the Churchwardens' and Chamberlains' Accounts at Kingston-upon Thames, affords us some curious particulars of a sport called the “Kyngham,” or King-game. “Be yt in mynd, that the 19 yere of King Harry the 7, at the geving out of the Kynggam by Harry Bower and Harry Nycol, chercwardens, amounted clerely to £4. 2s. 6d. of that same game.

	£	s.	d.
“ Mem. That the 27 day of Joun, a°. 21 Kyng H. 7, that we, Adam Bakhous and Harry Nycol, hath made account for the Kenggam, that same tym don Wylm Kempe, <i>Kenge</i> , and Joan Whytebrede, <i>quen</i> , and all costs deducted	4	5	0
23 Hen. 7. Paid for whet and malt and vele and motton and pygges and ger and coks for the Kynggam	0	33	0
To the taberare	0	6	8
To the leutare	0	2	0
1 Hen. 8. Paid out of the Churche-box at Walton Kyngham	0	3	6
——— Paid to Robert Neyle for goyng to Wyndesore for maister doctor's horse agaynes the Kyngham day	0	4	0
——— For bakng the Kyngham brede	0	0	6
——— To a laborer for bering home of the geere after the Kyngham was don	0	1	0”

The contributions to the celebration of the same game, Lysons observes, in the neighbouring parishes, show that the Kyngham was not confined to Kingston. In another quotation from the same accounts, 24 Hen. VII., the “cost of the *Kyngham* and *Robyn-hode*” appears in one entry, viz.

	£	s.	d.
“ A kylderkin of 3 halfpennye bere and a kilderkin of sing-gyl bere	0	2	4
7 bushels of whete	0	6	3
2 bushels and $\frac{1}{2}$ of rye	0	1	8
3 shepe	0	5	0
A lamb	0	1	4
2 calvys	0	5	4
6 pygges	0	2	0
3 bushell of colys	0	0	3
The coks for their labour	0	1	11 $\frac{1}{2}$ ”

¹ [This passage is quoted by Kennett, in his Glossary, p. 15 in his explanation of the quintain.]

The clear profits, 15 Henry VIII. (the last time Lysons found it mentioned), amounted to £9 10s. 6d., a very considerable sum for that period.

In a comedy by Beaumont and Fletcher, entitled the Knight of the burning Pestle, 1613, Rafe, one of the characters, appears as Lord of the May:

“ And, by the common-councill of my fellows in the Strand,
With gilded staff, and crossed skarfe, the May-Lord here I stand.”

He adds:

“ The Morrice rings while Hobby Horse doth foot it featously;”
and, addressing the group of citizens assembled around him,
“ from the top of Conduit-head,” he says:

“ And lift aloft your velvet heads, and, slipping of your gowne,
With bells on legs, and napkins cleane unto your shoulders tide,
With scarfs and garters as you please, and hey for our town cry'd:
March out and shew your willing minds by twenty and by twenty,
To Hogsdon or to Newington, where ale and cakes are plenty.
And let it nere be said for shame, that we, the youths of London,
Lay thrumming of our caps at home, and left our custome undone.
Up then, I say, both young and old, both man and maid, a Maying,
With drums and guns that bounce aloude, and merry taber playing.”

In Sir David Dalrymple's extracts from the Book of the Universal Kirk, in the year 1576, Robin Hood is styled *King of May*.

[The following curious account is extracted from Stow's Survey of London, 1603, p. 98: “ In the moneth of May, namely on May-day in the morning, every man, except impediment, would walke into the sweete meadowes and greene woods, there to rejoyce their spirites with the beauty and savour of sweete flowers, and with the harmony of birds, praysing God in their kind, and for example hereof, Edward Hall hath noted that K. Henry the Eight, as in the 3. of his raigne and divers other yeares, so namely in the seaventh of his raigne, on May-day in the morning, with Queene Katheren his wife, accompanied with many lords and ladies, rode a Maying from Greenwich to the high ground of Shooters Hill, whereas they passed by the way, they espied a companie of tall yeomen cloathed all in greene, with greene whoodes, and with bowes and arrowes to the number of two hundred. One, being their chieftaine, was called Robin Hoode, who required the king and his companie to stay and see his men

shoote, whereunto the king graunting, Robin Hoode whistled, and all the 200 archers shot off, loosing all at once, and when he whistled againe, they likewise shot againe, their arrowes whistled by craft of the head, so that the noyse was straunge and loude, which greatly delighted the king, queene, and their companie. Moreover, this Robin Hoode desired the king and queene, with their retinue, to enter the greene wood, where, in harbours made of boughes and decked with flowers, they were set and served plentifully with venison and wine by Robin Hoode and his meynie, to their great contentment, and had other pageants and pastimes." This description has been already slightly alluded to.]

FRIAR TUCK.

Tollett describes this character upon his window, as in the full clerical tonsure, with a chaplet of white and red beads in his right hand : and, expressive of his professed humility, his eyes are cast upon the ground. His corded girdle and his russet habit denote him to be of the Franciscan Order, or one of the Grey Friars. His stockings are red ; his red girdle is ornamented with a golden twist, and with a golden tassel. At his girdle hangs a wallet for the reception of provision, the only revenue of the mendicant orders of religious, who were named Walleteers, or Budget-bearers. Steevens supposes this Morris Friar designed for Friar Tuck, chaplain to Robin Hood, as King of May. He is mentioned by Drayton, in lines already quoted at p. 257.

He is known to have formed one of the characters in the May-games during the reign of Henry the Eighth, and had been probably introduced into them at a much earlier period. From the occurrence of this name on other occasions, there is good reason for supposing that it was a sort of generic appellation for any friar, and that it originated from the dress of the order, which was *tucked* or folded at the waist by means of a cord or girdle. Thus Chaucer, in his Prologue to the Canterbury Tales, says of the Reve :

“ *Tucked* he was, as is a frere aboute :”

and he describes one of the friars in the Sompneur's Tale :

“ With scrippe and tipped staff, *y-tucked* he.”

This Friar maintained his situation in the Morris under the

reign of Elizabeth, being thus mentioned in Warner's *Albion's England* :

Tho' Robin Hood, litell John, *frier Tucke*, and Marian, deftly play :
but is not heard of afterwards. In Ben Jonson's *Masque of Gipsies*, the clown takes notice of his omission in the dance :
" There is no Maid Marian nor Friar amongst them, which is a surer mark."

The Friar's coat, as appears from some of the extracts of Churchwardens' and Chamberlains' Accounts of Kingston, already quoted, was generally of russet. In an ancient drama, called the *Play of Robin Hood*, very proper to be played in May-games, a friar, whose name is Tuck, is one of the principal characters. He comes to the forest in search of Robin Hood, with an intention to fight him, but consents to become chaplain to his lady.

THE FOOL.

Tollett, describing the Morris-dancers in his window, calls this the counterfeit Fool, that was kept in the royal palace, and in all great houses, to make sport for the family. He appears with all the badges of his office; *the bauble in his hand, and a coxcomb hood, with asses' ears, on his head.* The top of the hood rises into the form of a cock's neck and head, with a bell at the latter: and Minshew's Dictionary, 1627, under the word *Cock's-comb*, observes, that " natural idiots and fools have [accustomed] and still do accustom themselves to weare in their cappes cocke's feathers, or a hat with the necke and head of a cocke on the top, and a bell thereon." His hood is blue, guarded or edged with yellow at its scalloped bottom; his doublet is red, striped across, or rayed, with a deeper red, and edged with yellow; his girdle yellow; his left-side hose yellow, with a red shoe; and his right-side hose blue, soled with red leather.¹

In the Churchwardens' Accounts of the parish of St. Helen's,

¹ There is in Olaus Magnus, 1555, p. 524, a delineation of a Fool, or Jester, with several bells upon his habit, with a bauble in his hand; and he has on his head a hood with asses' ears, a feather, and the resemblance of the comb of a cock. It seems, from the Prologue to the play of King Henry the Eighth, that Shakespeare's Fools should be dressed " in a long motley coat guarded with yellow."

in Abingdon, Berkshire, from Phil. & Mar., to 34 Eliz., the *Morrice* bells are mentioned: 1560,—“For two dossin of Morres bells.” As these appear to have been purchased by the community, we may suppose the diversion of the Morris-dance was constantly practised at their public festivals. “Bells for the dancers” have been already noticed in the Churchwardens’ Accounts of Kingston-upon-Thames: and they are mentioned in those of St. Mary-at-Hill, in the city of London.

Morrice-dancing, *with bells on the legs*, was common in Oxfordshire, and the adjacent counties, on May-day, Holy Thursday, and Whitsun Ales, attended by the Fool, or, as he was generally called, the Squire, and also a lord and lady; the latter, most probably, the Maid Marian mentioned in Mr. Tollett’s note: nor was the Hobby-horse forgot. The custom is by no means obsolete.

In the *Knave of Hearts* we read,—

“My sleeves are like some Morris-dancing fello,
My stockings, *idiot-like, red, greene, yellow.*”

Stevens observes: “When fools were kept for diversion in great families, they were distinguished by a calf-skin coat, which had the buttons down the back; and this they wore that they might be known for fools, and escape the resentment of those whom they provoked with their waggeries. The custom is still preserved in Ireland; and the Fool, in any of the legends which the mummers act at Christmas, always appears in a calf’s or cow’s skin.”

“The properties belonging to this strange personage,” says Strutt, “in the early times, are little known at present; they were such, however, as recommended him to the notice of his superiors, and rendered his presence a sort of requisite in the houses of the opulent. According to the illuminators of the thirteenth century, he bears the squalid appearance of a wretched idiot, wrapped in a blanket which scarcely covers his nakedness, holding in one hand a stick, with an inflated bladder attached to it by a cord, which answered the purpose of a bauble. If we view him in his more improved state, where his clothing is something better, yet his tricks¹ are so

¹ “In one instance he is biting the tail of a dog, and seems to place his fingers upon his body, as if he were stopping the holes of a flute, and

exceedingly barbarous and vulgar, that they would disgrace the most despicable Jack-pudding that ever exhibited at Bartholomew Fair : and even when he was more perfectly equipped in his party-coloured coat and hood, and completely decorated with bells,¹ his improvements are of such a nature as seem to add but little to his respectability, much less qualify him as a companion for kings and noblemen. In the sixteenth and seventeenth centuries the fool, or more properly the jester, was a man of some ability ; and, if his character has been strictly drawn by Shakespeare and other dramatic writers, the entertainment he afforded consisted in witty retorts and sarcastical reflections ; and his licence seems, upon such occasions, to have been very extensive. Sometimes, however, these gentlemen overpassed the appointed limits, and they were, therefore, corrected or discharged. The latter misfortune happened to Archibald Armstrong, jester to King Charles the First. The wag happened to pass a severe jest upon Laud, Archbishop of Canterbury, which so highly offended the supercilious prelate, that he procured an order from the King in council for his discharge.”²

probably moved them as the animal altered its cry. The other is riding on a stick with a bell, having a blown bladder attached to it.”

¹ “ This figure,” referred to by Strutt, “ has a stick surmounted with a bladder, if I mistake not, which is in lieu of a bauble, which we frequently see representing a fool’s head, with hood and bells, and a cock’s comb upon the hood, very handsomely carved.” William Summers, jester to Henry the Eighth, was habited “ in a motley jerkin, with motley hosen.” — *History of Jack of Newbury*.

² The order for Archy’s discharge was as follows : “ It is, this day, (March 11, 1637,) ordered by his Majesty, with the advice of the board, that Archibald Armstrong, the King’s Fool, for certain scandalous words, of a high nature, spoken by him against the Lord Archbishop of Canterbury, his Grace, and proved to be uttered by him by two witnesses, shall have his coat pulled over his head, and be discharged the king’s service, and banished the court ; for which the Lord Chamberlain of the King’s household is prayed and required to give order to be executed.” And immediately the same was put in execution.—*Rushworth’s Collections*, part 2, vol. i. p. 471. The same authority, p. 470, says, “ It ’so happened that, on the 11th of the said March, that Archibald, the King’s Fool, said to his Grace the Archbishop of Canterbury, as he was going to the council-table, ‘ Whea’s feule now ? Doth not your Grace hear the news from Striveling about the Liturgy ?’ with other words of reflection. This was presently complained of to the council, which produced the ensuing order.”

used a red hat." Tom Piper's bonnet is red, faced or turned up with yellow, his doublet blue, the sleeves blue, turned up with yellow, something like red muffetees at his wrists; over his doublet is a red garment, like a short cloak with arm-holes, and with a yellow cape; his hose red, and garnished across and perpendicularly on the thighs with a narrow yellow lace. His shoes are brown.

THE HOBBY-HORSE.

Tollett, in his description of the Morris-dancers in his window, is induced to think the famous Hobby-horse to be the King of the May, though he now appears as a juggler and a buffoon, from the crimson foot-cloth,¹ fretted with gold, the golden bit, the purple bridle, with a golden tassel, and studded with gold, the man's purple mantle with a golden border, which is latticed with purple, his golden crown, purple cap, with a red feather and with a golden knop. "Our Hobby," he adds, "is a spirited horse of pasteboard, in which the master dances and displays tricks of legerdemain, such as the threading of the needle, the mimicking of the whigh-hie, and the daggers in the nose, &c., as Ben Jonson acquaints us, and thereby explains the swords in the man's cheeks. What is stuck in the horse's mouth I apprehend to be a ladle, ornamented with a ribbon. Its use was to receive the spectators' pecuniary donations. The colour of the Hobby-horse is reddish-white, like the beautiful blossom of the peach-tree. The man's coat, or doublet, is the only one upon the window that has buttons upon it; and the right side of it is yellow, and the left red."

In the old play of the Vow-Breaker, or the Fayre Maid of Clifton, 1636, by William Sampson, is the following dialogue between Miles, the Miller of Ruddington, and Ball, which throws great light upon this now obsolete character:—

¹ The foot-cloth, however, was used by the fool. In Braithwaite's *Strappado* for the Divell, we read:—

"Erect our aged fortunes, make them shine,
Not like *Foole in's foot-cloath*, but like Time
Adorn'd with true experiments," &c.

“*Ball.* But who shall play the Hobby-horse? Master Major?”

“*Miles.* I hope I looke as like a Hobby-horse as Master Major. I have not liv’d to these yeares, but a man woo’d thinke I should be old enough and wise enough to play the Hobby-horse as well as ever a Major on ’em all. Let the Major play the Hobby-horse among his brethren, an he will; I hope our towne ladds cannot want a Hobby-horse. Have I practic’d my reines, my carree’res, my pranckers, my ambles, my false trotts, my smooth ambles, and Canterbury paces, and shall Master Major put me besides the Hobby-horse? Have I borrowed the fore horse-bells, his plumes, and braveries, nay, had his mane new shorne and frizl’d, and shall the Major put me besides the Hobby-horse? Let him hobby-horse at home, and he will. Am I not going to buy ribbons and toys of sweet Ursula for the *Marian*, and shall I not play the Hobby-horse?”

“*Ball.* What shall Joshua doe?”

“*Miles.* Not know of it, by any meanes; hee’ll keepe more stir with the Hobby-horse then he did with the Pipers at Tedbury Bull-running: provide thou for the *Dragon*, and leave me for a Hobby-horse.

“*Ball.* Feare not, I’le be a fiery *Dragon*.” And afterwards, when Boote asks him: “*Miles*, the Miller of Ruddington, gentleman and souldier, what make you here?”

“*Miles.* Alas, sir, to borrow a few ribbandes, bracelets, eare-rings, wyer-tyers, and silke girdles and hand-kerchers for a *Morice*, and a show before the *Queene*.

“*Boote.* *Miles*, you came to steale my neece.

“*Miles.* Oh Lord! Sir, I came to furnish the Hobby-horse.

“*Boote.* Get into your Hobby-horse gallop, and be gon then, or I’le *Morice*-dance you—*Mistris*, waite you on me. [*Exit.*”

“*Ursula.* Farewell, good Hobby-horse.—*Weehee.*” [*Exit.*”

Douce informs us, that the earliest vestige now remaining of the Hobby-horse is in the painted window at Betley, already described. The allusions to the omission of the Hobby-horse are frequent in the old plays; and the line,

For O, for O, the Hobby-horse is forgot,’

is termed by Hamlet an *epitaph*, which Theobald supposed, with great probability, to have been satirical.

[Compare also Ben Jonson, —

[" But see, the Hobby-horse is forgot.
Fool, it must be your lot
To supply his want with faces,
And some other buffon graces."]

A scene in Beaumont and Fletcher's *Women Pleased*, act iv., best shows the sentiments of the Puritans on this occasion.

[The following lines occur in a poem on London, in MS. Harl. 3910 :—

" In Fleet strete then I heard a shoote :
I putt off my hatt, and I made no staye,
And when I came unto the rowte,
Good Lord ! I heard a taber playe,

For so, God save mee ! a Morrys-daunce :
Oh ! ther was sport alone for mee,
To see the *Hobby-horse* how he did prounce
Among the gingling company.

I proffer'd them money for their coats,
But my conscience had remorse,
For my father had no oates,
And I must have had the Hobbie-horse."]

"Whoever," says Douce, "happens to recollect the manner in which Bayes's troops, in the Rehearsal, are exhibited on the stage, will have a tolerably correct notion of a Morris Hobby-horse. Additional remains of the Pyrrhic, or sword-dance, are preserved in the daggers stuck in the man's cheeks, which constituted one of the hocus-pocus or legerdemain tricks practised by this character, among which were the threading of a needle, and the transferring of an egg from one hand to the other, called by Ben Jonson, in his *Every Man out of his Humour*, *the travels of the egg*. To the horse's mouth was suspended a ladle, for the purpose of gathering money from the spectators. In later times the fool appears to have performed this office, as may be collected from Nashe's play of *Summer's last Will and Testament*, where this stage-direction occurs: 'Ver goes in and fetcheth out the Hobby-

horse and the Morrice-daunce, who daunce about.' Ver then says: 'About, about, lively, put your horse to it, reyne him harder, jerke him with your wand, sit fast, sit fast, man: *Foole, hold up your ladle there.*' Will Summers is made to say, 'You friend with the Hobby-horse, goe not too fast, for fear of wearing out my lord's tyle-stones with your hob-nayles.' Afterwards there enter three clowns and three maids, who dance the Morris, and at the same time sing the following song:—

' Trip and goe, heave and hoe,
Up and downe, to and fro,
From the towne to the grove
Two and two, let us rove,
A Maying, a playing;
Love hath no gainsaying:
So merrily trip and goe.'"

Lord Orford, in his Catalogue of English Engravers, under the article of Peter Stent, has described two paintings at Lord Fitzwilliam's, on Richmond Green, which came out of the old neighbouring palace. They were executed by Vinckenboom, about the end of the reign of James I., and exhibit views of the above palace: in one of these pictures a Morris-dance is introduced, consisting of seven figures, viz. "a fool, a Hobby-horse, a piper, a Maid Marian, and three other dancers, the rest of the figures being spectators." Of these, the first four and one of the dancers, Douce has reduced in a plate from a tracing made by the late Captain Grose. The fool has an inflated bladder, or eel-skin, with a ladle at the end of it, and with this he is collecting money. The piper is pretty much in his original state; but the Hobby-horse wants the legerdemain apparatus, and Maid Marian is not remarkable for the elegance of her person.

A short time before the revolution in France, the May-games and Morris-dance were celebrated in many parts of that country, accompanied by a fool and a *Hobby-horse*. The latter was termed *un chevalet*; and, if the authority of Minsheu be not questionable, the Spaniards had the same character under the name of *tarasca*.¹

¹ [A great deal of the above is literally transcribed from Douce's Illustrations of Shakespeare.]

LOW SUNDAY.

[A CURIOUS volume of sermons, printed in 1652, is entitled, 'The Christian Sodality, or Catholic Hive of Bees sucking the honey of the Church's prayers from the blossoms of the Word of God, blown out of the Epistles and Gospels of the divine service throughout the year. Collected by the puny bee of all the hive, not worthy to be named otherwise than by these elements of his name, F. P.' The author, in his sermon for *White* or *Low* Sunday, the first Sunday after Easter, thus writes:—"This day is called *White* or *Low* Sunday, because, in the primitive Church, those neophytes that on *Easter-Eve* were baptised and clad in *white* garments did to-day put them off, with this admonition, that they were to keep within them a perpetual candour of spirit, signified by the *Agnus Dei*¹ hung about their necks, which, falling down upon their breasts, put them in mind what innocent lambs they must be, now that, of sinful, high, and haughty men, they were, by baptism, made *low* and little children of Almighty God, such as ought to retain in their manners and lives the Paschal feasts which they had accomplished." Other writers have supposed that it was called *Low* Sunday because it is the *lowest* or latest day that is allowed for satisfying of the *Easter* obligation, viz. the worthily receiving the blessed Eucharist. The former, however, appears the most probable reason for the designation of *Low* Sunday, and may be more correct and better founded than other speculations which were advanced. For certainly, in ancient Teutonic, *lowe* signifies a flame, and to *lowe* signifies to burst into flame or light. It may be, too, that in England the Sunday in question was never actually called *White*, but *Low* Sunday. The author, however, of the *Christian Sodality*, says, "it is called *White* Sunday, or *Low* Sunday." If so, the designation *white*, as *Dominica in albis*, was naturally traceable to the fact of the neophytes that day putting off the *white* garments which they received at their baptism on Holy Saturday; and

¹ [*Agnus Dei* is the name given to *wax* cakes bearing the impression of a lamb carrying the standard of the cross, solemnly blessed by the Pope on the *Low* Sunday following his consecration, and every seven years after; to be distributed to the people.]

the epithet *low*, alluded to the newness of life, which neophytes were exhorted to cultivate: they had been proud and haughty: now they must be *low*, little, humble, mortified, &c. Another name for the Sunday in question is *Quasimodo* Sunday, from the first word in Latin opening the introit of the mass—"Like new-born infants," &c. The Greek church also designates it the *new* (χοινη) Sunday, in allusion to the newness of life preached to the neophytes. These facts are noticed as tending to show that a prevailing thought, which may have been generative of the appellation of the Sunday, was the *newness of life* then preached. Hence *Low* Sunday. You were, neophytes, high and proud; you must now be *low* and humble.—*Literary Gazette.*]

ST. URBAN'S DAY.

MAY 25.

UNDER St. Paul's Day, I have shown that it is customary in many parts of Germany to drag the image of St. Urban to the river, if on the day of his feast it happens to be foul weather. Aubanus tells us, that "upon St. Urban's Day all the vintners and masters of vineyards set a table either in the market-steed, or in some other open and public place, and covering it with fine napery, and strewing upon it greene leaves and sweete flowers, do place upon the table the image of that holy bishop, and then if the day be cleare and faire, they crown the image with greate store of wine; but if the weather prove rugged and rainie, they cast filth, mire, and puddle-water upon it; persuading themselves that, if that day be faire and calm, their grapes, which then begin to flourish, will prove good that year; but if it be stormie and tempestuous, they shall have a bad vintage." (p. 282.) The same anecdote is related in the *Regnum Papisticum* of Naogeorgus.

ROYAL OAK DAY.

ON the 29th of May, the anniversary of the Restoration of Charles II., it is still customary, especially in the North of England, for the common people to wear in their hats the leaves of the oak, which are sometimes covered on the occasion with leaf-gold. This is done, as everybody knows, in commemoration of the marvellous escape of that monarch from those that were in pursuit of him, who passed under the very oak-tree in which he had secreted himself after the decisive battle of Worcester.

“ May the 29th,” says the author of the *Festa Anglo-Romana*, “ is celebrated upon a double account ; first, in commemoration of the birth of our sovereign king Charles the Second, the princely son of his royal father Charles the First of happy memory, and Mary the daughter of Henry the Fourth, the French king, who was born the 29th day of May, 1630 ; and also, by Act of Parliament, 12 Car. II., by the passionate desires of the people, in memory of his most happy Restoration to his crown and dignity, after twelve years forced exile from his undoubted right, the crown of England, by barbarous rebels and regicides. And on the 8th of this month his Majesty was with universal joy and great acclamations proclaimed in London and Westminster, and after throughout all his dominions. The 16th he came to the Hague ; the 23rd, with his two brothers, embarked for England ; and on the 25th he happily landed at Dover, being received by General Monk and some of the army ; from whence he was, by several voluntary troops of the nobility and gentry, waited upon to Canterbury ; and on the 29th, 1660, he made his magnificent entrance into that emporium of Europe, his stately and rich metropolis, the renowned City of London. On this very day also, 1662, the king came to Hampton Court with his queen Catherine, after his marriage at Portsmouth. This, as it is his birth-day, is one of his collar-days, without offering.”

“ It was the custom, some years back, to decorate the monument of Richard Penderell (in the church-yard of St. Giles in the Fields, London), on the 29th of May, with oak-branches ; but, in proportion to the decay of popularity in

kings, this practice has declined." (Caulfield's *Memoirs of Remarkable Persons*, p. 186.) Had Caulfield attributed the decline of this custom to the increasing distance of time from the event that first gave rise to it, he would perhaps have come much nearer to the truth. [It is to this day the practice to decorate the statue of Charles I. at Charing Cross with oak-leaves on this anniversary.]

I remember the boys at Newcastle-upon-Tyne had formerly a taunting rhyme on this occasion, with which they used to insult such persons as they met on this day who had not oak-leaves in their hats :

" Royal Oak,
The Whigs to provoke."

There was a retort courteous by others, who contemptuously wore plane-tree leaves, which is of the same homely sort of stuff :

" Plane-tree leaves ;
The Church-folk are thieves."

Puerile and low as these and such-like sarcasms may appear, yet they breathe strongly that party spirit which they were intended to promote, and which it is the duty of every good citizen and real lover of his country to endeavour to suppress: The party spirit on this occasion showed itself very early: for in the curious tract entitled the Lord's loud Call to England, published by H. Jessey, 1660, p. 29, we read of the following judgment, as related by the Puritans, on an old woman for her loyalty: "An antient poor woman went from Wapping to London to *buy flowers*, about the 6th or 7th of May, 1660, to make garlands for the day of the king's proclamation (that is, May 8th), to gather the youths together to dance for the garland; and when she had bought the flowers, and was going homewards, a cart went over part of her body, and bruised her for it, *just before the doors of such as she might vex thereby*. But since she remains in a great deal of misery by the bruise she had gotten, and cried out, the devil! saying, the devil had owned her a shame, and now thus he had paid her. It's judged at the writing hereof that she will never overgrow it."

I find a note too in my MS. collections, but forget the authority, to the following effect: "Two soldiers were whipped

almost to death, and turned out of the service, for wearing *boughs* in their hats on the 29th of May, 1716."

The Royal Oak was standing in Dr. Stukeley's time, inclosed with a brick wall, but almost cut away in the middle by travellers whose curiosity led them to see it. The king, after the Restoration, reviewing the place, carried some of the acorns, and set them in St. James's Park or Garden, and used to water them himself. "A bow-shoot from Boscobel-house," says Dr. Stukeley (*Itinerarium Curiosum*, 1724, iii. p. 57), "just by a horse-track passing through the wood, stood the Royal Oak, into which the king and his companion, Colonel Carlos, climbed by means of the hen-roost ladder, when they judg'd it no longer safe to stay in the house; the family reaching them victuals with the nuthook. The tree is now enclosed in with a brick wall, the inside whereof is covered with lawrel, of which we may say, as Ovid did of that before the Augustan palace, '*mediamque tuebere quercum.*' Close by its side grows a young thriving plant from one of its acorns. Over the door of the inclosure, I took this inscription in marble: '*Felicissimam arborem quam in asyllum potentissimi Regis Caroli II. Deus O. M. per quem reges regnant hic crescere voluit, tam in perpetuam rei tantæ memoriam, quam specimen firmæ in reges fidei, muro cinctam posteris commendant Basilius et Jana Fitzherbert. Quercus amica Jovi.*'"

In *Carolina, or Loyal Poems*, by Thomas Shipman, 1683, p. 53, are the following thoughts on this subject:

- "Blest Charles then to an oak his safety owes;
The Royal Oak! which now in songs shall live,
Until it reach to Heaven with its boughs;
Boughs that for loyalty shall garlands give.
- "Let celebrated wits, with laurels crown'd,
And wreaths of bays, boast their triumphant brows;
I will esteem myself far more renown'd
In being honoured with these oaken boughs.
- "The Genii of the Druids hover'd here,
Who under oaks did Britain's glories sing;
Which, since, in Charles compleated did appear,
They gladly came now to protect their king."

[At Tiverton, Devon, on the 29th of May, it is customary for a number of young men, dressed in the style of the seven-

teenth century, and armed with swords, to parade the streets, and gather contributions from the inhabitants. At the head of the procession walks a man called Oliver, dressed in black, with his face and hands smeared over with soot and grease, and his body bound by a strong cord, the end of which is held by one of the men to prevent his running too far. After these come another troop, dressed in the same style, each man bearing a large branch of oak; four others, carrying a kind of throne made of oaken boughs, on which a child is seated, bringing up the rear. A great deal of merriment is excited among the boys at the pranks of Master Oliver, who capers about in a most ludicrous manner. Some of them amuse themselves by casting dirt, whilst others, more mischievously inclined, throw stones at him. But woe betide the young urchin who is caught! His face assumes a most awful appearance from the soot and grease with which Oliver begrimes it, whilst his companions, who have been lucky enough to escape his clutches, testify their pleasure by loud shouts and acclamations. In the evening the whole party have a feast, the expenses of which are defrayed by the collection made in the morning. This custom is probably as old as 1660.]

WHITSUN-ALE.

FOR the church-ale, says Carew, in his Survey of Cornwall, p. 68, "two young men of the parish are yerely chosen by their last foregoers to be wardens, who, dividing the task, make collection among the parishioners of whatsoever provision it pleaseth them voluntarily to bestow. This they employ in brewing, baking, and other acates,¹ against Whitsontide; upon which holydays the neighbours meet at the church-house, and there merily feed on their owne victuals, contributing some petty portion to the stock, which, by many smalls, groweth to a meetly greatness: for there is enter-tayned a kind of emulation between these wardens, who, by his graciousness in gathering, and good husbandry in expending, can best advance the churches profit. Besides, the neighbour parishes at those times lovingly visit each one another,

¹ Provisions. Halliwell's Dictionary, p. 13.

and this way frankly spend their money together. The afternoones are consumed in such exercises as olde and yong folke (having leisure) doe accustomedly weare out the time withall. When the feast is ended, the wardens yeeld in their account to the parishioners; and such money as exceedeth the disbursement is layd up in store, to defray any extraordinary charges arising in the parish, or imposed on them for the good of the country, or the prince's service: neither of which commonly gripe so much, but that somewhat stil remaineth to cover the purse's bottom."

The Whitsun-ales have been already mentioned as common in the vicinity of Oxford. There lies before me, 'A serious dissuasive against Whitsun Ales, as they are commonly so called: or the public diversions and entertainments which are usual in the country at Whitsuntide. In a Letter from a Minister to his Parishioners, in the Deanery of Stow, Gloucestershire,' 4to, 1736. At page 8 we read: "These sports are attended usually with ludicrous gestures, and acts of foolery and buffoonery—but children's play, and what therefore grown-up persons should be ashamed of. Morris-dances, so called are nothing else but reliques of paganism. It was actually the manner of the heathens, among other their diversions, to dance after an antick way in their sacrifices and worship paid to their gods; as is the fashion of those who now-a-days dance round about their idol the *Maypole*, as they call it. Hence the ancient fathers of the Christian church, as they did rightly judge it to be sinful to observe any reliques of paganism, so they did accordingly, among other practices of the heathens, renounce Morris-dances." Our author adds in the Postscript: "What I have now been desiring you to consider, as touching the evil and pernicious consequences of *Whitsun-Ales* among us, doth also obtain against *Dovers Meeting*, and other the noted places of publick resort of this nature in this country; and also against *Midsummer Ales* and *Mead-mowings*; and likewise against the ordinary violations of those festival seasons, commonly called *Wakes*. And these latter, in particular, have been oftentimes the occasion of the profanation of the Lord's Day, by the bodily exercise of wrestling and cudgel-playing, where they have been suffered to be practised on that holyday."

In Coates's History of Reading, 1802, p. 130, under Church-

wardens' Accounts, St. Mary's parish, we find the following :—
 "1557. Item, payed to the Morrrys Dauners and the Mynstrelles, mete and drink at Whytsontide, ijs. iiij*d*." Also, p. 216, Parish of St. Laurence, 1502,—It. payed to Will'm Stayn' for makyng up of the mayden's baner cloth, viij*d*. 1504. It. payed for bred and ale spent to the use of the church at Whitsontyd, ijs. vj*d*. ob. It. for wyne at the same tyme, xiiij*d*. 1505. It. rec. of the mayden's gaderyng at Whitsontyde by the tre at the church dore, clerly ijs. vj*d*. It. rec. of Richard Waren, for the tre at the church dore, iij*d*. Ibid. p. 378, Parish of St. Giles, 1535,—“Of the *Kyng play* at Whitsuntide, xxxvjs. viij*d*. This last entry probably alludes to something of the same kind with the *Kyngham*, already mentioned in p. 260. In p. 214 of Coates's History, parish of St. Laurence, we read : “1499. It. payed for horse mete to the horses for the kyngs of Colen on May-day, vj*d*.” A note adds : “This was a part of the pageant called the King-play, or King-game, which was a representation of the Wise Men's Offering, who are supposed by the Romish church to have been kings, and to have been interred at Cologne.” Then follows : “It. payed to mynstrells the same day, xij*d*.”

In Sir Richard Worsley's History of the Isle of Wight, p. 210, speaking of the parish of Whitwell, he tells us, that there is a lease in the parish chest, dated 1574, “of a house called the church house, held by the inhabitants of Whitwell, parishioners of Gatcombe, of the Lord of the manor, and demised by them to John Brode, in which is the following proviso: Provided always, that, if the Quarter shall need at any time to make a Quarter-Ale, or Church-Ale, for the maintenance of the chapel, that it shall be lawful for them to have the use of the said house, with all the rooms, both above and beneath, during their Ale.” It appears from a Sermon made at Blanford Forum, 1570, by William Kethe, that it was the custom at that time for the Church-Ales to be kept upon the Sabbath-day; which holy day, says our author, “the multitude call their revelyng day, which day is spent in bul-beatings, bearebeatings, bowlings, dicyng, cardyng, daunsynges, drunkenness, and whoredome, in so much, as men could not keepe their servauntes from lyeinge out of theyr owne houses the same Sabbath-day at night.”

“At present,” says Douce, quoting from Rudder, “the

Whitsun-ales are conducted in the following manner. Two persons are chosen, previously to the meeting, to be lord and lady of the ale, who dress as suitably as they can to the character they assume. A large empty barn, or some such building, is provided for the lord's hall, and fitted up with seats to accommodate the company. Here they assemble to dance and regale in the best manner their circumstances and the place will afford; and each young fellow treats his girl with a riband or favour. The lord and lady honour the hall with their presence, attended by the steward, sword-bearer, purse-bearer, and mace-bearer,¹ with their several badges or ensigns of office. They have likewise a train-bearer or page, and a fool or jester, dressed in a party-coloured jacket, whose ribaldry and gesticulation contribute not a little to the entertainment of some part of the company. The lord's music, consisting of a pipe and tabor, is employed to conduct the dance. Some people think this custom is a commemoration of the ancient *Drink-lean*, a day of festivity formerly observed by the tenants and vassals of the lord of the fee within his manor; the memory of which, on account of the jollity of those meetings, the people have thus preserved ever since. The glossaries inform us that this *Drink-lean* was a contribution of tenants towards a potato or *Ale* provided to entertain the lord or his steward."²

[In *Pericles*, it is recorded of an old song, that

" It hath been sung at festivals,
On ember eves *and holy ales*."

¹ [The mace is made of silk, finely plaited, with ribands on the top, and filled with spices and perfumes for such of the company to smell to as desire it.]

² Douce previously observes that, "concerning the etymology of the word *Ale* much pains have been taken, for one cannot call it learning. The best opinion, however, seems to be that, from its use in composition, it means nothing more than a feast or merry-making, as in the words *Leet-Ale*, *Lamb-Ale*, *Whitsun-Ale*, *Clerk-Ale*, *Bride-Ale*, *Church-Ale*, *Scot-Ale*, *Midsummer-Ale*, &c. At all these feasts ale appears to have been the predominant liquor, and it is exceedingly probable that from this circumstance the metonymy arose. Dr. Hicks informs us, that the Anglo-Saxon *Geol*, the Dano-Saxon *Iol*, and the Icelandic *Ol*, respectively have the same meaning; and perhaps Christmas was called by our northern ancestors *Yule*, or the feast, by way of pre-eminence." He cites here Warton's *History of Poetry*, iii. 128, and Junius's *Etymologicon Anglicum*, voce *Yeol*. Douce is of opinion that Warton has confounded *Church-Ales* with *Saints' Feasts*.

And Ben Jonson says,—

“ All the neighbourhood, from old records,
Of antique proverbs, drawn from *Whitsun lords*,
And their authorities at wakes and ales,
With country precedents, and old wives tales,
We bring you now.”

The Whitson Lord is also alluded to by Sir Philip Sidney,—

“ Strephon, with leavy twigs of laurell tree,
A garlant made, on temples for to weare,
For he then chosen was the dignitie
Of village lord that Whitsuntide to beare.”]

Stubbs, in his *Anatomic of Abuses*, 1585, p. 95, gives the following account of the Manner of Church-Ales in England : “ In certaine townes, where dronken Bacchus beares swaie, against Christmas and Easter, Whitsondaie, or some other tyme, the churchwardens of every parishe, with the consent of the whole parishe, provide halfe a score or twentie quarters of mault, whereof some they buy of the church stocke, and some is given them of the parishioners themselves, every one conferring somewhat, according to his abilitie; whiche maulte being made into very strong ale or bere, is sette to sale, either in the church or some other place assigned to that purpose. Then when this is set abroche, well is he that can gete the soonest to it, and spend the most at it. In this kinde of practice they continue sixe weekes, a quarter of a yeare, yea, halfe a yeare together. That money, they say, is to reparaire their churches and chappels with, to buy bookes for service, cuppes for the celebration of the Sacrament, surplusses for sir John, and such other necessaries. And they maintaine other extraordinarie charges in their parish besides.”

At a vestry held at Brentford, in 1621, several articles were agreed upon with regard to the management of the parish stock by the chapelwardens. The preamble stated, that the inhabitants had for many years been accustomed to have meetings at Whitsontide, in their church-house and other places there, in friendly manner, to eat and drink together, and liberally to spend their monies, to the end neighbourly society might be maintained; and also a common stock raised for the repairs of the church, maintaining of orphans, placing poor children in service, and defraying other charges. In the

Accompts for the Whitsontide Ale, 1624, the gains are thus discriminated:—

	£	s.	d.
" Imprimis, cleared by the pigeon-holes . . .	4	19	0
— by hocking . . .	7	3	7
— by riffeling . . .	2	0	0
— by victualling . . .	8	0	2
	<hr/>		
	22	2	9"

The hocking occurs almost every year till 1640, when it appears to have been dropped. It was collected at Whitsuntide.

	£	s.	d.
" 1618. Gained with hocking at Whitsuntide . . .	16	12	3"

The other games were continued two years later. Riffeling is synonymous with raffling. (Lysons's *Environs of London*, ii. 55.) In p. 54 are the following extracts from the Churchwardens' Account Books:

	£	s.	d.
" 1620. Paid for 6 boules	0	0	8
— 6 tynn tokens	0	0	6
— for a pair of pigeon holes	0	1	6
1621. Paid to her that was <i>LADY at Whitsontide</i> , by consent	0	5	0
— Good wife Ansell for the pigeon holes	0	1	6
— Paid for the Games	1	1	0
1629. Received of Robert Bicklye, for the use of our Games	0	2	0
— Of the said R. B. for a silver bar which was lost at Elyng	0	3	6
1634. Paid for the silver Games	0	11	8
1643. Paid to Thomas Powell for pigeon holes	0	2	0"

The following occur in the Churchwardens' Books, at Chiswick:

	£	s.	d.
" 1622. Cleared at Whitsuntide	5	0	0
— Paide for making a new pair of pigeing-holes	0	2	6"

At a Court of the Manor of Edgware, in 1555, "it was presented that the butts at Edgware were very ruinous, and that the inhabitants ought to repair them, which was ordered to be done before the ensuing Whitsontide." Sir William

Blackstone says, that it was usual for the lord of this manor to provide a minstrel or piper for the diversion of the tenants while they were employed in his service.

In the Introduction to the Survey and Natural History of the North Division of the County of Wiltshire, by Aubrey, at p. 32, is the following curious account of Whitsun-Ales: "There were no rates for the poor in my grandfather's days; but for Kingston St. Michael (no small parish) the Church-Ale of Whitsuntide did the business. In every parish is (or was) a church-house, to which belonged spits, crocks, &c., utensils for dressing provision. Here the housekeepers met and were merry, and gave their charity. The young people were there too, and had dancing, bowling, shooting at butts, &c., the ancients sitting gravely by, and looking on. All things were civil, and without scandal. The Church-Ale is doubtless derived from the *Αγαπαι*, or Love Feasts, mentioned in the New Testament." He adds, "Mr. A. Wood assures that there were no almshouses, at least they were very scarce, before the Reformation; that over against Christchurch, Oxon, is one of the ancientest. In every church was a poor man's box, but I never remembered the use of it; nay, there was one at great inns, as I remember it was before the wars. These were the days when England was famous for the grey goose quills."

The following lines on Whitsunday occur in Barnaby Googe's translation of Naogeorgus:

"On Whitsunday whyte pigeons tame in strings from heaven flie,
And one that framed is of wood still hangeth in the skie.
Thou seest how they with idols play, and teach the people too;
None otherwise than little gyrls with puppets used to do."

Among the ancient annual church disbursements of St. Mary-at-Hill, in the city of London, I find the following entry: "Garlands, Whitsunday, *ij*d." Sometimes also the subsequent: "*Water for the Funt* on Whitsun Eve, *jd*." This is explained by the following extract from Strutt's *Manners and Customs*, iii. 174: "Among many various ceremonies, I find that they had one called 'the Font hallowing,' which was performed on Easter Even and *Whitsunday Eve*; and, says the author of a volume of Homilies in Harl. MS. 2371, 'in the begynnyng of holy chirch, all the children weren kept to be crystened on thys even, at the Font hal-

lowyng; but now, for enchesone that in so long abydyng they might dye without crystendome, therefore holi church ordeyneth to crysten at all tymes of the yeare; save eyght dayes before these Evenys, the chyld shalle abyde till the Font hallowing, if it may savely for perrill of death, and ells not.' ”

Collinson, in his History of Somersetshire, iii. 620, speaking of Yatton, says, that “John Lane of this parish, gent. left half an acre of ground, called the Groves, to the poor for ever, *reserving a quantity of the grass for the strewing church on Whitsunday.*”

A superstitious notion appears anciently to have prevailed in England, that “whatsoever one did ask of God upon Whitsunday morning, at the instant when the sun arose and play'd, God would grant it him.” See Arise Evans's Echo to the Voice from Heaven; or, a Narration of his Life, 1652, p. 9. He says, “he went up a hill to see the sun rise betimes on Whitsunday morning,” and saw it at its rising “skip, play, dance, and turn about like a wheel.”

“At Kidlington, in Oxfordshire, the custom is, that on Monday after Whitsun week there is a fat live lamb provided; and the maids of the town, having their thumbs tied behind them, run after it, and she that with her mouth takes and holds the lamb, is declared *Lady of the Lamb*, which being dressed, with the skin hanging on, is carried on a long pole before the lady and her companions to the Green, attended with music, and a Morisco dance of men, and another of women, where the rest of the day is spent in dancing, mirth, and merry glee. The next day the lamb is part baked, boiled, and roast, for thê Lady's Feast, where she sits majestically at the upper end of the table, and her companions with her, with music and other attendants, which ends the solemnity.” (Beckwith's edition of Blount's Jocular Tenures, p. 281.)

In Poor Robin's Almanack for 1676, stool-ball and barley-break are spoken of as Whitsun sports. In the Almanack for the following year, in June, opposite Whitsunday and Holidays, we read :

“ At Islington a fair they hold;
Where cakes and ale are to be sold.
At Highgate and at Holloway,
The like is kept here every day;
At Totnam Court and Kentish Town,
And all those places up and down.”

[A custom formerly prevailed amongst the people of Burford to hunt deer in Whichwood Forest, on Whitsunday. An original letter is now in the possession of the Corporation, dated 1593, directing the inhabitants to forbear the hunting for that year, on account of the plague that was then raging, and stating that an order should be given to the keepers of the forest, to deliver to the bailiffs two bucks in lieu of the hunting; which privilege, was not, however, to be prejudiced in future by its remittance on that occasion.]

THE BOY'S BAILIFF.

[AN old custom so called formerly prevailed at Wenlock, in Shropshire, in the Whitsun week. It consisted, says Mr. Collins, of a man who wore a hair-cloth gown, and was called the bailiff, a recorder, justices, and other municipal officers. They were a large retinue of men and boys mounted on horseback, begirt with wooden swords, which they carried on their right sides, so that they were obliged to draw their swords out with their left hands. They used to call at the gentlemen's houses in the franchise, where they were regaled with refreshments; and they afterwards assembled at the Guildhall, where the town clerk read some sort of rigmorole which they called their charter, one part of which was—

“ We go from Bickbury, and Badger, to Stoke on the Clee,
To Monkhoppton, Round Acton, and so return we.”

The three first-named places are the extreme points of the franchise; and the other two are on the return to Much Wenlock. Mr. Collins supposes this custom to have originated in going a bannering.]

TRINITY, OR TRINITY SUNDAY, EVEN.

THE observance of Trinity Sunday is said to have been first established in England by Archbishop Becket, soon after his consecration.—“ Hic post consecrationem suam instituit festivitatem principalem S. Trinitatis annis singulis in perpetuam

celebrandam, quo die primam Missam suam celebravit." Whart. Anglia Sacra, P. i. p. 8.

In Lysons's *Environs of London*, i. 310, among his extracts from the Churchwardens' Accounts at Lambeth are the following :

	£	s.	d.
" 1519. Item, for garlonds and drynk for the chylderne on Trenyté Even	0	0	6
— To Spryngwell and Smyth for syngyng with the Procession on Treneté Sondag Even	0	0	12
— Item, for four onssys of garnesyng rebonds, at 9d. the onse	0	3	0"

In the *Mémoires de l'Académie Celtique*, iii. 447, in "Notice sur quelques Usages et Croyances de la ci-devant Lorraine," we read,—“Le jour de la fête de la Trinité, quelques personnes vont de grand matin dans la campagne, pour y voir lever *trois soleils* à la fois.”

In a Letter to Aubrey (*Miscellanies*, 1714), dated Ascension Day, 1682, is an account of Newnton, in North Wiltshire ; where, to perpetuate the memory of the donation of a common to that place, by King Athelstan and of a house for the hayward, i. e. the person who looked after the beasts that fed upon this common, the following ceremonies were appointed : “Upon every Trinity Sunday, the parishioners being come to the door of the hayward's house, the door was struck thrice in honour of the Holy Trinity ; then they entered. The bell was rung ; after which, silence being ordered, they read their prayers aforesaid. Then was a ghirland of flowers (about the year 1660 one was killed striving to take away the ghirland) made upon an hoop, brought forth by a maid of the town upon her neck ; and a young man (a bachelor) of another parish, first saluted her three times, in honour of the Trinity, in respect of God the Father. Then she puts the ghirland upon his neck, and kisses him three times, in honour of the Trinity, particularly God the Son. Then he puts the ghirland on her neck again, and kisses her three times, in respect of the Holy Trinity, and particularly the Holy Ghost. Then he takes the ghirland from her neck, and, by the custom, must give her a penny at least, which, as fancy leads, is now exceeded, as 2s. 6d., or &c. The method of giving this ghirland is from house to house annually, till it comes round. In

the evening every commoner sends his supper up to this house, which is called the Eale House; and having before laid in there equally a stock of malt which was brewed in the house, they sup together, and what was left was given to the poor."

COVENTRY SHOW FAIR.

[THIS celebrated Fair commences upon the Friday in Trinity week, and continues for eight days. It is of very high antiquity, the Charter being granted by Henry III. in 1218, at the instigation of Randle, Earl of Chester. For many centuries it was one of the chief marts in the kingdom for the sale of the various articles of merchandise in general consumption. Of late years, it has been principally celebrated for the Show or procession, which is exhibited at intervals of from three to seven years, on the first day of the fair, and on that account has acquired a great degree of notoriety and interest. This procession is believed to have been first instituted in 1678, or at least the procession of Lady Godiva was then first introduced into the pageant, thus laying the foundation of that splendid cavalcade usually designated *the Procession of Lady Godiva*, and to the same period must be referred the first public exhibition of the far-famed *Peeping Tom of Coventry*.

Leofric, Earl of Mercia, Lord of Coventry, imposed certain hard and grievous services upon the place, which his Countess Godiva, out of feelings of compassion for the inhabitants, frequently and earnestly implored her husband to free them from, but without effect; and unwilling to give up an exaction which tended so much to his profit, he at length commanded her to urge him no more on the subject. Godiva was not thus to be diverted from her purpose, and, resuming her importunities, he thought to silence her at once, by declaring that he never would accede to her wishes, unless she would consent to ride naked from one end of the town to the other, in the sight of the inhabitants. To this extraordinary proposal, however, he heard with astonishment her reply in these words, "*But will you give me leave to do so?*" and being compelled

to answer "Yes," the good Countess soon afterwards, upon a day appointed for that purpose, got upon her horse, naked, her loose and flowing tresses forming a complete covering down to her legs, and having achieved her undertaking returned with joy and triumph to her husband, who faithfully redeemed his pledge, by granting to the inhabitants a Charter of Freedom, in the words of an old chronicler, "from servitude, evil customs, and exactions." Until of late years, in a window of Trinity Church, a memorial of this event was preserved in ancient stained glass, representing the portraits of Leofric and Godiva, the former holding in his hand, as in the act of presenting to his Countess, a scroll or charter, inscribed thus :

" I, Luriche, for the love of thee,
Doe make Coventrie tol-fre."

The city legends relate that before their good patroness performed her task, an order was issued requiring all the inhabitants, on pain of death, to remain within their houses during her progress ; but that a tailor, whose curiosity was not to be restrained by this denunciation, was resolved to have a *peep* at the fair Countess, and paid for his presumption and inquisitiveness by the immediate loss of his sight. In commemoration of this incident, and in proof of the *veracity* of the tradition, a figure, whose name and fame are widely spread, called *Peeping Tom*, is still to be seen at the corner of Hertford Street, in an opening at the upper part of a house. The figure itself is of considerable antiquity, and in size rather exceeds the usual proportions of a man : it is formed from a single piece of oak, hollowed out in the back to render it less weighty, and in its original state represented a man in complete plate armour with skirts, the legs and feet also armed, and a helmet on the head, the crest of which has been cut away to make room for a flowing wig, that, until of late years, formed a part of the dress of this figure, which, upon being brought forth from some unknown receptacle, to personify the celebrated Peeping Tom, underwent a considerable degree of alteration in its external appearance, by the application of paint, so as to show the resemblance of clothing ; this, with a large and long cravat, shoulder-knots, and other ornaments, and a hat of corresponding fashion, clearly pointed

out a perfect agreement in his dress with that of the period when the enlarged procession was instituted, in 1678. Of late years the wig has been discontinued, as well as the long cravat and shoulder-knots; and a hat of military fashion has been introduced, with some alterations in the manner of painting the figure. In its original state, the effigy called Peeping Tom had the lower part of the arms (now wanting) fixed to the trunk by pegs, the indications of which are still visible; and the position of the body and legs show that the figure was in a posture of attack, having, probably a shield and spear or ancient bill.

The first persons in the Godiva procession are the *City Guards*, the representatives of a once important class of men, who were trained and armed at the costs of the Corporation and various trading companies, and in days of yore formed an aggregate body of considerable numbers¹ and importance; from whence were furnished from time to time, as need required, reinforcements to the national forces. The armour consisted of corslets, with and without skirts, back pieces, and morions, and their offensive weapons, either the English long-bow, or the variously-formed bill, of which several different specimens may be observed in the procession; the whole being an interesting display of the ancient city armour.²

The next character in the procession is that of St. George, completely armed; the helmet, to which the vizor only is attached, is of considerable antiquity, and the whole suit is a fine specimen of entire body armour. St. George, it will be remembered, was a native of Coventry, according to the old ballad—

“ Where being in short space arriv'd,
 Unto his native dwelling-place;
 Therein with his dear love he liv'd,
 And fortune did his nuptials grace;
 They many years of joy did see,
 And led their lives at *Coventry*.”

The *City Streamer* and two *City Followers* are the next processioners. The streamer bears the arms of Coventry, being

¹ So recently as 1710, no less than forty armed or “harnessed” men attended the mayor and aldermen at the fair.

² This armour has been cleaned and restored, and is now arranged in front of the Minstrel Gallery at St. Mary's Hall.

party per pale, *gules* and *vert*, an elephant *argent*, on a mount *proper*, bearing a castle triple-towered on his back, *or*; crest, a cat à mountain. In addition to which the cognizance of the Princes of Wales has been used by the city from the time of Edward the Black Prince, who first assumed it. The city followers, whose original characters, probably, were those of pages or train-bearers, and, as the name imports, used in such capacity to follow the person on whom they attend, are habited in antique dresses, the singular costume of which produces a remarkable contrast to the showy and tasteful style generally used in the decoration of this most interesting juvenile portion of the procession.

The next object of attraction is the renowned *Lady Godiva*, mounted on a white horse, with rich housings and trappings. On each side of this celebrated personage rides the city crier and beadle, whose coats present a singular appearance, being in conformity with the field of the arms of Coventry, half green and half red, divided down the centre. On the left arm each wears a large silver badge, wrought with the elephant and castle. The female representing the fair patroness of Coventry is usually habited in a white cambric dress, closely fitted to the body, and a profusion of long-flowing locks, decorated with a fillet or bandeau of flowers, and a plume of white feathers, generally complete her dress and ornaments.

The city officers, who next appear in the procession, require but few remarks. The sword and large mace, which are on this occasion decorated with pink ribands, are handsome and costly; and the cap of maintenance and crimson velvet hat, worn by the official bearers of this part of the city insignia, produce an antique and interesting effect.

The Mayor's Followers. These are generally children of about five years of age, attired in elegant fancy dresses, with tastefully ornamented scarfs, and head-gear of ostrich plumes. The horse on which each rides is richly caparisoned and attended by two men, the one as its leader, the other as protector to the child; the attendants are without coats, their white shirt-sleeves being tied round with pink ribands, a rosette of which is frequently worn on the breast, and a large one in front of the hat. The same style is observed by the attendants on most of the other followers.

The Mayor and Corporation. The magistrates, on this

occasion, wear their scarlet robes, which add considerably to the effect of the procession. The remaining members of the corporation wear black gowns. The sheriffs, chamberlains, and wardens are each attended by two followers.

The city companies now commence their appearance in the cavalcade, beginning with the most ancient, and following according to their seniority.

In the printed order of the procession, for several years past, the Mercers, according to its right of precedency, has always been placed at the head of the incorporated companies; but neither master nor followers have been seen in the show, to represent the premier company in the city. The procession of the companies and numerous benefit societies is terminated by that of the Wool-combers, which, although last in the cavalcade, is by no means least in its display of attractions; for, instead of confining themselves, as in the case of the other companies, to an exhibition of the streamer, master, and followers, the latter having in general no mark or distinction (a few only carrying little ornamented truncheons, surmounted by a device or symbol, showing the trade to which they belong), this junior fraternity has, for many years past, contrived to obtain and deserve a greater share of notice than any other company. The streamer is, with great characteristic propriety, woollen, instead of silk, and discovers some ingenuity in its fabric. This is followed by the master and his customary attendant, as in the case of the other companies; but the Wool-combers stop not here, adding first, a Shepherd and Shepherdess, the former of whom used to ride upon a horse, bearing a dog before him, whilst the shepherdess was seated upon another horse, within a sort of bower, formed of branches and flowers, and in her lap an artificial lamb, each carrying the emblematic crook. At the procession of 1824, this interesting little pair were first displayed underneath a large bower, constructed upon a platform affixed to a carriage drawn by a pair of horses, and a living lamb supplied the place of the former artificial one, the dog attending upon the shepherd as usual, and has been so repeated on each succeeding occasion. Following is the representative of the renowned Jason, bearing the golden fleece in triumph, in his left hand, and in his right a naked sword, with numerous wool-sorters, in characteristic fancy dresses; and next appears

the patron saint of the wool-combers, Bishop Blaze, the representative of this saint and martyr of the Romish Church was, until very recently, dressed out with great ingenuity, by the adapting of combed jersey to various parts of his costume. The mitre was black, with white lining, and in a remarkable degree produced the desired effect. Two broad belts of black jersey, crossing over the front of his body, served, upon the white ground of a shirt, to give a very good appearance to that part of the dress; whilst the "lawn sleeves" were at once recognised in those of the bishop's shirt. A black gown has been substituted for the more characteristic dress above described, but the mitre is still formed according to that description, and he bears a book in his left hand, and the iron comb of the trade in his right. An indefinite number of wool-combers follow, who usually excite a considerable degree of attention, from their dresses being composed of various combinations of coloured jersey.

The foregoing account of this celebrated pageant describes it as seen until the year 1826,¹ since which period the corporation have ceased to form any part of the cavalcade, and by the change in the disposal of corporate funds, prescribed by the Municipal Reform Act, the pecuniary aid formerly contributed by the old corporation has been withdrawn. The masters of the companies have also discontinued their presence, but allow the use of their streamers, and supply a representative and followers. The feeling of the citizens for processional display has not, however, been removed; and some spirited individuals have projected, and successfully carried out, various additions to the late processions, to supply the place of the corporation group; this has been occupied by a characteristic attendant upon Lady Godiva, in the representative of the celebrated Leofric, Earl of Mercia, with pages, esquires, and attendants, attired in the costume of the period, and forming a novel and imposing addition to the procession.

The following account of the procession in 1848, is extracted from the *Coventry Herald*:—"Large as was the influx of visitors contributed by common stages, horse, and foot, it was prodigiously augmented by the torrent of human beings which poured into the town in rapid succession by the railway trains, which,

¹ We are indebted for it to a minute account of the procession published some years since by Mr. Merridew of Coventry.

from authentic information, we are enabled to state, brought into Coventry on that day the amazing number of 15,600 persons. In various parts of the town had been erected triumphal arches of great height, ornamented with flowers and evergreens; and of which verdant materials wreaths were suspended across the public thoroughfares in many other places. Many private houses were also similarly decorated in front. The cavalcade started at eleven o'clock, headed by Mr. Wombwell's elephant bearing a castle, and thus forming a living and literal representation of the city arms of Coventry. Madame Warton's performance of Godiva was regarded as highly satisfactory. She was attired in a close-fitting elastic silk dress, of pinky-white colour, entire from the neck to the toes, excepting the arms, which were uncovered; over this a simple white satin tunic, edged with gold fringe, completed her riding habit. Her only head-dress was the perfectly unartificial and not very profuse supply of glossy black hair, simply braided in front, and hanging down, slightly confined behind. Mr. Warton, her husband, rode a short distance in the rear, as Edward the Black Prince, clad in a suit of mail. Queen Margaret, Sir John Falstaff, Robin Hood, Friar Tuck, William and Adam Botoner (the celebrated mayors of Coventry), Sir Thomas White (its great benefactor), and Sir W. Dugdale, the eminent local historian, also found representatives in the cavalcade. Last in the procession was a 'sylvan bower bearing the Shepherd and Shepherdess,'—a capacious platform furnished with flowers, fountains, and foreign birds in golden cages. The fleecy lambs and faithful dog formed an object which attracted all eyes, while the arbour of evergreens rising and tapering off to the height of forty feet, formed a magnificent finish to the cavalcade. The show concluded at three o'clock."

There are many who consider this custom would be "more honoured in the breach than in the observance." Some, even, perhaps, who go so far as to recall the adage of Queen Elizabeth,—

"Ye men of Coventry,
Good lack, what fools ye be !"]

EVE OF THURSDAY AFTER TRINITY SUNDAY.

“IN Wales, on Thursday after Trinity Sunday, which they call Dudd son Duw, or Dydd gwyl duw, on the eve before, they strew a sort of fern before their doors, called Red yn Mair.” This is at Caerwis. Mr. Pennant’s MS.

ST. BARNABAS’ DAY.

JUNE 11.

IN the Churchwardens’ Accounts of St. Mary-at-Hill, in the city of London, 17 and 19 Edward IV., Palmer and Clerk, churchwardens, the following entry occurs: “For *Rose garlondis* and *Woodrove¹ garlondis* on St. Barnebe’s Daye, *xjd.*” And, under the year 1486: “Item, for two doss’ di *bocse garlands* for prestes and clerkes on Saynt Barnabe daye, *js. xd.*” Ibid. 1512, Woulffe and Marten, churchwardens, the following: “Rec^d of the *gadryng of the Maydens* on St. Barnabas’ Day, *vjs. viijd.*” And, among the church disbursements of the same year, we have: “Rose-garlands and Laverder, St. Barnabas, *js. vjd.*” In the same accounts, for 1509, is the following: “For bred, wine, and ale, for the singers of the King’s Chapel, and for the Clarks of this town, on St. Barnabas, *js. iijd.*”

Collinson, in his History of Somersetshire, ii. 265, speaking of Glastonbury, tells us, that “besides the Holy Thorn, there grew in the Abbey churchyard, on the north side of St. Joseph’s Chapel, a miraculous walnut-tree, which never budded forth before the feast of St. Barnabas, viz. the 11th

¹ Gerard, in his Historie of Plants, p. 965, says, “Woodrooffe hath many square stalkes full of joints, and at every knot or joint seaven or eight long narrow leaves, set round about like a starre or the rowell of a spurre; the flowers grow at the top of the stemmes, of a white colour, and of a very sweete smell, as is the rest of the herbe, which being made up into garlands, or bundles, and hanged up in houses in the heate of sommer, doth very well attemper the aire, coole, and make fresh the place, to the delight and comfort of such as are therein.”

of June, and on that very day shot forth leaves, and flourished like its usual species. This tree is gone, and in the place thereof stands a very fine walnut-tree of the common sort. It is strange to say how much this tree was sought after by the credulous; and, though not an uncommon walnut, Queen Anne, King James, and many of the nobility of the realm, even when the times of monkish superstition had ceased, gave large sums of money for small cuttings from the original."

Among Ray's Proverbs, the following is preserved relating to Saint Barnabas:

"Barnaby Bright,
The longest day and shortest night."

It was formerly believed that storms were prevalent on this day. So in the ancient Romish calendar,—“Barnabæ Apost. tempestas sæpe oritur.”

The author of the *Festa Anglo Romana* says, p. 72, “This Barnaby-day, or thereabout, is the summer solstice or sunsted, when the sun seems to stand, and begins to go back, being the longest day in the year, about the 11th or 12th of June; it is taken for the whole time, when the days appear not for fourteen days together either to lengthen or shorten.”

CORPUS CHRISTI DAY AND PLAYS.

CORPUS CHRISTI DAY, says the *Festa Anglo Romana*, p. 73, in all Roman Catholic countries is celebrated with music, lights, flowers, strewed all along the streets, their richest tapestries hung out upon the walls, &c.

The following is Googe's translation of what Naogeorgus has said upon the ceremonies of this day in his *Popish Kingdom*, f. 53.

“Then doth ensue the solemne feast of Corpus Christi Day,
Who then can shewe their wicked use, and fond and foolish play:
The hallowed bread, with worship great, in silver pix they beare
About the church, or in the citie passing here and there.”

His armes that beares the same two of the welthiest men do holde,
 And over him a canopy of silke and cloth of golde.
 Foure others used to beare aloufe, least that some filthie thing
 Should fall from hie, or some mad birde hir dounng thereon should
 fling.

Christe's passion here derided is with sundrie maskes and playes,
 Faire Ursley, with hir maydens all, doth passe amid the wayes :
 And, valiant George, with speare thou killest the dreadfull dragon here
 The Devil's house is drawne about, wherein there doth appere
 A wondrous sort of damned sprites, with foule and fearfull looke ;
 Great Christopher doth wade and passe with Christ amid the brooke :
 Sebastian, full of feathred shaftes, the dint of dart doth feele,
 There walketh Kathren, with hir sworde in hande, and cruel wheele :
 The challis and the singing cake with Barbara is led,
 And sundrie other pageants playde, in worship of this bred,
 That please the foolish people well : what should I stand upon
 Their banners, crosses, candlestickes, and reliques many on,
 Their cuppes and carved images, that priestes, with count'nance hie,
 Or rude and common people, beare about full solemlie ?
 Saint John before the bread doth go, and poynting towards him,
 Doth shew the same to be the Lamb that takes away our sinne :
 On whome two clad in angels shape do sundrie flowres fling,
 A number great with sacring belles, with pleasant sound doe ring.
 The common wayes with bowes are strawde, and every streete beside,
 And to the walles and windowes all are boughes and braunches tide.
 The monkes in every place do roame, the nonnes abrode are sent,
 The priestes and schoolmen lowd do rore, some use the instrument.
 The straunger passing through the streete upon his knees doe fall.
 And earnestly upon this bread, as on his God, doth call ;
 For why, they counte it for their Lorde, and that he doth not take
 The form of flesh, but nature now of breade that we do bake.
 A number great of armed men here all this while do stande,
 To looke that no disorder be, nor any filching hande :
 For all the church-goodes out are brought, which certainly would bee
 A bootie good, if every man might have his libertie.
 This bread eight dayes together they in presence out do bring,
 The organs all do then resound, and priestes alowde do sing :
 The people flat on faces fall, their handes held up on hie,
 Beleeving that they see their God, and soveraigne Majestie.
 The like at masse they doe, while as the bread is lifted well,
 And challys shewed aloft, whenas the sexten rings the bell.
 In villages the husbandmen about their corne doe ride,
 With many crosses, banners, and Sir John their priest beside,
 Who in a bag about his necke doth beare the blessed breade,
 And oftentye he downe alightes, and Gospel lowde doth reade.
 This surely keeps the corne from winde, and raine, and from the
 blast ;
 Such fayth the Pope hath taught, and yet the Papistes hold it fast."

In Lysons's *Environs of London*, i. 229, I find the following extracts from the Churchwardens' and Chamberlains' Accounts at Kingston-upon-Thames, relating to this day

" 21 Hen. VII. Mem. That we, Adam Backhous	£.	s.	d.
and Harry Nycol, amountyd of a play	4	0	0
27 Hen. VII. Paid for <i>packthred</i> on Corpus			
Christi Day	0	0	1

"This," Lysons adds, "was probably used for hanging the pageants, containing the History of our Saviour, which were exhibited on this day, and explained by the Mendicant Friars." The Cotton MS. Vesp. D. viii. contains a Collection of dramas in old English verse (of the fifteenth century) relating principally to the History of the New Testament. Sir William Dugdale mentions this manuscript under the name of *Ludus Corporis Christi*, or *Ludus Coventriæ*, and adds, "I have been told by some people, who, in their younger years were eye-witnesses of these pageants so acted, that the yearly confluence of people to see that shew was extraordinary great, and yielded no small advantage to this city." See *Antiq. of Warwickshire*, p. 116. It appears by the latter end of the prologue, that these plays or interludes were not only played in Coventry, but in other towns and places upon occasion. [This MS. was edited by Mr. Halliwell in 1841, for the Shakespeare Society. The elder Heywood thus alludes to the devil, as a character in these mysteries,—

" For as good happe wolde have it chaunce,
Thys devyll and I were of olde acqueyntance;
For oft in the play of Corpus Christi
He hath played the devyll at Coventry."

In the Royal Entertainment of the Earle of Nottingham, sent Ambassador from his Majestie to the King of Spaine, 1605, p. 12, it is stated that on Corpus Christi Day, "the greatest day of account in Spaine in all the yeare," at Valladolid, where the Court was, "the king went a procession with all the apostles very richly, and eight giants, foure men and foure women, and the cheefe was named Gog-magog."

In the Churchwardens' Accounts of St. Mary-at-Hill, in the city of London, 17 and 19 Edw. IV., Palmer and Clerk

churchwardens, the following entry occurs: "Garlands on Corpus Christi Day, x^d." I find also, among the ancient annual church disbursements, "For four (six or eight) men bearing torches about the parish" on this day, payments of 1*d*. each. Among the same accounts for the 19th and 21st years of Edw. IV. we have: "For flaggs and garlondis, and pak-thredde for the torches, upon Corpus Christi Day, and for six men to bere the said torches, iiij*s*. viij*d*." And in 1485, "For the hire of the garments for pageants, js. viij*d*." Rose-garlands on Corpus Christi Day are also mentioned under the years 1524 and 1525, in the parish accounts of St. Martin Outwich. Pennant's Manuscript says, that in North Wales, at Llanasaph, there is a custom of strewing green herbs and flowers at the doors of houses on Corpus Christi Eve.

[On this day the members of the Skinners' Company of London, attended by a number of boys which they have in Christ's Hospital school, and girls strewing herbs before them, walk in procession from their hall, on Dowgate-hill, to the church of St. Antholin, in Watling-street, to hear service. This custom has been observed time out of mind.]

Nares, in his Glossary, p. 103, says this festival was held annually on the Thursday after Trinity Sunday, in memory, as was supposed, of the miraculous confirmation of the doctrine of Transubstantiation under Pope Urban IV. Its origin, however, is involved in great obscurity.

ST. VITUS'S DAY.

JUNE 15.

IN the *Sententiæ Rythmicæ* of J. Buchlerus, p. 384, is a passage which seems to prove that St. Vitus's Day was equally famous for rain with St. Swithin's:

"Lux sacrata Vito si sit pluviosa, sequentes
Triginta facient omne madere solum."

Googe, in the translation of Naogeorgus, says :

“ The nexte is Vitus sodde in oyle, before whose ymage faire
Both men and women bringing hennes for offring do repaire :
The cause whereof I doe not know, I thinke for some disease
Which he is thought to drive away from such as him do please.”

See a Charm against St. Vitus's Dance in Turner on the Diseases of the Skin, p. 419.

[The following rural charm on parchment was actually carried by an old woman in Devonshire, as a preventive against this complaint :

“ Shake her, good devil,
Shake her once well ;
Then shake her no more
Till you shake her in ——.”]

MIDSUMMER EVE.

THE Pagan rites of this festival at the summer solstice may be considered as a counterpart of those used at the winter solstice at Yule-tide. There is one thing that seems to prove this beyond the possibility of a doubt. In the old Runic Fasti, as will be shown elsewhere, a wheel was used to denote the festival of Christmas. The learned Gebelin derives Yule from a primitive word, carrying with it the general idea of revolution and a wheel ; and it was so called, says Bede, because of the return of the sun's annual course, after the winter solstice. This wheel is common to both festivities. Thus Durand, speaking of the rites of the Feast of St. John Baptist, informs us of this curious circumstance, that in some places they roll a wheel about, to signify that the sun, then occupying the highest place in the zodiac, is beginning to descend,¹ and in the amplified account of these ceremonies

¹ “ Rotam quoque hoc die in quibusdam locis volvunt, ad significandum quod sol altissimum tunc locum in cœlo occupet, et descendere incipiat in zodiaco.” Among the Harleian Manuscripts, in the British Museum, 2345, Art. 100, is an account of the rites of St. John Baptist's Eve, in which the wheel is also mentioned. The writer is speaking “ de Tripudiis quæ in Vigilia B. Johannis, fieri solent, quorum tria genera.” “ In Vigilia enim beati Johannis,” the author adds, “ colligunt pueri in quibusdam

given by the poet Naogeorgus, we read that this wheel was taken up to the top of a mountain and rolled down from thence; and that, as it had previously been covered with straw, twisted about it and set on fire, it appeared at a distance as if the sun had been falling from the sky. And he farther observes, that the people imagine that all their ill luck rolls away from them together with this wheel.

Googe, in the translation of Naogeorgus, says :

“ Then doth the joyfull feast of John the Baptist take his turne,
 When bonfiers great, with loftie flame, in everie towne doe burne ;
 And yong men round about with maides doe daunce in everie streete,
 With garlands wrought of motherwort, or else with vervain sweete,
 And many other flowres faire, with violets in their handes,
 Whereas they all do fondly thinke, that whosoever standes,
 And thorow the flowres beholde the flame, his eyes shall feel no paine,
 When thus till night they daunced have, they through the fire amaine
 With striving mindes doe runne, and all their hearbes they cast therein.
 And then with wordes devout and prayers they solemnly begin,
 Desiring God that all their illes may there consumed bee ;
 Whereby they thinke through all that yeare from agues to be free.
 Some others get a rotten wheele, all worne and cast aside,
 Which, covered round about with strawe and tow, they closely hide :
 And caryed to some mountaines top, being all with fire light,
 They hurle it downe with violence, when darke appears the night :
 Resembling much the sunne, that from the Heavens down should fal,
 A strange and monstrous sight it seemes, and fearefull to them all :
 But they suppose their mischiefes all are likewise throwne to hell,
 And that from harmes and daungers now in safetie here they dwell.”

The reader will join with me in thinking the following extract from the Homily *De Festo Sancti Johannis Baptistæ* a pleasant piece of absurdity :—“ In worshyp of Saint Johan the people waked at home, and made three maner of fyres : one was clene bones, and noo woode, and that is called a Bone Fyre ; another is clene woode, and no bones, and that is called a Wode Fyre, for people to sit and wake therby ; the thirde is made of wode and bones, and it is callyd Saynt Johannys

regionibus ossa et quædam alia immunda, et in simul cremant, et exinde productur fumus in aere. Cremant etiam Brandas (seu Fasces) et circuiunt arva cum Brandis. *Tertiam, de Rota quam faciunt volvi.* Quod cum immunda cremant, hoc habent ex Gentilibus.” The catalogue describes this curious manuscript thus, “Codex membranaceus in 4to. cujus nunc plura desiderantur folia : quo tamen continebantur diversa cujusdam monachi, uti videtur, Winchelcumbensis, opuscula.”

fyre. The first fyre, as a great clerke Johan Belleth telleth he was in a certayne cuntry, so in the cuntry there was soo greate hete the which causid that dragons to go togyther in tokenyng that Johan dyed in brennyng love and charyté to God and man, and they that dye in charyté shall have parte of all good prayers, and they that do not, shall never be saved. Then as these dragons flewe in th'ayre they shed down to that water froth of ther kynde, and so envyned the waters, and caused moche people for to take theyr deth therby, and many dyverse sykenesse. Wyse clerkes knoweth well that dragons hate nothyng more than the stenche of brennyng bones, and therefore they gaderyd as many as they mighte fynde, and brent them; and so with the stenche thereof they drove away the dragons, and so they were brought out of greete dysease. The second fyre was made of woode, for that wyl brenne lyght, and wyl be seen farre. For it is the chefe of fyre to be seen farre, and betokennyng that Saynt Johan was a lanterne of lyght to the people. Also the people made blases of fyre, for that they shulde be seene farre, and specyally in the nyght, in token of St. Johan's having been seen from far in the spirit by Jeremiah. The third fyre of bones betokenneth Johan's martyrdom, for hys bones were brente, and how ye shall here." The Homilist accounts for this by telling us that after John's disciples had buried his body, it lay till Julian, the apostate emperor, came that way, and caused them to be taken up and burnt, "and to caste the ashes in the wynde, hopyng that he shuld never ryse again to lyfe."

Bourne tells us, that it was the custom in his time, in the North of England, chiefly in cuntry villages, for old and young people to meet together and be merry over a large fire, which was made for that purpose in the open street. This, of whatever materials it consisted, was called a Bonfire.¹

¹ These fires are supposed to have been called bonfires because they were generally made of bones. There is a passage in Stow, however, wherein he speaks of men finding *wood* or labour towards them, which seems to oppose the opinion. Dr. Hicke also gives a very different etymon. He defines a bonfire to be a festive or triumphant fire. In the Islandic language, he says, *Baal* signifies a burning. In the Anglo-Saxon, *Bael-fyr*, by a change of letters of the same organ is made *Baen-fyr*, whence our *bone-fire*. In the Tinmouth MS. cited in the History of Newcastle, "Boon-er," and "Boen-Harow," occur for ploughing and harrowing gratis, or by gift. There is a passage also, much to our purpose, in

Over and above this fire they frequently leap, and play at various games, such as running, wrestling, dancing, &c.: this, however, is generally confined to the younger sort; for the old ones, for the most part, sit by as spectators only of the vagaries of those who compose the "*Lasciva decentius ætas*," and enjoy themselves over their bottle, which they do not quit till midnight, and sometimes till cock-crow the next morning.

The learned Gebelin, in his *Allégories Orientales*, accounts in the following manner for the custom of making fires on Midsummer Eve: "Can one," says he, "omit to mention here the St. John Fires, those sacred fires kindled about midnight, on the very moment of the solstice, by the greatest part as well of ancient as of modern nations; a religious ceremony of the most remote antiquity, which was observed for the prosperity of states and people, and to dispel every kind of evil? The origin of this fire, which is still retained by so many nations, though enveloped in the mist of antiquity, is very simple: it was a *Feu de Joie*, kindled the very moment the year began; for the first of all years, and the most ancient that we know of, began at this month of June. Thence the very name of this month, junior, *the youngest*, which is renewed; while that of the preceding one is May, major, *the ancient*. Thus the one was the month of young people, while the other belonged to old men. These *Feux de Joie* were accompanied at the same time with vows and sacrifices for the prosperity of the people and the fruits of the earth. They danced also round this fire (for what feast is there without a dance?), and the most active leaped over it. Each on departing took away a firebrand, great or

Aston's Translation of Aubanus, p. 282,—"*Common fires* (or, as we call them here in England, bone-fires)." I am therefore strongly inclined to think that *bone-fire* means a contribution-fire, that is, a fire to which every one in the neighbourhood contributes a certain portion of materials. The contributed ploughing days in Northumberland are called bone-dargs. "Bon-fire," says Lye (apud Junii Etymolog.), "not a fire made of bones, but a *boon-fire*, a fire made of materials obtained by begging. Boon, bone, bene, vet. Angl. *petitio, preces*." Fuller, in p. 25 of his *Mixt Contemplations in Better Times*, 1658, says he has met with "two etymologies of bone-fires. Some deduce it from fires made of bones, relating it to the burning of martyrs, first fashionable in England in the reign of King Henry the Fourth; but others derive the word (more truly in my mind) from *boon*, that is good, and fires."

small, and the remains were scattered to the wind, which, at the same time that it dispersed the ashes, was thought to expel every evil. When, after a long train of years, the year ceased to commence at this solstice, still the custom of making these fires at this time was continued by force of habit, and of those superstitious ideas that are annexed to it. Besides, it would have been a sad thing to have annihilated a day of joy in times when there were not many of them. Thus has the custom been continued and handed down to us."

So far our learned and ingenious foreigner. But I can by no means acquiesce with him in thinking that the act of leaping over these fires was only a trial of agility. A great deal of learning might be produced here to show farther that it was as much a religious act as making them.¹

In the *Gent. Mag.* for May 1733, p. 225, a posthumous piece of Sir Isaac Newton, entitled *Observations upon the Prophecies of Daniel and the Apocalypse of St. John*, is cited, where that great philosopher, on Daniel ii. v. 38, 39, observes, that "the Heathens were delighted with the festivals of their gods, and unwilling to part with those ceremonies; therefore Gregory, Bishop of Neo-Cæsarea, in Pontus, to facilitate their conversion, instituted annual festivals to the saints and martyrs: hence the keeping of Christmas with ivy, feasting of Christmas with ivy, feasting, plays, and sports, came in the room of the Bacchanalia and Saturnalia; the celebrating of May-day with flowers, in the room of the Floralia; and the festivals to the Virgin Mary, *John the Baptist*, and divers of the Apostles, in the room of the solemnities at the entrance of the sun into the signs of the zodiac in the old Julian Calendar."

Borlase, in his *Antiquities of Cornwall*, p. 130, tells us:

¹ Levinus Lemnius, in his treatise *de Occultis Naturæ Miraculis*, lib. iiii, cap. 8, has the following: "Natalis dies Joannis Baptistæ—non solum Judæis ac Christianis, sed Mauris etiam ac Barbaris, quique a nostra religione alieni ac Mahumeto addicti sunt, celebris est et sacro-sanctus, tametsi nonnulli hujus noctem superstitioso quodam cultu congestis lignorum acervis, accensisque Ignibus, ut Corybantes ac Cybeles cultores, strepitu ac furiosis clamoribus transigant, quin et impuberes congestis collisisque ignitis carbonibus bombos ac crepitacula excutiunt." He cites Olaus Magnus as describing how the Goths kept this night. "Omnis enim generis sexusque homines turmatim in publicum concurrunt, extractisque luculentis ignibus atque accensis facibus, choreis, tripudiisque se exercent."

“Of the fires we kindle in many parts of England at some stated times of the year, we know not certainly the rise, reason, or occasion, but they may probably be reckoned among the relics of the Druid superstitious fires. In Cornwall, the festival fires, called bonfires, are kindled on the Eve of St. John Baptist and St. Peter’s Day; and Midsummer is thence, in the Cornish tongue, called ‘Goluan,’ which signifies both light and rejoicing. At these fires the Cornish attend with lighted torches, tarr’d and pitch’d at the end, and make their perambulations round their fires, and go from village to village, carrying their torches before them; and this is certainly the remains of the Druid superstition, for ‘*faces præferre*,’ to carry lighted torches, was reckoned a kind of Gentilism, and as such particularly prohibited by the Gallick Councils: they were in the eye of the law ‘*accensores facularum*,’ and thought to sacrifice to the devil, and to deserve capital punishment.”

In Ireland, “on the Eves of St. John Baptist and St. Peter, they always have in every town a bonfire late in the evenings, and carry about bundles of reeds fast tied and fired; these being dry, will last long, and flame better than a torch, and be a pleasing divertive prospect to the distant beholder; a stranger would go near to imagine the whole country was on fire.” (Sir Henry Piers’s Description of Westmeath, 1682.) The author of the Survey of the South of Ireland, says, p. 232: “It is not strange that many Druid remains should still exist; but it is a little extraordinary that some of their customs should still be practised. They annually renew the sacrifices that used to be offered to Apollo, without knowing it. On Midsummer’s Eve, every eminence, near which is a habitation, blazes with bonfires; and round these they carry numerous torches, shouting and dancing, which affords a beautiful sight, and at the same time confirms the observation of Scaliger: ‘*En Irlande, ils sont quasi tous papistes, mais c’est Papauté méelee de Paganisme, comme partout.*’ Though historians had not given us the mythology of the Pagan Irish, and though they had not told us expressly that they worshipped Beal, or Bealin, and that this Beal was the sun and their chief god, it might nevertheless be investigated from this custom, which the lapse of so many centuries has not been able to wear away. I have, however, heard it lamented that the alteration

of the style had spoiled these exhibitions: for the Roman Catholics light their fires by the new style, as the correction originated from a pope; and for that very same reason the Protestants adhere to the old."

I find the following, much to our purpose, in the Gentleman's Magazine for February 1795, p. 124: "The Irish have ever been worshippers of fire and of Baal, and are so to this day. This is owing to the Roman Catholics, who have artfully yielded to the superstitions of the natives, in order to gain and keep up an establishment, grafting Christianity upon Pagan rites. The chief festival in honour of the sun and fire is upon the 21st of June, when the sun arrives at the summer solstice, or rather begins its retrograde motion. I was so fortunate in the summer of 1782 as to have my curiosity gratified by a sight of this ceremony to a very great extent of country. At the house where I was entertained, it was told me that we should see at midnight the most singular sight in Ireland, which was the *lighting fires in honour of the sun*. Accordingly, exactly at midnight, the fires began to appear: and taking the advantage of going up to the leads of the house, which had a widely extended view, I saw on a radius of thirty miles, all around, the fires burning on every eminence which the country afforded. I had a farther satisfaction in learning, from undoubted authority, that the people *danced round the fires*, and at the close went through these fires, and made their sons and daughters, together with their cattle, pass through the fire; and the whole was conducted with religious solemnity." This is at the end of some Reflections by the late Rev. Donald M'Queen, of Kilmuir, in the Isle of Sky, on Ancient Customs preserved in that island.

The late Dr. Milner was opposed to the notion of the Irish having ever been worshippers of fire and of Baal. In An Inquiry into certain Vulgar Opinions concerning the Catholic Inhabitants and the Antiquities of Ireland, 1808, p. 100, he tells us that the "modern hunters after Paganism in Ireland think they have discovered another instance of it (though they derive this neither from the Celtic Druidesses nor the Roman Vestals, but from the Carthaginians or Phœnicians) in the fires lighted up in different parts of the country on the Eve of St. John the Baptist, or Midsummer-day. This they represent as the idolatrous worship of Baal, the Philistine god of

fire, and as intended by his pretended Catholic votaries to obtain from him fertility for the earth. The fact is, these fires, on the eve of the 24th of June, were heretofore as common in England and all over the continent as they are now in Ireland, and have as little relation with the worship of Baal as the bonfires have which blaze on the preceding 4th of June, being the King's birthday: they are both intended to be demonstrations of joy. That, however, in honour of Christ's precursor is particularly appropriate, as alluding to his character of *bearing witness to the light*, John i. 7, and of his being himself a bright and *shining light*, John v. 35." The author of the Comical Pilgrim's Pilgrimage into Ireland, 1723, p. 92, says: "On the vigil of St. John the Baptist's Nativity, they make bonfires, and run along the streets and fields with wisps of straw blazing on long poles to purify the air, which they think infectious, by believing all the devils, spirits, ghosts, and hobgoblins fly abroad this night to hurt mankind. Farthermore, it is their dull theology to affirm the souls of all people leave their bodies on the eve of this feast, and take their ramble to that very place, where, by land or sea, a final separation shall divorce them for evermore in this world."¹

Levinus Lemnius, in the work already quoted, tells us that the Low Dutch have a proverb, that "when men have passed a troublesome night's rest, and could not sleep at all, they say, we have passed St. John Baptist's Night; that is, we have not taken any sleep, but watched all night; and not only so, but we have been in great troubles, noises, clamours, and stirs, that have held us waking." "Some," he previously observes, "by a superstition of the Gentiles, fall down before his image, and hope to be thus freed from the epileps; and they are further persuaded that if they can but gently go unto this saint's shrine, and not cry out disorderly, or hollow like madmen when they go, then they shall be a whole year free from this disease; but if they attempt to bite with their teeth the saint's head they go to kisse, and to revile him, then they shall be troubled with this disease every month, which commonly comes with the course of the moon, yet extream

¹ The Times Newspaper of June 29, 1833, gives an account of a riot at Cork, in consequence of some soldiers refusing to subscribe money towards the fires which were to be lighted on St. John's Eve.

juglings and frauds are wont to be concealed under this matter." English transl. fol. 1658, p. 28.

Leaping over the fires is mentioned among the superstitious rites used at the Palilia in Ovid's *Fasti* :

" Moxque per ardentēs stipulæ crepitan̄tis acervos
Trajicias celeri strenua membra pede."

The Palilia were feasts instituted in honour of Pales, the goddess of shepherds (though Varro makes Pales masculine), on the calends of May. In order to drive away wolves from the fold and distempers from the cattle, the shepherds on this day kindled several heaps of straw in their fields, which they leaped over. See Sheridan's *Persius*, 2d edit. p. 18. The following passage may be thought, however, to confirm Gebelin: it is in an old collection of satyres, epigrams, &c. where this leaping over a Midsummer bonfire is mentioned among other pastimes :

" At shove-groate, venter-point, or crosse and pile,
At leaping over a Midsommer bone-fier,
Or at the drawing Dun out of the myer."

In the *Works of William Browne*, ed. 1772, "The Shepherd's Pipe," iii. 53, occur the following lines :

" Neddy, that was wont to make
Such great feasting at the wake,
And the *Blessing Fire*."

with a note on *Blessing Fire*, informing us that "the Midsummer fires are termed so in the west parts of England."

The following very curious passage on this head is extracted from Torreblanca's *Demonology*, p. 106: "Ignis lustrationis, quæ in filiorum consecratione fiebat, sive expiatione, ad stabiendam eorum fortunam, de qua agit sacra *Parœmia*, Reg. 4, c. 17. Et consecraverunt filios suos, et filias per ignem. Quæ fiebat ex transjectione per ignem, ex qua similiter felicis illi casus prænunciabant, quam superstitionem damnatam invenio Deut. c. 18. Nec inveniatur in te, qui lustrat filium suum, aut filiam ducens per ignem. In quo peccant Germani in successione pyrarum, quas pie in honorem D. Johannis accendunt, dum ad crepitum, fumum, flammæ modum, et similia attendunt. Nam sunt reliquæ veteris paganismi, ut censet Conrad. *Wissin de Divinat.* c. 2. Necnon qui pyras

hujusmodi definitis vicibus se circumire et transilire ævære putant in futuri mali averruncatione, ut tradit Gliucas, p. 2. Annal. fol. 269, quod ut hodie, ita teste Ovid, lib. iv, Pastor.

‘Certe ego transilii positas ter in ordine flammæ.’”

In a most rare tract, entitled Perth Assembly, 1619, p. 83, probably printed in Scotland, but without printer's name, we read, “Bellarmine telleth us (De Reliquiis, c. 4), Ignis accendi solet ad lætitiã significandã etiam in rebus prophanis, that fire useth to be kindled even in civil and profane things. Scaliger calleth *the candels and torches lightened upon Midsomer Even, the foote steps of auncient gentility.*” De Emendat. Tempor. lib. vii. p. 713.

Stow, in his Survey of London, tells us, “that on the vigil of St. John Baptist, every man's door being shadowed with green birch,¹ long fennel, St. John's wort,² orpine, white

¹ In the Churchwardens' Accounts of St. Mary-at-Hill, in the 17 and 19 Edward IV. Palmer and Clerk, Churchwardens, I find the following entry: “For birch at Midsummer, viii*jd.*” As also, among the annual church disbursements, the subsequent: “Birch, Midsummer Eve, iii*jd.* Ibid., 1486: “Item, for birch bowes, agenst Midsummer.” Coles, in his Adam in Eden, speaking of the birch-tree, say: “I remember once, as I rid through Little Brickhill, in Buckinghamshire, which is a town standing upon the London-road, between Dunstable and Stoney Stratford, every signe-post in the towne almost was bedecked with green birch.” This had been done, no doubt, on account of Midsummer Eve. Coles quaintly observes, among the civil uses of the birch-tree, “the punishment of children, both at home and at school; for it hath an admirable influence on them when they are out of order, and therefore some call it *Makepeace.*” In the Churchwardens' Accounts of St. Martin Outwich (see Nichols's Illustrations, p. 273), we have: “1524. Payde for byrche and bromes at Midsomr, i*jd.*” “1525. Payde for byrch and bromes at Mydsomr, i*jd.*” In Dekker's Wonderful Yeaere, 1603, we read, “Olive trees (which grow no where but in the Garden of Peace) stood (as common as *beeche* does at Midsomer) at every man's doore.”

² Pennant's MS. informs us, that in Wales “they have the custom of sticking St. John's wort over the doors on the Eve of St. John Baptist.” The following curious extract from Bishop Pocock's Reprẽssour, c. 6, is given by Lewis, in his Life of that prelate, p. 70: “Whanne men of the cuntree uplond bringing into Loudoun, on Mydsomer Eve, braunchis of trees from Bischopis-wode, and flouris fro the feld, and bitaken tho to citessins of Loudoun, for to therwith araie her housis, that thei make there with her houses gay, into remembraunce of Seint Johan Baptist, and o this, that it was prophecied of him that many schulden joie in his burthe.”

lilies and such like, garnished upon with garlands of beautiful flowers, had also lamps of glass, with oil burning in them all the night. Some," he adds, "hung out branches of iron, curiously wrought, containing hundreds of lamps lighted at once." He mentions also bonfires in the streets, every man bestowing wood and labour (without any notice taken of bones) towards them. He seems, however, to hint that they were kindled on this occasion to purify the air.

In a most curious sermon preached at Blandford Forum, Dorsetshire, Jan. 17, 1570, by William Kethe, minister, and dedicated to Ambrose Earl of Warwick, 8vo. p. 18, speaking of the Jews, he says, "for the synnes they daylie committed, they would be very busie in offryng sacrifices and exercising themselves in ceremonies;" adding, "a lyke kynde of policie was practised by the Papistes in the tyme of Poperie (in England) to bynde God to forgeve them theyr sinnes. For whereas, in the tyme of Christmasse, the disorders were marvelous in those dayes (and how it is now God seeth), at Candlemasse, which some counte the ende of Christmasse, the Papistes would be even with God, by the tyme they had offered hym a bribe, and such a bribe (beyng a candle or taper) as a very meane officer would take foule scorne of, though he could do a man but small pleasure in his sute. Shroft Tuesday was a day of great glottonie, surfetting, and dronkennes, but by Ashe Wensday at night, they thought God to be in their debt. On Good Friday they offered unto Christ egges and bacon, to be in hys favour till Easter Day was past. The sinnes committed betwene Easter and Whytsontyde they were fullye discharged by the pleasaunt walkes and processyons in the rogyng, I should say Rogation Weeke. What offences soever happened from that tyme to Midsommer, *the fumes of the fiers dedicated to John, Peter, and Thomas Becket the traytor, consumed them.* And as for all disorders from that tyme to the begynnyng of Christmasse agayne, they were in this cuntry all roonge away, upon All Halloun Day and All Soule's Day, at night last past." He adds, at page 20, "So sayth God to the brybyng Papistes, who requireth these thynges at your handes whiche I never commaunded, as your candles at Candlemasse, your Popish penaunce on Ash Wensday, your egges and bacon on Good Friday, your gosselles at superstitious crosses, decked lyke idols, *your fires at Midsom-*

mer, and your ringyng at Allhallountide for all Christen soules? I require, sayth God, a sorrowful and repentaunt hart; to be mercyfull to the poore," &c.

In a Royal Household Account, communicated by Craven Ord, of the Exchequer, I find the following article: "23 June, 8 Hen. VII. Item, to the making of the Bonefuyer on Middel-somer Eve, *xs.*" [In a MS. at the Rolls House, A. v. 15, dated July 1st, 1 Hen. VIII., "Item, to the pages of the hall, for makyng of the Kinges bonefyre upon Mydsomer evyn, *xs.*"]

Douce says he does not know whether Fraunce, in the following passage in his Countesse of Pembroke's Ivy Church, alludes to the Midsummer Eve fires:

"O most mighty Pales, which still bar'st love to the country
And poore countrey folk, hast thou forgotten Amyntas,
Now, whenas other gods have all forsaken Amyntas?
Thou on whose feast-day bonefires were made by Amyntas,
And quyte leapt over by the bouncing dauncer Amyntas?
Thou for whose feast-dayes great cakes ordayned Amyntas,
Supping mylk with cakes, and casting mylk to the bonefyre?"

The learned Moresin¹ appears to have been of opinion that the custom of leaping over these fires is a vestige of the ordeal, where to be able to pass through fires with safety was held to be an indication of innocence.² To strengthen the probability of this conjecture, we may observe that not only the young and vigorous, but even those of grave characters used to leap over them, and there was an interdiction of ecclesiastical

¹ "Flammam transiliendi mos videtur etiam priscis Græciæ temporibus usurpatus fuisse, deque eo versus Sophoclis in Antigone quosdam intelligendos putant: Cum enim Rex Creon Polynicis cadaver, humare prohibuisset, Antigone autem ipsius soror illud humo contexisset, custodes, ut mortis pœnam a Rege, constitutam vitarent, dicebant se paratos esse ferrum candens manibus contractare et per pyram incedere. Hotom. Disput. de Feudis. cap. xlv. Hic mos Gallis, Germanis et post Christianismum remansit etiam pontificibus: et adulteria uxorum ferro candentem probant Germani. Æmil. lib. iv. &c.—Et Vascones accensis ignibus in urbium vicis vidi per medios saltare ad Festum Joanni sacrum in æstate; et qui funus antiquitus prosequuti fuerant, ad proprios Lares reversi, aqua aspersi, ignem supergradiebantur, hoc se piaculo ex funere expiari arbitrati," &c. Papatus, p. 61.

² See also in another passage: "Majores vero natu ad Festum D. Johannis sacrum accensis vespere in platea ignibus, flammam transiliunt stramineam Mares et Fœminæ, pueri pupæque, ac fieri vidi in Galliis inter Cadurcos ad oppidulum Puy la Rocque." p. 72.

authority to deter clergymen from this superstitious instance of agility.

In the Appendix No. II. to Pennant's *Tour, Shaw*, in his Account of Elgin and the Shire of Murray, tells us, "that in the middle of June, farmers go round their corn with burning torches, in memory of the Cerealia."

Every Englishman has heard of the "dance round our coal-fire," which receives illustration from the probably ancient practice of dancing round the fires in our Inns of Court (and perhaps other halls in great men's houses). This practice was still in 1733 observed at an entertainment at the Inner Temple Hall, on Lord Chancellor Talbot's taking leave of the house, when "the master of the revels took the chancellor by the hand, and he, Mr. Page, who with the judges, serjeants, and benchers, danced round the coal fire, according to the old ceremony, three times; and all the times the ancient song, with music, was sung by a man in a bar gown." See Wynne's *Eunomus*, iv. 107. This dance is ridiculed in the dance in the Rehearsal.

Mr. Douce has a curious French print, entitled "*L'este le Feu de la St. Jean;*" *Mariette ex.* In the centre is the fire made of wood, piled up very regularly, and having a tree stuck in the midst of it. Young men and women are represented dancing round it hand in hand. Herbs are stuck in their hats and caps, and garlands of the same surround their waists, or are slung across their shoulders. A boy is represented carrying a large bough of a tree. Several spectators are looking on. The following lines are at the bottom :

"Que de feux bruians dans les airs !
Qu'ils font une douce harmonie !
Redoublons cette melodie
Par nos dances, par nos concerts !"

The sixth Council of Constantinople, A.D. 680, by its 65th canon (cited by Prynne in his *Histriomastix*, p. 585), has the following interdiction : "those bonfires that are kindled by certaine people on new moones before their shops and houses, over which also they are ridiculously and foolishly to leape, by a certaine antient custome, we command them from henceforth to cease. Whoever therefore shall doe any such thing; if he be a clergyman, let him be deposed; if a layman, let him be excommunicated; for in the Fourth Book of the Kings, it is thus written,—'And Manasseh built an altar to all the

hoast of heaven, in the two courts of the Lord's house, and made his children to passe through the fire,'” &c. Prynne observes upon this: “Bonfires, therefore, had their originall from this idolatrous custome, as this General Councell hath defined; therefore all Christians should avoid them.” And the Synodus Francica under Pope Zachary, A.D. 742, cited *ut supra*, p. 587, inhibits “those sacrilegious fires which they call *Nedfri* (or bonfires), and all other observations of the Pagans whatsoever.”

“Leaping o'er a Midsummer bonfire” is mentioned amongst other games in the Garden of Delight, 1658, p. 76. A clergyman of Devonshire informed me that, in that county, the custom of making bonfires on Midsummer Eve, and of leaping over them, still continues. In the Statistical Account of Scotland, xxi. 145, parish of Mongahitter, it is said: “The Midsummer Even fire, a relic of Druidism, was kindled in some parts of this county.”

The subsequent extract from the ancient Calendar of the Romish Church, so often cited in this work, shows us what doings there used to be at Rome on the Eve and Day of St. John the Baptist.

“*June.*

“23. The Vigil of the Nativity of John the Baptist

Spices are given at vespers.

Fires are lighted up.

A girl with a little drum that proclaims the garland.

Boys are dressed in girls cloaths.

Carols to the liberal; imprecations against the avaritious

Waters are swum in during the night, and are brought in vessels that hang for purposes of divination.

Fern in great estimation with the vulgar, on account of its seed.

Herbs of different kinds are sought with many ceremonies.

Girl's thistle is gathered, and an hundred crosses by the same.

24. The Nativity of John the Baptist. Dew and new leaves in estimation.

The vulgar solstice.”¹

¹ The following extracts from Moresin illustrate the above observations in the ancient Calendar, as well as Stow's account: “Apud nostros quoque

Monsieur Bergerac, in his *Satyrical Characters and Handsome Descriptions, in Letters, translated out of the French by a Person of Honour, 1658, p. 45*, puts into the mouth of a magician the following very curious catalogue of superstitions on the Continent: "I teach the shepherd the wolf's pater-noster, and to the cunning men how to turn the sieve. I send St. Hermes fire to the marches and rivers, to drown travellers. I make the fairies to dance by moonlight. I encourage the gamesters to look under the gallows for the four of clubs. I send at midnight the ghosts out of the churchyard, wrapt in a sheet, to demand of their heires the performance of those vows and promises they made to them at their deaths. I command the spirits to haunt the uninhabited castles, and to strangle those that come to lodge there, till some resolute fellow compels them to discover to him the treasure. I make those that I will enrich find hidden wealth. I cause the thieves to burn candles of dead men's grease to lay the hoasts asleep, while they rob their houses. I give the flying money, that returnes again to the pocket after 'tis spent. I give those annulets to footmen that enable them to go two hundred miles a day. 'Tis I, that invisible, tumble the dishes and bottles up and down the house without breaking or spoiling them. I teach old women to cure a feaver by words. *I waken the country fellow on St. John's eve to gather his hearb, fasting and in silence.* I teach the witches to take the form of woolves and eate children, and when any one hath cut off one of their legs (which prove to be a man's arme), I forsake them when they are discovered, and leave them in the power of justice. I send to discontented persons a tall black man, who makes them promises of great riches, and other felicities, if they'll give themselves to him. I blind them that take contracts of him, and when they demand thirty years time, I

proavos, inolevit longa annorum serie persuasio Artemisiam in Festis divo Joanni Baptistæ sacræ ante domos suspensam, item alios frutices et plantas, atque etiam candelas, facesque designatis quibusdam diebus celebrioribus aqua lustrali rigatas, &c. contra tempestates, fulmina, tonitrua, et adversus Diaboli potestatem, &c. quosdam incendere ipso die Johannis Baptistæ fasciculum lustratarum herbarum contra tonitrua, fulmina," &c. *Papatus*, p. 28. "Toral, seu Toralium antiquo tempore dicebatur florum et herbarum suaveolentium manipulus, seu plures in restim colligati, qui suspendebantur ante Thalamorum et Cubilium fores: et in papatu ad S. Ioannis mutuo more suspendunt ad Ostia et Januas hujus modi sarta et restes et sæpius ad aras." *Ibid.* p. 171.

make them see the (3) before the (0) which I have placed after. 'Tis I that strangle those that when they have called me up, give me an haire, an old shoe, or a straw. I take away from those dedicated churches the stones that have not been paid for. I make the witches seem to those that are invited to Sabat, nothing but a troope of cats, of which Marcou (a gib-cat) is prince. I send all the confederates to the offering, and give them the goates taile (seated on a joint-stoole) to kisse. I treat them splendidly, but give them no salt to their meat; and if any stranger, ignorant in the customes, gives God thanks, I cause all things to vanish, and leave him five hundred miles from his owne home, in a desart full of nettles and thornes. I send to old letchers beds succubusses, and to the whorish, incubusses. I convay hob-goblins in shape of a long piece of marble, to lye by those that went to bed without making the signe of the crosse. I teach negromancers to destroy their enemies by making a little image in waxe, which they throwing into the fire, or pricking, the original is sensible of those torments that they expose the image to. I make witches insensible in those parts where the ram hath set his seale. I give a secret virtue to *nolite fieri*, when 'tis said backwards, that it hinders the butter from coming. I teach husbandmen to lay under the grounds of that sheep-fold which he hath a mind to destroy, a lock of haire, or a toade, with three curses, that destroyes all the sheep that passe over it. I teach the shepherds to tye a bridegroomes point the marriage day, when the priest sayes *conjungo vos*. I give that mony that is found by the leaves of an old oak. I lend magitians a familiar that keeps them from undertaking anything without leave from Robin Good-fellow. I teach how to break the charmes of a person bewicht, to kneade the triangular cake of Saint Woolfe, and to give it in almes to the first poore body. I cure sick persons of the hob-thrush, by giving them a blow with a forke just between the two eyes. I make the witches sensible of the blowes that are given them with an elder-stick. I let loose the hob-goblin at the advents of Christmass; and command him to rowle a barrell, or draw a chaine along the streets, that he may wring off their necks that look out at the window. I teach the composition of the charms, seales, talismans, spells, of the magique looking glasses, and of the enchanted figures.

I teach them to find the misseltoe of the new yeare, the wandring hearbs, the gamahely, and the magnetique plaster. I send the goblins, the shod-mule, the spirits, the hob-goblins, the hags, the night bats, the scraggs, the breake-neckes, the black men and the white women, the fantasm, the apparitions, the sear-crowes, the bug-bear, and the shaddowes: in fine, I am the divel of Vauvert, the Jew-errant, and the grant huntsman of Fountain-bleau Forrest."

Mr. Douce has a curious Dutch mezzotinto, representing one of the months "Junius." "*C. Dusart. inv. J. Cole ex Amstelod.*" There is a young figure (I think a boy dressed in girl's clothes) with a garland of flowers about her head; two rows, seemingly of beads, hang round her neck, and so loosely as to come round a kind of box, which she holds with both hands, perhaps to solicit money. She has long hair flowing down her back and over her shoulders. A woman is represented bawling near her, holding in her right hand a bough of some plant or tree, pointing out the girl to the notice of the spectators with her left. She has a thrift-box hung before her. Another woman holds the girl's train with her right hand, and lays her left on her shoulder. She too appears to be bawling. The girl herself looks modestly down to the ground. Something like pieces of money hangs in loose festoons on her petticoat.

"Fern-seed," says Grose, "is looked on as having great magical powers, and must be gathered on Midsummer Eve. A person who went to gather it reported that the spirits whisked by his ears, and sometimes struck his hat and other parts of his body; and, at length, when he thought he had got a good quantity of it, and secured it in papers and a box, when he came home he found both empty." [Bovet, in his *Pandæmonium*, 1684, gives a narrative of some ladies who say, "We had been told divers times that if we fasted on Midsummer Eve, and then at 12 o'clock at night laid a cloth on the table with bread and cheese, and a cup of the best beer, setting ourselves down as if we were going to eat, and leaving the door of the room open, we should see the persons whom we should afterwards marry, come into the room and drink to us."] Torreblanca, in his *Dæmonologia*, 1623, p. 150, suspects those persons of witchcraft who gather fern-seed on this night: "Vel si reperiantur in nocte S. Joannis colligendo grana

herbæ Fælicis, vulgo Helecho, qua Magi ad maleficia sua utuntur.”

A respectable countryman at Heston, in Middlesex, informed me in June, 1793, that, when he was a young man, he was often present at the ceremony of catching the fern-seed at midnight on the eve of St. John Baptist. The attempt, he said, was often unsuccessful, for the seed was to fall into the plate of its own accord, and that too without shaking the plant.

Dr. Rowe, of Launceston, informed me, Oct. 17th, 1790, of some rites with fern-seed which were still observed at that place. “Fern,” says Gerard, “is one of those plants which have their seed on the back of the leaf, so small as to escape the sight. Those who perceived that fern was propagated by semination, and yet could never see the seed, were much at a loss for a solution of the difficulty; and, as wonder always endeavours to augment itself, they ascribed to fern-seed many strange properties, some of which the rustick virgins have not yet forgotten or exploded.” This circumstance relative to fern-seed is alluded to in Beaumont and Fletcher’s *Fair Maid of the Inn*:

————— “Had you Gyges’ ring?
Or the herb that gives Invisibility?”

Again, in Ben Jonson’s *New Inn*:

————— “I had
No medicine, sir, to go invisible,
No fern-seed in my pocket.”¹

Again, in Philemon Holland’s Translation of Pliny, book xxvii. ch. 9: “Of ferne be two kinds, and they beare neither floure nor seed.” The ancients, who often paid more attention to received opinions than to the evidence of their senses, believed that fern bore no seed. Our ancestors imagined that this plant produced seed which was invisible. Hence, from an extraordinary mode of reasoning, founded on the fantastic doctrine of signatures, they concluded that they who possessed the secret of wearing this seed about them would become in-

¹ [“Gather fearne-seed on Midsomer Eve, and weare it about the continually. Also on Midsomer Day take the herb milfoile roote before sun-rising, and before you take it out of the ground say these words following, &c., and gather the fernseed on Midsomer Eve betweene 11 and 12 at noone and att night.” MS. temp. Eliz.]

visible. This superstition Shakespeare's good sense taught him to ridicule. It was also supposed to seed in the course of a single night, and is called, in Browne's *Britannia's Pastorals*, 1613,

"The wond'rous one-night-seeding ferne."

Absurd as these notions are, they were not wholly exploded in the time of Addison. He laughs at a doctor who was arrived at the knowledge of the green and red dragon, and had discovered the female fern-seed. (*Tatler*, No. 240.)

In the curious tract, entitled *Plaine Percevall the Peacemaker of England*, temp. Eliz. 4to. is this passage: "I thinke the mad slave hath tasted on a ferne-stalke, that he walkes so invisible." Butler alludes to this superstitious notion, *Hudibras*, Part III. Cant. iii. 3, 4 :

"That spring like fern, that insect weed,
Equivocally without seed."

Levinus Lemnius tells us: "They prepare fern gathered in the summer solstice, pulled up in a tempestuous night, rue, trifoly, vervain, against magical impostures." *English Translat.* 1658, p. 392. In a most rare little book, entitled a *Dialogue or Communication of Two Persons, devysed or set forthe, in the Latin Tonge, by the noble and famosse clarke Desiderius Erasmus, intituled, the Pylgremage of pure Devotyon, newly translatyd into Englishe, printed about 1551*, is the following curious passage: "Peraventure they ymagyne the symylytude of a tode to be there, evyn as *we suppose when we cutte the fearne-stalke there to be an egle*, and evyn as chyldren (whiche they see nat indede) in the clowdes, thynke they see dragones spyttyng fyre, and hylles flammyng with fyre, and armyd men encounterynge."

It was the custom in France, on Midsummer Eve, for the people to carry about brazen vessels, which they use for culinary purposes, and to beat them with sticks for the purpose of making a great noise. A superstitious notion prevailed also with the common people, that if it rains about this time, the filberts will be spoiled that season.¹

¹ "Persuasum denique est vulgo, si circa diem S. Joannis pluat, officere id avellanis. Causa fortasse est ipsarum teneritudo, humoris impatiens." *Hospin. de Orig. Festor.* Christian. fol. 113.

In Bucelini *Historiæ Universalis Nucleus*, 1659, there is a calendar entitled "Calendarium Astronomicum priscum," with "Observationes rusticæ" at the end of every month, among which I find the following: "Pluvias S. Joannis 40 dies pluvii sequuntur, *certa nucum pernicies.*" And again: "2 Julii pluvia 40 dies similes conducit."

Bourne cites from the Trullan Council a singular species of divination on St. John Baptist's Eve: "On the 23d of June, which is the Eve of St. John Baptist, men and women were accustomed to gather together in the evening by the sea-side, or in some certain houses, and there adorn a girl, who was her parents' first-begotten child, after the manner of a bride. Then they feasted and leaped after the manner of Bacchanals, and danced and shouted as they were wont to do on their holy-days: after this they poured into a narrow-neck'd vessel some of the sea-water, and put also into it certain things belonging to each of them. Then, as if the devil gifted the girl with the faculty of telling future things, they would enquire with a loud voice about the good or evil fortune that should attend them: upon this the girl would take out of the vessel the first thing that came to hand, and shew it, and give it to the owner, who, upon receiving it, was so foolish as to imagine himself wiser, as to the good or evil fortune that should attend him." (The Words of the Scholiast, Can. 65. in Syn. Trul. in Bals. P. 440. Bourne, chap. xx.)

Midsummer-eve festivities are still kept up in Spain. "At Alcala, in Andalusia," says Dalrymple, in his *Travels through Spain and Portugal*, "at twelve o'clock at night, we were much alarmed with a violent knocking at the door. 'Quein es?' says the landlord; 'Isabel de San Juan,' replied a voice: he got up, lighted the lamp, and opened the door, when five or six sturdy fellows, armed with fusils, and as many women, came in. After eating a little bread, and drinking some brandy, they took their leave; and we found that, it being the Eve of St. John, they were a set of merry girls with their lovers, going round the village to congratulate their friends on the approaching festival." A gentleman who had resided long in Spain informed me that in the villages they light up fires on St. John's Eve, as in England.

The boys of Eton School had anciently their bonfires at Midsummer, on St. John's Day. Bonfires were lately, or still

continue to be made, on Midsummer Eve, in the villages of Gloucestershire.

In the Ordinary of the Company of Cooks at Newcastle-upon-Tyne, 1575, I find the following clause: "And alsoe that the said Fellowship of Cookes shall yearelie of their owne cost and charge mainteigne and keep the bone-fires, according to the auintient custome of the said towne on the Sand-hill; that is to say, one bone-fire on the Even of the Feast of the Nativitie of St. John Baptist, commonly called Midsomer Even, and the other on the Even of the Feast of St. Peter the Apostle, if it shall please the maior and aldermen of the said towne for the time being to have the same bone-fires." In Dekker's *Seaven deadly Sinnes of London*, 1606, speaking of "Candle-light, or the Nocturnall Triumph," he says: "what expectation was there of his coming? *Setting aside the bon-fiers*, there is not more triumphing on Midsommer Night." In Langley's *Polydore Vergil*, f. 103, we read: "Our Midsomer bonefyes may seme to have comme of the sacrifices of Ceres, Goddess of Corne, that men did solemnise with fyres, trusting thereby to have more plenty and abundance of corne."

They still prevail also, on the same occasion, in the northern parts of England.¹ Pennant's Manuscript, which I have so often cited, informs us that small bonfires are made on the Eve of St. John Baptist, at Darowen, in Wales. Hutchinson, in his *History of Northumberland*, ii. 15, says it is usual to raise fires on the tops of high hills, and in the villages, and sport and dance around them. On Whiteborough (a large tumulus with a fosse round it), on St. Stephen's Down, near Launceston, in Cornwall, as I learnt at that place in October 1790, there was formerly a great bonfire on Midsummer Eve: a large summer pole was fixed in the centre, round which the fuel was heaped up. It had a large bush on the top of it.² Round this were parties of wrestlers contending for small prizes. An honest countryman informed me, who had often

¹ Hutchinson, in his *History of Cumberland*, i. 177, speaking of the parish of Cumwhitton, says: "They hold the wake on the Eve of St. John, with lighting fires, dancing, &c. The old *Bel-teing*."

² The boundary of each tin-mine in Cornwall is marked by a long pole, with a bush at the top of it. These on St. John's Day are crowned with flowers.

been present at these merriments, that at one of them an evil spirit had appeared in the shape of a black dog, since which none could wrestle, even in jest, without receiving hurt; in consequence of which the wrestling was, in a great measure, laid aside. The rustics hereabout believe that giants are buried in these tumuli, and nothing would tempt them to be so sacrilegious as to disturb their bones. [The custom of lighting fires on Midsummer Eve is still observed in many parts of Cornwall. On these occasions, the fishermen and others dance about them, and sing appropriate songs. The following has been sung for a long series of years at Penzance and the neighbourhood, and is taken down from the recitation of a leader of a west country choir, as communicated by Mr. Sandys to Dixon's *Ancient Poems*, p. 189 :

“ The bonny month of June is crowned
With the sweet scarlet rose ;
The groves and meadows all around
With lovely pleasure flows.

“ As I walked out to yonder green,
One evening so fair,
All where the fair maids may be seen
Playing at the bonfire.

“ Hail ! lovely nymphs, be not too coy,
But freely yield your charms ;
Let love inspire with mirth and joy,
In Cupid's lovely arms.

“ Bright Luna spreads its light around,
The gallants for to cheer,
As they lay sporting on the ground,
At the fair June bonfire.

“ All on the pleasant dewy mead,
They shared each other's charms,
Till Phœbus' beams began to spread,
And coming day alarms.

“ Whilst larks and linnets sing so sweet,
To cheer each lovely swain,
Let each prove true unto their love,
And so farewell the plain.”]

Hutchinson, in his *History of Northumberland*, mentions another custom used on this day ; it is, “ to dress out stools

with a cushion of flowers. A layer of clay is placed on the stool, and therein is stuck, with great regularity, an arrangement of all kinds of flowers, so close as to form a beautiful cushion. These are exhibited at the doors of houses in the villages, and at the ends of streets and cross lanes of larger towns" (this custom is very prevalent in the city of Durham), "where the attendants beg money from passengers, to enable them to have an evening feast and dancing." He adds: "This custom is evidently derived from the *Ludi Compitalii* of the Romans; this appellation was taken from the *compita*, or cross lanes, where they were instituted and celebrated by the multitude assembled before the building of Rome. *Servius Tullius* revived this festival after it had been neglected for many years. It was the feast of the *lares*, or household gods, who presided as well over houses as streets. This mode of adorning the seat or couch of the *lares* was beautiful, and the idea of reposing them on aromatic flowers and beds of roses was excellent. We are not told there was any custom among the Romans of strangers or passengers offering gifts. Our modern usage of all these old customs terminates in seeking to gain money for a merry night."

Dr. Plott, in his *History of Oxfordshire*, p. 349, mentions a custom at Burford in that county (yet within memory), of making a dragon yearly, and carrying it up and down the town in great jollity, on Midsummer Eve; to which, he says, not knowing for what reason, they added a giant. It is curious to find Dr. Plott attributing the cause of this general custom to a particular event. In his *Oxfordshire*, f. 203, he tells us "that, about the year 750, a battle was fought near Burford, perhaps on the place still called *Battle-Edge*, west of the town towards *Upton*, between *Cuthred* or *Cuthbert*, a tributary king of the West Saxons, and *Ethelbald*, king of *Mercia*, whose insupportable exactions the former king not being able to endure, he came into the field against *Ethelbald*, met, and overthrew him there, winning his banner, whereon was depicted a golden dragon: in remembrance of which victory he supposes the custom was, in all likelihood, first instituted. So far from being confined to Burford, we find our dragon flying on this occasion in *Germany*: thus *Aubanus*, p. 270: "*Ignus fit, cui orbiculi quidam lignei perforati imponuntur, qui quum inflammantur, flexilibus virgis præfixi,*

arte et vi in aerem supra Moganum amnem excutiuntur : Draconem igneum volare putant, qui prius non viderunt."

The dragon is one of those shapes which fear has created to itself. They who gave it life, have, it seems, furnished it also with the feelings of animated nature : but our modern philosophers are wiser than to attribute any noxious qualities in water to dragon's sperm. Gibbon, in his *Decline and Fall of the Roman Empire*, ed. 1788, vi. 392, speaking of the times of the British Arthur, tells us that "Pilgrimage and the holy wars introduced into Europe the specious miracles of Arabian magic ; fairies and giants, *flying dragons*, &c. were blended with the more simple fictions of the west."

It appears from the *Husbandman's Practice*, or *Prognostication for ever*, 1664, p. 105, that a kind of fiery meteors in the air were called burning dragons. In a curious book, entitled a *Wonderful History of all the Storms, Hurricanes, Earthquakes*, 1704, p. 66, is the following account of "*Fiery Dragons and Fiery Drakes* appearing in the air, and the cause of them. These happen when the vapours of a dry and fiery nature are gathered in a heap in the air, which, ascending to the region of cold, are forcibly beat back with a violence, and by a vehement agitation kindled into a flame ; then the highest part which was ascending, being more subtile and thin, appeareth as a dragon's neck smoaking ; for that it was lately bowed in the repulse, or made crooked, to represent the dragon's belly ; the last part, by the same repulse, turned upwards, maketh the tail, appearing smaller, for that it is both further off, and also the cloud bindeth it, and so with impetuous motion it flies terribly in the air, and sometimes turneth to and fro, and where it meeteth with a cold cloud it beateth it back, to the great terror of them that behold it. Some call it a fire-drake, others have fancied it is the devil, and in popish times of ignorance, various superstitious discourses have gone about it." In a rare work by Thomas Hill, entitled a *Contemplation of Mysteries*, printed about 1590, is a chapter "*Of the Flying Dragon in the Ayre*, what the same is" (with a neat wooden print of it). Here he tells us : "The flying dragon is when a fume kindled appeereth bended, and is in the middle wrythed like the belly of a dragon : but in the fore part for the narrownesse, it representeth the figure of the neck, from whence the sparkes are

breathed or forced forth with the same breathing." He concludes his wretched attempt to explain it, with attributing his phenomenon to the "pollicie of devils and enchantments of the wicked." Asserting that "in the yere 1532, in manye countries were dragons crowned seene flying by flocks or companies in the ayre, having swines snowtes ; and sometimes were there seene foure hundred flying together in a companie."

In the Statistical Account of Scotland, 1793, vi. 467, parish of New-Machar, Presbytery and Synod of Aberdeen, we read : "In the end of November and beginning of December last (1792), many of the country people observed very uncommon phenomena in the air (which they call dragons) of a red fiery colour, appearing in the north, and flying rapidly towards the east, from which they concluded, and their conjectures were right, a course of loud winds and boisterous weather would follow." In the same work, xiii. 99, parish of Strathmartin, county of Forfar, we read : "In the north end of the parish is a large stone, called Martin's Stone. Tradition says that, at the place where the stone is erected, a dragon, which had devoured nine maidens (who had gone out on a Sunday evening, one after another, to fetch spring-water to their father), was killed by a person called Martin, and that hence it was called Martin's Stone." Borlase tells us, in his Antiquities of Cornwall, p. 137, that in most parts of Wales, and throughout all Scotland, and in Cornwall, we find it a common opinion of the vulgar, that about Midsummer Eve (tho' in the time they do not all agree), it is usual for *snakes to meet in companies*, and that by joyning heads together and hissing, a kind of bubble is form'd, which the rest, by continual hissing, blows on till it passes quite through the body, and then it immediately hardens, and resembles a glass-ring, which, whoever finds (as some old women and children are persuaded) shall prosper in all his undertakings. The rings thus generated are call'd Gleinau Nadroeth ; in English, *Snake-stones*." In the printed Accounts of the Churchwardens of St. Margaret, Westminster, (Illustrations of the Manners and Expenses of Ancient Times in England, 1797, p. 3,) under the year 1491, are the following items : "Item, Received of the Churchwardens of St. Sepulcre's for *the Dragon*, 2s. 8d. Item, Paid for dressing of *the Dragon* and for packthread, ..s...d. Ibid. p. 4, under

1502: Item, to Michell Wosebyche for making of viij. *Dragons*, 6s. 8d. In King's Vale Royal of England, p. 208, we learn that Henry Hardware, Esq., mayor of Chester in 1599, "for his time, altered many antient customs, as the shooting for the sheriff's breakfast; *the going of the Giants at Midsommer*, &c. and would not suffer any playes, bear-baits, or bull-bait." Ormerod, in his History of Cheshire, i. 210, says: "1677, June 7. The antient Midsummer shows ordered to be abolished at Chester from that time forward." Puttenham, in his Arte of English Poesie, 1589, p. 128, speaks of "*Midsommer pageants in London*, where, to make the people wonder, are set forth great and ugly *gyants*, marching as if they were alive, and armed at all points,¹ but within they are stuffed full of browne paper and tow, which the shrewd boyes, underpeeping, do guilefully discover, and turne to a greate derision." In Smith's Latin poem, *De Urbis Londini Incendio*, 1667, the carrying about of pageants once a year is confirmed:

Guildhall.

"Te jam fata vocant, sublimis, curia, moles;
 Purpureus prætor quà sua jura debet.
 Quà solitus toties lautis accumbere mensis,
 Annua cum renovat pegmata celsa dies;
 Quà senior populus venit, populique senatus,
 Donec erant istis prospera fata locis."

And in Marston's play, called the Dutch Courtezan, we read: "Yet all will scarce make me so high as *one of the gyant's stilts* that stalks before my Lord Maior's pageants." This circumstance may perhaps explain the origin of the enormous figures still preserved in Guildhall. From the New View of London, ii. 607, it should appear that the statues of Gog and Magog were renewed in that edifice in 1706. The older figures, however, are noticed by Bishop Hall, in his Satires, who, speaking of an angry poet, says he—

— "makes such faces that mee seemes I see
 Some foul Megæra in the tragedie
 Threat'ning her twined snakes at Tantaes ghost;
 Or the grim visage of some frowning post,
The crab-tree porter of the Guild Hall gates,
 While he his frightfull beetle elevates."

¹ Completely; in every particular. See an account of the phrase in Halliwell's Dictionary of Archaisms, p. 103.

Stow mentions the older figures as representations of a Briton and a Saxon. See Pennant's *London*, 1793, p. 374. See also Malcolm's *Londinium Redivivum*, iii. 525; and the *Picture of London*, 1804, p. 131. The giants are thus noticed in the Latin poem, *Londini quod reliquum*, 1667, p. 7:

“ Haud procul, excelsis olim prætoria pinnis
 Surgebant pario marmore fulsit opus.
 Alta duo *Ætnei* servabant atria *fratres*.
 Prætextaque frequens splenduit aula toga.
 Hic populo Augustus reddebat jura senatus,
 Et sua prætori sella curulis erat.
 Sed neque Vulcanum juris reverentia cepit,
 Tuta satellitio nec fuit aula suo.
 Vidit, et exurgas, dixit, speciosior aula
 Atque frequens solita curia lite strepat.”

Bragg says, in his *Observer*, Dec. 25, 1706, “ I was hemmed in, like a wrestler in Moorfields; the cits begged the colours taken at Ramilies, to put up in Guildhall. When I entered the Hall, I protest, Master, I never saw so much joy in the countenances of the people in my life, as in the cits on this occasion; nay, the very giants stared at the colours with all the eyes they had, and smiled as well as they could.”

In Grosley's *Tour to London*, translated by Nugent, 1772, ii. 88, we find the following passage: “ The English have, in general, rambling tastes for the several objects of the polite arts, which does not even exclude the Gothic: it still prevails, not only in ornaments of fancy, but even in some modern buildings. To this taste they are indebted for the preservation of *the two giants in Guildhall*. These giants, in comparison of which the Jacquemard of St. Paul's at Paris is a bauble, seem placed there for no other end but to frighten children: the better to answer this purpose, care has frequently been taken to renew the daubing on their faces and arms. There might be some reason for retaining those monstrous figures if they were of great antiquity, or if, like the stone which served as the first throne to the kings of Scotland, and is carefully preserved at Westminster, the people looked upon them as the palladium of the nation; but they have nothing to recommend them, and they only raise, at first

view, a surprise in foreigners, who must consider them as a production in which both Danish and Saxon barbarism are happily combined." In the Churchwardens' Accounts of St. Andrew Hubbard parish, in the city of London, A.D. 1533 to 1535, we have: "Receyvvd for the Jeyantt xix.*d.* Receyvvd for the Jeyantt ijs. viij*d.*," perhaps alluding to some parochial Midsummer pageant.

If the following Scottish custom, long ago forgotten in the city of Edinburgh, is not to be referred to the Midsummer Eve festivities, I know not in what class to rank it. Warton, in his History of English Poetry, ii. 310, speaking of Sir David Lyndesay, a Scottish poet, under James the Fifth, tells us: "Among ancient peculiar customs now lost, he mentions a superstitious idol annually carried about the streets of Edinburgh:

" Of Edinburgh the great idolatrie,
And manifest abominatioun!
On *thare feist-day*, all creature may see,
Thay heir ane ald stok-image throw the toun,
With talbrone, trumpet, shalme, and clarioun,
Quhilk has bene usit mony one yeir bigone,
With priestis and freris, into processioun,
Sicylke as Bal was borne through Babilon."

"He also speaks of the people flocking to be cured of various infirmities, to the *auld rude*, or cross of Korraill." Warton explains "*ald stok-image*" to mean an old image made of a stock of wood: as he does "*talbrone*" by tabor. The above passage is from Sir David Lyndesay's Monarchie.

On the subject of giants, it may be curious to add, that Dr. Milner, in his History of Winchester, 1798, p. 8, speaking of the gigantic statue that inclosed a number of human victims, among the Gauls, gives us this new intelligence concerning it: "In different places on the opposite side of the channel, were we are assured that the rites in question prevailed, amongst the rest at Dunkirk and Douay, it has been an immemorial custom, on a certain holiday in the year, to build up an immense figure of basket-work and canvas, to the height of forty or fifty feet, which, when properly painted and dressed, represented a huge giant, which also contained a number of living men within it, who raised the same, and caused it to move from place to place. The popular tradition

was, that this figure represented a certain Pagan giant, who used to devour the inhabitants of these places, until he was killed by the patron saint of the same. Have not we here a plain trace of the horrid sacrifices of Druidism offered up to Saturn, or Moloch, and of the beneficial effect of Christianity in destroying the same?"

In a most rare poem, entitled *London's Artillery*, by Richard Niccolls, 1616, p. 97, is preserved the following description of the great doings anciently used in the streets of London *on the Vigils of St. Peter and St. John Baptist*, "when," says our author, "that famous marching-watch, consisting of two thousand, beside the standing watches, were maintained in this citie. It continued from temp. Henrie III. to the 31st of Henry VIII., when it was laid down by licence from the king, and revived (for that year only) by Sir Thomas Gresham, Lord Mayor, 2 Edw. VI."

"That once againe they seek and imitate
 Their ancestors, in kindling those faire lights
 Which did illustrate these two famous nights.
 When drums and trumpets sounds, which do delight
 A cheareful heart, waking the drowzie night,
 Did fright the wandring moone, who from her spheare
 Beholding earth beneath, lookt pale with feare,
 To see the aire appearing all on flame,
 Kindled by thy bon-fires, and from the same
 A thousand sparkes disperst throughout the skie,
 Which like to wandring starres about did flie;
 Whose holesome heate, purging the aire, consumes
 The earthe's unwholesome vapors, fogges, and fumes.
 The wakefull shepheard by his flocke in field,
 With wonder at that time farre off beheld
 The wanton shine of thy tryumphant fiers,
 Playing upon the tops of thy tall spiers:
 Thy goodly buildings, that till then did hide
 Their rich array, opened their windowes wide,
 Where kings, great peeres, and many a noble dame,
 Whose bright, pearle-glittering robes did mocke the flame
 Of the night's burning lights did sit to see
 How every senator, in his degree,
 Adorn'd with shining gold and purple weeds,
 And stately mounted on rich-trapped steeds,
 Their guard attending, through the streets did ride
 Before their foot-bands, graced with glittering pride
 Of rich-guilt armes, whose glory did present
 A sunshine to the eye, as if it ment,

Amongst the cresset lights shot up on hie,
 To chase darke night for ever from the skie :
 While in the streets the stickelers to and fro,
 To keepe decorum, still did come and go ;
 Where tables set were plentifully spread,
 And at each doore neighbor with neighbor fed ;
 Where modest mirth, attendant at the feast,
 With plentye, gave content to every guest ;
 Where true good will crown'd cups with fruitfull wine,
 And neighbors in true love did fast combine ;
 Where the lawes picke purse, strife 'twixt friend and
 friend,
 By reconcilement happily tooke end.
 A happy time, when men knew how to use
 The gifts of happy peace, yet not abuse
 Their quiet rest with rust of ease, so farre
 As to forget all discipline of warre."

A note says : " King Henrie the Eighth, approving this *marching watch*, as an auncient commendable custome of this cittie, lest it should decay thro' neglect or covetousnesse, in the first yeare of his reigne came privately disguised in one of his guard's coates into Cheape, on Midsommer Even ; and seeing the same at that time performed to his content, to countenance it, and make it more glorious by the presence of his person, came after on St. Peter's Even, with Queen Katherine, attended by a noble traine, riding in royall state to the King's Heade in Cheape, there to behold the same ; and after, anno 15 of his reigne, Christerne, King of Denmarke, with his Queene, being then in England, was conducted through the citty to the King's-head, in Cheape, there to see the same."

Douce's MS. notes say, " It appears that a *watch* was formerly kept in the city of London on Midsommer Eve, probably to prevent any disorders that might be committed on the above occasion. It was laid down in the 20th year of Henry VIII. See Hall's Chronicle at the latter end of the year. The Chronicles of Stow and Byddell assign the sweating sickness as a cause for discontinuing the watch." Niccols says, the watches on Midsommer and St. Peter's Eve were laid down by licence from the king, " for that the citty had then bin charged with the leavie of a muster of 15,000 men." We read in Byddell's Chronicle, under the year 1527 : " This yere was the sweatinge sicknesse, for the which cause there

was no watche at Mydsommer." See also Grafton's Chronicle, p. 1290, in ann. 1547, when the watch appears to have been kept both on St. John Baptist's Eve and on that of St. Peter.

[It was again prohibited in 1539, and appears to have been discontinued from that period till 1547, when it was revived under the mayoralty of Sir John Gresham, with more than usual splendour. Mr. Gage Rokewode quotes the following entry from Lady Long's household book, relating to this ceremony: "Paid to xxx. men for weying of your La: harneys on Midsommer eve and St. Peter's eve, that is to say x. s. to my Lord Mayor and xx. to Sir Roland Hill."]

Sir John Smythe's "Instructions, Observations, and Orders Militarie," 1595, p. 129, say: "An ensigne-bearer in the field, carrieng his ensigne displayed, ought to carrie the same upright, and never, neither in towne nor field, nor in sport, nor earnest, to fetche flourishes about his head with his ensigne-staff, and taffata of his ensigne, as *the ensigne-bearers of London do upon Midsommer Night.*"

"In Nottingham," says an old authority quoted by Deering, p. 123, "by an antient custom, they keep yearly a general watch every Midsummer Eve at night, to which every inhabitant of any ability sets forth a man, as well voluntaries as those who are charged with arms, with such munition as they have; some pikes, some muskets, calivers, or other guns, some partisans, holberts, and such as have armour send their servants in their armour. The number of these are yearly almost two hundred, who at sun-setting meet on the Row, the most open part of the town, where the Mayor's Serjeant at Mace gives them an oath, the tenor whereof followeth, in these words: 'They shall well and truly keep this town till to-morrow at the sun-rising; you shall come into no house without license or cause reasonable. Of all manner of casualties, of fire, of crying of children, you shall due warning make to the parties, as the case shall require. You shall due search make of all manner of affrays, bloodsheds, outcrys, and all other things that be suspected,' &c. Which done, they all march in orderly array through the principal parts of the town, and then they are sorted into several companies, and designed to several parts of the town, where they are to keep the watch until the sun dismiss them in the morning. In

this business the fashion is for every watchman to wear a garland, made in the fashion of a crown imperial, bedeck'd with flowers of various kinds, some natural, some artificial, bought and kept for that purpose, as also ribbons, jewels, and, for the better garnishing whereof, the townsmen use the day before to ransack the gardens of all the gentlemen within six or seven miles about Nottingham, besides what the town itself affords them, their greatest ambition being to outdo one another in the bravery of their garlands. This custom is now quite left off. It used to be kept in this town even so lately as the reign of King Charles I."

Plays appear to have been acted publicly about this time. We read in King's Vale Royal, p. 88, that in 1575, "Sir John Savage, maior, caused the Popish Plays of Chester to be played the Sunday, Munday, Tuesday, and Wednesday after Mid-sommer Day, in contempt of an Inhibition, and the Primat's Letters from York, and from the Earl of Huntingdon." In the same work, p. 199, it is said: "Anno 1563, upon the Sunday after Midsummer Day, the History of Eneas and Queen Dido was play'd in the Roods Eye; and were set out by one William Croston, gent. and one Mr. Man, on which triumph there was made two forts and shipping on the water, besides many horsemen, well armed and appointed."

In Lyte's Translation of Dodoen's Herball, 1578, p. 39, we read: "*Orpyne*. The people of the countrey delight much to set it in pots and shelles on *Midsummer Even*, or upon timber, slattes, or trenchers, daubed with clay, and so to set or hang it up in their houses, where as it remayneth greene a long season and groweth, if it be sometimes oversprinkled with water. It floureth most commonly in August." The common name for orpine plants was that of *Midsummer Men*. In one of the Tracts printed about 1800 at the Cheap Repository, was one entitled Tawney Rachel, or the Fortune-Teller, said to have been written by Hannah More. Among many other superstitious practises of poor Sally Evans, one of the heroines of the piece, we learn that "she would never go to bed on *Midsummer Eve* without sticking up in her room the well-known plant called Midsummer Men, as the bending of the leaves to the right, or to the left, would never

fail to tell her whether her lover was true or false." Spenser thus mentions orpine :

"Cool violets, and *orpine* growing still."

It is thus elegantly alluded to in the *Cottage Girl*, a poem "written on Midsummer Eve, 1786:"

"The rustic maid invokes her swain,
And hails, to pensive damsels dear,
This Eve, though direst of the year.
Oft on *the shrub* she casts her eye,
That spoke her true-love's secret sigh;
Or else, alas! too plainly told
Her true-love's faithless heart was cold."

On the 22d of January, 1801, a small gold ring, weighing eleven pennyweights seventeen grains and a half, was exhibited to the Society of Antiquaries by John Topham, Esq. It had been found by the Rev. Dr. Bacon, of Wakefield, in a ploughed field near Cawood, in Yorkshire, and had for a device two orpine plants joined by a true-love knot, with this motto above: "Ma fiance velt;" i. e. My sweetheart wills, or is desirous. The stalks of the plants were bent to each other, in token that the parties represented by them were to come together in marriage. The motto under the ring was, "Joye l'amour feu." From the form of the letters it appeared to have been a ring of the fifteenth century.

The orpine plant also occurs among the following love divinations on Midsummer Eve, preserved in the *Connoisseur*, No. 56:—"I and my two sisters tried the dumb-cake together: you must know, two must make it, two bake it, two break it, and the third put it under each of their pillows (but you must not speak a word all the time), and then you will dream of the man you are to have. This we did: and to be sure I did nothing all night but dream of Mr. Blossom. The same night, exactly at twelve o'clock, I sowed hemp-seed in our back yard, and said to myself, 'Hemp-seed I sow, Hemp-seed I hoe, and he that is my true-love come after me and mow.' Will you believe me? I looked back, and saw him

¹ [Mr. Soane, in his *New Curiosities of Literature*, i. 210, quotes an old work for this curious custom.]

behind me, as plain as eyes could see him. After that, I took a clean shift and wetted it, and turned it wrong-side out, and hung it to the fire upon the back of a chair; and very likely my sweetheart would have come and turned it right again (for I heard his step), but I was frightened, and could not help speaking, which broke the charm. I likewise stuck up two Midsummer Men, one for myself, and one for him. Now if his had died away, we should never have come together, but I assure you his blowed and turned to mine. Our maid Betty tells me, that if I go backwards, without speaking a word, into the garden, upon Midsummer Eve, and gather a rose, and keep it in a clean sheet of paper, without looking at it till Christmas Day, it will be as fresh as in June; and if I then stick it in my bosom, he that is to be my husband will come and take it out."

The same number of the Connoisseur fixes the time for watching in the church porch on Midsummer Eve: "I am sure my own sister Hetty, who died just before Christmas, stood in the church porch last Midsummer Eve, to see all that were to die that year in our parish; and she saw her own apparition." This superstition was more generally practised, and, I believe, is still retained in many parts on the Eve of St. Mark. (See p. 193.) Cleland, however, in his *Institution of a young Nobleman*, has a chapter entitled "A Remedy against Love," in which he thus exclaims: "Beware likewise of these fearful superstitions, as *to watch upon St. John's evening*, and the first Tuesday in the month of Marche, to conjure the moon, to lie upon your backe having your ears stopped with laurel leaves, and to fall asleepe, not thinking of God, and such like follies, all forged by the infernal Cyclops and Plutoe's servants."

Grose tells us that any person fasting on Midsummer Eve, and sitting in the church porch, will at midnight see the spirits of the persons of that parish who will die that year, come and knock at the church door, in the order and succession in which they will die. One of these watchers, there being several in company, fell into a sound sleep, so that he could not be waked. Whilst in this state, his ghost, or spirit, was seen by the rest of his companions knocking at the church door. (See *Pandemonium*, by R. B.) Aubrey, in his *Remains of Gentilisme*, mentions this custom on Midsummer Eve

nearly in the same words with Grose. It is also noticed in the poem of the Cottage Girl, already quoted :

“ Now, to relieve her growing fear,
That feels the haunted moment near
When ghosts in chains the church-yard walk,
She tries to steal the time by talk.
But hark ! the church-clock swings around,
With a dead pause, each sullen sound,
And tells the midnight hour is come,
That wraps the groves in spectred gloom !”

On the subject of gathering the rose on Midsummer Eve, we have also the following lines :

“ The moss-rose that, at fall of dew,
(Ere eve its duskier curtain drew,)
Was freshly gather'd from its stem,
She values as the ruby gem ;
And, guarded from the piercing air,
With all an anxious lover's care,
She bids it, for her shepherd's sake,
Await the new-year's frolic wake—
When, faded, in its alter'd hue
She reads—the rustic is untrue !
But if it leaves the crimson paint,
Her sick'ning hopes no longer faint.
The rose upon her bosom worn,
She meets him at the peep of morn ;
And, lo ! her lips with kisses prest,
He plucks it from her panting breast.”

With these, on the sowing of hemp:¹

“ To issue from beneath the thatch,
With trembling hand she lifts the latch,
And steps, as creaks the feeble door,
With cautious feet, the threshold o'er ;
Lest, stumbling on the horse-shoe dim,
Dire spells unsinew ev'ry limb.

Lo ! shuddering at the solemn deed,
She scatters round the magic seed,
And *thrice repeats*, ‘ The seed I sow,
My true-love's scythe the crop shall mow.
Strait, as her frame fresh horrors freeze,
Her true-love with his scythe she sees.

¹ The sowing of hemp-seed, as will hereafter be shown, was also used on Allhallow Even.

And next, she seeks the yew-tree shade,
 Where he who died for love is laid ;
 There binds upon the verdant sod
 By many a moon-light fairy trod,
 The cowslip and the lily-wreath
 She wove, her hawthorn hedge beneath :
 And whispering, ' Ah ! may Colin prove
 As constant as thou wast to love !'
 Kisses, with pale lip, full of dread,
 The turf that hides his clay-cold head !
 At length, her love-sick projects tried,
 She gains her cot the lea beside ;
 And on her pillow, sinks to rest,
 With dreams of constant Colin blest."

Grose says: "Any unmarried woman fasting on Midsummer Eve, and at midnight laying a clean cloth, with bread, cheese, and ale, and sitting down as if going to eat, the street-door being left open, the person whom she is afterwards to marry will come into the room and drink to her by bowing; and after filling the glass will leave it on the table, and, making another bow, retire."

[Mother Bunch mentions "the old experiment of the Midsummer shift." It is thus: "My daughters, let seven of you go together on a Midsummer's Eve, just at sun-set, into a silent grove, and gather every one of you a sprig of red sage, and return into a private room, with a stool in the middle: each one having a clean shift turned wrong side outwards, hanging on a line across the room, and let every one lay their sprig of red sage in a clean basin of rose-water set on the stool; which done, place yourselves in a row, and continue until twelve or one o'clock, saying nothing, be what it will you see; for, after midnight, each one's sweetheart or husband that shall be, shall take each maid's sprig out of the rose-water, and sprinkle his love's shift; and those who are so unfortunate as never to be married, their sprigs will not be moved, but in lieu of that, sobs and sighs will be heard. This has been often tried, and never failed of its effects." Another edition of Mother Bunch says: "On Midsummer Eve three or four of you must dip your shifts in fair water, then turn them wrong side outwards, and hang them on chairs before the fire, and lay some salt in another chair, and speak not a word. In a short time the likeness of him you are to

marry will come and turn your smocks, and drink to you ; but, if there be any of you will never marry, they will hear a bell, but not the rest.”]

Lupton, in his *Notable Things*, b. i. 59, tells us : “It is certainly and constantly affirmed that on Midsummer Eve there is found, under the root of mugwort, a coal which saves or keeps them safe from the plague, carbuncle, lightning, the quartan ague, and from burning, that bear the same about them : and Mizaldus, the writer hereof, saith, that he doth hear that it is to be found the same day under the root of plantane, which I know to be of truth, for *I have found them* the same day under the root of plantane, which is especially and chiefly to be found at noon.” In *Natural and Artificial Conclusions*, by Thomas Hill, 1650, we have : “the vertue of a rare cole, that is to be found but one houre in the day, and one day in the year. Diverse authors affirm concerning the verity and vertue of this cole ; viz. that it is onely to be found upon Midsummer Eve, just at noon, under every root of plantine and of mugwort ; the effects whereof are wonderful ; for who-soever weareth or beareth the same about with them, shall be freed from the plague, fever, ague, and sundry other diseases. And one author especially writeth, and constantly averreth, that he never knew any that used to carry of this marvellous cole about them, who ever were, to his knowledge, sick of the plague, or (indeed) complained of any other maladie.”

“The last summer,” says Aubrey, in his *Miscellanies*, 1696, p. 103, “*on the day of St. John Baptist*, [1694,] I accidentally was walking in the pasture behind Montague house ; it was twelve a clock. I saw there about two or three and twenty young women, most of them well habited, on their knees, very busie, as if they had been weeding. I could not presently learn what the matter was ; at last a young man told me that they were looking for a coal under the root of a plantain, to put under their heads that night, and they should dream who would be their husbands. It was to be found that day and hour.”

The following, however, in part an explanation of this singular search, occurs in the *Practice of Paul Barbette*, 1675, p. 7 : “For the falling sicknesse some ascribe much to coals pulled out (on St. John Baptist’s Eve) from under the roots of mugwort : but those authors are deceived, for they are not

coals, but old acid roots, consisting of much volatile salt, and are almost always to be found under mugwort: so that it is only a certain superstition that those old dead roots ought to be pulled up on the eve of St. John Baptist, *about twelve at night.*"

The Status Scholæ Etonensis, A.D. 1560, (MS. Addit. Brit. Mus. 4843,) says, "In hac Vigilia moris erat (quamdiu stetit) pueris, ornare lectos variis rerum variarum picturis, et carmina de vita rebusque gestis Joannis Baptistæ et præcursoris componere: et pulchre exscripta affigere Clinopodiis lectorum, eruditis legenda." And again,—"*Mense Junii*, in Festo Natalis D. Johannis post matutinas preces, dum consuetudo floruit accedebant omnes scholastici ad rogam extructum in orientali regione templi, ubi reverenter a symphoniis cantatis tribus Antiphonis, et pueris in ordine stantibus venit ad merendam."

In Torreblanca's *Dæmonologia*, p. 150, I find the following superstition mentioned on *the night of St. John*, or of St. Paul: "Nostri sæculi puellæ in nocte S. Joannis vel S. Pauli ad fenestras spectantes, primas prætereuntium voces captant, ut cui nubant conjectant." Our author is a Spaniard.

Scott, in his *Discovery of Witchcraft*, p. 144, tells us: Against witches "hang boughs (hallowed on Midsummer Day) at the stall door where the cattle stand."

Bishop Hall, in his *Triumph of Rome*, p. 58, says, that "St. John is implored for a benediction on wine upon his day."

A singular custom at Oxford, on the day of St. John Baptist, still remains to be mentioned. The notice of it, here copied, is from the *Life of Bishop Horne*, by the Rev. William Jones, (Works, vol. xii. p. 131.)—"A letter of July the 25th, 1755, informed me that Mr. Horne, according to an established custom at Magdalen College, in Oxford, had begun to preach before the University, on the day of Saint John the Baptist. For the preaching of this annual sermon, a permanent pulpit of stone is inserted into a corner of the first quadrangle; and so long as the stone pulpit was in use, (*of which I have been a witness*,) the quadrangle was furnished round the sides with a large fence of green boughs, that the preaching might more nearly resemble that of John the Baptist in the wilderness; and a pleasant sight it was: but for many years the custom

has been discontinued, and the assembly have thought it safer to take shelter under the roof of the chapel."

[A chap-book in my possession gives the following method "to know what trade your husband will be: On Midsummer Eve take a small lump of lead (pewter is best), put it in your left stocking on going to bed, and place it under your pillow; the next day being Midsummer Day, take a pail of water, and place it so as the sun shines exactly on it, and as the clock is striking twelve, pour in your lead or pewter melted and boiling hot; as soon as it is cold and settled, take it out, and you will find among the emblems of his trade, a ship is a sailor, tools a workman, trees a gardener, a ring a silversmith or jeweller, a book a parson or learned man, and so on."]

Lupton, in his *Book of Notable Things*, ed. 1660, p. 40, says: "Three nails made in the vigil of the Nativity of St. John Baptist, called Midsommer Eve, and driven in so deep that they cannot be seen in the place where the party doth fall that hath the falling sickness, and naming the said parties name while it is doing, doth drive away the disease quite."

Cullinson, in his *Somersetshire*, iii. 586, says: "In the parishes of Congresbury and Puxton are two large pieces of common land, called East and West Dolemoors (from the Saxon *dal*, which signifies a share or portion), which are divided into single acres, each bearing a peculiar and different mark cut in the turf, such as a horn, four oxen and a mare, two oxen and a mare, a pole-axe, cross, dung-fork, oven, duck's nest, hand-reel, and hare's-tail. On *the Saturday before Old Midsummer*, several proprietors of estates in the parishes of Congresbury, Puxton, and Week St. Lawrence, or their tenants, assemble on the commons. A number of apples are previously prepared, marked in the same manner with the beforementioned acres, which are distributed by a young lad to each of the commoners from a bag or hat. At the close of the distribution each person repairs to his allotment, as his apple directs him, and takes possession for the ensuing year. An adjournment then takes place to the house of the overseer of Dolemoors (an officer annually elected from the tenants), where four acres, reserved for the purpose of paying expenses, are let by inch of candle, and the remainder of the day is spent in that sociability and hearty mirth so congenial to the soul of a Somersetshire yeoman." [Midsummer Eve was formerly thought

to be a season productive of madness. So Olivia observes, speaking of Malvolio's seeming frenzy, that it "is a very Midsummer madness;" and Steevens thinks that as "this time was anciently thought productive of mental vagaries, to that circumstance the Midsummer Night's Dream might have owed its title." Heywood seems to allude to a similar belief, when he says¹—

"As mad as a March hare; where madness compares,
Are not Midsummer hares as mad as March hares?"]

ST. PETER'S DAY.

JUNE 29.

Stow tells us that the rites of St John Baptist's Eve were also used on the Eve of St. Peter and St. Paul: and Dr. Moresin informs us that in Scotland the people used, on this latter night, to run about on the mountains and higher grounds with lighted torches, like the Sicilian women of old in search of Proserpine.²

In Sir John Sinclair's Statistical Account of Scotland, 1792, iii. 105, the Minister of Loudoun in Ayrshire, under the head of Antiquities, tells us: "The custom still remains amongst the herds and young people to kindle fires in the high grounds, in honour of Beltan. Beltan, which in Gaelic signifies Baal, or Bel's fire, was anciently the time of this solemnity. It is now kept on St. Peter's Day."³

I have been informed that something similar to this was practised about half a century ago in Northumberland on this night; the inhabitants carried some kind of firebrands about the fields of their respective villages. They made encroach-

¹ Halliwell's Introduction to a Midsummer Night's Dream, p. 3.

² "Faces ad Festum divi Petri noctu Scoti in montibus et altioribus locis discurrentes accendere soliti sunt, ut cum Ceres Proserpinam quærens universum terrarum orbem perlustrasset."—Papatus, p. 56.

³ Sir Henry Piers, in his description of Westmeath, makes the ceremonies used by the Irish on St. John Baptist's Eve common to that of St. Peter and St. Paul.

ments, on these occasions, upon the bonfires of the neighbouring towns, of which they took away some of the ashes by force: this they called "carrying off the flower (probably the flour) of the wake." Moresin thinks this a vestige of the ancient *Cerealia*.

It appears from the sermon preached at Blandford Forum, in 1570, by W. Kethe, that, in the Papal times in this country, fires were customary, not only on the Eves of St. John the Baptist at Midsummer, and of St. Peter and St. Paul the Apostles, but also on that of St. Thomas à Becket, or, as he is there styled, "Thomas Becket the Traytor."

The London Watch on this evening, put down in the time of Henry the Eighth, and renewed for one year only in that of his successor, has been already noticed under Midsummer Eve. It appears also from the *Status Scholæ Etonensis*, 1560, that the Eton boys had a great bonfire annually on the east side of the church on St. Peter's Day, as well as on that of St. John Baptist.

In an old Account of the Lordship of Gisborough in Cleveland, Yorkshire, and the adjoining coast, printed in the *Antiquarian Repertory* from an ancient manuscript in the Cotton Library, speaking of the fishermen, it is stated, that "upon St. Peter's Daye they invite their friends and kinsfolk to a festyvall kept after their fashion with a free hearte, and noe shew of niggardnesse: that daye their boates are dressed curiously for the shewe, their mastes are painted, and certain rytes observed amongst them, with sprinkling their prowes with good liquor, sold with them at a groate the quarte, which custome or superstition suckt from their auncestors, even contynueth down unto this present tyme."

PROCESSUS AND MARTINIAN.

[The following proverbial lines relating to this day (July 2,) were copied from an early MS. by Cole, in vol. 44 of his MS. Collections :

"Si pluat in festo Processi et Martiniani,
Imber erit grandis, et suffocatio grani."]

TRANSLATION OF ST. THOMAS.

“ In Translatione D. Thomæ (mense Julii) solebant rogam construere, sed nec ornare lectos, nec carmina componere, sed ludere si placet preceptorii.” Status Scholæ Etonensis, A.D. 1560, MS. *ut supra*.

S T. U L R I C.

JULY 4.

THE following are the ceremonies of this day preserved in Googe's Translation of Naogeorgus :

“ ST. HULDRYCHE.

“ Wheresoever Huldryche hath his place, the people there brings in
Both carpes and pykes, and mullets fat, his favour here to win.
Amid the church there sitteth one, and to the altar nie,
That selleth fish, and so good cheep, that every man may buie :
Nor any thing he loseth here, bestowing thus his paine,
For when it hath beene offred once, 'tis brought him all againe,
That twice or thrise he selles the same, ungodlinesse such gaine
Doth still bring in, and plentifully the kitchin doth maintaine.
Whence comes this same religion newe ? what kind of God is this
Same Huldryche here, that so desires and so delightes in fishe ?”

The Popish Kingdome, fol. 55.

TRANSLATION OF MARTIN.

[A similar tradition was current on this day, July 4th, to that now ascribed to St. Swithin—

“ Martini magni translatio in pluviam det
Quadragesima dies continuere solet.”]

ST. SWITHIN'S DAY.

JULY 15.

THE following is said to be the origin of the old adage: "If it rain on St. Swithin's Day, there will be rain more or less for forty-five succeeding days." In the year 865, St. Swithin, Bishop of Winchester, to which rank he was raised by King Ethelwolfe, the Dane, dying, was canonized by the then Pope. He was singular for his desire to be buried in the open churchyard, and not in the chancel of the minster, as was usual with other bishops, which request was complied with; but the monks, on his being canonized, taking it into their heads that it was disgraceful for the saint to lie in the open churchyard, resolved to remove his body into the choir, which was to have been done with solemn procession on the 15th of July. It rained, however, so violently on that day, and for forty days succeeding, as had hardly ever been known, which made them set aside their design as heretical and blasphemous; and instead, they erected a chapel over his grave, at which many miracles are said to have been wrought.

Blount tells us that St. Swithin, a holy Bishop of Winchester about the year 860, was called the weeping St. Swithin, for that, about his feast, Præsepe and Aselli, rainy constellations, arise cosmically, and commonly cause rain. Gay, in his *Trivia*, mentions—

" How if, on Swithin's feast the welkin lours,
And ev'ry pent-house streams with hasty show'rs,
Twice twenty days shall clouds their fleeces drain,
And wash the pavements with incessant rain."

Nothing occurs in the legendary accounts of this Saint, which throws any light upon the subject; the following lines occur in *Poor Robin's Almanack* for 1697:

" In this month is St. Swithin's Day;
On which, if that it rain, they say
Full forty days after it will,
Or more or less, some rain distill.
This Swithin was a sanit, I trow,
And Winchester's bishop also.

Who in his time did many a feat,
 As Popish legends do repeat :
 A woman having broke her eggs
 By stumbling at another's legs,
 For which she made a woeful cry,
 St. Swithin chanc'd for to come by,
 Who made them all as sound, or more
 Than ever that they were before.
 But whether this were so or no,
 'Tis more than you or I do know.
 Better it is to rise betime,
 And to make hay while sun doth shine,
 Than to believe in tales or lies
 Which idle monks and friars devise."

[And in Poor Robin for 1735 :

"If it rain on St. Swithin's Day ;
 I've heard some antient farmers say
 It will continue forty days,
 According to the country phrase.
 'Tis a sad time, the lawyers now,
 And doctors nothing have to do,
 Likewise the oyster women too."

Ben Jonson, in *Every Man out of his Humour*, thus alludes to the day :—"O, here St. Swithin's, the fifteenth day; variable weather, for the most part rain ; good ; for the most part rain. Why, it should rain forty days after, now, more or less ; it was a rule held afore I was able to hold a plough, and yet here are two days no rain ; ha ! it makes me to muse."]

Churchill thus glances at the superstitious notions about rain on St. Swithin's Day :

"July, to whom, the dog-star in her train,
 St. James gives oysters, and St. Swithin rain."

These lines upon St. Swithin's Day are still common in many parts of the country :

"St. Swithin's Day, if thou dost rain,
 For forty days it will remain :
 St. Swithin's Day, if thou be fair,
 For forty days 'twill rain na mair."

¹ A pleasant writer in the *World*, No. 10 (the late Lord Orford), speaking on the alteration of the style, says : "Were our astronomers so ignorant as to think that the old proverbs would serve for their new-fangled calendar ? Could they imagine that St. Swithin would accommodate *her* rainy planet to the convenience of their calculations ?"

There is an old saying, that when it rains on St. Swithin's Day, it is the Saint christening the apples.

In the Churchwardens' Accounts of the parish of Horley, in the county of Surrey, under the years 1505-6, is the following entry, which implies a gathering on this saint's day, or account: "Itm. Saintt Swithine farthyngs the said 2 yeres, 3s. 8d."

In Lysons's Environs of London, i. 230, is a list of church duties and payments relating to the church of Kingston-upon-Thames, in which the following items appear: "23 Hen. VII. Imprimis, at Easter for any howseholder keepyng a brode gate, shall pay to the parochie prests wages 3d. Item, to the paschall $\frac{1}{2}$ d. To St. Swithin $\frac{1}{2}$ d. Also any howseholder keepyng one tenement shall pay to the parochie prests wages 2d. Item, to the Paschal $\frac{1}{2}$ d. And to St. Swithin $\frac{1}{2}$ d."

[The following local proverbs may find a place here :

- " If St. Swithin greets [weeps], the proverb says,
The weather will be foul for forty days.
A shower of rain in July, when the corn begins to fill,
Is worth a plough of oxen, and all that belongs theretill.
Some rain, some rest ;
Fine weather isn't always best.
Frosty nights, and hot sunny days,
Set the corn-fields all in a blaze, (i.e. they have a tendency to forward the ripening of the 'white' crops.]"

ST. KENELM'S DAY.

JULY 17.

[A VERY curious custom was formerly practised at Clent, in the parish of Hales-Owen, co. Salop. "A fair was wont to be held in the field in which St. Kenelm's Chapel is situate; it is of very ancient date, and probably arose from the congregating together of numbers of persons to visit the shrine of St. Kenelm on the feast of the Saint, 17th of July. By the 33d Henry VIII., the fair, or rather, we presume, the tolls of the fair, were granted to Roger de Somery, the Lord of Clent. The article of cheese was the principal commodity brought for sale till, about a quarter of a century ago, the fair was numbered amongst the bygones. Clent was royal demeane, and

still enjoys peculiar privileges : the inhabitants are free from serving on juries at assizes and sessions, and also of tolls throughout the kingdom, and at St. Kenelm's fair, and also at the fair of Holy Cross, in the parish of Clent, and the inhabitants sold ale and other refreshments without license or the intervention of the gauger, by an old charter which was granted by Edward the Confessor, and confirmed by Elizabeth. St. Kenelm's wake is held, or rather used to be held, for 'tis now but little noticed, on the Sunday after the fair ; on which day, within the recollection of numbers of persons now living, it was the annual practice to *crab the parson*. The last clergyman but one who was subjected to this process was a somewhat eccentric gentleman, named Lee. He had been chaplain to a man-of-war, and was a jovial old fellow in his way, who could enter into the spirit of the thing. My informant well recollects the worthy divine, after partaking of dinner at the solitary house near the church, quietly quitting the table when the time for performing the service drew nigh, and reconnoitring the angles of the building, and each 'but-tress and coign of vantage' behind which it was reasonable to suppose the enemy would be posted, and watching for a favourable opportunity, he would start forth at his best walking pace (he scorned to run) to reach the church. Around him, thick and fast, fell from ready hands a shower of crabs, not a few telling with fearful emphasis on his burly person, amid the intense merriment of the rustic assailants ; but the distance is small ; he reaches the old Saxon porch, and the storm is over. Another informant, a man of Clent, states that he has seen the late incumbent, the Rev. John Todd, frequently run the gauntlet, and that on one occasion there were two sacks of crabs, each containing at least three bushels, emptied in the church field, besides large store of other missiles provided by other parties ; and it also appears that some of the more wanton not unfrequently threw sticks, stakes, &c., which probably led to the suppression of the practice. The custom of crabbing the parson is said to have arisen on this wise. 'Long, long ago,' an incumbent of Frankley, to which St. Kenelm's is attached, was accustomed, through horrid, deep-rutted, miry roads, occasionally to wend his way to the sequestered depository of the remains of the murdered Saint King, to perform divine service. It was his wont to carry creature

comforts with him, which he discussed at a lone farm-house near the scene of his pastoral duties. On one occasion, whether the pastor's wallet was badly furnished, or his stomach more than usually keen, tradition sayeth not; but having eat up his own provision, he was tempted (after he had donned his sacerdotal habit, and in the absence of the good dame) to pry into the secrets of a huge pot in which was simmering the savoury dinner the lady had provided for her household; among the rest, dumplings formed no inconsiderable portion of the contents. The story runs that our parson poached sundry of them, hissing hot, from the caldron, and hearing the footsteps of his hostess, he, with great dexterity deposited them in the ample sleeves of his surplice; she, however, was conscious of her loss, and closely following the parson to the church, by her presence prevented him from disposing of them, and to avoid her accusation, he forthwith entered the reading-desk and began to read the service, the clerk beneath making the responses. Ere long a dumpling slips out of the parson's sleeve, and falls on sleek John's head; he looked up with astonishment, but took the matter in good part, and proceeded with the service; by and bye, however, John's pate receives a second visitation, to which he, with upturned eyes and ready tongue, responded, 'Two can play at that, master!' and suiting the action to the word, he forthwith began pelting the parson with crabs, a store of which he had gathered, intending to take them home in his pocket to foment the sprained leg of his jade of a horse; and so well did the clerk play his part, that the parson soon decamped amid the jeers of the old dame, and the laughter of the few persons who were in attendance; and in commemoration of this event (so saith the legend), 'crabbing the parson' has been practised on the Wake Sunday from that time till a very recent period."¹

This very singular custom is alluded to in the Gentleman's Magazine for Sept. 1797, p. 738: "At the wake held there, called Kenelm's Wake, *alias* Crab Wake, the inhabitants have a singular custom of pelting each other with crabs; and even the clergyman seldom escapes, as he goes to, or comes from the chapel." It would seem from this, that the clergyman was not the only object of attack.]

¹ From a paper by Mr. J. Noake, of Worcester.

ST. MARGARET'S DAY.

JULY 20.

GRANGER, in his *Biographical History of England*, iii. 54, quotes the following passage from Sir John Birkenhead's Assembly Man: "As many Sisters flock to him as at Paris on St. Margaret's Day, when all come to church that are or hope to be with child that year."

"From the East," says Butler, "the veneration of this Saint was exceedingly propagated in England, France, and Germany, in the eleventh century, during the holy wars."

ST. BRIDGET.

JULY 23

"JULY 23. The departure out of this life of St. Bridget, widow, who, after many peregrinations made to holy places, full of the Holy Ghost, finally reposed at Rome: whose body was after translated into Suevia. Her principal festivity is celebrated upon the seaventh of October." See the *Roman Martyrologe* according to the Reformed Calendar, translated into English by G. K. of the Society of Jesus, 1627. In the *Diarium Historicum*, 4to. Francof. 1590, p. 111, we read, under 23^o Julii, "Emortualis Dies S. Brigittæ Reg. Sueciæ, 1372."

Col. Vallancey, in his *Essay on the Antiquity of the Irish Language*, 1772, p. 21, speaking of Ceres, tells us: "Mr. Rollin thinks this deity was the same queen of heaven to whom the Jewish women burnt incense, poured out drink offerings, and made cakes for her with their own hands." Jerem. ch. xvii. v. 18; and adds: "This Pagan custom is still preserved in Ireland on the eve of St. Bridget; and which was probably transposed to St. Bridget's Eve, from the festival of a famed poetess of the same name in the time of Paganism. In an ancient Glossary now before me, she is described: 'Bridget, a poetess, the daughter of Dagha; a goddess of Ireland.' On St. Bridget's Eve every farmer's wife in Ireland

makes a cake, called *Bairinbreac*; the neighbours are invited, the madder of ale and the pipe go round, and the evening concludes with mirth and festivity."

Yet, according to the Flowers of the Lives of the most Renowned Saints of the three Kingdoms, England, Scotland, and Ireland, by Hierome Porter, 1632, p. 118, Bridgitt's Day (Virgin of Kildare, in Ireland) was February the 1st.

ST. JAMES'S DAY.

JULY 25.

THE following is the blessing of new apples upon this day, preserved in the *Manuale ad Usus Sarum*, 1555, f. 64. "Benedictio Pomorum in Die Sancti Jacobi. Te deprecamur, omnipotens Deus, ut benedicas *hunc fructum* novorum pomorum : ut qui esu arboris letalis et pomo in primo parente justa funeris sententia mulctati sumus ; per illustrationem unici filii tui Redemptoris Dei ac Domini nostri Jesu Christi et Spiritus Sancti benedictionem sanctificata sint omnia atque benedicta : depulsisque primi facinoris intentatoris insidiis, salubriter ex hujus, diei anniversaria solennitate diversis terris edenda germina sumamus per eundem Dominum in unitate ejusdem. *Deinde sacerdos aspergat ea aqua benedicta.*"

Hasted, in his *History of Kent*, i. 537, parish of Cliff, in Shamel hundred, tells us that "the rector, by old custom, distributes at his parsonage house on St. James's Day, annually, a mutton pye and a loaf, to as many persons as chuse to demand it, the expense of which amounts to about 15*l.* per annum."

On St. James's Day, old style, oysters come in, in London : and there is a popular superstition still in force, like that relating to goose on Michaelmas Day, that whoever eats oysters on that day will never want money for the rest of the year.¹

¹ Buttes, in his *Dyet's Dry Dinner*, 1599, says : "It is unseasonable and unwholesome in all monthes that have not an R in their name to eat an oister, because it is then venerious."

MACE MONDAY.

[THE first Monday after St. Anne's Day, July 26, a feast is held at Newbury, in Berkshire, the principal dishes being bacon and beans. In the course of the day, a procession takes place; a cabbage is stuck on a pole, and carried instead of a mace, accompanied by similar substitutes for other emblems of civic dignity. A character in the Devonshire Dialogue, ed. 1839, p. 33, says,—“Why, dant'e know the old zouls keep all holidays, and eat pancakes Shrove Tuesday, *bacon and beans Mace Monday*, and rize to zee the zin dance Easter Day?"]

GULE OF AUGUST, OR LAMMAS DAY.

DR. PETTINGAL, in the second volume of the *Archæologia*, p. 67, derives *Gule* from the Celtic or British *Wyl*, or *Gwyl*, signifying a festival or holiday, and explains “*Gule of August*” to mean no more than the holiday of St Peter ad Vincula in August, when the people of England under Popery paid their Peter pence. This is confirmed by Blount,¹ who tells us that Lammas Day, the 1st of August, otherwise called the *Gule*, or *Yule of August*, may be a corruption of the British word *Gwyl Awst*, signifying the Feast of August. He adds, indeed, “or it may come from *Vincula*, chains, that day being called, in Latin, *Festum Sancti Petri ad Vincula*.”

Gebelin, in his *Allégories Orientales*, says, that as the month of August was the first in the Egyptian year, the first day of it was called *Gule*, which being Latinized makes *Gula*. Our legendaries, surprised at seeing this word at the head in the month of August, did not overlook, but converted it to their own purpose. They made out of it the feast of the daughter of the Tribune Quirinus, cured of some disorder in the *throat* (*Gula* is the Latin for throat) by kissing the chains of St. Peter, whose feast is solemnized on this day.

¹ [In another place, however, he says it was named *Gule* from the Latin *Gula*, a throat. See Soane's *New Curiosities of Literature*, ii. 123.]

Geoelein's etymon of the word will hereafter be considered under *Fule* as formerly used to signify *Christmas*.

In the ancient Calendar of the Romish Church which I have had occasion so frequently to cite, I find the subsequent remark on the first of August :

“ *Chains* are worshipped, &c.

“ *Catenæ coluntur ad Aram in Exquiliis
Ad Vicum Cyprium juxta Titi thermas.*”

Antiquaries are divided also in their opinions concerning the origin of the word *Lam*, or *Lamb-mass*. We have an old proverb, “At latter *Lammass*,” which is synonymous with the “*ad Græcas Calendas*” of the Latins, and the vulgar saying, “When two Sundays come together,” i. e. never. It was in this phrase that Queen Elizabeth exerted her genius in an extempore reply to the ambassador of Philip II.: “*Ad Græcas, bone Rex, fient mandata Kalendas.*”

“*Lammass* day, in the *Salisbury Manuals*, is called ‘*Benedictio novorum fructuum* ;’ in the *Red Book of Derby*, *hlaƿ mæƿre ƿæƿ*; see also *Oros. Interp.* l. 6. c. 19. But in the *Sax. Chron.* p. 138, A.D. 1009, it is *halam-mæƿre*. *Mass* was a word for festival: hence our way of naming the festivals of *Christmass*, *Candlemass*, *Martinmass*, &c. Instead therefore of *Lammass* quasi *Lamb-masse*, from the offering of the tenants at *York*, may we not rather suppose the *F* to have been left out in course of time from general use, and *La-mass* or *hla-mæƿre* will appear.” *Gent. Mag.* Jan. 1799, p. 33.

Some suppose it is called *Lammass* Day, quasi *Lamb-masse*, because, on that day, the tenants who held lands of the Cathedral Church in *York*, which is dedicated to *St. Peter* at *Vincula*, were bound by their tenure to bring a live lamb into the church at high mass. Others, according to *Blount*, suppose it to have been derived from the Saxon *Hlaƿ Mæƿre*, i. e. loaf *masse*, or bread *masse*, so named as a feast of thanksgiving to God for the first-fruits of the corn. It seems to have been observed with bread of new wheat; and accordingly it is a usage in some places for tenants to be bound to bring in wheat of that year to their lord, on or before the 1st of August.

Vallancey, in his *Collectanea de Rebus Hibernicis*, x. 464,

cites Cormac, Archbishop of Cashel in the tenth century, in his Irish Glossary, as telling us that, "in his time, four great fires were lighted up on the four great festivals of the Druids; viz. in February, May, August, and November." Vallancey also tells us, p. 472, that this day (the Gule of August) was dedicated to the sacrifice of the fruits of the soil. *La-ith-mas* was the day of the oblation of grain. It is pronounced *La-ee-mas*, a word readily corrupted to *Lammas*. *Ith* is all kinds of grain, particularly wheat: and *mas*, fruit of all kinds, especially the acorn, whence *mast*. *Cul* and *Gul* in the Irish implies a complete circle, a belt, a wheel, an anniversary."

ST. SIXTUS, AUG. 6.

[The following lines are quoted by Cole in vol. 44 of his MS. collections :

"In Sixti festo venti validi memor esto;
Si sit nulla quies, farra valere scies."]

ASSUMPTION OF THE VIRGIN MARY.

AUGUST 15.

BAENABE GOOGE has the following lines upon this day in the English version of *Naogeorgus* :

The blessed Virgin Maries feast hath here his place and time,
Wherein, departing from the earth, she did the heavens clime;
Great bundels then of hearbes to church the people fast doe beare,
The which against all hurtfull things the priest doth hallow theare.
Thus kindle they and nourish still the peoples wickednesse,
And vainly make them to believe whatsoever they expresse:
For sundrie witchcrafts by these hearbs are wrought, and divers charmes,
And cast into the fire, are thought to drive away all harmes,
And every painefull grieffe from man, or beast, for to expell,
Far otherwise than nature or the worde of God doth tell."

Popish Kingdome, p. 55.

Bishop Hall also tells us, in the *Triumphs of Rome*, p. 58, "that upon this day it was customary to implore blessings upon herbs, plants, roots, and fruits."

ST. ROCH'S DAY.

AUGUST 16.

AMONG the Extracts from the Churchwardens' Accounts of St. Michael Spurrier-Gate, in the city of York, printed in Nichols's *Illustrations of Ancient Manners*, I find—"1518. Paid for writing of St. Royke Masse, 9d."¹

Dr. Whitaker thinks that St. Roche or Rockes Day was celebrated as a general harvest-home.

In Sir Thomas Overbury's *Characters*, 1630, under that of the Franklin, he says: "He allowes of honest pastime, and thinkes not the bones of the dead any thing bruised, or the worse for it, though the country lasses dance in the church-yard after even-song. *Rock Monday*, and the wake in summer, shroavings, the wakefull ketches on Christmas Eve, the hoky, or seed cake, these he yeerely keepes, yet holds them no reliques of Popery."

I have sometimes suspected that "*Rocke Monday*" is a misprint for "*Hock Monday*;" but there is a passage in Warner's *Albions England*, ed. 1597 and 1602, p. 121, as follows:

"Rock and Plow Monday gams sal gang with saint feasts and kirk sights."

And again, ed. 1602, p. 407,

"I'll duly keepe for thy delight Rock Monday and the wake,
Have shroavings, Christmas gambols, with the hokie and seed cake."

¹ On this passage, Pegge, by whom the extracts were communicated, remarks, "St. Royk, *St. Roche* (Aug. 16). Q. why commemorated in particular? There is Roche Abbey, in the West Riding of the county of York, which does not take its name from the Saint, but from its situation on a rock, and is dedicated to the Virgin Mary.—Tanner. The writing probably means making a new copy of the music appropriated to the day."

ST. BARTHOLOMEW'S DAY.

AUGUST 24.

IN *New Essayes and Characters*, by John Stephens the younger, of *Lincolnes Inne*, Gent. 1631, p. 297, we read:—
 “Like a bookseller’s shoppe on Bartholomew Day at London, the stalls of which are so adorn’d with Bibles and Prayerbookes, that almost nothing is left within, but heathen knowledge.”

Mr. Gough, in his *History of Croyland Aboey*, p. 73, mentions an ancient custom there of giving little knives to all comers on St. Bartholomew’s Day. This abuse, he says, “was abolished by Abbot John de Wisbech, in the time of Edward the Fourth, exempting both the abbot and convent from a great and needless expense. This custom originated in allusion to the knife wherewith St. Bartholomew was flead. Three of these knives were quartered with three of the whips so much used by St. Guthlac, in one coat borne by this house. Mr. Hunter had great numbers of them, of different sizes, found at different times in the ruins of the abbey and in the river. We have engraved three from drawings in the *Minute Books* of the Spalding Society, in whose drawers one is still preserved. These are adopted as the device of a town-piece, called the *Poore’s Halfe-peny of Croyland*, 1670.”

[In allusion, says Mr. Hampson, to the forty days of rain which were supposed to depend upon the state of St. Swithin’s Day, there is a proverb,—

“All the tears that St. Swithin can cry,
 St. Bartholomew’s dusty mantle wipes dry.”]

HOLY-ROOD DAY.

SEPTEMBER 14.

THIS festival, called also *Holy Cross Day*, was instituted on account of the recovery of a large piece of the Cross by the emperor *Heraclius*, after it had been taken away, on the plundering of Jerusalem by *Chosroes*, king of Persia, about the year of Christ 615.

Rood and cross are synonymous. From the Anglo-Saxon *rod*. "The rood," as Fuller observes, "when perfectly made, and with all the appurtenances thereof, had not only the image of our Saviour extended upon it, but the figures of the Virgin Mary and St. John, one on each side: in allusion to John xix. 26, 'Christ on the Cross saw his mother and the disciple whom he loved standing by.'" See Fuller's *Hist. Waltham Abbey*, pp. 16, 17.

Such was the representation denominated the rood, usually placed over the screen which divided the nave from the chancel of our churches. To our ancestors, we are told, it conveyed a full type of the Christian church: the nave representing the church militant, and the chancel the church triumphant; denoting that all who would go from the one to the other must pass under the rood, that is, carry the Cross and suffer affliction. Churchwardens' accounts, previous to the Reformation, are usually full of entries relating to the *rood-loft*. The following extracts belong to that formerly in the church of St. Mary-at-Hill, 5 Hen. VI.: "Also for makynge of a peire endentors betwene William Serle, carpenter, and us, for the *rode lofte* and the under clerks chambere, ijs. viij*d*." The second leaf, he observes, of the churchwardens' accounts contains the names (it should seem) of those who contributed to the erection of the rood-loft.¹ "Also res. of serteyn men for the rod loft; fyrst of Ric. Goslyn 10*l*.; also of Thomas Raynwall 10*l*.; also of Rook 26*s*. 7*d*.; and eighteen others. Summa totalis 95*l*. 11*s*. 9*d*." The carpenters on this occasion appear to have had what in modern language is called "their drinks" allowed them over and above their wages. "Also the day after St. Dunston the 19 day of May, two carpenters with her *Nonsiens*."²

¹ Other entries respecting the rood-loft occur, *ibid*. "Also payd for a rolle and 2 gojons of iron and a rope xiiij*d*. Also payd to 3 carpenters removing the stallis of the quer xx*d*. Also payd for 6 peny nail and 5 peny nail x*d*. Also for crochats, and three iron pynnes and a staple xiiij*d*. Also for 5 yardis and a halfe of *grene bokeram* iij*s*. *d*. ob. Also for lengthnyng of 2 cheynes and 6 *zerdes* of gret wyer xiiij*d*. Also payd for eleven dozen pavyng tyles, iij*s*. iiiij*d*."

² Nunchion (s. a colloquial word), a piece of victuals eaten between meals. The word occurs in Cotgrave's Dictionary: "A nuncions or nuncheon (or afternoones repast), gouber, gouster, recin*c*, ressie. To take an afternoone's nuncheon, reciner, ressiner."

In Howe's edition of Stow's Chronicle, 2 Edw. VI. 1547, we read: "The 17 of Nov. was begun to be pulled downe *the roode in Paules Church*, with Mary and John, and all other images in the church, and then the like was done in all the churches in London, and so throughout England, and texts of Scripture were written upon the walls of those churches against images, &c." Many of our rood-lofts, however, were not taken down till late in the reign of Queen Elizabeth.

It appears to have been the custom to go a nutting upon this day, from the following passage in the old play of Grim the Collier of Croydon:—

"This day, they say, is called Holy-rood Day,
And all the youth are now a nutting gone."

[The following occurs in Poor Robin, 1709 :

"The devil, as the common people say,
Doth go a *nutting* on *Holy-rood* day;
And sure such leachery in some doth lurk,
Going a *nutting* do the devil's work."]

It appears from the curious MS. Status Scholæ Etonensis, 1560, that in the month of September, "on a certain day," most probably on the 14th, the boys of Eton school were to have a play-day, in order to go out and gather nuts, with a portion of which, when they returned, they were to make presents to the different masters of that seminary. It is ordered, however, that before this leave be granted them, they should write verses on the fruitfulness of autumn, the deadly colds, &c. of advancing winter.

M I C H A E L M A S .

SEPTEMBER 29.

"MICHAELMAS," says Bailey, "is a festival appointed by the church to be observed in honour of St. Michael the Archangel, who is supposed to be the chief of the Host of Heaven, as Lucifer is of the infernal; and as he was supposed to be

the protector of the Jewish, so is he now esteemed the guardian and defender of the Christian Church."

It has long been and still continues the custom at this time of the year, or thereabouts, to elect the governors of towns and cities, the civil guardians of the peace of men, perhaps, as Bourne supposes, because the feast of angels naturally enough brings to our minds the old opinion of tutelar spirits, who have, or are thought to have, the particular charge of certain bodies of men, or districts of country, as also that every man has his guardian angel, who attends him from the cradle to the grave, from the moment of his coming in, to his going out of life.¹ The following account is taken from the Gentleman's Magazine for October, 1804, p. 965 :

"Monday, October 1st, 1804. This day the lord mayor and aldermen proceeded from Guildhall, and the two sheriffs with their respective companies from Stationer's Hall : and having embarked on the Thames, his lordship in the city barge, and the sheriffs in the stationers' barge, went in aquatic state to Palace-yard. They proceeded to the Court of Exchequer, where, after the usual salutations to the bench (the cursitor baron, Francis Maseres, Esq., presiding), the recorder presented the two sheriffs ; the several writs were then read, and the sheriffs and the senior undersheriff took the usual oaths. The ceremony, on this occasion, in the Court of Exchequer, which vulgar error supposed to be an unmeaning farce, is solemn and impressive ; nor have the new sheriffs the least connexion either with chopping of sticks or counting of hobnails. The tenants of a manor in Shropshire are directed

¹ The following extract from a very rare book entitled *Curiosities, or the Cabinet of Nature*, by R. B. Gent. (Ro. Basset), 1637, p. 228, informs us of a very singular office assigned by ancient superstition to the good genii of infants. The book is by way of question and answer. "Q. Wherefore is it that the childe cryes when the absent nurse's breasts doe pricke and ake? *An.* That by dayly experience is found to be so, so that by that the nurse is hastened home to the infant to supply the defect ; and the reason is that either at that very instant that the infant hath finished its concoction, the breasts are replenished, and, for want of drawing, the milke paines the breast, as it is seen likewise in milch cattell ; or rather the good genius of the infant seemeth by that means to sollicite or trouble the nurse in the infant's behalfe : which reason seemeth the more firm and probable, because sometimes sooner, sometimes later, the child cryeth, neither is the state of the nurse and infant alwayes the same."

to come forth to do their suit and service; on which the senior alderman below the chair steps forward, and chops a single stick, in token of its having been customary for the tenants of that manor to supply their lord with fuel. The owners of a forge in the parish of St. Clement (which formerly belonged to the city, and stood in the high road from the Temple to Westminster, but now no longer exists) are then called forth to do their suit and service; when an officer of the court, in the presence of the senior alderman, produces six horseshoes and sixty-one hob-nails, which he counts over in form before the cursitor baron, who, on this particular occasion, is the immediate representative of the sovereign. The whole of the numerous company then again embarked in their barges, and returned to Blackfriars-bridge, where the state carriages were in waiting. Thence they proceeded to Stationers' Hall, where a most elegant entertainment was given by Mr. Sheriff Domville."

For a custom after the election of a mayor at Abingdon, in Berkshire, see the *Gent. Mag.* for Dec. 1782, p. 558. The following occurs in the same periodical for 1790, p. 1191: "At Kidderminster is a singular custom. On the election of a bailiff the inhabitants assemble in the principal streets to throw cabbage-stalks at each other. The town-house bell gives signal for the affray. This is called lawless hour. This done (for it lasts an hour), the bailiff elect and corporation, in their robes, preceded by drums and fifes (for they have no waits), visit the old and new bailiff, constables, &c. &c., attended by the mob. In the mean time the most respectable families in the neighbourhood are invited to meet and fling apples at them on their entrance. I have known forty pots of apples expended at one house."

In the ancient Romish Calendar, the following entry occurs on Michaelmas Day: "*Arx tonat in gratiam tutelarum numinis.*" Bishop Hall, in his *Triumphs of Rome*, ridicules the superstitions of Romish sailors, who, in passing by St. Michael's Grecian promontory Malla, used to ply him with their best devotions, that he would hold still his wings from resting too hard upon their sails. A red velvet buckler is said by the bishop to be still preserved in a castle of Normandy, and was believed to have been that which the archangel made use of when he combated the dragon.

Stevenson, in his *Twelve Moneths*, 1661, p. 44, says :
 "They say so many dayes old the moon is on Michaelmas
 Day, so many floods after."

[The following lines are proverbial in Suffolk :

" At Michaelmas time, or a little before,
 Half an apple goes to the core ;
 At Christmas time, or a little after,
 A crab in the hedge, and thanks to the grafter."

At this season village maidens in the west of England go up and down the hedges gathering crab-apples, which they carry home, putting them into a loft, and forming with them the initials of their supposed suitors' names. The initials which are found on examination to be most perfect on *Old Michaelmas* day, are considered to represent the strongest attachments, and the best for the choice of husbands.]

ALL THE HOLY ANGELS.

THE following saints are invoked against various diseases :
 St Agatha against sore breasts ; St. Anthony against inflammations ; St. Apollonia and St. Lucy against the toothache ; St. Benedict against the stone and poison ; St. Blaise against bones sticking in the throat, fire, and inflammations ;¹ St. Christopher² and St. Mark against sudden death ; St. Clara against sore eyes ; St. Genow against the gout ; St. Job and St. Fiage against the venereal disease ; St. John against epilepsy and poison ;³ St. Liberius against the stone and fistula ;

¹ He had cured a boy that had got a fish-bone in his throat. (See the Golden Legend.) And was particularly invoked by the Papists in the Squinnancy or Quinsy. Fabric. Biblio. Antiq. p. 267. Gent. Mag. vol. xliii. p. 384.

² "A cock is offered (at least was wont to be) to St. Christopher in Touraine for a certaine sore which useth to be in the end of mens fingers, the white-flaw." World of Wonders, p. 308. The cock was to be a white one.

³ "Apollini et Æsculapio ejus filio datur morbo medicinam facere, apud nos Cosmæ et Damiano : at pestis in partem cedit Rocho : oculorum lipitudo Claræ. Antonius suibus medendis sufficit : et Apollo noster den-

St. Maine against the scab ; St. Margaret against danger in child-bearing, also St. Edine ; St. Martin¹ for the itch ; St. Marus against palsies and convulsions ; St. Maure for the gout ; St. Otilia against sore eyes and headache, also St. Juliana ; St. Petronilla and St. Genevieve against fevers ; St. Quintan against coughs ; St. Romanus against devils possessing people ; St. Ruffin against madness ; St. Sebastian and St. Roch against the plague ; St. Sigismund against fevers and ague ; St. Valentine against the epilepsy ; St. Venisa against green-sickness ; St. Wallia or St. Wallery against the stone ; and St. Wolfgang against lameness.

In imitation of heathenism, the Romanists assigned tutelar gods to distinct professions and ranks of people (some of them not of the best sort), to different trades, &c. ; nay, they even condescended to appoint these celestial guardians also to the care of animals, &c. It is observable in this place how closely Popery has in this respect copied the Heathen mythology. She has the Supreme Being for Jupiter ; she has substituted angels for genii, and the souls of saints for heroes, retaining all kinds of demons. Against these pests she has carefully provided her antidotes. She exorcises them out of waters, she rids the air of them by ringing her hallowed bells, &c.

Barnaby Rich, in the *Irish Hubbub*, or the *English Hue and Crie*, 1619, p. 36, has the following passage : “ There

tium morbis. Morbo sontico olim Hercules, nunc Joannes et Valentinus præsumt. In arte obstetricandi Lucinam longè superat nostra Margareta, et quia hæc moritur virgo, ne non satis attenda ad curam sit, quam neque didicit, neque experientia cognovit, illi in officia jungitur fungendo expertus Marpurgus. Aliqui addunt loco Junonis, Reginam nostri cœli divam Mariam. Ruffinus et Romanus phrenesi præsumt, &c.” Moresini *Papatus*, p. 16. See also the *World of Wonders*, fol. 1607, p. 308.

“ Diana the huntress new worshippers wins,
Who call her St. Agnes, confessing their sins !
To the god Esculapius incurables pray,
Since the doctor is christianiz'd St. Bart'lomè ;
Tho' the goddess of Antipertussis we scoff,
As Madonna dell' Tossa she opiates a cough.”

See the *Present State of the Manners, &c.*, of France and Italy : in poetical epistles, addressed to R. Jephson, 1794, p. 64.

¹ In the introduction to the old play called *A Game at Chesse*, 4to., is the following line :

“ Roch, Maine, and Petronell, itch and ague curers.”

be many miracles assigned to saints, that (they say) are good for all diseases; they can give sight to the blinde, make the deafe to heare, they can restore limbs that be crippled, and make the lame to goe upright; they be good for horse, swine, and many other beasts. And women are not without their shee saints, to whom they doe implore when they would have children, and for a quick deliverance when they be in labour.

“They have saints to pray to when they be grieved with a third day ague, when they be pained with the tooth-ach, or when they would be revenged of their angry husbands. They have saints that be good amongst poultry, for chickins when they have the pip, for geese when they doe sit, to have a happy successe in goslings: and, to be short, there is no disease, no sicknesse, no greefe, either amongst men or beasts, that hath not his physician among the saints.”

We find the following in Moresini Papatus, p. 133: “Porcus Pani et Sylvano commendabatur (Alex. ab Alexand. lib. iii. cap. 12), nunc autem immundissimus porcorum greges custodire cogitur miser Antonius.” In the World of Wonders is the following translation of an epigram:

“Once fed’st thou, Anthony, an heard of swine,
 And now an heard of monkes thou feedest still:—
 For wit and gut, alike both charges bin:
 Both loven filth alike; both like to fill
 Their greedy paunch alike. Nor was that kind
 More beastly, sottish, swinish than this last.
 All else agrees: one fault I onely find,
 Thou feedest not thy monkes with oken mast.”

The author mentions before, persons “who runne up and downe the country, crying, ‘have you anything to bestow upon my lord S. Anthony’s swine?’” A writer in the Gentleman’s Magazine for Dec. 1790, p. 1086, derives the expression, “An it please the pigs,” not from a corruption of “An it please the *Pix*,” i. e. the host, but from a saying of the scholars of St Paul’s school, London, founded in the reign of king Stephen, whose great rivals were the scholars of the neighbouring foundation of the brotherhood of St. Anthony of Vienna, situated in the parish of St. Bennet Finke, Thread-needle-street, and thence nicknamed “St. Anthony’s Pigs.” So that whenever those of St. Paul’s answered each other in the affirmative, they added this expression, scoffingly insinuat-

ing a reserve of the approbation of the competitors of St. Anthony's, who claimed a superiority over them."

In Michael Wodde's Dialogue, 1554, we read: "If we were sycke of the pestylence we ran to Sainte Rooke; if of the ague, to Saint Pernel, or Master John Shorne: if men were in prison, thei praied to St. Leonarde; if the Welchman wold have a pursse, he praied to Darvel Gatherne; if a wife were weary of her husband, *she offred otes at Poules*, at London, to St. Uncumber.¹ Thus we have been deluded with their images."

Newton in his Tryall of a Man's Owne Selfe, 1602, p. 50, censures "Physitions, when they beare their patient in hand, or make him to think that some certain saints have power to send, and also to take away this or that disease."

St. Agatha presides over nurses; St. Catherine and St. Gregory are the patrons of literati, or studious persons; St. Catherine also presides over the arts in the room of Minerva; St. Christopher and St. Nicholas preside over mariners,² also St. Hermus; St. Cecilia is the patroness of musicians; St. Cosmas and St. Damian are the patrons of physicians and surgeons, also of philosophers. (See Patrick's Devotions, p. 264.) St. Dismas and St. Nicholas preside over thieves; St. Eustace and St. Hubert over hunters;³ St. Felicitas over young children; St. Julian is the patron of pilgrims;⁴ St. Leonard and St. Barbara protect captives; St. Luke is the patron of painters; St. Magdalen, St. Afra (Aphra or Aphrodite) and St. Brigit preside over common women; St. Martin and St. Urban over ale-knights to guard them from falling into the kennel; St. Mathurin over fools; St. Sebastian over archers; St. Thomas over divines; St. Thomas Becket over blind men, eunuchs, and sinners; St. Valentine over lovers;

¹ St. Wilgford was also invoked by women to get rid of their husbands.

² St. Barbara, St. Andrew, and St. Clement, are also noticed as sea saints. Warner, in his Hist. of Hampshire, vol. i. p. 155, note, says "St. Christopher presided over the weather, and was the patron of field sports." He is citing an ancient description of a hunter, in verse:

"A Christofre on his breast of silver shene:
An horn he bare, the baudrie was of greene."

³ Melton, in Astrologaster, p. 19, says, "they hold that St. Hugh and St. Eustace guard hunters from perills and dangers, that the stagge or bucke may not hit them on the head with their hornes."

⁴ Also of whoremongers: v. Hist. des Troubad. i. 11.

St. Winifred over virgins; and St. Yves over lawyers and civilians. St. Æthelbert and St. Ælian were invoked against thieves. Here also may be noticed that St. Agatha presides over valleys; St. Anne over riches; St. Barbara over hills; St. Florian over fire; St. Giles and St. Hyacinth are invoked by barren women; St. Osyth by women to guard their keys; St. Sylvester protects the woods; St. Urban wine and vineyards; and St. Vincent and St. Anne are the restorers of lost things. St. Andrew and St. Joseph were the patron saints of carpenters; St. Anthony of swineherds and grocers; St. Arnold of millers; St. Blase of wool-combers; St. Catherine of spinners; St. Clement of tanners; St. Cloud of nailsmiths, on account of his name; St. Dunstan of goldsmiths; St. Eloy of blacksmiths, farriers, and goldsmiths; St. Euloge (who is probably the same with St. Eloy) of smiths,¹ though others say of jockeys; St. Florian of mercers; St. Francis of butchers; St. George of clothiers; St. Goodman of tailors, sometimes called St. Gutman, and St. Ann;² St. Gore, with the devil on his shoulder and a pot in his hand, of potters, also called St. Goarin; St. Hilary of coopers; St. John Port-Latin of booksellers;³ St. Josse and St. Urban of ploughmen; St. Leodagar of drapers; St. Leonard of locksmiths, as well as captives; St. Louis of periwig-makers; St. Martin of master shoemakers, and St. Crispin of cobblers and journeymen shoemakers; St. Nicholas of parish clerks, and also of butchers; St. Peter of fishmongers; St. Sebastian of pinmakers, on account of his being stuck with arrows; St. Severus of fullers; St. Stephen of weavers; St. Tibba of falconers;⁴ St. Wilfred of bakers, St. Hubert

¹ "Fabrorum Deus Vulcanus fuit ferrariorum, nunc in papatu commutaverunt Vulcanum cum Eulogio. Bulling. Orig. cap. 34. Sed quia Bullingerus dedit nuper Equis Eulogium, melius est cum Scotis sentire, qui sub papatu olim hisce fabris dederunt Aloisium, quem colerent, ut et reliquis qui malleo utuntur." Moresini Papatus, p. 56.

² See Moresini Papatus, p. 155. "Sartoribus nemo deorum veterum præest, quem legere contigit nisi sit Mercurius Fur, cum ipsi sint *furacissimi*. Bulling. cap. 34, Orig. ex Papæ decreto concedit illis, cum sint plerumque belli homunculi, dignum suis moribus deum Gutmannum nescio quem. Sed barbarum nomen cogit fateri civiliores esse Scotos, qui Annam matrem Virginis Mariæ coluerunt, quæ ac dicunt Tunicam Christi texuit, et ideo merito illis dea est."

³ Sauval, Antiq. de Paris, tom. ii. p. 621.

⁴ See Fuller's Worthies. Rutland, p. 347.

also,¹ and St. Honor or Honore;² St. William of hatmakers; and St. Windeline of shepherds. St. Anthony protects hogs; St. Ferioll presides over geese, others say St. Gallicet, St. Gallus, or St. Andoch; St. Gallus also protects the keepers of geese; St. Gertrude presides over mice and eggs; St. Hubert protects dogs, and is invoked against the bite of mad ones; St. Magnus is invoked against locusts and caterpillars; St. Pelagius, otherwise St. Pelage, or St. Peland, protects oxen; and St. Wendeline, sheep; or, as one writer has it, St. Wolfe. St. Eloy, or Eligius, was the guardian of farriers. Bridges, in his *History of Northamptonshire*, i. 258, speaking of Wedon-Pinckney, says: "In this church was the Memorial of St. Loy's kept, whither did many resort for the cure of their horses; where there was a house at the east end thereof, plucked down within few years, which was called St. Loy's house." A writer in the *Gentleman's Magazine*, however, for 1779, p. 190, would have St. Loy to be the diminutive of St. Lucian: "In the uncertainty we labour under about the miracle supposed to be commemorated on the Frekenham bas-relief (see *Gent. Mag.* xlvii. 416, xlvi. 304), I cannot concur with my ingenious friend your correspondent in the last month's *Mag.* p. 138, in ascribing it to St. Eligius. Bridges gives no authority for this opinion. He would rather lead us to suppose St. Loy to be St. Lucian, to whose monastery Wedon-Pinckney was a cell, though its parish church was dedicated to the blessed Virgin; and Tyrwhitt seems of this sentiment. Loy is a more natural abbreviation of Lewis, or Lucian, than of Elegius; for Eloy rests only on Urry's authority. Eligius served his time to one Abbo, a goldsmith, and made for King Clotaire two saddles of gold set with jewels, such as one might suppose Mr. Cox would make for the Nabob of Arcot. He became bishop of Noyon, where he died. (*Lippelii Vit. Sanctor.* iv. 632, ex *Baronii Annal.* viii.) Not a word of his patronizing farriers. Till the particular miracle

¹ See Moresini *Papatus*, p. 127.

² Fuller's *Ch. Hist.* p. 381. "St. Honore a baker." *World of Wonders*, p. 310. It should appear from Dekker's *Wonderfull Yeare*, 1603, that St. Clement was also a patron saint of bakers. "He worships the baker's good lord and maister, charitable S. Clement," &c. Lewis Owen, in the *Unmasking of all Popish Monkes*, 1628, p. 98, says that "St. Clement is for bakers, brewers, and victuallers."

in question is ascertained, I think the claim lies at present between St. Anthony and St. Hippolytus." In the Ordinary of the Smiths' Company in Brand's History of Newcastle-upon-Tyne, ii. 318, the fraternity is ordered to meet on "St. Loy's day." St. Loy, says Brand, is certainly not St. Lucian. In the World of Wonders, p. 308, we have the following remarks, in part only to our present, though altogether to our general purpose. The opening at least serves to show that Eloy does not rest only on Urry's authority. "When St. Eloy (who is the Saint for smiths) doth hammer his irons, is he not instead of God Vulcan? and do they not give the same titles to St. George, which in old times were given to Mars? and do they not honour St. Nicholas after the same manner that Pagans honoured God Neptune? and when S. Peter is made a porter, doth he not represent God Janus? Nay, they would faine make the Angell Gabriel beleve that he is God Mercury. And is not Pallas, the Goddess of arts and sciences, represented to us by St. Katherine? And have they not St. Hubert, the God of Hunters instead of Diana? (which office some give to St. Eustace.) And when they apparell John Baptist in a lion's skin, is it not to represent Hercules unto us? And is not St. Katherine commonly painted with a wheele, as they were wont to paint Fortune? They will needs have St. Genneuefue (her especially at Paris) to bestir her stumps in hastening God to cause raine, when there is a great drought: as also to leave rayning when it poureth down too fast, and continueth over long. And as for the thunder and the thunderbolts, St. Barbe (their Saint for harquebuziers) obtained this office, to beate backe the blowes of the thunderbolt. They have made St. Maturin physitian for fooles, having relation to the word *Matto*. St. Acaire cureth the acariastres, i. e. frantic or furious bedlams. St. Avertin curith the avertineux, i. e. fantastickall lunatic persons, and all the diseases of the head; St. Eutrope the dropsie; Saint Mammard is made physitian *des mammelles*, that is, of the paps; Saint Phiacre of the phy, or emeroids, of those especially which grow in the fundament; St. Main healeth the scab *des mains*, that is, of the hands; St. Genou the gout; St Agnan, or St. Tignan, the filthy disease called *la tigne*, the scurfe."

[The following lines occur in Bab's Interlude concerning the Laws of Nature, 1562:

“With blessinges of Saynt Germayne
 I will me so determyne,
 That neyther fox nor vermyne
 Shall do my chyckens harme.
 For your gese seke Saynt Legearde,
 And for your duckes Saynt Leonarde,
 There is no better charme.”]

Barnabe Googe, in the Popish Kingdome, ff. 98, 99, has given us the following translation of Naogeorgus on this subject, under the head of *Helpers* :

“To every saint they also doe his office here assine,
 And fourtene doe they count of whom thou mayst have ayde divine;
 Among the which our Ladie still doth holde the chiefest place,
 And of her gentle nature helps in every kinde of case.
 Saint Barbara looks that none without the body of Christ doe dye,
 Saint Cathern favours learned men, and gives them wisdome hye;
 And teacheth to resolve the doubtles and alwayes giveth ayde
 Unto the scolding sophister, to make his reason stayde.
 Saint Appolin the rotten teeth doth helpe, when sore they ake;
 Otilla from the bleared eyes the cause and grieffe doth take;
 Rooke healeth scabbes and maungines, with pockes, and skurfe, and
 skall,
 And cooleth raging carbuncles, and byles, and botches all.
 There is a saint whose name in verse cannot declared be,
 He serves against the plague, and ech infective maladie.
 Saint Valentine beside to such as doe his power dispise
 The falling sicknesse sendes, and helps the man that to him cries.
 The raging minde of furious folkes doth Vitus pacifie,
 And doth restore them to their witte, being calde on speedilie.
 Erasmus heales the collicke and the griping of the guttes;
 And Laurence from the backe and from the shoulder sicknesse puttes.
 Blase drives away the quinsy quight with water sanctifide,
 From every Christian creature here, and every beast beside.
 But Leonerd of the prisoners doth the bandes asunder pull,
 And breakes the prison doores and chaines, wherewith his church
 is full.
 The quartane ague, and the rest, doth Pernel take away,
 And John preserves his worshippers from pryson every day:
 Which force to Benet eke they give, that helpe enough may bee
 By saintes in every place. What dost thou omitted see?
 From dreadful unprovided death doth Mark deliver his,
 Who of more force than death himselfe, and more of value is.
 Saint Anne gives wealth and living great to such as love hir most,
 And is a perfitte finder out of things that have bene lost:
 Which vertue likewise they ascribe unto another man,
 Saint Vincent; what he is I cannot tell, nor whence he came.

Against reproache and infamy on Susan doe they call ;
 Romanus driveth sprites away, and wicked devills all.
 The byshop Wolfgang heales the goute, S. Wendlin kepes the shepe,
 With shepherdes, and the oxen fatte, as he was woont to keepe.
 The bristled hogges doth Antonie preserve and cherish well,
 Who in his life tyme alwayes did in woodes and forrestes dwell.
 Saint Gartrude riddes the house of mise, and killeth all the rattes ;
 The like doth bishop Huldreich with his earth, two passing cattes.
 Saint Gregorie lookes to little boyes, to teach their a, b, c,
 And makes them for to love their bookes and schollers good to be.
 Saint Nicolas kepes the mariners from daunger and diseas,
 That beaten are with boystrous waves, and tost in dreadfull seas.
 Great Chrystopher, that painted is with body big and tall,
 Doth even the same, who doth preserve and keepe his servants all
 From fearefull terrours of the night, and makes them well to rest,
 By whom they also all their life with divers joyes are blest.
 Saint Agathæ defendes thy house from fire and fearefull flame,
 But when it burnes, in armour all doth Florian quench the same.
 Saint Urban makes the pleasant wine, and doth preserve it still,
 And spouring vessels all with must continually doth fill.
 Judocus doth defende the corne from myldeawes and from blast,
 And Magnus from the same doth drive the grasshopper as fast.
 Thy office, George, is onely here the horseman to defende,
 Great kinges and noble men with pompe on thee doe still attende.
 And Loye the smith doth looke to horse, and smithes of all degree,
 If they with iron meddle here, or if they goldsmithes bee.
 Saint Luke doth evermore defende the paynters facultie,
 Phisitions eke by Cosme and his fellow guided be."

Moresin tells us that Papal Rome, in imitation of this tenet of Gentilism, has fabricated such kinds of genii for guardians and defenders of cities and people. Thus she has assigned St. Andrew to Scotland, St. George to England, St. Dennis to France ; thus, Egidius to Edinburgh, Nicholas to Aberdeen.¹

¹ " Sic papa populis et urbibus consimiles fabricat cultus et genios custodes et defensores, ut Scotiæ Andream, Angliæ Georgium, Galliæ Dionysium, &c. Edinburgo Egidium, Aberdoniæ Nicolaum, &c." Moresini Papatus, p. 48. See also Burton's *Anat. of Melancholy*, 1621, p. 753. I find the subsequent patron-saints of cities : St. Eligia and St. Norbert of Antwerp ; St. Hulderich or Ulric of Augsburg ; St. Martin of Boulogne ; St. Mary and St. Donatian of Bruges ; St. Mary and St. Gudula of Brussels ; the three Kings of the East of Cologne, also St. Ursula and the eleven thousand Virgins ; St. George and St. John Baptist of Genoa ; St. Bavo and St. Liburn of Ghent ; St. Martial of Limosin ; St. Vincent of Lisbon ; St. Mary and St. Rusnold of Mechlin ; St. Martin and St. Boniface of Mentz ; St. Ambrose of Milan ; St. Thomas Aquinas and St.

I find the following patron-saints of countries in other authorities: St. Colman and St. Leopold for Austria; St. Wolfgang and St. Mary Atingana for Bavaria; St. Wincelau for Bohemia; St. Andrew and St. Mary for Burgundy; St. Ansharius and St. Canute for Denmark; St. Peter for Flanders: to St. Dennis is added St. Michael as another patron Saint of France; St. Martin, St. Boniface, and St. George Cataphractus, for Germany; St. Mary for Holland; St. Mary of Aquisgrana and St. Lewis for Hungary; St. Patrick for Ireland; St. Anthony for Italy; St. Firmin and St. Xavierus for Navarre; St. Ansharius and St. Olaus for Norway; St. Stanislaus and St. Hederiga for Poland; St. Savine for Poitou; St. Sebastian for Portugal; also St. James and St. George; St. Albert and St. Andrew for Prussia; St. Nicholas, St. Mary, and St. Andrew, for Russia; St. Mary for Sardinia; St. Maurice for Savoy and Piedmont; St. Mary and St. George for Sicily; St. James (Jago) for Spain; St. Ansharius, St. Eric, and St. John, for Sweden; and St. Gall and the Virgin Mary for Switzerland.

It were superfluous to enumerate the tutelar gods of heathenism.¹ Few are ignorant that Apollo and Minerva presided over Athens, Bacchus and Hercules over Bœotian Thebes, Juno over Carthage, Venus over Cyprus and Paphos, Apollo over Rhodes; Mars was the tutelar god of Rome, as Neptune of Tænarus; Diana presided over Crete, &c.

St. Peter succeeded to Mars at the revolution of the religious Creed of Rome. He now presides over the castle of St. Angelo, as Mars did over the ancient Capitol.

The Romanists, in imitation of the heathens, have assigned tutelar gods to each member of the body.²

Januarius of Naples; St. Sebald of Nuremberg; St. Frideswide of Oxford; St. Genevieve of Paris; St. Peter and St. Paul of Rome; St. Rupert of Soltzberg; the Virgin Mary of Sienna; St. Ursus of St. Soleure; St. Hulderich and St. Ulric of Strasburgh; St. Mark of Venice; and St. Stephen of Vienna.

¹ "The Babilonians had Bell for their patron; the Egyptians Isis and Osiris; the Rhodians the Sunne; the Samians Juno; the Paphians Venus; the Delphians Apollo; the Ephesians Diana; all the Germans in general St. George. I omit the saints who have given their names to cities; as St. Quintin, St. Disian, St. Denis, St. Agnan, St. Paul, St. Omer." Stephens's World of Wonders, fol. 1607, p. 315.

² "Membris in homine veteres prefecere suos deos, siquidem capiti numen inesse quoddam fertur. Frontem sacram Genio nonnulli tradunt,

“They of the Romish religion,” says Melton in his *Astrologaster*, p. 20, “for every limbe in man’s body have a saint; for St. Otilia keeps the head instead of Aries; St. Blasius is appointed to governe the necke instead of Taurus; St. Lawrence keeps the backe and shoulders instead of Gemini, Cancer, and Leo; St. Erasmus rules the belly with the entrayles, in the place of Libra and Scorpius: in the stead of Sagittarius, Capricornus, Aquarius, and Pisces, the Holy Church of Rome hath elected St. Burgarde, St. Rochus, St. Quirinus, St. John, and many others, which governe the thighes, feet, shinnes, and knees.”

It is, perhaps, owing to this ancient notion of good and evil genii attending each person, that many of the vulgar pay so great attention to particular dreams, thinking them, it should seem, the means these invisible attendants make use of to inform their wards of any imminent danger.

In Bale’s comedy of *Thre Lawes*, 1538, Infidelity begins his address:

“Good Christen people, I am come hyther verelye
As a true proctour of the howse of Saint Antonye.”

And boasts, among other charms:

“Lo here is a belle to hange upon your hogge,
And save your cattell from the bytynge of a dogge.”

He adds,

“And here I blesse ye with a wyng of the Holy Ghost,
From thonder to save ye, and from sprete in every coost.”

sicuti Junoni brachia, pectus Neptuno, cingulum Marti, renes Veneri, pedes Mercurio, digitos Minervæ consecravit antiquitas. Romanæ mulieres supercilia Lucinæ consecrarunt, quia inde lux ad oculos fluit; et Homerus carmine singulos membris honestavit deos: namque Junonem facit candidas ulnas habere, Auroram roseos lacertos, Minervam oculos glaucos, Thetidem argenteos pedes, Heben verò talos pulcherrimos. Dextram fidei sacram Numa instituit, etiam cum veniam sermonis a diis poscimus, proximo a minimo digito secus aurem locum Nemeseos tangere, et os obsignare solemus, &c. Alex. ab Alex. lib. ii. cap. 19. Jam ad hanc similitudinem caput, ita, non omnibus cognita Dea, obtinet. Oculos habet Otilia. Linguam instituit Catharina, in rhetoricis et dialecticis exercitatissima. Apollonia dentes curat. Collo præsidet Blasius spiritalis Deus. Dorsum una cum scapulis obtinet Laurentius. Erasmi venter est totus cum intestinis. Sunt qui Burgharto cuidam et crura et pedes consecraverint, in parcipitatum nonnunquam admittit Antonium, Quirinum, Joannem, et nescio quos alios divos. Apollinaris quidam Priapi vices subiit, pudendorum Deus effectus. Buling. cap. xxxiv. lib. de Orig. Cult. Deor. Erron.” Moresini Papatus, pp. 93, 94.

In the Tryall of a Man's own Selve, by Thomas Newton, 1602, p. 44, he inquires, under "Sinnes externall and outward" against the first commandment, "whether, for the avoiding of any evill, or obtaining of any good, thou hast trusted to the helpe, protection, and furtherance of angels, either goode or badde. Hereunto is to be referred the paultring mawmetrie and heathenish worshipping of that domesticall god, or familiar aungell, which was thought to bee appropriated to everie particular person."

In answer to a query in the Athenian Oracle, vol. i. p. 4, "Whether every man has a good and bad angel attending him?" we find the following to our purpose: "The ministration of angels is certain, but the manner how, is the knot to be untied. 'Twas generally believed by the ancient philosophers, that not only kingdoms had their tutelary guardians, but that every person had his particular genius, or good angel, to protect and admonish him by dreams, visions, &c. We read that Origen, Hierome, Plato, and Empedocles in Plutarch, were also of this opinion; and the Jews themselves, as appears by that instance of Peter's deliverance out of prison. They believed that it could not be Peter, but his angel. But for the particular attendance of bad angels we believe it not, and we must deny it till it finds better proofs than conjectures."

MICHAELMAS GOOSE.

"September, when by custom, right divine,
Geese are ordain'd to bleed at Michael's shrine."—CHURCHILL.

THERE is an old custom still in use among us of having a roast goose to dinner on Michaelmas-day. "Goose-intentos," as Blount tells us, is a word used in Lancashire, where "the husbandmen claim it as a due to have a Goose-intentos on the sixteenth Sunday after Pentecost: which custom took origin from the last word of the old church-prayer of that day: 'Tua

nos quæsumus, Domine, gratia semper præveniat et sequatur ; ac bonis operibus jugiter præstet esse *intentos*.' The common people very humorously mistake it for a goose with *ten toes*. This is by no means satisfactory. Beckwith, in his new edition of the Jocular Tenures, p. 223, says, upon it: " But besides that the sixteenth Sunday after Pentecost, or after Trinity rather, being moveable, and seldom falling upon Michaelmas-day, which is an immoveable feast, the service for that day could very rarely be used at Michaelmas, there does not appear to be the most distant allusion to a goose in the words of that prayer. Probably no other reason can be given for this custom, but that Michaelmas-day was a great festival, and geese at that time most plentiful. In Denmark, where the harvest is later, every family has a roasted goose for supper on St. Martin's Eve.¹

[The old custom of eating goose on Michaelmas-day has much exercised the ingenuity of antiquaries. Brady remarks that this festival " is no longer peculiar for that hospitality which we are taught to believe formerly existed, when the landlords used to entertain their tenants in their great halls upon geese : then only kept by persons of opulence, and of course considered as a peculiar treat, as was before the case at Martinmas, which was the old regular quarterly day : though as geese are esteemed to be in their greatest perfection in the autumnal season, there are but few families who totally neglect the ancient fashion of making that bird a part of their repast on the festival of St. Michael." There is a current but erroneous tale, assigning to Queen Elizabeth the introduction of this custom of the day. Being on her way to Tilbury Fort on the 29th September, 1588, she is alleged to have dined with Sir Neville Humfreville, at his seat near that place, and to

¹ See Molesworth's Account of Denmark, p. 10. From Frolich's *Viatorium*, p. 254, I find that St. Martin's Day is celebrated in Germany with geese, but it is not said in what manner. See *Sylva Jucund.* Serm. p. 18, and *Martinmas infra*. The practice of eating goose at Michaelmas does not appear to prevail in any part of France. Upon St. Martin's Day they eat turkeys at Paris. They likewise eat geese upon St. Martin's Day, Twelfth Day, and Shrove Tuesday, at Paris. See Mercer, *Tableau de Paris*, tom. i. p. 131. In the *King's Art of Cookery*, p. 63, we read,—

" So stubble geese at Michaelmas are seen,
Upon the spit ; *next May* produces green."

have partaken of a goose, which the knight, knowing her taste for high-seasoned dishes, had provided; that after her dinner she drank a half-pint bumper of Burgundy to the destruction of the Spanish Armada; soon after which she received the joyful tidings that her wishes had been fulfilled; and that, being delighted with the event, she commemorated the day annually by having a goose for dinner, in imitation of Sir Neville's entertainment; and that, consequently, the court adopted the like practice, which soon became general throughout the kingdom. This anecdote is a strong proof that the usage was sanctioned by royalty in the days of Queen Bess, but there is evidence that it was practised long anterior to the destruction of the Spanish Armada.] Among other services, John de la Haye was bound to render to William Barnaby, Lord of Lastres, in the county of Hereford, for a parcel of the demesne lands, one goose fit for the lord's dinner on the feast of St. Michael the Archangel. And this as early as the tenth year of King Edward the Fourth. The custom may have originated in a habit among the rural tenantry, of their bringing a good stubble goose with their rent to the landlord at Michaelmas, in the hope of making him lenient. In the Poesies of George Gascoigne, 1575, are the following lines:

“ And when the tenauntes come to paie their quarter's rent,
 They bring some fowle at Midsummer, a dish of fish in Lent,
 At Christmasse a capon, at *Michaelmasse* a goose,
 And somewhat else at New Yere's tide, for feare their lease flie
loose.”¹

A pleasant writer in the periodical paper called *The World*, No. 10 (if I mistake not, the late Lord Orford), remarking on the effects of the alteration of the style, tells us: “When the reformation of the calendar was in agitation, to the great disgust of many worthy persons, who urged how great the harmony was in the old establishment between the holidays and their attributes (if I may call them so), and what confusion

¹ “Crossthaite church, in the Vale of Keswick, in Cumberland, hath five chapels belonging to it. The minister's stipend is £5 per annum, and *Goose-grass*, or the right of commoning his geese; a *Whittle-gait*, or the valuable privilege of using his knife for a week at a time at any table in the parish; and, lastly, a *hardened sark*, or a shirt of coarse linen.”—Note by Mr. Park.

would follow if *Michaelmas-day*, for instance, was not to be celebrated when stubble-geese are in their highest perfection; it was replied, that such a propriety was merely imaginary, and would be lost of itself, even without any alteration of the calendar by authority; for if the errors in it were suffered to go on, they would in a certain number of years produce such a variation that we should be mourning for good King Charles on a false 30th of January, at a time when our ancestors used to be tumbling over head and heels in Greenwich Park in honour of Whitsuntide; and at length be choosing king and queen for Twelfth Night, when we ought to be admiring the London Prentice at Bartholomew Fair."

It is a popular saying, "If you eat goose on Michaelmas-day you will never want money all the year round." Geese are eaten by ploughmen at harvest home.¹ In Poor Robin's Almanack for 1695, under September, are the following quaint lines:

" Geese now in their prime season are,
Which, if well roasted are good fare:
Yet, however, friends, take heed
How too much on them you feed,
Lest when as your tongues run loose,
Your discourse do smell of goose."

Buttes, in his *Dyets dry Dinner*, 1599, says, on I know not what authority, that "a goose is the emblem of *meere modestie*."

In a curious tract entitled *A Health to the Gentlemanly Profession of Servingmen, or the Servingman's Comfort*, 1598, is the following passage: "He knoweth where to have a man that will stande him in lesse charge—his neighbour's sonne, who will not onely maynteine himselfe with all necessaries, but also his father will gratifie his maister's kindnesse at Christmas with a New Yeere's Gyft, at other festivall times with pigge, *goose*, capon, or other such like householde provision." It appears, by the context, that the father of the serv-

¹ In the margin of a MS. in the Harleian Collection, No. 1772, fol. 115 b, is written, in a hand of the ninth or tenth century, the following, which I give as I find it: "Cave multum ne in his tribus diebus, sanguinem minuas, aut pocionem sumas, aut de Anxere" (Ansere) "manducas; nono Kalendis Aprilis die lunis; intrante Augusto die lunis xx; exeunte Decembris die lunis."

ingman does this to keep his son from going to serve abroad as a soldier. In Deering's Nottingham, p. 107, mention occurs of "hot roasted geese" having formerly been given on Michaelmas-day there by the old mayor, in the morning, at his house, previous to the election of the new one.

In the British Apollo, fol. Lond. 1708, vol. i. No. 74, is the following :

- " Q. Supposing now Apollo's sons
 Just rose from picking of goose bones,
 This on you pops, pray tell me whence
 The custom'd proverb did commence,
 That who eats goose on Michael's-day
 Shan't money lack his debts to pay.
- A. This notion, fram'd in days of yore,
 Is grounded on a prudent score ;
 For, doubtless, 'twas at first designed
 To make the people *Seasons* mind,
 That so they might apply their care
 To all those things which needful were,
 And, by a good industrious hand,
 Know *when* and *how* t'improve their land."

In the same work, 1709, ii. 55, we have :

- " Q. Yet my wife would persuade me (as I am a sinner)
 To have a fat goose on St. Michael for dinner :
 And then all the year round, I pray you would mind it,
 I shall not want money—oh ! grant I may find it.
 Now several there are that believe this is true,
 Yet the reason of this is desired from you.
- A. We think you're so far from the having of more,
 That the price of the goose you have less than before :
 The custom came up from the tenants presenting
 Their landlords with geese, to incline their relenting
 On following payments."

Our ancestors, when they found a difficulty in carving a goose, hare, or other dish, used to say, jestingly, that they should hit the joint if they could but think on the name of a cuckold.

ST. MICHAEL'S CAKE OR BANNOCK.

MARTIN, in his Description of the Western Islands of Scotland, p. 213, speaking of the Protestant inhabitants of Skie, says, "They observe the festivals of Christmas, Easter, Good Friday, and that of St. Michael's. Upon the latter they have a cavalcade in each parish, and several families bake the cake called St. Michael's Bannock." In the same work, p. 100, speaking of Kilbar village, he observes: "They have likewise a general cavalcade on St. Michael's Day, in Kilbar village, and do then also take a turn round their church. Every family, as soon as the solemnity is ended, is accustomed to bake St. Michael's Cake, and all strangers, together with those of the family, must eat the bread that night."

In Macauley's History of St. Kilda, p. 82, we read: "It was, till of late, an universal custom among the islanders, on Michaelmas-day, to prepare in every family, a loaf of cake of bread, enormously large, and compounded of different ingredients. This cake belonged to the archangel, and had its name from him. Every one in each family, whether strangers or domestics, had his portion of this kind of shew-bread, and had, of course, some title to the friendship and protection of Michael." He adds, "In Ireland a sheep was killed in every family that could afford one, on the same anniversary; and it was ordained by law that a part of it should be given to the poor. This, as we gather from Keating's General History of Ireland, ii. 12, and a great deal more, was done in that kingdom to perpetuate the memory of a miracle wrought there by St. Patrick, through the assistance of the archangel. In commemoration of this, Michaelmas was instituted a festal day of joy, plenty, and universal benevolence."

The following very extraordinary septennial custom at Bishops Stortford, in Hertfordshire, and in the adjacent neighbourhood, on Old Michaelmas-day, I find in a London newspaper, Oct. 18, 1787: "On the morning of this day, called Ganging-day, a great number of young men assemble in the fields, when a very active fellow is nominated the leader. This person they are bound to follow, who, for the sake of diversion, generally chooses the route through ponds ditches, and places of difficult passage. Every person they

meet is bumped, male or female; which is performed by two other persons taking them up by their arms, and swinging them against each other. The women in general keep at home at this period, except those of less scrupulous character, who, for the sake of partaking of a gallon of ale *and a plum-cake*, which every landlord or publican is obliged to furnish the revellers with, generally spend the best part of the night in the fields, if the weather is fair; it being strictly according to ancient usage not to partake of the cheer anywhere else."

ST. FAITH, VIRGIN AND MARTYR.

[On St. Faith's-day, Oct. 6th, a very curious love charm is employed in the north of England. A cake, of flour, spring-water, salt, and sugar, must be made by three maidens or three widows, and each must have an equal share in the composition. It is then baked before the fire in a Dutch oven, and all the while it is doing, silence must be strictly observed, and the cake must be turned nine times, or three times to each person. When it is thoroughly done, it is divided into three parts, each one taking her share, and cutting into nine slips, must pass each slip three times through a wedding-ring, previously borrowed from a woman who has been married at least seven years. Then each one must eat her nine slips as she is undressing, and repeat the following verses:

" O good St. Faith, be kind to-night,
And bring to me my heart's delight;
Let me my future husband view,
And be my visions chaste and true."

Then all three must get into one bed, with the ring suspended by a string to the head of the couch; and they will be quite sure to dream of their future husbands.]

ST. ETHELBURGH'S DAY.

OCTOBER 11.

IN Fosbroke's *British Monachism*, ii. 127, mention occurs amidst the annual store of provision at Barking Nunnery, of "wheat and milk for frimité upon St. Alburg's Day."

ST. LUKE'S DAY.

OCTOBER 18.

DRAKE tells us in his *Eboracum*, p. 219, that "St. Luke's Day is known in York by the name of *Whip-dog-day*, from a strange custom that schoolboys use here of whipping all the dogs that are seen in the streets that day. Whence this uncommon persecution took its rise is uncertain: yet, though it is certainly very old, I am not of opinion, with some, that it is as ancient as the Romans. The tradition that I have heard of its origin seems very probable, that in times of Popery a priest, celebrating mass at this festival, in some church in York, unfortunately dropped the pax after consecration, which was snatched up suddenly and swallowed by a dog that lay under the altar-table. The profanation of this high mystery occasioned the death of the dog, and a persecution began, and has since continued, on this day, to be severely carried on against his whole tribe in our city."

[The following curious extract is taken from the second part of *Mother Bunch's Closet Newly Broke Open*:—"The next which entered the room was Margaret, the miller's maid, who, after making a low curtesy, and giving Mother Bunch the time of the day, desired to know for what reason she sent her a letter. "Why," quoth the old woman, "that I might reveal to you some secrets that are both relative and conducive to love, which I have never yet discovered to the world." "But, mother," said Margaret, "I am a meer stranger to love, for I never knew what it meant." "That may be," quoth she; "yet you know not how soon you may receive the arrows of Cupid, and then you'll be glad of my advice; for

I know the best of you desires to lie with a man, and I'll appeal to you if you would not be glad of a husband." "Mother," quoth Margaret, "you come too close to the matter, and if I may speak my mind, I'd willingly embrace such a one; for although housekeeping is chargeable, yet marriage is honourable." "Thou say'st well, daughter," quoth Mother Bunch, "and if thou hast a mind to see the man, follow my directions, and you shall not fail. Let me see, this is St. Luke's Day, which I have found by long experience to be fitter for this purpose than St. Agnes's, and the ingredients more excellent. Take marigold flowers, a sprig of marjoram, thyme, and a little wormwood; dry them before a fire, rub them to powder, then sift it thro' a fine piece of lawn; simmer these with a small quantity of virgin honey in white vinegar, over a slow fire; with this anoint your stomach, breast, and lips lying down, and repeat these words thrice:

" St. Luke, St. Luke, be kind to mé;
In dreams let me my true love see!"

This said, hasten to sleep, and in the soft slumber of your night's repose, the very man whom you shall marry will appear before you, walking to and fro, near your bedside, very plain and visible to be seen. You shall perfectly behold his visage, stature, and deportment; and if he be one that will prove a loving husband, he will approach you with a smile; which, if he does, do not seem to be over fond or peevish, but receive the same with a mild and modest blush. But if it be one, who after marriage will forsake thy bed to wander after strange women, he will offer to be rude and uncivil with thee."]

ST. SIMON AND ST. JUDE'S DAY.

OCTOBER 28.

It appears that St. Simon's and St. Jude's Day was accounted rainy as well as St. Swithin's, from the following passage in the old play of the Roaring Girls: "As well as I

know 'twill rain upon Simon and Jude's Day." And again : " Now a continual Simon and Jude's rain beat all your feathers as flat down as pancakes." And we learn from Holinshed that, in 1536, when a battle was appointed to have been fought upon this day, between the king's troops and the rebels, in Yorkshire, that so great a quantity of rain fell upon the eve thereof as to prevent the battle from taking place. In the *Sententiæ Rythmicæ* of J. Buchlerus, p. 390, I find the following observations upon St. Simon and St. Jude's Day :

" Festa dies Judæ prohibet te incedere nude,
 Sed vult ut corpus vestibus omne tegas.
 Festa dies Judæ cum transiit atque Simonis
 In foribus nobis esse putatur hiems.
 Simonis, Judæ post festum væ tibi nude,
 Tunc infant genti mala gaudia veste carenti."¹

[On this day take an apple, pare it whole, and take the paring in your right hand, and standing in the middle of the room, say the following verse :

" St. Simon and Jude, on you I intrude,
 By this parting I hold to discover,
 Without any delay, to tell me this day
 The first letter of my own true lover."

Turn three times round, and cast the paring over your left shoulder, and it will form the first letter of your future husband's surname, but if the paring breaks into many pieces, so that no letter is discernible, you will never marry ; take the pips of the same apple, put them into spring water and drink them. Why this latter injunction my informant sayeth not.]

¹ In the Runic Calendar, St. Simon and St. Jude's Day was marked by a ship, on account of their having been fishermen. *Wormii Festi Danici*, lib. ii. c. 9. " A la Saint Simon et Saint Jude on envoi au temple les gens un peu simple, demander des nefes" (medlars), " afin de les attraper et faire noircir par des valets."—Sauval, *Antiq. de Paris*, tom. ii. p. 617.

ALLHALLOW EVEN :

VULGARLY HALLE E'EN, OR NUTCRACK NIGHT.

IN the ancient Calendar of the Church of Rome, so often cited, I find the following observation on the 1st of November: "The feast of *Old Fools* is removed to this day." Hallow Even is the vigil of All Saints' Day, which is on the 1st of November.

It is customary on this night with young people in the north of England to dive for apples, or catch at them, when stuck upon one end of a kind of hanging beam, at the other extremity of which is fixed a lighted candle, and that with their mouths only, their hands being tied behind their backs.¹

Dr. Goldsmith, in his *Vicar of Wakefield*, describing the manner of some rustics, tells us, among other customs which they preserved, that they "religiously cracked nuts on All-hallow Eve." In the *Life and Character of Harvey*, the famous Conjuror of Dublin, 1728, in a letter, dated Dublin, 31st of October, the author says, p. 10, "This is the last day of October, and the birth of this packet is partly owing to the affair of *this night*. I am alone; but the servants having demanded *apples, ale, and nuts*, I took the opportunity of running back my own annals of *Allhallows Eve*; for you are to know, my lord, that I have been a meer adept, a most famous artist both in the college and country, on occasion of *this anile, chimerical solemnity*. When my *Life*, which I have almost fitted for the press, appears in public, *this Eve* will produce some things curious, admirable, and diverting."

Nuts have not been excluded from the Catalogue of Superstitions under Papal Rome. Thus, on the 10th of August, in the Romish ancient Calendar I find it observed that some religious use was made of them, and that they were in great estimation: "Nuces in pretio et religiosæ."

¹ Something like this appears in an ancient illuminated missal in Douce's Collection, in which a person is represented balancing himself upon a pole laid across two stools. At the end of the pole is a lighted candle, from which he is endeavouring to light another in his hand, at the risk of tumbling into a tub of water placed under him. See Strutt's *Sports and Pastimes*, p. 294, plate xxxvi.

“The 1st of November,” says Hutchinson, in his *Northumberland*, vol. ii. ad finem, p. 18, “seems to retain the celebration of a festival to Pomona, when it is supposed the summer stores are opened on the approach of winter. Divinations and consulting of omens attended all these ceremonies in the practice of the heathen. Hence, in the rural sacrifice of nuts, propitious omens are sought touching matrimony: if the nuts lie still and burn together, it prognosticates a happy marriage or a hopeful love; if, on the contrary, they bounce and fly asunder, the sign is unpropitious. I do not doubt but the Scotch fires kindled on this day anciently burnt for this rural sacrifice.”

Nuts and apples chiefly compose the entertainment, and from the custom of flinging the former into the fire, or cracking them with their teeth, it has doubtless had its vulgar name of *Nutcrack-night*, and under that name is thus alluded to in *Poor Robin* for 1735: “This quarter begins the 12th of September, and holds till the 11th of December, in which time the landlord has a quarter-day, as he has in every one of the other quarters. This quarter also affords a *Term begins* for the lawyers, a *Crispin* for the shoemakers, a *Lord Mayor’s day* for the citizens, a *Nutcrack-night* for young people and sweethearts; it brings on a winter, and a long dark nights for tallow-chandlers and linkboys, and concludes with a shortest day for everybody on this side the equinoctial.” See in *Stafford’s Niobe*, or his *Age of Teares*, 1611, p. 107, where this is called a *Christmas Gambol*. *Polwhele* describes it in his *Old English Gentleman*, p. 120:

“Or catch th’ elusive apple with a bound,
As with its taper it flew whizzing round.”

Mr. Pennant tell us, in his *Tour in Scotland*, that the young women there determine the figure and size of their husbands by *drawing cabbages blindfold* on Allhallow Even, and, like the English, *fling nuts into the fire*. This last custom is beautifully described by Gay in his *Spell*:

“Two hazel nuts I threw into the flame,
And to each nut I gave a sweetheart’s name:

This with *the loudest bounce* me sore amaz'd,
 That in a *flame of brightest colour* blaz'd ;
 As *blaz'd the nut so may thy passion grow*,
 For 'twas thy nut that did so brightly glow !"

Nor can I omit the following lines, by Charles Graydon, "On Nuts burning, Allhallows Eve," in a Collection of Poems, Dublin, 1801, p. 137 :

" These glowing nuts are emblems true
 Of what in human life we view ;
 The ill-match'd couple fret and fume,
 And thus in strife themselves consume ;
 Or from each other wildly start,
 And with a noise for ever part.
 But see the happy, happy pair,
 Of genuine love and truth sincere ;
 With mutual fondness, while they burn,
 Still to each other kindly turn ;
 And as the vital sparks decay,
 Together gently sink away :
 Till life's fierce ordeal being past,
 Their mingled ashes rest at last."

Owen, in his Welsh Dictionary, voce Cyniver, mentions " A play in which the youth of both sexes seek for an even-leaved sprig of the ash ; and the first of either sex that finds one calls out Cyniver, and is answered by the first of the other that succeeds ; and these two, if the omen fails not, are to be joined in wedlock."

It is a custom in Ireland, when the young women would know if their lovers are faithful, to put three nuts upon the bars of the grates, naming the nuts after the lovers. If a nut cracks or jumps, the lover will prove unfaithful ; if it begins to blaze or burn, he has a regard for the person making the trial. If the nuts named after the girl and her lover burn together, they will be married.

[Our account of the ceremonies and divinations practised on this night will be best illustrated by the following extracts from Burns's poem, the notes to which will furnish the reader with much curious information :—

HALLOWEEN.¹

Amang the bonnie winding banks
 Whar Doon rins, ' wimplin', clear,
 Where Bruce² ance rul'd the martial ranks,
 An' shook his Carrick spear,
 Some merry, friendly, countra folks,
 Together did convene,
 To burn their nits, an' pou their stocks,
 An' haud their Halloween
 Fu' blythe that night.

Then, first and foremost, thro' the kail,
 Their stocks³ maun a' be sought ance;
 They steek their een, an' graip an' wale,
 For muckle anes, an' straught anes
 Poor hav'rel Will fell aff the drift,
 An' wander'd through the bow-kail,
 An' pou't, for want o' better shift
 A runt was like a sow-tail,
 Sae bow't that night.

Then, straught or crooked, yird or nane,
 They roar an' cry a' throu'ther;
 The vera wee-things, todlin', rin,
 Wi' stocks out-owre their shouter;
 An' gif the custoc's sweet or sour
 Wi' joctelegs they taste them;
 Syne coziely, aboon the door,
 Wi' cannie care they've placed them,
 To lie that night.

¹ It is thought to be a night, when devils, witches, and other mischief-making beings, are all abroad on their baneful midnight errands; particularly those aerial people, the fairies, are said, on that night, to hold a grand anniversary.

² The famous family of that name, the ancestors of Robert, the great deliverer of his country, were Earls of Carrick.

³ The first ceremony of Hallowe'en is pulling each a stock or plant of kail. They must go out, hand in hand, with eyes shut, and pull the first they meet with; its being big or little, straight or crooked, is prophetic of the size and shape of the grand object of all their spells—the husband or wife. If any yird or earth stick to the root, that is tocher, or fortune; and the taste of the custoc, that is, the heart of the stem, is indicative of the natural temper and disposition. Lastly, the stems, or, to give them their ordinary appellation, the runts, are placed somewhere above the head of the door; and the Christian names of the people whom chance brings into the house, are, according to the priority of placing the runts, the names in question.

The lasses staw frae 'mang them a'.
 To pou their stalks o' corn ;¹
 But Rab slips out, an' jinks about.
 Behint the muckle thorn :
 He grippet Nelly hard an' fast ;
 Loud skirl'd a' the lasses ;
 But her tap-pickle maist was lost,
 Whan kuitlin' in the Fause-house²
 Wi' him that night.

The auld guidwife's weel-hoarded nits³
 Are round an' round divided,
 An' monie lads' and lasses' fates
 Are there that night decided :
 Some kindle, couthie, side by side,
 An' burn thegither trimly ;
 Some start awa wi' saucy pride,
 And jump out-owre the chimlie,
 Fu' high that night.

But Merran sat behint their backs,
 Her thoughts on Andrew Bell ;
 She lea'es them gashin' at their cracks,
 An' slips out by hersel' :
 She thro' the yard the nearest taks,
 An' to the kiln she goes then,
 An' darklins graipit for the bauks,
 And in the blue clue⁴ throws then,
 Right fear't that night.

¹ They go to the barn-yard, and pull each, at three several times, a stalk of oats. If the third stalk wants the top-pickle, that is, the grain at the top of the stalk, the party in question will come to the marriage-bed anything but a maid.

² When the corn is in a doubtful state, by being too green or wet, the stack-builder, by means of old timber, &c., makes a large apartment in his stack, with an opening in the side which is fairest exposed to the wind ; this he calls a fause-house.

³ Burning the nuts is a famous charm. They name the lad and lass to each particular nut, as they lay them in the fire ; and accordingly as they burn quietly together, or start from beside one another, the course and issue of the courtship will be.

⁴ Whoever would, with success, try this spell, must strictly observe these directions : Steal out, all alone, to the kiln, and, darkling, throw into the pot a clue of blue yarn. Wind it in a new clue off the old one ; and, towards the latter end, something will hold the thread. Demand, " Wha hauds ?" that is, " Who holds ?" An answer will be returned from the kiln-pot, by naming the Christian and surname of your future spouse.

An' aye she win't, an' aye she swat ;
 I wat she made nae jaukin' ;
 Till something held within the pat ;
 Guid L—d ! but she was quaukin' !
 But whether 'twas the deil himsel',
 Or whether 'twas a bauk-en',
 Or whether it was Andrew Bell,
 She did na wait on talkin'
 To spier that night.

Wee Jenny to her grannie says,
 " Will ye go wi' me, grannie ?
 I'll eat the apple' at the glass,
 I gat frae uncle Johnnie."
 She fuff't her pipe wi' sic a lunt,
 In wrath she was sae vap'rin',
 She notic't na, an aizle brunt
 Her braw new worsset apron
 Out thro' that night.

" Our stibble-rig was Rob M'Graen,
 A clever, sturdy fallow ;
 He's sin gat Eppie Sim wi' wean,
 That liv'd in Achmacalla :
 He gat hemp-seed,² I mind it weel,
 An' he made unco light o't
 But monie a day was by-himsel'
 He was sae sairly frightened
 That vera night."

Then up gat fechtin' Jamie Fleck,
 An' he swoor by his conscience,
 That he could saw hemp-seed a peck
 For it was a' but nonsense.
 The auld guidman raught down the pock,
 An' out a handfu' gied him ;
 Syne bad him slip frae 'mang the folk,
 Sometime when nae ane see'd him,
 An' try't that night.

¹ Take a candle, and go alone to a looking-glass ; eat an apple before it, and, some traditions say, you should comb your hair all the time ; the face of your conjugal companion to be, will be seen in the glass, as if peeping over your shoulder.

² Steal out unperceived, and sow a handful of hempseed, harrowing it with anything you can conveniently draw after you. Repeat now and then " Hemp-seed, I saw thee, hemp-seed, I saw thee ; and him (or her) that is to be my true-love, come after me and pou thee." Look over your left

He marches thro' among the stacks
 Tho' he was something sturtin ;
 The graip he for a harrow taks,
 An' hauls at his curpin :
 An' every now an' then he says,
 " Hemp-seed, I saw thee ;
 An' her that is to be my lass,
 Come after me, an' draw thee
 As fast this night.

Meg fain wad to the barn hae gane,
 To win' three wechts o' naething ;
 But for to meet the deil her lane,
 She pat but little faith in :
 She gies the herd a pickle nits,
 An' twa red-cheekit apples,
 To watch, while for the barn she sets,
 In hopes to see Tam Kipples
 That vera night.

They hoy't out Will, wi' sair advice ;
 They hecht him some fine brow ane :
 It chanc'd the stack he faddom't thrice,²
 Was timmer-propt for thrawin' :
 He taks a swirlie, auld moss oak,
 For some black, grousome carlin :
 An' loot a winze, an' drew a stroke,
 Till skin in blypes cam haulin'
 Aff's nieves that night.

shoulder, and you will see the appearance of the person invoked, in the attitude of pulling hemp. Some traditions say, " Come after me, and show thee ;" that is, " show thyself," in which case it simply appears. Others omit the harrowing, and say, " Come after me, and harrow thee."

¹ This charm must likewise be performed unperceived and alone. You go to the barn, and open both doors, taking them off the hinges, if possible ; for there is danger that the being about to appear may shut the doors, and do you some mischief. Then take that instrument used in winnowing the corn, which, in our country dialect, we call a wecht, and go through all the attitudes of letting down corn against the wind. Repeat it three times, and the third time an apparition will pass through the barn, in at the windy door, and out at the other, having both the figure in question, and the appearance or retinue marking the employment or station in life.

² Take an opportunity of going, unnoticed, to a bean-stack, and fathom it three times round. The last fathom of the last time you will catch in your arms the appearance of your future conjugal yokefellow.

A wanton widow Leezie was,
 As canty as a kittlen ;
 But, och ! this night, amang the shaws,
 She got a fearfu' settlin' !
 She thro' the whins, an' by the cairn,
 An' owre the hill gæd scrievin,
 Whare three lairds' lands met at a burn,
 To dip her left sark-sleeve in,
 Was bent that night.

In order, on the clean hearthstane,
 The luggies three² are ranged ;
 And ev'ry time great care is ta'en,
 To see them duly changed :
 Auld uncle John, wha wedlock's joys
 Sin' Mar's-year did desire,
 Because he gat the toom-dish thrice,
 He heav'd them on the fire
 In wrath that night.

Wi' merry sangs, an' friendly cracks,
 I wat they did na weary ;
 An' unco' tales, an' funny jokes,
 Their sports were cheap an' cheery ;
 Till butter'd so'ns,³ wi' fragrant lunt,
 Set a' their gabs a-steerin' ;
 Syne, wi' a social glass o' strunt,
 They parted aff careerin',
 Fu' blythe that night.

Gay mentions another species of love divination by the insect called the *lady-fly*:—

¹ You go out, one or more (for this is a social spell), to a south running spring or rivulet, where "three lairds' lands meet," and dip your left shirt-sleeve. Go to bed, in sight of a fire, and hang your wet sleeve before it to dry ; lie awake, and some time near midnight an apparition, having the exact figure of the grand object in question, will come and turn the sleeve, as if to dry the other side of it.

² Take three dishes ; put clean water in one, foul water in another, leave the third empty. Blindfold a person, and lead him to the hearth, where the dishes are ranged ; he (or she) dips the left hand—if, by chance, in the clean water, the future husband or wife will come to the bar of matrimony a maid ; if in the foul, a widow ; if in the empty dish, it foretells, with equal certainty, no marriage at all. It is repeated three times ; and every time the arrangement of the dishes is altered.

³ Sowens, with butter instead of milk to them, is always the Halloween supper.

“ This lady-fly I take from off the grass,
Whose spotted back might scarlet red surpass.
Fly, lady-bird, north, south, or east, or west,
Fly where the man is found that I love best.”

And thus also another, with apple-parings :

“ I pare this pippin round and round again,
My shepherd's name to flourish on the plain ;
I fling th' unbroken paring o'er my head,
Upon the grass a perfect L is read.”

Girls made trial also of the fidelity of their swains by sticking an apple-kernel on each cheek. (The Connoisseur, No. 56, represents them as being stuck upon the forehead.) That which fell first indicated that the love of him whose name it bore was unsound. Thus Gay :

“ This pippin shall another trial make ;
See from the core two kernels brown I take :
This on my cheek for Lubberkin is worn,
And Booby Clod on t'other side is borne :
But Booby Clod soon drops upon the ground,
A certain token that his love's unsound ;
While Lubberkin sticks firmly to the last ;
Oh! were his lips to mine but join'd so fast !”

Something of this kind occurs in Beroaldus's Commentary on the Life of Claudius Cæsar, cap. 8 : “ Hac tempestate pueri ossiculis cerasorum, quæ digitis exprimunt, incessere homines ludibrij causa consueverunt. Scribit Porphyrio Horatianus interpres *solere amantes duobus primis digitis compressare pomorum semina, eaque mittere in cameram, veluti augurium, ut si cameram contigerint sperare possint ad effectum perduci quod animo conceperunt.*” (Ad. C. Sueton. Tranq. xii. Cæsares Comment. fol. Par. 1610, col. 560, a.)¹

¹ On the subject of love divinations there is a most curious passage in Theocritus, Idyllium 3d, where the shepherd says—

“ Εγγων πρᾶν, ὀκά μιν μεμναμένω εἰ φιλέεις με,
Ουδέ τὸ τηλέφιλον ποτεμαζατο το πλατάγημα,
Ἀλλ' αὐτῶς ἀπαλῶ ποτι πάχει ἐξεμαρανθη.”

“ Intellexi nuper, cum quærerem, an me amares,
Telephilum allisum non edidit sonum :
Sed frustra in tenero cubito exaruit.”

—“ Nam (ut Scholiastes ibi annotavit) amatores papaveris folium, brachio,

[I extract the following from an old chap-book, called the True Fortune-Teller, in a chapter headed *To know whether a woman will have the man she wishes*.—"Get two lemon-peels, wear them all day, one in each pocket; at night rub the four posts of the bedstead with them; if she is to succeed, the person will appear in her sleep, and present her with a couple of lemons; if not, there is no hope!"]

The subsequent passage from Gay's Pastorals greatly resembles the Scottish rite, though at a different time of the year:

"At eve last Midsummer no sleep I sought,
But to the field a bag of hemp-seed brought;
I scatter'd round the seed on ev'ry side,
And three times, in a trembling accent, cried
This hemp-seed with my virgin hand I sow.
Who shall my true love be, the crop shall mow."

[The following curious love divinations are extracted from the old chap-book, entitled *Mother Bunch's Closet Newly Broke Open*: "First, if any one here desires to know the name of the man whom she shall marry, let her who desires this seek a green peascod, in which there are full nine peas; which done, either write or cause to be written, on a small slip of paper, these words 'Come in, my dear, and do not fear;' which writing you must inclose within the aforesaid peascod, and lay it under the door, then mind the next person who comes in, for you'll certainly marry one of the same name. Secondly, she who desires to be satisfied whether she shall enjoy the man desired or no, let her take two lemon-peels, in the morning, and wear them all day under her arm-pits; then at night let her rub the four posts of the bed with them; which done, in your sleep he will seem to come and present you with a couple of lemons, but if not, there is no hope.

humero, manusve carpo impositum, percutiebant, et si sonum ederet redamari se credebant et de futuris nuptiis bene ominabantur; sin minus odio se haberi inde colligebant. Interdum coloris, ex percussione cutem tingentis, experimentum capiebant. Etenim si rubicundum duntaxat inde colorem cutis traheret, quem roseum appellabant, ab amatis redamari eos indicium faciebat; si verò cutem inflammari atque exulcerari contingeret, contemni se odioque esse existimabant." (Lydii Ritus Sponsaliorum, p. 20, in *Faces Augustæ sive Poemata, &c.*, a Caspare Barlæo, &c. 4to. Dordraci, 1643.)

Thirdly, she who desires to know to what manner of fortune she shall be married, if a gentleman, a tradesman, or a traveller, the experiment is this: a walnut, a hazle-nut, and a nutmeg, grate them, and mix them; and mix them up with butter and sugar into pills, which must be taken at lying down, and then, if her fortune to marry a gentleman, her sleep will be filled with golden dreams; if a tradesman, odd noises and tumults, if a traveller, then will thunder and lightning disturb her. Fourthly, St. Agnes's Day I have not yet wholly blotted out of my book, but I have found a more exact way of trial than before. You need not abstain from kisses, nor be forced to keep fast for a glance of a lover in the night. If you can but rise, to be at the church door between the hours of twelve and one in the morning, and put the fore-finger of your right hand into the keyhole and then repeat the following words thrice:

“ O sweet St. Agnes, now draw near,
And with my true love straight appear.”

Then will he presently approach with a smiling countenance. Fifthly, my daughters, know ye the 14th of February is Valentine's day, at which time the fowls of the air begin to couple; and the young men and maids are for choosing their mates. Now, that you may speed, take this approved direction: Take five bay-leaves, lay one under every corner of your pillow, and the fifth in the middle; then lying down to rest, repeat these lines seven times:

“ Sweet guardian angels, let me have,
What I most earnestly do crave,
A Valentine endowed with love,
That will both kind and constant prove.”

Then to your content you'll either have the Valentine you desire, or one more excellent.

THE DUMB-CAKE.—In order to make the dumb-cake to perfection, it is necessary to observe strictly the following instructions: Let any number of young women take a handful of wheat flour, and place it on a sheet of white paper. Then sprinkle it over with as much salt as can be held between the finger and thumb; then one of the damsels must make it

into a dough without the aid of spring-water; which, being done, each of the company must roll it up, and spread it thin and broad, and each person must, at some distance from each other, make the initials of her name with a large new pin towards the end of the cake. The cake must then be set before the fire, and each person must sit down in a chair as far distant from the fire as the room will admit, not speaking a single word all the time. This must be done soon after eleven at night; and between that and twelve o'clock each person must turn the cake once, and in a few minutes after the clock strikes twelve, the husband of her who is first to be married will appear, and lay his hand on that part of the cake which is marked with her name. Silence must be strictly preserved throughout this operation. Some say that the cake must be made of an eggshell-full of salt, an eggshell-full of wheat meal, and an eggshell-full of barley-meal.]

Snails, too, were used in love divinations; they were sent to crawl on the hearth, and were thought to mark in the ashes the initials of the lover's name. See some lines on this subject at p. 218. Shaw, in his *History of the Province of Moray*, p. 241, seems to consider the festivity of this night as a kind of harvest-home rejoicing: "A solemnity was kept," says he, "on the eve of the 1st of November, as a thanksgiving for the safe in-gathering of the produce of the fields. This I am told, but have not seen it, is observed in Buchan and other countries, by having *Hallow Eve fire* kindled on *some rising ground*."¹

In Sinclair's *Statistical Account of Scotland*, 1793, v. 84, the minister of Logierait, in Perthshire, describing the superstitious opinions and practices in the parish, says: "On the evening of the 31st of October, O. S., among many others, one remarkable ceremony is observed. Heath, broom, and dressings of flax are tied upon a pole. This faggot is then kindled. One takes it upon his shoulders, and, running, bears it round the village. A crowd attend. When the first faggot

¹ The fires which were lighted up in Ireland on the four great festivals of the Druids have been already noticed under the *GULE OF AUGUST*. The Irish, General Vallancey tells us, have dropped the Fire of November, and substituted candles. The Welsh, he adds, still retain the Fire of November, but can give no reason for the illumination. *Collectanea de Rebus Hibernicis*, iii. 464, note.

is burnt out, a second is bound to the pole and kindled in the same manner as before. Numbers of these blazing faggots are often carried about together, and when the night happens to be dark they form a splendid illumination. This is Hallowe'en, and is a night of great festivity." The minister of Callander, in Perthshire, *ibid.*, xi. 621, mentioning peculiar customs, says, "On All Saints' Even they set up bonfires in every village. When the bonfire is consumed, the ashes are carefully collected into the form of a circle. There is a stone put in near the circumference, for every person of the several families interested in the bonfire; and whatever stone is removed out of its place or injured before the next morning, the person represented by that stone is devoted, or *fey*, and is supposed not to live twelve months from that day; the people received the consecrated fire from the Druid priests next morning, the virtues of which were supposed to continue for a year." In the same work, 1795, xv. 517, the minister of Kirkmichael, in Perthshire, speaking of antiquities and curiosities, says, "the practice of lighting bonfires on the first night of winter, accompanied with various ceremonies, still prevails in this and the neighbouring Highland parishes. The custom, too, of making a fire in the fields, baking a consecrated cake, &c., on the 1st of May is not quite worn out." *Ibid.* xxi. 145, parish of Monguhitter, county of Aberdeen, we are told that formerly "the Midsummer Even fire, a relic of Druidism, was kindled in some parts of this county; the Hallow Even fire, another relic of Druidism, was kindled in Buchan. Various magic ceremonies were then celebrated to counteract the influence of witches and demons, and to prognosticate to the young their success or disappointment in the matrimonial lottery. These being devoutly finished, the hallow fire was kindled, and guarded by the male part of the family. Societies were formed, either by pique or humour, to scatter certain fires, and the attack and defence were often conducted with art and fury. But now, the hallow fire, when kindled, is attended by children only; and the country girl, renouncing the rites of magic, endeavours to enchant her swain by the charms of dress and of industry."

In North Wales (Mr. Pennant's MS. informs me) there is a custom upon All Saints' Eve of making a great fire called Coel Coeth, when every family about an hour in the night makes a

great bonfire in the most conspicuous place near the house, and when the fire is almost extinguished every one throws a white stone into the ashes, having first marked it; then having said their prayers turning round the fire, they go to bed. In the morning, as soon as they are up, they come to search out the stones, and if any one of them is found wanting they have a notion that the person who threw it in will die before he sees another All Saints' Eve. They have a custom also of distributing *soul-cakes* on All Souls' Day, at the receiving of which the poor people pray to God to bless the next crop of wheat. There is a general observation added:—"N. B. 1735. Most of the harmless old customs in this MS. are now disused." In Owen's account of the Bards, however, preserved in Sir R. Hoare's Itinerary of Archbishop Baldwin through Wales, ii. 315, we read: "The autumnal fire is still kindled in North Wales, being on the eve of the 1st day of November, and is attended by many ceremonies; such as running through the fire and smoke, each casting a stone into the fire, and all running off at the conclusion to escape from the black short-tailed sow; then supping upon parsnips, nuts, and apples; catching at an apple suspended by a string, with the mouth alone, and the same by an apple in a tub of water; each throwing a nut into the fire; and those that burn bright betoken prosperity to the owners through the following year, but those that burn black and crackle denote misfortune. On the following morning the stones are searched for in the fire, and if any be missing, they betide ill to those who threw them in." Owen has prefaced these curious particulars by the following observations: "Amongst the first aberrations may be traced that of the knowledge of the great *Huon*, or the Supreme Being, which was obscured by the hieroglyphics or emblems of his different attributes, so that the grovelling minds of the multitude often sought not beyond those representations for the objects of worship and adoration. This opened an inlet for numerous errors more minute; and many superstitions became attached to their periodical solemnities, and more particularly to their rejoicing fires, on the appearance of vegetation in spring, and on the completion of harvest in autumn."

A writer in the *Gent.'s Mag.* for 1783, p. 578, thinks "the custom prevailing among the Roman Catholics of *lighting fires*

upon the hills on All Saints' night, the *Eve of All Souls*, scarcely needs explaining: fire being, even among the Pagans, an emblem of immortality, and well calculated to typify the ascent of the soul to heaven." In the same work, for November 1784, p. 836, it is stated, that "at the village of Findern, in Derbyshire, the boys and girls go every year in the evening of the 2d of November (All Souls' Day), to the adjoining common, and light up a number of small fires amongst the furze growing there, and call them by the name of *Tindles*. Upon inquiring into the origin of this custom amongst the inhabitants of the place, they supposed it to be a relic of Popery, and that the professed design of it, when first instituted, was to light souls out of purgatory. But as the commons have been inclosed there very lately, that has most probably put an end to the custom, for want of the wonted materials."

A third writer in the *Gent.'s Mag.* for 1788, p. 602, speaks of a custom observed in some parts of the kingdom among the Papists, of illuminating some of their grounds upon the Eve of All Souls by bearing round them straw, or other fit materials, kindled into a blaze. The ceremony is called a *Tinley*, and the vulgar opinion is, that it represents an emblematical lighting of souls out of purgatory. Accounts of the origin of the feast of All Souls may be seen in the *Golden Legend* and other Legends, and in Dupré's *Conformity of Ancient and Modern Ceremonies*, p. 92. In Sir William Dugdale's *Diary*, at the end of his *Life*, 1827, p. 104, we read, "On All-Hallow Even the master of the family anciently used to carry a bunch of straw, fired, about his corne, saying—

‘ Fire and Red low
Light on my teen low.’ ”

The original memorandum was at the end of one of Dugdale's *Almanacks* of 1658.

Different places adopt different ceremonies. Martin tells us that the inhabitants of St. Kilda, on the festival of All Saints, baked "a large cake in the form of a triangle, furrowed round, and which was to be all eaten that night." The same, or a custom nearly similar, seems to have prevailed in different parts of England. The same writer, speaking of the Isle of Lewis, p. 28, says, "The inhabitants of this island had an ancient custom to sacrifice to a sea god, call'd Shony, at

Hallow-tide, in the manner following: the inhabitants round the island came to the church of St. Mulvay, having each man his provision along with him; every family furnish'd a peck of malt, and this was brewed into ale: one of their number was picked out to wade into the sea, up to the middle, and carrying a cup of ale in his hand, standing still in that posture, cried out with a loud voice, saying, 'Shony, I give you this cup of ale, hoping that you'll be so kind as to send us plenty of sea-ware for enriching our ground the ensuing year;' and so threw the cup of ale into the sea. This was performed in the night time. At his return to land they all went to church, where there was a candle burning upon the altar: and then standing silent for a little time, one of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they fell a drinking their ale, and spent the remainder of the night in dancing and singing, &c." He adds, "the ministers in Lewis told me they spent several years before they could persuade the vulgar natives to abandon this ridiculous piece of superstition."

In the Festyvall, 1511, f. 149, is the following passage: "We rede in olde tyme good people wolde on All hallowen daye *bake brade* and dele it for all crysten soules." I find the following, which is much to my purpose, in *Festa Anglo-Romana*, p. 109: "All Souls' Day, Nov. 2d: the custom of *Soul Mass cakes*, which are a kind of *oat cakes*, that some of the richer sorts of persons in Lancashire and Herefordshire (among the Papists there) use still to give the poor on this day; and they, in retribution of their charity, hold themselves obliged to say this old couplet:

—' God have your saul,
Beens and all.'"

At Ripon, in Yorkshire, on the eve of All Saints, the good women make a cake for every one in the family: so this is generally called *Cake Night*. See *Gent. Mag.* for Aug. 1790, p. 719. "My servant, B. Jelkes," says Brand, "who is from Warwickshire, informs me that there is a custom in that county to have *seed cake at All-hallows*, at the end of wheat seed-time.¹

¹ Weever, *Fun. Mon.* p. 724, speaking of the monks of St. Edmundsbury, says, "They had certain wax candles, which ever and onely they

As also that at the end of barley and bean seed-time there is a custom there to give the ploughmen *froise*, a species of thick pancake."

Bishop Kennett mentions the seed cake as an old English custom. It is also noticed by Tusser in his *Five Hundred Pointes of Good Husbandrie*, 1580, f. 75 :

"Wife, some time this weeke, if the wether hold cleere,
An end of wheat-sowing we make for this yeare.
Remember you, therefore, though I do it not,
The *Seed-cake*, the *Pasties*, and *Furmentie-pot*."

"It is worth remarking," says Tollett, in a note on the *Two Gent. of Verona*, ii. 2, "that on All Saints' Day, the poor people in Staffordshire, and perhaps in other country places, go from parish to parish *a souling*, as they call it, i. e. begging and puling (or singing small, as Bailey's Dictionary explains puling) for *soul cakes*, or any good thing to make them merry. This custom is mentioned by Peck, and seems a remnant of Popish superstition to pray for departed souls, particularly those of friends. The Souler's Song in Staffordshire is different from that which Mr. Peck mentions, and is by no means worthy of publication."

[The custom of going a Souling still continues in some parts of the county, peasant girls going to farmhouses, singing,—

"Soul, soul, for a soul cake,
Pray you, good mistress, a soul cake."

And other verses sung on the same occasion, but which I suspect are not the ancient ones, will be found under the article *Cathering*, Nov. 25th. It was formerly usual to keep a soulmass-cake for good luck. Mr. Young, in his *History of Whitby*, says, "a lady in Whitby has a soul-mass loaf near a hundred years old."]

Aubrey, in the *Remains of Gentilisme*, \ S. Lansd. 227, says that, in his time, in Shropshire, &c., there was set upon the board a high heap of soul-cakes, lying one upon another, like the picture of the shew-bread in the old Bibles. They

used to light in wheat seeding; these they likewise carried about their wheat grounds, believing verily that hereby neither darnell, tares, nor any other noisome weedes would grow that yeare amongst the new corne."

were about the bigness of twopenny cakes, and every visitant that day took one. He adds, "there is an old rhyme or saying, '*A soule-cake, a soule-cake, have mercy on all Christen soules for a soule-cake.*'"¹

Brand, in his Description of Orkney, p. 62, speaking of the superstitions of the inhabitants, says, "when the beasts, as oxen, sheep, horses, &c., are sick, they sprinkle them with a water made up by them, which they call *fore-spoken water*; wherewith likewise they sprinkle their boats when they succeed and prosper not in their fishing. And especially on *Hallow Even* they use to sein or sign their boats, and put a *cross of tar* upon them, which my informer hath often seen. Their houses also some use then to sein." In the Statistical Account of Scotland, xii. 459, the minister of Kirkmichael, in Banffshire, tells us, "the appearance of the three first days of winter is observed in verses thus translated from the Gaelic: 'Dark, lurid, and stormy, the first three days of winter; whoever would despair of the cattle, I would not till summer.'"

It is stated in Kethe's Sermon preached at Blandford Forum, 1570, p. 19, that "there was a custom, in the Papal times, to ring bells at Allhallow-tide for all Christian souls. In the draught of a letter which Henry VIII. was to send to Cranmer "against superstitious practices," (Burnet's Hist. Ref. 1683, p. ii., Records and Instr. i. 237,) "the vigil and ringing of bells all the night long upon *Allhallow Day at night*" are directed to be abolished; and the said vigil to have no watching or ringing. In the Appendix also to Strype's Annals of the Reformation, vol. i., the following injunction, made early in the reign of Queen Elizabeth, occurs: "That the superfluous ringing of bells, and the superstitious *ringing of bells* at *Allhallowtide*, and at *All Souls Day*, with the two nights next before and after, be prohibited."

¹ ["*Somas-cake*, that is, *soul-mas-cake*, a sweet cake made on the 2d of November, All Souls' Day, and always in a triangular form. The custom of making a peculiar kind of cake on this day is recognised in a deposition of the year 1574, given in Watson's History of the House of Warren, i. 217, wherein the party deposes that his mother knew a certain castle of the Earl of Warren's, having, when a child, according to the custom of that country, gathered *soul-cakes* there on All Souls' Day. The making of these cakes is now almost the sole relic of ancient customs which had their origin in the superstitious usages of the Catholic times."—Hunter's, Hallamshire Glossary.]

In Nichols's Churchwarden's Accounts, p. 154, parish of Heybridge, near Maldon, Essex, 1517, are the following items: "Inprimis, payed for frankincense agense Hollowmasse, 0l. 0s. 1d. Item, payed to Andrew Elyott, of Maldon, for *neue mendinge of the third bell knappell agenste Hollowmasse*, 0l. 1s. 8d. Item, payed to John Gidney, of Maldon, for *a new bell-rope agenste Hollowmasse*, 0l. 0s. 8d." In articles to be inquired of within the archdeaconry of York by the Churchwardens and sworn men, 163. : any year till 1640), I find the following: "Whether there be any within your parish or chappelry that use to ring bells superstitiously upon any abrogated holiday, or the eves thereof."

In a poem entitled Honoria, or the Day of All Souls, 1782, the scene of which is supposed to be in the great church of St. Ambrose at Milan, the 2d of November, on which day the most solemn office is performed for the repose of the dead, are these lines :

"Ye hallowed bells, whose voices thro' the air
The awful summons of afflictions bear."

The description of "All Soulne Day," in Barnabe Googe's Translation of Naogeorgus's Popish Kingdome, is grossly exaggerated.

There is a great display of learning in Vallancey's *Collectanea de Rebus Hibernicis*, vol. iii., on Allhallow Eve. "On the Oidhche Shamhna (Ee Owna) or Vigil of Saman," he says, "the peasants in Ireland assemble with sticks and clubs (the emblems of laceration), going from house to house, collecting money, bread-cake, butter, cheese, eggs, &c. &c., for the feast, repeating verses in honour of the solemnity, demanding preparations for the festival in the name of St. Columb Kill, desiring them to lay aside the *fatted calf*, and to bring forth *the black sheep*. The good women are employed in making the griddle cake and candles; these last are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before which they pray, or are supposed to pray, for the departed soul of the donor. Every house abounds in the best viands they can afford; apples and nuts are devoured in abundance; the nut-shells are burnt, and from the ashes many strange things are foretold; cabbages are torn up by the root; hemp-seed is sown by the maidens and they believe that

if they look back they will see the apparition of the man intended for their future spouse; they hang a smock before the fire on the close of the feast, and sit up all night, concealed in a corner of the room, convinced that his apparition will come down the chimney and turn the smock; they throw a ball of yarn out of the window, and wind it on the reel within, convinced that if they repeat the Pater Noster backwards, and look at the ball of yarn without, they will then also see his sith or apparition; they dig for apples in a tub of water, and endeavour to bring one up in the mouth; they suspend a cord with a cross stick, with apples at one point, and candles lighted at the other, and endeavour to catch the apple, while it is in a circular motion, in the mouth. These, and many other superstitious ceremonies, the remains of Druidism, are observed on this holiday, which will never be eradicated while the name of Saman is permitted to remain."

A writer in the Gentleman's Magazine, for May, 1784, p. 343, says, he has often met with *lambs' wool* in Ireland, where it is a constant ingredient at a merry-making on Holy Eve, or the evening before All Saints' Day; and it is made there by bruising roasted apples and mixing them with ale, or sometimes with milk. Formerly, when the superior ranks were not too refined for these periodical meetings of jollity, white wine was frequently substituted for ale. To lambs' wool, apples and nuts are added as a necessary part of the entertainment, and the young folks amuse themselves with *burning nuts in pairs* on the bar of the grate, or among the warm embers, to which they give their name and that of their lovers, or those of their friends who are supposed to have such attachments, and from the manner of their burning and duration of the flame, &c., draw such inferences respecting the constancy or strength of their passions as usually promote mirth and good humour."

The feast of Allhallows is said to drive the Finns almost out of their wits. See an account of some singular ceremonies practised by them at this time in Tooke's Russia, i. 48.

THE FIFTH OF NOVEMBER,

THE ANNIVERSARY OF GUNPOWDER PLOT.

It is still customary in all parts of the country for the boys to dress up an image of the infamous conspirator Guy Fawkes, holding in one hand a dark lantern and in the other a bundle of matches, and to carry it about the streets, begging money in these words, "Pray remember Guy Fawkes!" In the evening there are bonfires, and these frightful figures are burnt in the midst of them. In Poor Robin's Almanack for the year 1677 are the following observations on the Fifth of November:

"Now boys with
Squibs and crackers play,
And bonfires blaze
Turns night to day."

[The House of Commons instituted this day "a holiday for ever in thankfulness to God for our deliverance and detestation of the Papists." See a letter dated Feb. 10th, 1605-6, in the Court and Times of James I., 1848, i. 46.]

When the Prince of Orange came in sight of Torbay, in 1688, we are told by Burnet, it was the particular wish of his partisans that he should defer his landing till the day the English were celebrating their former deliverance from Popish tyranny. Bishop Sanderson, in one of his Sermons, p. 242, says: "God grant that we nor ours ever live to see November the Fifth forgotten, or the solemnity of it silenced." The Standard Newspaper of Nov. 6th, 1834, has a paragraph relating to the falling off of the exhibition of Guy Fawkes; but descriptive of the old practice, in the memory of ancient people, of burning the figures of Guy Fawkes in Lincoln's Inn Fields, near what at that time was the Duke of Newcastle's house, as many as twelve or fourteen, between the hours of six and twelve at night.

[The following song is used in some parts of the North of England on this occasion:

"Hollo, boys, hollo, boys,
Let the bells ring;
Hollo, boys, hollo, boys,
God save the king.

Pray to remember,
 The fifth of November,
 Gunpowder treason and plot,
 When the king and his train
 Had nearly been slain,
 Therefore it shall not be forgot.

“ Guy Fawkes, Guy Fawkes,
 And his companions,
 Strove to blow all England up;
 But God's mercy did prevent,
 And sav'd our king and his parliament.
 Happy was the man,
 And happy was the day,
 That caught Guy,
 Going to his play,
 With a dark lanthorn,
 And a brimstone match,
 Ready for the prime to touch.

“ As I was going through the dark entry,
 I spied the devil,
 Stand back ! stand back !
 Queen Mary's daughter,
 Put your hand in your pocket
 And give us some money,
 To kindle our bonfire.

Huzza ! Huzza !”

In the parish accounts of Islip, Oxfordshire, for 1700, is the entry, “ For ringing on gunpowder treason, 2s. 6d.” The following is the ballad now used in that village :

“ The fifth of November,
 Since I can remember,
 Gunpowder treason and plot :
 This is the day that God did prevent,
 To blow up his king and parliament.
 A stick and a stake
 For Victoria's sake ;
 If you wont give me one
 I'll take two :
 The better for me,
 And the worse for you.”

The sovereign's name is of course adapted to the period ; but the above has certainly been current in the parish for nearly a century.]

OF MARTINMAS.

NOVEMBER 11.

FORMERLY a custom prevailed everywhere amongst us, though generally confined at present to country villages, of killing cows, oxen, swine, &c., at this season, which were cured for the winter, when fresh provisions were seldom or never to be had. In Tusser's *Five Hundred Points of Husbandry*, under June, "The Farmers Daily Diet," are the following lines:—

"When Easter comes, who knows not than,
That veale and bacon is the man?
And *Martilmass Beefe* doth bear good tacker,
When countrey folke do dainties lacke."

With this note in Tusser *Redivivus*, 1744, p. 78: "Martlemass beef is beef dried in the chimney, as bacon, and is so called because it was usual to kill the beef for this provision about the feast of St. Martin, Nov. 11." Hall, in his *Satires*, mentions

—"dried flitnes of some smoked beeve,
Hang'd on a writhen wythe since Martin's Eve."

"A piece of beef *hung up since Martlemass*" is also mentioned in the *Pinner of Wakefield*, 1599.

In the *Statistical Account of Scotland*, 1793, vi, 517, parish of Forfar, we read: about fifty or sixty years ago, "between Hallowmass and Christmass, when the people laid in their winter provisions, about twenty-four beeves were killed in a week; the best not exceeding sixteen or twenty stone. A man who had bought a shilling's worth of beef, or an ounce of tea, would have concealed it from his neighbours like murder." In the same work, ix, 326, parish of Tongland, Kirkcudbright, we have some extracts from a *Statistical Account*, "drawn up about sixty or seventy years ago," i. e. from 1793, in which it is stated that "at Martilmass" the inhabitants "killed an old ewe or two, as their winter provision, and used the sheep that died of the braxy in the latter end of autumn." *Ibid.* xiv. 482, parish of Wigton: "Almost no beef, and very little mutton, was formerly used by the common

people; generally no more than a sheep or two, which were killed about Martinmass, and salted up for the provision of the family during the year." Ibid. xvi. 460, parishes of Sandwick and Stromness, Orkney, we read: "In a part of the parish of Sandwick, every family that has a herd of swine, kills a sow *on the 17th day of December*, and thence it is called Sow-day. There is no tradition as to the origin of this practice."

Two or more of the poorer sort of rustic families still join to purchase a cow, &c., for slaughter at this time, called always in Northumberland a mart;¹ the entrails of which, after having been filled with a kind of pudding meat, consisting of blood, suet, groats,² &c., are formed into little sausage-links, boiled, and sent about as presents. They are called black-puddings from their colour.

The author of the *Convivial Antiquities*, tells us that in Germany there was in his time a kind of entertainment called "The feast of Sausages, or Gut-puddings,"³ which was wont to be celebrated with great joy and festivity. Butler mentions the black-pudding in his *Hudibras*, speaking of the religious scruples of some of the fanatics of his time:

"Some for abolishing black-pudding,
And eating nothing with the blood in."

¹ Mart, according to Skinner, is a fair. He thinks it a contraction of Market. These cattle are usually bought at a kind of cow fair, or mart, at this time. Had it not been the general name for a fair, one might have been tempted to suppose it a contraction of Martin, the name of the saint whose day is commemorated. This word occurs in 'the Lawes and Constitutions of Burghs made be King David the 1st at the New Castell upon the Water of Tyne,' in the *Regiam Majestatem*, 1609, "Chap. 70, of buchers and selling of flesh." 2. The fleshours shall serve the burgessis all the time of the slaughter of *Nairts*; that is, fra Michaelmes to Zule, in preparing of their flesh and in preparing of their flesh and in laying in of their lardner."

² Groats, i. e., Oats hulled, but unground.—Gloss. of Lancashire words. The etymology is from the Anglo-Saxon. The common people, in the North of England, have a saying that "blood without groats is nothing," meaning that "family without fortune is of no consequence." There is some philosophy in this vulgarism, the pun in which is absolutely unintelligible except to those who are acquainted with the composition of a black-pudding.

³ "Hujusmodi porrò conviviis in ovium tonsura apud Hebreos antiquitus celebrari solitis videntur similia esse illa quæ apud nos, cum in urbe, tum in pagis, post pecorum quorundam, ut ovium, boum, ac præsertim suum, mactationem summa cum lætitia agitari solent. '*Farciminum convivia*' vulgo appellantur." p. 62.

The Feast of St. Martin is a day of debauch among Christians on the Continent: the new wines are then begun to be tasted, and the Saint's day is celebrated with carousing. Aubanus tells us that in Franconia there was a great deal of eating and drinking at this season; no one was so poor or so niggardly that on the feast of St. Martin had not his dish of the entrails either of oxen, swine, or calves. They drank, too, as he also informs us, very liberally of wine on the occasion.

In the ancient Calendar of the Church of Rome, so often quoted in this work, I find the subsequent observations on the 11th of November. "*Martinalia*, geniale Festum. Vini delibantur et defecantur. Vinalia, veterum festum huc translatum. Bacchus in Martini figura," i. e. wines are tasted and drawn from the lees. The Vinalia, a feast of the ancients, removed to this day. Bacchus in the figure of Martin. In Nichols's Illustrations, 1797, among the churchwardens' accounts of St. Martin Outwich, London, pp. 272-3, are the following articles: 1517. "Payd on Seynt Marten's Day for bred and drynke for the syngers, *vd.*" 1524. "It'm for mendyng of the hovell on Sent Marten, *vjd.* It'm for rose garlands, brede, wyne, and ale, on ij. Sent Marten's Days, *xvd. ob.*" 1525. "Payd for brede, ale, and wyne, and garlonds, on Seynt Martyn's Day, the translacyon, *xvjd.*"

Stukely, *Iter*. vi. 131, speaking of *Martinsall-hill*, observes: "I take the name of this hill to come from the merriments among the northern people, call'd *Martinalia*, or drinking healths to the memory of St. Martin, practis'd by our Saxon and Danish ancestors. I doubt not but upon St. Martin's Day, or Martinmass, all the young people in the neighbourhood assembled here, as they do now, upon the adjacent St. Ann's-hill upon St. Ann's Day." A note adds, "St. Martin's Day, in the Norway clogs, is marked with a goose; for on that day they always feasted with a roasted goose: they say, St. Martin being elected to a bishoprick, hid himself (*noluit episcopari*), but was discovered by that animal. *We* have transferred the ceremony to Michaelmas."

The learned Moresin refers the great doings on this occasion, which, he says, were common to almost all Europe in his time, to an ancient Athenian festival, observed in honour of Bacchus, upon the eleventh, twelfth, and thirteenth days of the month Anthesterion, corresponding with our

November.¹ Aubanus, before cited, seems to confirm this conjecture, though there is no mention of the slaughter of any animal in the description of the rights of the Grecian festival. The eleventh month had a name from the ceremony or "tapping their barrels on it;" when it was customary to make merry. See Potter's Grecian Antiquities. It is very observable that the *fatted goose*,² so common in England at Michaelmas, is by the above foreign authors, and others, marked as one of the delicacies in common use at every table on the continent at Martinmass.³

¹ Πιθουγία mense Novembri celebrabantur apud Athenienses. Plutarch, in 8. Sympos. 10, sicuti nostris temporibus in omni fere Europa *undecima Novembris*, quæ D. Martino dicata est. Mercur. variar. lect. lib. i. cap. 15. Papatus, p. 127.

² The learned Moresin tells us: "*Anser* Isidi sacer erat. Alex. ab. Alex. lib. iii. cap. 12. In papatu autem ea cura est cuidam Gallo omnis commendata. Buling, cap. 34, lib. de Orig. Erron. Cult. Deorum." p. 12. I find the following epigram in a Collection in quarto, entitled, in Mensium Opera et Donaria Decii Ausonii Magni, Nov. :"

"Carbaseo surgens post hunc indutus amictu
Mensis, ab antiquis sacra deamque colit.
A quo vix avidus sistro compescitur *anser*,
Devotusque satis ubera fert humeris."

Also in another collection, "de iisdem : Henrici Ranzovii Eq. et Proreg. Holsat. Nov. :"

"Ligna vehit, mactatque boves, et lætus ad ignem
Ebria Martini festa November agit.
Ad pastum in sylvam porcos compellit, et ipse
Pinguibus interea vescitur anseribus."

Miscellanea Menologica, 4to. Francof. 1590.

³ In profesto autem Martini *mos est apud Christianos anseris et musto liberaliter per singulas fere ædes fruendi*. Unde et *Martinianus anser* ille appellatur : et mustum creditur mox sequenti die in vinum verti. De hoc ritu ita canit Thomas Naogeorgus, lib. iv. Papistici Regni :

"Altera Martinus dein Bacchanalia præbet,
Quem colit anseribus populus, multoque Lyæo,
Tota nocte dieque. Aperit nam dolia quisque
Omnia, degustatque haustu spumosa frequenti
Musta, sacer quæ post Martinus vina vocari
Efficit. Ergo canunt illum, laudantque bibendo
Fortiter ansatis pateris, amplisque culullis.
Quin etiam ludi prosunt hæc festa magistr
Circumeunt etenim sumpto grege quisque canoro,
Non ita Martini laudes festumque canentes

The following is Googe's translation of Naogeorgus :

“ To belly cheare yet once againe doth Martin more encline,
Whom all the people worshipping with rosted geese and wine :
Both all the day long and the night now ech man open makes
His vessels all, and of the must oft times the last he takes,
Which holy Martyn afterwarde alloweth to be wine ;
Therefore they him unto the skies extoll with prayse devine,
And drinking deepe in tankards large, and bowles of compasse wide
Yea, by these fees the schoolemaisters have profite great beside ;
For with his scholars every one about do singing go,
Not praying Martyn much, but *at the goose rejoyceing tho'*,
Whereof they oftentimes have part, and money therewithall ;
For which they celebrate this feast, with song and musicke all.”

It may be proper to notice here M. Millin's tract, 'Les Martinales, ou Description d'une Médaille qui a pour Type l'Oie de la Saint-Martin, par A. L. Millin, Membre de l'Institut Royale, 1815.' The medal alluded to, found in Denmark, had the appearance of having been struck about 1700 ; bearing a goose on one side, and on the reverse the word "MARTINALIA."

I read in the Glossary to Kennet's Parochial Antiquities, "SALT SILVER. *One penny paid at the Feast of Saint Martin*, by the servile tenants to their lord, as a commutation for the service of carrying their lord's SALT from market to his larder."

Douce says, that on St. Martin's night, boys expose vessels of water, which they suppose will be converted into wine. The parents deceive them by substituting wine. Dresier de festis diebus. *Weinnacht* is explained in Duben. Catal. Prodig. p. 22. See also Hospinian. Orig. Festor. f. 159.

[The following verses are extracted from an old ballad entitled Martilmasse Day :

“ It is the day of Martilmasse,
Cuppes of ale should freelie passe,
What though Wynter has begunne
To push downe the summer sunne
To our fire we can betake,
And enjoye the crackling brake,
Never heeding winter's face,
On the day of Martilmasse.

*Anserem ut assatum ridendo carmine jactant.
Cujus nonnumquam partem nummosve vicissim
Accipiunt, celebrantque hoc festum musice et ipsi.”*

“ Moris etiam est plurimis in locis ut *ad diem Martini* census debitaque solvantur.”—*Hospinian de Orig. Festor. Christianor. f. 146.*

“ Nel had left her wool at home,
 The Flanderkin hath stayed his loom,
 No beame doth swinge, nor wheel go round,
 Upon Gurguntum's walled ground.
 Where now no anchorite doth dwell,
 To rise and pray at Lenard's bell :
 Martyn hath kicked at Balaam's ass,
 So merrie be old Martilmasse

When the dailie sportes be done,
 Rounde the market crosse they runne,
 Prentis laddes, and gallant blades,
 Dancing with their gamesome maids,
 Till the beadle, stout and sowre,
 Shakes his bell and calls the houre :
 Then farewell ladde and farewell lasse
 To th' merry night of Martilmasse.

“ Martilmasse shall come againe,
 Spite of wind, and snow, and raine ;
 But many a strange thing must be done,
 Many a cause be lost and won,
 Many a tool must leave his pelfe,
 Many a worldlinge cheat himselfe,
 And many a marvel come to passe,
 Before return of Martilmasse.”]

QUEEN ELIZABETH'S ACCESSION.

NOVEMBER 17.

FROM a variety of notices scattered in different publications, the anniversary of Queen Elizabeth's Accession appears to have been constantly observed even within the last century ; and in many of the almanacs was noted, certainly as late as 1684, and probably considerably later.¹

In a Protestant Memorial for the Seventeenth of November,

¹ In *Le Guide de Londres pour les Estrangers : recuilli et composé par F. Colsoni, 1693, p. 36*, we read : “ On avoit accoutumé cy-devant de faire une figure du Pape, le jour de la naissance de la reine Elizabeth ; on la promenoit en Triomphe par les rues, et puis sur le soir on dressoit un bucher où on la jettoit dedans, avec des cris et acclamations de joye : mais cela a été suspendu depuis une année ou deux, sous le reign de notre glorieux onarque, G. 3.”

being the Inauguration Day of Queen Elizabeth, 1713, is the following passage: "In a grateful remembrance of God's mercy in raising up, continuing, and prospering this most illustrious benefactor of England, *the good Protestants of this nation (those especially of London and Westminster)* have annually *taken notice* (and not without some degree of decent and orderly solemnity) *of the 17th of November*, being the day on which her Majesty Queen Elizabeth began her happy reign. And at present," the author adds, "such decent and orderly observation of it seems to me not only warranted by former motives, but also enforc'd by a new and extraordinary argument. For this present Pope, call'd Clement XI., has this very year canoniz'd the forementioned enemy of England, Pope Pius the Fifth, putting him into the number of heavenly saints, and falling down and worshipping that image of a deity, which he himself has set up. Now the good Protestants of England, who well consider that this present Pope has, so far as in him lies, exalted that Pope who was so bold and so inveterate an adversary of Queen Elizabeth, and all her subjects, as also that he is an avowed patron of the Pretender, will think it behoves them to exert their zeal now, and at all times, (tho' always in a fit and legal manner,) against the evil spirit of Popery, which was cast out at the Reformation, but has ever since wandered about seeking for a remittance, which I verily hope the good providence of God, at least for his truth's sake, will never permit. I say we have now a new motive to this zeal, the preservation of our most gracious Queen Anne being to be added to the vindication of the most gracious Queen Elizabeth."

[A jest related in the Plesant Conceites of Old Hobson, 1607, commences,—“Upon Saint Hewes Day, being the seventeenth of November, upon which day the triumph was holden for Queene Elizabeth's happy government, as bonifiers, ringing of bells, and such like, &c.”]

The figures of the Pope and the Devil were usually burnt on this occasion. In the Gentleman's Magazine for November 1760, p. 514, is an account of the remarkable cavalcade on the evening of this day in 1679, at the time the Exclusion Bill was in agitation, copied from Lord Somers's Collection, vol. xx. The Pope, it should seem, was carried on this occasion in a pageant representing a chair of state covered

with scarlet, richly embroidered and fringed; and at his back, not an effigy, but a person representing the Devil, acting as his holiness's privy-councillor; and "frequently caressing, hugging, and whispering him, and oftentimes instructing him aloud." The procession was set forth at Moorgate, and passed first to Aldgate, thence through Leadenhall street, by the Royal Exchange and Cheapside to Temple Bar. The statue of the queen on the inner or eastern side of Temple Bar having been conspicuously ornamented, the figure of the Pope was brought before it, when, after a song, partly alluding to the protection afforded by Elizabeth to Protestants, and partly to the existing circumstances of the times, a vast bonfire having been prepared "over against the Inner Temple Gate, his holiness, after some compliments and reluctances, was decently toppled from all his grandeur, into the impartial flames; the crafty devil leaving his infallibilityship in the lurch, and laughing as heartily at his deserved ignominious end, as subtle Jesuits do at the ruin of bigoted lay Catholics whom have themselves drawn in."

Bishop Kennett, in one of his MSS. now in the Museum, notices a "Sermon at St. Paul's Cross, the 17th of November, 1599, by Thomas Holland, D.D., Professor of Divin. in Oxford, on Mat. xii. 42; to which is annexed the Apologie or Defence of the Church and Commonwealth of England for their annual celebration of Queen Elizabeth's Coronation Day, the 17th of November, 4to. 1601." In the Apology he lays down "The State of the Question. 1. Whether the sacred solemnities at these times yearly celebrated by the Church of England, the 17th of November, commonly named 'Queen Elizabeth's Holiday,' be repugnant to the immaculate institutions of the law of God, and to the reverend and Christian constitutions of the Holy Catholique Church. 2. Whether the triumphs undertaken and performed at Court that day, bonfires, ringing of bells, discharging of ordnance at the Tower of London in the honour of the Queen, and other signs of joy than usually and willingly exhibited by the people of our land to express their unfeigned love to her Majestie, be laudable, convenient, and in their own natures tolerable in a Christian commonwealth. The adversaries hold the negative, particularly Nic. Sanders, in his book de Schismate, Ep. 302-3; Will Reynolds, in Calvinoduraismus, lib. 2, p. 347, cap. 18; and Nicholaus Serrarius.

Manner of celebrating the day:—The particular office on the 17th of November now used is an exposition of some part of scripture and public prayer. The exposition of scripture chosen by the minister that day is such as is fittest to persuade the auditory to due obedience to her Majesty, and be thankful to God for her Majesty's happy and flourishing regiment," &c.

One great objection of the Papists was, that the solemnizing of Queen Elizabeth's Holiday shut out the Memorial of St. Hugh, Bishop of Lincoln, a canonized saint. "Time of beginning of the observation of the 17th of November:—About the 12th year of the reign of her Excellency, was the first practice of the publick solemnization of this day, and (as farre-forth as I can hear, or can by any diligent inquiry learne) the first public celebrity of it was instituted in Oxford, by D. Cooper, being then their Vice-chan., after B. of Linc., and by remove from thence, B. of Winches., from whence this institution flowed, by a voluntary current, over all this realme, not without the secret motion of God's Holy Spirit," &c.

In Queen Anne's time a fresh advantage was taken of this anniversary; and the figure of the Pretender, in addition to those of the Pope and the Devil, was burnt by the populace. This custom was probably continued even after the defeat of the second Pretender, and no doubt gave rise to the following epigram printed in the works of Mr. Bishop :

“ Quære Peregrinum.

“ Three Strangers blaze amidst a bonfire's revel:
 The Pope, and the Pretender, and the Devil.
 Three Strangers hate our faith, and faith's defender:
 The Devil, and the Pope, and the Pretender.
 Three Strangers will be strangers long we hope:
 The Devil, and the Pretender, and the Pope.
 Thus in three rhymes, three Strangers dance the hay:
 And he that choöses to dance after 'em may.”

In the volume of Miscellanies, without a title, in the British Museum, of the time of George I., I find, p. 65, “ Merry observations upon every month, and every remarkable day throughout the whole year.” Under November, p. 99, it is said: “ The 19th of this month will prove another Protestant holiday, dedicated to the pious memory of that antipapistical

princess and virgin preserver of the Reformed Churches, Queen Elizabeth. This night will be a great promoter of the tallow-chandlers' welfare: *for marvellous illuminations will be set forth in every window*, as emblems of her shining virtues; *and will be stuck in clay*, to put the world in mind that grace, wisdom, beauty, and virginity, were unable to preserve the best of women from mortality.

With the Society of the Temple, the 17th of November is considered as the grand day of the year. It is yet kept as a holiday at the Exchequer, and at Westminster and Merchant Tailors' Schools. At Christ's Hospital also the anniversary of Queen Elizabeth is a prime holiday. The Governors attend an annual sermon at Christ Church, and afterwards dine together in their hall.

ST. CLEMENT'S DAY.

NOVEMBER 23.

DR. PLOTT, in his History of Staffordshire, p. 430, describing a Clog-Almanack, says, "A pot is marked against the 23d of November, for the Feast of St. Clement, from the ancient custom of going about that night to beg drink to make merry with.

[Hone has printed the following account of an annual ceremony on the evening of St. Clement's day, by the blacksmiths' apprentices of the dockyard at Woolwich: "One of the senior apprentices being chosen to serve as Old Clem (so called by them), is attired in a great coat, having his head covered with an oakum wig, face masked, and a long white beard flowing therefrom. Thus attired he seats himself in a large wooden chair, chiefly covered with a sort of stuff called bunting, with a crown and anchor made of wood, on the top and around it, four transparencies representing the 'blacksmiths' arms,' 'anchorsmiths at work,' 'Britannia with her anchor,' and 'Mount Etna.' He has before him a wooden anvil, and in his hands a pair of tongs and wooden hammer, which, in general, he makes good use of whilst reciting his speech. A

mate, also masked, attends him with a wooden sledge hammer; he is also surrounded by a number of other attendants, some of whom carry torches, banners, flags, &c.; others battle-axes, tomahawks, and other accoutrements of war. This procession, headed by a drum and fife, and six men, with Old Clem mounted on their shoulders, proceed round the town, stopping and refreshing at nearly every public-house, (which, by the by, are pretty numerous) not forgetting to call on the blacksmiths and officers of the dockyard. There the money-box is pretty freely handed after Old Clem and his mate have recited their speeches, which commence by the mate calling for order, with—

‘Gentlemen all, attention give,
And wish St. Clem, long, long, to live.’

Old Clem then recites the following speech: ‘I am the real St. Clement, the first founder of brass, iron, and steel, from the ore. I have been to Mount Etna, where the god Vulcan first built his forge, and forged the armour and thunderbolts for the god Jupiter. I have been through the deserts of Arabia; through Asia, Africa, and America; through the city of Pongrove; through the town of Tipmingo, and all the northern parts of Scotland. I arrived in London on the 23rd of November, and came down to his majesty’s dockyard, at Woolwich, to see how all the gentlemen Vulcans came on there. I found them all hard at work, and wish to leave them well on the 24th. The mate then subjoins:

‘Come all you Vulcans stout and strong,
Unto St. Clem we do belong,
I know this house is well prepared
With plenty of money, and good strong beer,
And we must drink before we part,
All for to cheer each merry heart,
Come all you Vulcans strong and stout,
Unto St. Clem I pray turn out;
For now St. Clem’s going round the town
His coach and six goes merrily round.

Huzza-a-a!’

After having gone round the town and collected a pretty decent sum, they retire to some public-house, where they enjoy as good a supper as the money collected will allow.”]

In a proclamation, July 22, 1540, in an ancient Chronicle respecting London, 8vo., it is ordered "neither that children should be decked, ne go about upon S. Nicholas, S. Katharine, S. Clement, the Holy Innocents, and such like dayes."

Brady, in his *Clavis Calendaria*, 1812, ii. 279, observes that OLD MARTINMAS continues to be noticed in our almanacs on the 23d of November, because it was one of the ancient quarterly periods of the year, at which even at this time a few rents become payable. A payment of corn at Martinmas occurs in the Domesday Survey, i. 280.

ST. CATHARINE'S DAY.

NOVEMBER 25.

SAINT CATHARINE has been already noticed from Gooze's translation of Naogeorgus as the favourer of learned men. The same writer adds,

"What should I tell what sophisters on Cathrin's Day devise?
Or else the superstitious joyes that maisters exercise."

Camden, in his *Ancient and Modern Manners of the Irish*, says, "The very women and girls keep a fast every Wednesday and Saturday throughout the yeare, and some of them also on St. Catharine's Day; nor will they omit it though it happen on their birthday, or if they are ever so much out of order. The reason given by some for this is, that the girls may get good husbands, and the women better by the death or desertion of their present ones, or, at least, by an alteration in their manners."

[“Old Symon Brunsdon, of Winterton Basset, in Wilts, he had been parish-clarke there, tempore Mariæ Reginae: the tutelar saint of that church is Saint Katharine. He lived downe till the beginning of King James I. When the gad-flye had happened to sting his oxen or coves, and made them to run away in that champagne country, he would run after them, crying out, praying “Good Saint Katharine, of Winterborne, stay my oxen.”—*MS. Aubrey. Thom's Anecdotes and Traditions*, p. 87.]

In an original MS. of the Churchwardens' Accounts of Horley, co. Surrey, I find :—" Mem. that reste in the hands of the wyffe of John Kelyoke and John Atye, 4 merkes, the yere of ower Lord God 1521, of *Sent Kateryn mony*. Mem. that rests in the hands of the wyff of John Atthy, and the wyff of Rye Mansell, 3 pounds, 2s. 9d. the yere of our Lorde God 1522, of *Sent Kateryn mony*. *Summa totalis S'cte Katerine V. Luminis* remanet in manibus uxoris Johannis Peers et uxoris Wyl'i Celarer, anno D'ni 1526, tres libras et undecim solidos. *Summa totalis S'cte Katerine Luminis* remanet in manibus uxoris Wyl'i Cowper, et uxoris Thome Leakeforde, anno D'ni 1527, quatuor marcas. *Summa totalis Katerine Luminis* remanet in manibus uxoris Thome Leakeforth, et uxoris Henrici Huett, anno D'ni 1528, quatuor marcas. Item remanet in manibus uxoris Joh'is Bray, *de eodem Luminis*, anno supra-dicto, 17s."

[*The Charms of St. Catharine.*—Let any number of young women not exceeding seven, nor less than three, assemble in a room by themselves, just as the clock strikes eleven at night. Take from your bosom a sprig of myrtle, which you must have worn there all day, and fold it up in a piece of tissue paper; then light up a small chafing-dish of charcoal, and let each maiden throw on it nine hairs from her head, and a paring of each of her toe and finger nails. Then let each sprinkle a small quantity of myrrh and frankincense in the charcoal, and while the vapour rises, fumigate the myrrh with it. Go to bed while the clock is striking twelve, and place the myrtle exactly under your head. You will then be sure to dream of your future husband. This curious account is taken from Mother Bunch's Golden Fortune Teller, a chap-book in my possession.]

THE CUSTOM OF CATHERNING.

La Motte, in his Essay on Poetry and Painting, 1730, p. 126, says : " St. Catharine is esteemed in the Church of Rome as the saint and patroness of the spinsters; and her holiday is observed, not in Popish countries only, but even in many places in this nation; young women meeting on the 25th of November, and making merry together, which they call *Catherning*."

[The following account of this custom was communicated by a correspondent to the *Athenæum*, October 31st, 1846:—
 “Having been reared in a remote village in Worcestershire, your papers on Folk-Lore have recalled a custom to my memory, which was called going ‘a Cattaring,’ from St. Catharine, in honour of whom, and of St. Clement, it originated. About this season of the year the children of the cottagers used to go round to the neighbouring farm-houses, to beg apples and beer, for a festival on the above saints’ days. The apples were roasted on a string before the fire, stuck thickly over with cloves, and allowed to fall into a vessel beneath. There were set verses for the occasion, which were sung, in a not unmusical chant, in the manner of carol singing. I can only recollect the first few lines :

Catt’n and Clement comes year by year.
 Some of your apples and some of your beer ;
 Some for Peter, some for Paul,
 Some for Him who made us all.
 Peter was a good old man,
 For his sake give us some :
 Some of the best, and none of the worst,
 And God will send your souls to roost.

I well remember it always concluded with—

‘Up the ladder and down with the can,
 Give me red apples and I’ll begone.’

The ladder alluding to the store of apples, generally kept in a loft, or somewhere at the top of the house ; and the can, doubtless, to the same going down into the cellar for the beer.”

Some years ago (1844) Mr. George Stephens, now resident at Stockholm, communicated to me another version of the above lines, which contained some trifling variations. The last lines were,

“Not of the worst, but some of the best,
 And God will send your soul to rest.”

Until within a very recent period, it was the custom of the dean and chapter of Worcester, yearly, on St. Catharine’s Day, being the last day of their annual audit, to distribute amongst the inhabitants of the college precincts a rich compound of

wine, spices, &c., which was specially prepared for the occasion, and called the Cattern or Catharine bowl. In another paper, in the *Athenæum*, 1847, Mr. Allies informs us, that the following lines were sung by the children on the occasion of Catherning :

“ If you're within,
Open the door and let us in,
And when we're in,
We won't come out
Without a red apple
Rolled up in a clout.

“ Roll, roll,
Gentle butler, fill the bowl ;
If you fill it of the best,
God will send your soul to rest ;
But if you fill it of the small,
The devil take butler, bowl and all.

“ Our bowl is made of the ashen tree.
Pray good butler drink to we !
Some for Peter some for Paul,
A few red apples will serve us all.”

Mr. Allies adds, “ I recollect that, in my juvenile days, I once saw, at the season in question, apples roasting on strings before the kitchen fire, at a farm-house, in Leigh parish, in this county, in the manner above alluded to. They were studded thickly with oats instead of cloves, and some of the apples so studded were not roasted, but each affixed on a wooden skewer, and dredged all over with flour, resembling, in a manner, a dandelion in full seed.”

The following lines were taken down verbatim from the lips of one of the merry pack, who sing them from door to door on the eve of All Souls' Day, in Cheshire, and are similar to those quoted above :

“ Soul Day, Soul Day, Saul !
One for Peter, two for Paul,
Three for Him who made us all.
An apple or a pear, a plum or a cherry,
Any good thing that will make us all merry.
Put your hand in your pocket and pull out your keys,
Go down in the cellar, bring up what you please.
A glass of your wine, or a cup of your beer,
And we'll never come Souling till this time next year.

We are a pack of merry boys all in a mind,
 We have come a souling for what we can find.
 Soul ! soul ! sole of my shoe,
 If you have no apples, money will do.

“ Up with your kettle and down with your pan,
 Give us an answer and let us be gone.”]

STIR-UP SUNDAY.

[The twenty-fifth Sunday after Trinity is called by school-boys *Stir-up Sunday*, from the collect used on that day ; and they repeat the following lines, without considering its irreverent application :

“ Stir up, we beseech thee,
 The pudding in the pot :
 And when we get home,
 We'll eat it all hot.”]

ST. ANDREW'S DAY.

NOVEMBER 30.

LUTHER, in his *Colloquia*, i. 233, says, that on the evening of the feast of St. Andrew the young maidens in his country strip themselves naked : and, in order to learn what sort of husbands they shall have, they recite the following prayer : “ Deus, Deus meus, O Sancte Andrea, effice ut bonum pium acquiram virum ; hodie mihi ostende qualis sit cui me in uxorem ducere debet.” Gooqe, in the translation of *Nao-georgus*, f. 55, probably alludes to some such observances :

“ To *Andrew* all the lovers and the lustie woers come,
 Beleeving, through his ayde, and *certaine ceremonies done*,
 (While as to him they presentes bring, and conjure all the night,)
 To have good lucke, and to obtaine their chiefe and sweete delight.”

In the *Statistical Account of Scotland*, xviii. 359, Dudings-
 ston parish, distant from Edinburgh a little more than a mile,

we read that many of the opulent citizens resort thither in the summer months to solace themselves over one of the ancient homely dishes of Scotland, for which the place has been long celebrated. The use of singed sheep's heads, boiled or baked, so frequent in this village, is supposed to have arisen from the practice of slaughtering the sheep fed on the neighbouring hill for the market, removing the carcasses to town, and leaving the heads, &c., to be consumed in the place. Singed sheep's heads are borne in the procession before the Scots in London, on St. Andrew's day.

Hasted, in his *History of Kent*, ii. 757, speaking of the parish of Easling, says, that "On St. Andrew's Day, November 30, there is yearly a diversion called squirrel-hunting in this and the neighbouring parishes, when the labourers and lower kind of people, assembling together, form a lawless rabble, and being accoutred with guns, poles, clubs, and other such weapons, spend the greatest part of the day in parading through the woods and grounds, with loud shoutings, and under pretence of demolishing the squirrels, some few of which they kill, they destroy numbers of hares, pheasants, partridges, and, in short, whatever comes in their way, breaking down the hedges, and doing much other mischief, and in the evening betaking themselves to the alehouses, finish their career there, as is usual with such sort of gentry."

[A correspondent of the *Athenæum*, 993, says that this custom was kept up in Sussex till within the last thirty or forty years, many people now living having often joined in it; but now, in consequence of the inclosure of the coppices, and the more strict preservation of the game, it has wholly dropped.]

In Scotland this day is called *Andrys Day*, *Androiss Mess*, and *Andermess*.

ST. NICHOLAS'S DAY.

DECEMBER 6

ST. NICHOLAS was born at Patara, a city of Lycia, and, for his piety, from a layman was made bishop of Myra. He died on the 8th of the ides of December, 343.

Some have thought that it was on account of his very early abstinence¹ that he was chosen patron of schoolboys; but a much better reason is afforded to us by a writer in the *Gent.'s Magazine* for April, 1777, p. 158, who mentions having in his possession an *Italian Life of St. Nicholas*, 1645, from which he translates the following story, which fully explains the occasion of boys addressing themselves to St. Nicholas's patronage:—"The fame of St. Nicholas's virtues was so great, that an Asiatic gentleman, on sending his two sons to Athens for education, ordered them to call on the bishop for his benediction, but they, getting to Myra late in the day, thought proper to defer their visit till the morrow, and took up their lodgings at an inn, where the landlord, to secure their baggage and effects to himself, murdered them in their sleep, and then cut them into pieces, salting them, and putting them into a pickling tub, with some pork which was there already, meaning to sell the whole as such. The bishop, however, having had a vision of this impious transaction, immediately resorted to the inn, and, calling the host to him, reproached him for his horrid villany. The man, perceiving that he was discovered, confessed his crime, and entreated the bishop to intercede on his behalf to the Almighty for his pardon; who, being moved with compassion at his contrite behaviour, confession, and thorough repentance, besought Almighty God not only to pardon the murderer, but also, for the glory of his name, to restore life to the poor innocents who had been so

¹ This reason is indeed assigned in the English festival, f. 55. "It is sayed of his fader, hyght Epiphanius, and his moder Joanna, &c., and when he was born, &c. they made him Christin, and called hym Nycholas, that was a mannes name; but he kepe the name of *the child*, for he chose to kepe vertues, meknes, and simplenes; he fasted Wednesday and Friday; *these dayes he would souke but ones of the day, and therwyth held him plesed.* Thus he lyved all his lyf in vertues with his childes name, and *therefore children doe him worship before all other saints, &c.*"—*Liber Festivalis in die S. Nicolai*. A curious old MS. legendary metrical account of Saints, of the age of Henry VI., speaking of St. Nicholas, has the following couplet:

"Ye furst day that was y-bore, he gan to be good and clene,
For he ne wolde Wednesday ne Friday never more souke but ene."

So the *Golden Legend*: "He wolde not take the breast ne the pappe, but ones on the Wednesday and ones on the Fridaye."

inhumanly put to death. The saint had hardly finished his prayer, when the mangled and detached portions of the two youths were, by divine power, reunited, and perceiving themselves alive, threw themselves at the feet of the holy man to kiss and embrace them. But the bishop, not suffering their humiliation, raised them up, exhorting them to return thanks to God alone for this mark of his mercy, and gave them good advice for the future conduct of their lives; and then giving them his blessing, he sent them with great joy to prosecute their studies at Athens." And adds: "This, I suppose, sufficiently explains the naked children and tub," the well-known emblems of St. Nicholas.¹

[A curious practice, still kept up in schools, refers to this patron saint. When a boy is hard pressed in any game depending upon activity, and perceives his antagonist gaining ground upon him, he cries out *Nic'las*, upon which he is entitled to a suspension of the play for a moment; and on any occasion of not being ready, wanting, for instance, to fasten his shoe, or remedy any accidental inconvenience, the cry of *Nic'las* always entitles him to protection.]

It appears that Gregory the Great was also the patron of scholars, and that on his day boys were called, and in many places, in Hospinian's time, still continued to be called, to the school with certain songs, substituting one in the place of St. Gregory to act as bishop on the occasion with his companions

¹ It is remarkable that this same story is told in a metrical Life of St. Nicholas, by Maitre Wace, a priest of Jersey, and chaplain to King Henry the Second, in MS. Douce 270:

“ Treis clers aloent à escole,
 Nen frai mie longe parole;
 Lor ostes par nuit les oscioit
 Les cors musca, la prenoit
 Saint Nicolas par Deu le sout,
 Sempris fut la si cum Deu plut,
 Les clers al oste demanda,
 Nes peut muscier, einz lui mustra.
 Seint Nicholas par sa priere
 Les ames mist el cors ariere.
 Por ceo qe as clers fit tiel honor,
 Font li clerc feste a icel jor.”

This story, however, is not to be found in the Golden Legend.

of the sacred order. Presents were added, to induce the boys to love their schools. This custom is stated to have descended from the heathens to the Christians. Among the ancient Romans, the Quinquatria, on the 20th of March, were the holidays both of masters and scholars, on which occasion the scholars presented their masters with the Minervalia, and the masters distributed among the boys ears of corn.¹

From the circumstance of scholars being anciently denominated clerks, the fraternity of *Parish Clerks* adopted St. Nicholas as their patron. In Shakespeare's First Part of Henry IV., act ii. sc. 1, *robbers* are called *St. Nicholas's clerks*. They were also called St. Nicholas's knights. St. Nicholas being the patron saint of scholars, and Nicholas, or Old Nick, a cant name for the devil, this equivocal patronage may possibly be solved; or, perhaps, it may be much better accounted for by the story of St. Nicholas and some thieves, whom he compelled to restore some stolen goods, and brought "to the way of truth;" for which the curious reader is referred to the Golden Legend. In Plaine Percevall, the Peacemaker of England, 4to., we read, p. 1: "He was a tenderhearted fellow, though his luck were but hard, which hasting to take up a quarrell by the highway side, between a *brace of St. Nicholas's clargiemen*, was so courteously imbraced on both parties, that he tendered his purse for their truce."

There is no end of St. Nicholas's patronship. He was also the mariners' saint. In the Vitæ Sanctorum, by Lippeloo and Gras, 1603, we read, in his Life, that St. Nicholas preserved from a storm the ship in which he sailed to the Holy Land; and also certain mariners, who in a storm invoked his aid; to whom, though at a distance and still living, he ap-

¹ "Gregorius cognomento magnus, ex monacho Pontifex Romanus LXVI. efficitur. Habitus est patronus scholasticorum. Indeque factum est ut in hoc ipsius festo die, certis Cantilenis, ad scholam vocati sint olim *et adhuc vocentur* pueri pluribus in locis, subornato episcopo, sub S. Gregorii persona, cum adjunctis satellitibus sacri ordinis. Addi quoque solent dona quibus invitentur ad scholarum amorem pueri. Manavit hic mos ad Christianos ab Ethnicis. In Quinquatriis enim, quæ Romani solenniter celebrârunt 20 Martii, præceptores et discipuli feriatii sunt. Et discipuli quidem Minervalia sive *διδασκρια* persolverunt præceptoribus; præceptores vero discipulis spicas distribuerunt, unde illud est Horatii: "Crustula blanda dant præceptores pueris."—Vide Hospin. de Orig. Festor. Christianorum, f. 50.

peared in person, and saved them.¹ See *Gent. Mag.* Oct. 1790, p. 1076. Armstrong, in his *History of the Island of Minorca, 1756*, p. 72, speaking of Ciudadella, says: "Near the entrance of the harbour stands a chapel dedicated to St. Nicholas, to which the sailors resort that have suffered shipwreck, to return thanks for their preservation, and to hang up *votive pictures* (representing the danger they have escaped), in gratitude to the Saint for the protection he vouchsafed them, and in accomplishment of the vows they made in the height of the storm. This custom, which is in use at present throughout the Roman Catholic world, is taken from the old Romans, who had it, among a great number of other superstitions, from the Greeks; for we are told that Bion the philosopher was shown several of these votive pictures hung up in a temple of Neptune near the sea-side. Horace alludes to them in his *Odes*, i. 5. St. Nicholas is the present patron of those who lead a seafaring life (as Neptune was of old), and his churches generally stand within sight of the sea, and are plentifully stocked with pious moveables."

Hospinian tells us that in many places it was the custom for parents, on the vigil of St. Nicholas, to convey, secretly, presents of various kinds to their little sons and daughters, who were taught to believe that they owed them to the kindness of St. Nicholas and his train, who, going up and down among the towns and villages, came in at the windows, though they were shut, and distributed them. This custom, he says, originated from the legendary account of that Saint having given portions to three daughters of a poor citizen, whose necessities had driven him to an intention of prostituting them, and this he effected by throwing a purse filled with money, privately, at night, in at the father's bed-

¹ Hospinian says, f. 153, the invocation of St. Nicholas by sailors took its rise from the legendary accounts of Vincentius and Mantuanus: "Solet etiam Sanctus Nicolaus a periclitantibus in mari aut quavis aliâ aquâ, invocari. Huic idolomania fabula originem dedit, quæ extat apud Vincentium, libro xiv. capite 70, et Mantuanum, lib. xii. *Fastorum*, ubi sic canit:

"Cum turbine nautæ

Deprensi Cilices magno clamore vocarent
Nicolai viventis opem, descendere quidam
Cœlituum visus sancti sub imagine patris:
Qui freta depulso fecit placidissima vento."

chamber window, to enable him to portion them out honestly.
So Naogeorgus :

“ Saint Nicholas money usde to give to maydens secretlie,
Who, that he still may use his wonted liberalitie,
The mothers all their children on the Eve do cause to fast,
And when they every one at night in senselesse sleepe are cast,
Both apples, nuttes, and peares they bring, and other things beside,
As caps, and shooes, and petticoes, which secretly they hide,
And in the morning found, they say, that this St. Nicholas brought :
Thus tender mindes to worship saints and wicked things are taught.”

There is a festival or ceremony observed in Italy (called Zopata, from a Spanish word signifying a shoe), in the courts of certain princes, on St. Nicholas's Day, wherein persons hide presents in the shoes and slippers of those they do honour to, in such manner as may surprise them on the morrow when they come to dress. This, it is repeated, is done in imitation of the practice of St. Nicholas, who used in the night-time to throw purses in at the windows of poor maids, to be marriage portions for them.

“ St. Nicholas,” says Brady, in the *Clavis Calendaria*, ii. 297, “ was likewise venerated as the protector of virgins ; and there are, or were until lately, numerous fantastical customs observed in Italy and various parts of France, in reference to that peculiar tutelary patronage. In several convents it was customary, on the eve of St. Nicholas, for the *boarders* to place each a silk stocking at the door of the apartment of the abbess, with a piece of paper inclosed, recommending themselves to *great St. Nicholas of her chamber* : and the next day they were called together to witness the Saint's attention, who never failed to fill the stockings with sweetmeats, and other trifles of that kind, with which these credulous virgins made a general feast.” See a curious passage in Bishop

¹ “ Mos est plurimis in locis, ut in vigilia Sancti Nicolai parentes pueris ac puellis clam munuscula varii generis dent, illis opinantibus, S. Nicolaum cum suis famulis hinc inde per oppida ac vicos discurrere, per clausas fenestras ingredi, et dona ipsis distribuere. Originem duxit hic mos ex fabella, quæ S. Nicolao affingitur, quòd dotem dederit tribus filiabus egeni cujusdam civis, ipsas ob egestatem prostituere volentis, hoc modo : conjecit crumenam pecuniâ refertam clam, notu, per fenestram in cubiculum patris earum, unde honestè eas elocare potuit.”—Hospinian de Orig. Pestor. Christian. fol. 153.

Fisher's sermon of the 'Monthes Minde' of Margaret Countess of Richmond, where it is said that she prayed to St. Nicholas, the patron and helper of all true maidens, when nine years old, about the choice of a husband, and that the Saint appeared in a vision, and announced the Earl of Richmond.

Aubanus,¹ describing some singular customs used in his time in Franconia, tells us, that scholars, on St. Nicholas's Day, used to elect three out of their numbers, one of whom was to play the Bishop, the other two the parts of Deacons. The Bishop was escorted by the rest of the boys, in solemn procession, to church, where, with his mitre on, he presided during the time of divine worship: this ended, he and his Deacons went about singing from door to door, and collected money, not begging it as alms, but *demanding it as the Bishop's subsidy*. On the eve of this day the boys were prevailed upon to fast, in order to persuade themselves that the little presents, which were put that night for them into shoes (placed under the table for that purpose), were made them by St. Nicholas: and many of them kept the fast so rigorously on this account, that their friends, in order to prevent them from injuring their health, were under the necessity of forcing them to take some sustenance.

I know not precisely at what period the custom of electing Boy-Bishops on St. Nicholas's Day commenced in England, but there is little doubt that, after it had been established on the Continent, it would soon be imported hither. Warton thought he found traces of the religious mockery of the Boy-Bishop as early as 867 or 870. His words are: "At the Constantinopolitan Synod, 867, at which were present three hundred and seventy-three bishops, it was found to be a solemn

¹ "In die vero Sancti Nicolai adolescentes, qui disciplinarum gratia scholas frequentant, inter se tres eligunt: unum, qui episcopum; duos, qui diaconos agant: is ipsa die in sacram ædem solenniter a scholastico cœtu introductus, divinis officiis infulatus præsidet: quibus finitis, cum electis domesticatim cantando nummos colligit, eleemosynam esse negant, sed episcopi subsidium. Vigiliam diei pueri a parentibus jejunaere eo modo invitantur, quòd persuasum habeant, ea munuscula, quæ noctis ipsis in calceos sub mensam ad hoc locatos imponuntur, se a largissimo præsule Nicolao percipere: unde tanto desiderio plerique jejunant, ut quia eorum sanitati timeatur, ad cibum compellendi sint," p. 272. The ceremony of fasting was probably adopted from the Saint's example already quoted from the Golden Legend.

custom in the courts of princes, on certain stated days, to dress some layman in the episcopal apparel, who should exactly personate a bishop, both in his tonsure and ornaments. This scandal to the clergy was anathematised. But ecclesiastical synods and censures have often proved too weak to suppress popular spectacles, which take deep root in the public manners, and are only concealed for a while, to spring up afresh with new vigour."

In Bishop Hall's *Triumphs of Rome* is the following curious passage on this subject: "What merry work it was here in the days of our holy fathers (and I know not whether, in some places, it may not be so still), that upon St. Nicholas, St. Katherine, St. Clement, and Holy Innocent's Day, children were wont to be arrayed in chimers, rochets, surplices, to counterfeit bishops and priests, and to be led, with songs and dances, from house to house, blessing the people, who stood girning¹ in the way to expect that ridiculous benediction. Yea, that boys in that holy sport were wont to sing masses, and to climb into the pulpit to preach (no doubt learnedly and edifyingly) to the simple auditory. And this was so really done, that in the cathedral church of Salisbury (unless it be lately defaced) there is a perfect monument of one of these Boy-Bishops (who dyed in the time of his young pontificality), accoutred in his episcopal robes, still to be seen. A fashion that lasted until the later times of King Henry the Eighth, who, in 1541, by his solemn Proclamation, printed by Thomas Bertlet, the king's printer, cum privilegio, straitly forbad the practice." In the year 1299 we find Edward the First, on his way to Scotland, permitted one of these Boy-Bishops to say vespers before him in his chapel at Heton, near Newcastle-upon-Tyne, and made a considerable present to the said bishop, and certain other boys that came and sang with him on the occasion, on the 7th of December, the day after St. Nicholas's Day. This appears from the *Wardrobe Accounts of 28 Edw. I.*, published by the Society of Antiquaries, p. 25. Warton, in his *History of English Poetry*, seems to restrain the custom of electing Boy-Bishops on this day to collegiate churches, but later discoveries adduce evidence of its having prevailed, it should seem, in almost every parish.

¹ Grinning; laughing.

Though the election was on St. Nicholas's Day, yet the office and authority appears to have lasted from that time till Innocent's Day, i. e. from the 6th to the 28th of December. In cathedrals, this Boy-Bishop seems to have been elected from among the children of the choir. After his election, being completely apparelled in the episcopal vestments, with a mitre and crosier, he bore the title and state of a bishop, and exacted ceremonial obedience from his fellows, who were dressed like priests. Strange as it may appear, they took possession of the church, and, except mass, performed all the ceremonies and offices. In the Statutes of Salisbury Cathedral, sub anno 1319, tit. 45, de Statu Choristarum MS., it is ordered that the Boy-Bishop shall not make a feast. The Boy-Bishop, as it should seem in the following extract from the Register of the Capitulary Acts of York Cathedral, was to be *handsome* and *elegantly shaped*: "Dec. 2, 1367. Joannes de Quixly confirmatur episcopus puerorum, et capitulum ordinavit quod electio episcopi puerorum in ecclesia Eboracensi de cetero fieret de eo qui diutius et magis in dicta ecclesia laboraverit, et magis idoneus repertus fuerit, *dum tamen competenter sit corpore formosus*, et quod aliter facta electio non valebit."

There is printed in the Notes to the Northumberland Household Book, p. 441, from an old MS. communicated by Thomas Astle, Esq., an inventory of the splendid robes and ornaments belonging to one of these (Boy, called also Bearn) Bishops.

"Contenta de Ornamentis Episcopi pueri.

"Imprimis, i. myter, well garnished with perle and precious stones, with nowches of silver and gilt before and behind. Item, ii. rynges of silver and gilt, with four ridde precious stones in them. Item, i. pontifical with silver and gilt, with a blue stone in hytt. Item, i. owche, broken, silver and gilt, with ii. precious stones, and a perle in the mydds. Item, a croose, with a staff of coper and gilt, with the ymage of St. Nicolas in the mydds. Item, i. vestment, redde, with lyons, with silver, with brydds of gold in the orferes of the same. Item, i. albe to the same, with starres in the paro. Item, i. white cope, stayned with tristells and orferes, redde sylke, with does of gold, and whytt napkins about the necks. It. ii. copes, blew sylk with red orferes, trayled, with whitt

braunchis and flowres. It. i. steyned cloth of the ymage of St. Nicholas. It. i. tabard of skarlet, and a hodde thereto lyned with whitt sylk. It. a hode of skarlett, lyned with blue sylk."

In Hearne's *Liber Niger Scaccarii*, 1728, ii. 674, 686, we find that Archbishop Rotheram bequeathed "a myter for the Barnebishop, of cloth of gold, with two knopps of silver gilt and enamyled." In Lysons's *Environs of London*, i. 310, among his curious extracts from the Churchwardens' Accounts at Lambeth, is the following: "1523. For the Bishop's dynner and hys company on St. Nycolas Day, ijs. viij*d*." The Churchwardens' Accounts of St. Mary-at-Hill, London, 10 Henry VI., mention "two childrens copes, also a myter of cloth of gold set with stones." Under 1549, also, Lucas and Stephen, churchwardens, is: "For 12 oz. silver, being clasps of books and the bishop's mitre, at *vs. viij*d*. per oz. vj*l*. xv*s*. j*d*." These last were sold. In the Inventory of Church Goods, belonging to the same parish, at the same time, we have: "Item, a mitre for a bishop at St. Nicholas-tyde, garnished with silver, and amelyd, and perle, and counterfeit stone." In Nichols's *Illustrations of Ancient Manners*, 1797, p. 110, among some extracts from the same Church Accounts, 1554, is the following entry: "Paid for makyng the bishop's myter, with staff and lace that went to it, ijs. Paid for a boke for Nicholas, viij*d*." This was the restoration of the ceremony under Queen Mary.*

The Boy-Bishop at Salisbury is actually said to have had the power of disposing of such prebends there as happened to fall vacant during the days of his episcopacy. If he died during his office, the funeral honours of a bishop, with a monument, were granted him. In the *Processionale ad usum insignis et preclare Ecclesie Sarum*, 1566, is printed the service of the Boy-Bishop set to music. By this we learn that, on the Eve of St. Innocents' Day, the Boy-Bishop was to go in solemn procession with his fellows "ad altare Sanctæ Trinitatis et Omnium Sanctorum" (as the Processional), or, "ad altare Innocentium sive Sanctæ Trinitatis" (as the Pie), "in capis et cereis ardentibus in manibus," in their copes, and burning tapers in their hands. The bishop beginning, and the other boys following: "Centum quadraginta quatuor," &c. Then the verse "Hi emti sunt ex omnibus," &c., and this was

sung by three of the boys. Then all the boys sang the "Prosa sedentem in superno majestatis, arce," &c. The chorister bishop, in the mean time, fumed the altar first, and then the image of the Holy Trinity. Then the bishop said, *modesta voce*, the verse "Lætamini," and the response was "Et gloriamini," &c. Then the prayer which we yet retain: "Deus cujus hodierna die preconium Innocentes Martyres non loquendo, sed moriendo, confessi sunt, omnia in nobis vitiorum mala mortifica, ut fidem tuam quam lingua nostra loquitur, etiam moribus vita fateatur: qui cum patre," &c. In their return from the altar, præcentor puerorum incipiat, &c., the chanter-chorister began "De Sancta Maria," &c. The response was "Felix namque," &c. et "sic processio," &c. The Procession was made into the quire, by the west door, in such order that the dean and canons went foremost; the chaplains next; the bishop, with his little prebendaries, in the last and highest place. The bishop took his seat, and the rest of the children disposed themselves upon each side of the quire, upon the uppermost ascent, the canons resident bearing the incense and the book; and the petit canons the tapers, according to the Rubrick. And from this hour to the full end of the next day's procession, "*Nullus clericorum solet gradum superiorem ascendere cujuscumque conditionis fuerit.*" Then the bishop on his seat said the verse "Speciosus forma, &c. diffusa est gratia in labiis tuis," &c. Then the prayer, "Deus qui salutis æternæ," &c. "Pax vobis," &c. Then, after the "Benedicamus Domino," the bishop of the children, sitting in his seat, gave the benediction to the people in this manner: "Princeps ecclesiæ pastor ovilis cunctam plebem tuam benedicere digneris," &c. Then, turning towards the people, he sung, or said, "Cum mansuetudine et charitate humiliare vos ad benedictionem:" the chorus answering "Deo gratias." Then the cross-bearer delivered up the crosier to the bishop again, *et tunc episcopus puerorum primò signando se in fronte sic dicat*, "Adjutorium nostrum," &c. The chorus answering, "Qui fecit cælum et terram." Then, after some like ceremonies performed, the Boy-Bishop began the Completorium, or Complyn; and that done, he turned towards the quire, and said, "Adjutorium," &c., and then, last of all, he said, "Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus." *In die sanctorum Innocentium ad secundas vesperas accipiat cruciferarius bacu-*

lum episcopi puerorum et cantent Antiphon: "Princeps ecclesie," &c., sicut ad primas vespas. Similiter episcopus puerorum benedicat populum supradicto modo, et sic compleatur servitium hujus diei. (Rubric. Processional.) And all this was done with solemnity of celebration, and under pain of anathema to any that should interrupt or press upon these children. (See Gregory's Posthumous Works, 1649, p. 114.) Having had occasion to trace the ceremony of the Boy-Bishop at Canterbury, Eton, St. Paul's, London, Colchester, Winchester, Salisbury, Westminster, Lambeth, York, Beverley, Rotherham, and Newcastle-upon-Tyne, there can be little doubt that the discoveries of future antiquaries will prove it to have been almost universal. Gregory, in his Account of the Episcopus Puerorum, thought he had made a great discovery, and confined it to Salisbury.

It appears that in Germany, 1274, at the Council of Saltzburg, the "ludi noxii quos vulgaris eloquentia *Episcopatus Puerorum* appellat" were prohibited, as having produced great enormities. (See Du Fresne, v. EPISCOPUS PUERORUM.) In Spain, Mr. Bowle informs us, anciently, in cathedral churches, in memory of the election of St. Nicholas, Bishop of Myra, a chorister being placed with solemnity in the midst of the choir, upon a scaffold, there descended from the vaulting of the ceiling a cloud, which, stopping midway, opened. Two angels within it carried the mitre, and descended just so low as to place it on his head, ascending immediately in the same order in which they came down. This came to be an occasion of some irregularities; for till the day of the Innocents, he had a certain jurisdiction, and his prebendaries took secular offices, such as alguazils, catchpoles, dog-whippers, and sweepers. "This, thank God," says the author Covarruvias, under the article *Obsipillis*, "has been totally done away." He is, however, contradicted in the great Dictionary, where it is asserted that it is still kept up, particularly at Corunna, and other cities, and in some universities and colleges. The word is Latinised "*Puer episcopali habitu ornatus.*" See Archæologia, ix. 43.¹

¹ "Pape Colas. Enfant qui dans les derniers siècles, paraissait, un moment, au dessus de sa condition. Le jour de Saint Nicolas on faisait choix dans certaines Eglises d'un petit tondu a voix glassissante: on lui mettait une mitre sur la tête, on le revêtait d'habits pontificaux: ainsi

The following is an extract from the St. James's Chronicle, Nov. 1797: "From Zug, in Switzerland, it is observed that the annual procession of the fête of the bishop and his scholars, on the Fair Day, Dec. 6, is suppressed by authority. The bishop, it seems, was only a scholar, habited as such. Going through the streets, he was preceded by a chaplain carrying his crozier, and followed by a fool in the usual costume, the latter also carrying a staff with a bladder filled with pease. Other scholars, dressed like canons, with a military guard, made up the procession. After going to church, it was the bishop's custom to go and demand money from all the booths and stands in the fair. The French, and other traders, it is said, had complained of this absurd exaction, and the bishop, it is added, means to appeal to the Pope."

Of the several sports or entertainments, that mixed in the solemnization of this most singular festival, few particulars seem to have been transmitted.¹ Warton thinks we can trace

chargi de Reliques, il alait par tout donnant des benedictions et disant des Oremus pour avoir des biscuits et des petits gateaux." Fond du sac, i. 13. See also Sauval, *Antiq. de Paris*, ii. pp. 622, 623: Ducange, *in voce*; Dom Marlot, *Histoire de la Metrop. de Rheims*, ii. 769; Brillon, *Dictionn. des Arrets*, artic. *Noyon*, ed. 1727; *Voyages Liturgiques de France*, 1718, p. 33: and among English authorities, *Dugd. Mon.* old edit. iii. 169, 170, 279; *Dugd. Hist. St. Paul's*, pp. 205, 206; *Anstis's Ord. Gart.* ii. 309; *Drake's Eboracum*, p. 481; *Blomef. Hist. of Norf.* ii. 516; *Gough's Brit. Top.* ii. 362. There was a boy bishop at Exeter Cathedral. See Bishop Lyttleton's Account of that building, pp. 10, 11.

¹ Steevens found a curious passage on this subject, in Puttenham's *Art of Poesie*, 1589. "Methinks this fellow speaks like bishop Nicholas: for on St. Nicholas's night, commonly, the scholars of the country make them a bishop, who, like a foolish boy, goeth about blessing and preaching with such childish terms as make the people laugh at his foolish counterfeit speeches." Prynne, *Histrio-Mastix*, p. 601, cites the following interdict of the Council of Basle, 1431: "This sacred Synode, detesting that foule abuse frequent in certaine churches, in which, on certaine festivals of the yeare, certain persons with a miter, staffe, and pontificall robes, blesse men after the manner of bishops; others being clothed like kings and dukes, which is called the Feast of Fooles, of Innocents, or of Children in certaine countries: others practising vizarded and theatrical sports: others making traines and dances of men and women, move men to spectacles and cachinnations: hath appointed and commanded as well ordinaries, as deanes and rectors of churches, under paine of suspension of all their ecclesiasticall revenues for three monthes space, that they suffer not these and such like playes and pastimes to be any more exercised in the church, which ought to be the house of prayer, nor yet in the churchyard, and that they neglect not to punish the offenders by ecclesiasticall censures, and other remedies of law."

in them some rude vestiges of dramatic exhibitions. We have evidence that the boy bishop and his companions walked about in procession, and find even a statute to restrain one of them within the limits of his own parish.¹ That the arts of secular entertainment were exercised upon this occasion, appears from a curious entry, which states that one of these boy bishops received a present of thirteen shillings and sixpence for singing before King Edward the Third, in his chamber, on the day of the Holy Innocents.²

The show of the boy bishop, rather on account of its levity and absurdity than of its superstition, was abrogated by a proclamation, July 22, 1542. The conclusion of King Henry the Eighth's proclamation is much to our purpose: "And whereas heretofore dyvers and many superstitions and chyldysh observauncis have been used, and yet to this day are observed and kept, in many and sundry partes of this Realm, as upon *Saint Nicholas*, the Holie Innocents, and suche like, children be straingelie decked and apparayled to counterfeit Priests, Bishops, and women,³ and to be ledde with songes and dances from house to house, blessing the people, and gathering of money,⁴ and boyes do sing masse, and preache in the pulpitt,

¹ In the Statutes of the collegiate church of St. Mary Ottery, founded by Bishop Grandison in 1337, there is this passage: "Item statuimus, quod nullus canonicus, vicarius, vel secundarius, pueros choristas in festo sanctorum Innocentium extra parochiam de Otery trahant, aut eis licentiam vagandi concedant." Cap. 50. MS. Regist. Priorat. S. Swithin. Winton. quat. 9.

² In the Wardrobe Rolls of King Edward the Third, an. 12, we have this entry, which shows that our mock-bishop and his chapter sometimes exceeded their adopted clerical commission, and exercised the arts of secular entertainment: "Episcopo puerorum Ecclesie de Andeworp cantanti coram domino Rege in camera sua in festo Sanctorum Innocentium, de dono ipsius Regis xiijs. vid."

³ In explanation of that part of the above which mentions *women*, it appears that divine service was not only performed by boys on the above occasion, but *by little girls* also, for there is an injunction given to the Benedictine Nunnery of Godstowe, in Oxfordshire, by Archbishop Peckham, in the year 1278, that *on INNOCENTS' DAY the public prayers should not any more be said in the church of that monastery PER PARVULAS, i. e. little girls.*

⁴ Warton in his History of English Poetry, has preserved the form of the acquittance given by a boy bishop to the receiver of his subsidy, then amounting to the considerable sum of £3 15s. 1d. *ob.*—"Dominus Johannes Gisson, Magister Choristarum ecclesie Eboracensis, liberavit Roberto de Holme, choristæ, qui tunc ultimo fuerat Episcopus puerorum,

with suche other unfittinge and inconvenient usages, rather to the derysyon than anie true glorie of God, or honour of his Sayntes. The Kynges Majestie wyllleth and commaundeth that henceforth all such superstitious observations be left and clerely extingwished throwt all this Realme and Dominions," &c. According to a small Cronicle of Yere's respecting London, it should seem that there had been a previous Proclamation, dated July 22d, 1540, in part, at least, to the same effect.

In "Yet a Course at the Romyshe foxe: A dysclosynge or openynge of the Manne of Synne, contayned in the late declaration of the Pope's old faythe, made by Edmonde Boner, Bysshopp of London," &c. by Johan Harryson, [i. e. Bale,] Zurik, 1542, the author enumerates some "auncyent rytes and lawdable ceremonies of holy churche," then, it should seem, laid aside, with the following censure on the bishop: "than ought my lorde also to suffer the same selfe ponnysment, for not *goyng* about with Saynt Nycholas clarkes," &c.

With the Catholic liturgy, all the pageantries of popery were restored to their ancient splendour by Queen Mary. Among these, the procession of the boy bishop was too popular a mumery to be overlooked.

In Strype's Ecclesiastical Memorials, iii. 202, we read that, Nov. 13, 1554, an edict was issued by the Bishop of London to all the clergy of his diocese, to have a boy bishop in procession. In the same volume, however, p. 205, we read: Anno 1554, December 5, "the which was St. Nicholas Eve, at even-song time came a commandment that St. Nicolas should *not go abroad nor about*. But, notwithstanding, it seems, so much were the citizens taken with the mock of St. Nicolas, that is, a boy bishop, that there went about these St. Nicolases in divers parishes, as in St. Andrew's Holborn, and St Nicolas Olaves, in Bread street. The reason the procession of St. Nicolas was forbid, was, because the cardinal had this St. Nicolas Day sent for all the convocation, bishops, and inferior clergy, to come to him to Lambeth, there to be absolved from all their perjuries, schisms, and heresies." In the following page, Strype gives some account of the origin of this ceremony, in which there is nothing that has not been

ijj. libras, xvs. id. *ob de perquisitis ipsius Episcopi per ipsum Johannem receptis*: and the said Robert takes an oath that he will never molest the said John for the above sum.

already noticed. He says, *ibid.* iii. 310, that in 1556, on St. Nicholas Even, "St. Nicholas, that is, a boy habited like a Bishop in pontificalibus, went abroad in most parts of London, singing after the old fashion, and was received with many ignorant but well-disposed people into their houses, and had as much good cheer as ever was wont to be had before, at least in many places."

Warton informs us that one of the child bishop's songs, as it was sung before the Queen's Majesty, in her privy chamber, at her manor of St. James in the Fields, on St. Nicholas's Day, and Innocents' Day, 1555, by the child bishop of St. Paul's, with his company, was printed that year in London, containing a fulsome panegyric on the queen's devotions, comparing her to Judith, Esther, the Queen of Sheba, and the Virgin Mary.

The pageantry of the boy bishop would naturally be put down again when Queen Elizabeth came to the crown: but yet it seems to have been exhibited in the country villages toward the latter end of her reign.

The practice of electing a boy-bishop appears to have subsisted in common grammar-schools.¹ St. Nicholas, says Warton, was the patron of scholars, and hence, at Eton College, St. Nicholas has a double feast; i. e. one on account of the college, the other of the schools. He adds, "I take this opportunity of observing that *the anniversary custom at Eton of going ad montem, originated from the ancient and popular practice of theatrical processions in collegiate bodies.*" But, with great deference to his opinion, I shall endeavour to show that it is only a corruption of the ceremony of the boy-bishop, and his companions, who, being, by Henry the Eighth's edict, prevented from mimicking any longer their religious superiors, gave a new face to their festivity, and began their present play at soldiers. The following shows how early our youth began to imitate the martial manners of their elders in these sports, for it appears from the close rolls of Edward I. memb. 2, that a precept was issued to the sheriff of Oxford in 1305, from the

¹ "Hoc anno 1464, in Festo Sancti Nicolai, non erat Episcopus puerorum in Scola Grammaticali in civitate Cantuariæ, ex defectu Magistrorum, viz. J. Sidney et. T. Hikson, &c." Lib. Johannis Stone, monachi Eccles. Cant. sc. de Obitibus et aliis memorabilibus sui cænobii, MS. Corp. Chr. Cantab. 417.

King, "to prohibit tournaments being intermixed with the sports of the scholars on St. Nicholas's Day."

It appears, by Hasted's History of Kent, iii. 174, that the master of Wye School, founded by Archbishop Kempe in 1447, was to teach all the scholars, both rich and poor, the art of grammar gratis, unless a present was voluntarily made, and except "*consuetam gallorum et denariorum Sancti Nicolai gratuitam oblationem*," the usual offerings of cocks and pence at the feast of St. Nicholas. See also Gent. Mag. for May, 1777, p. 208, and for Dec. 1790, p. 1076.

In the statutes of St. Paul's school, A.D. 1518, (see Knight's Life of Colet, p. 362,) the following clause occurs: "All these children shall every Childermas Daye come to Pauli's Church, and hear the Childe-bishop sermon: and after he be at the hygh masse, and each of them offer a 1*d.* to the Childe-bishop, and with them the maisters and surveyors of the scole." Strype, in his Ecclesiastical Memorials, speaking of the boy-bishop among scholars, says: "I shall only remark, that there might this at least be said in favour of this old custom, that it gave a spirit to the children; and the hopes that they might one time or other attain to the real mitre made them mind their books."

The following most curious passage from the "Status Scholæ Etonensis," A.D. 1560, shows that in the Papal times the Eton scholars (to avoid interfering, as it should seem, with the boy-bishop of the college there on St. Nicholas's Day,) elected *their* boy-bishop on St. Hugh's Day, in the month of November. St. Hugh was a real boy-bishop at Lincoln. His day was on November 17th. "Mense Novembri. In die Sancti Hugonis Pontificis solebat Ætonæ fieri electio Episcopi Nihilensis: sed consuetudo obsolevit. Olim Episcopus ille puerorum habebatur nobilis. In cujus electione et literata et laudatissima exercitatio ad ingeniorum vires et motus excitandos Ætonæ celebris erat."

THE MONTEM AT ETON.

“ But weak the harp now tuned to praise,
 When fed the raptured sight,
 When greedy thousands eager gaze,
 Devoured with delight :

“ When triumph hails aloud the joy
 Which on those hours await :
 When *Montem* crowns the Eton boy,
 Long famed *triennial fête*.”

Poems by Henry Rowe, 1796, i. 11.

I HAVE just shown that the ceremony of the boy-bishop was called down by a proclamation under the reign of Henry the Eighth, and that, with its parent Popery, it revived under that of Queen Mary : as also, that on the accession of Queen Elizabeth it would most probably be again put down. Indeed, such a mockery of episcopal dignity was incompatible with the principles of a Protestant establishment.

The loss of a holiday, however, has always been considered, even with “ children of a larger growth,” as a matter of some serious moment ; much more with the tyros of a school, that of an anniversary that promised to a young mind, in the cessation from study, and the enjoyment of mirth and pleasure, every negative as well as every positive good. Invention then would be racked to find out some means of retaining, under one shape, the festivities that had been annually forbidden under another. By substituting for a religious, a military appearance, the Etonians happily hit upon a method of eluding every possibility of giving offence.

The Lilliputian see having been thus dissolved, and the puny bishop “ unfrocked,” the crozier was extended into an ensign, and, under the title of captain, the chieftain of the same sprightly band conducted his followers to a scene of action in the open air, where no consecrated walls were in danger of being profaned, and where the gay striplings could, at least, exhibit their wonted pleasantries with more propriety of character. The exacting of money from the spectators and

passengers, for the use of the principal remained exactly the same as in the days of Popery ; but it seems no evidence has been transmitted whether the deacons then, as the salt-bearers do at present, made an offer of a little salt in return when they demanded the annual subsidy. I have been so fortunate, however, as to discover, in some degree, a similar use of salt, that is, an emblematical one, among the scholars of a foreign university, at the well-known celebrity of "Deposition," in a publication dated at Strasburgh so late as 1666.¹ The consideration of every other emblem used on the above occasion, and explained in that work, being foreign to my purpose, I shall confine myself to that of the salt² alone, which one of the heads of the college explains thus to the young academicians : "With regard to the ceremony of Salt," says he, "the sentiments and opinions both of divines and philosophers concur in making salt the *emblem of wisdom or learning* ; and that not only on account of what it is composed of, but also with respect to the several uses to which it is applied. As to its component parts, as it consists of the purest matter, so ought wisdom to be pure, sound, immaculate, and incorruptible : and similar to the effects which salt produces upon bodies ought to be those of wisdom and learning upon the mind." In another

¹ It was formerly the custom on the foundation of Westminster School for the senior boys, on the day of the admission of a new junior election, to address the last of them at supper-time, accompanying the first three words of the formula with their appropriate actions : "*Salsandus, calcandus, inspandus ; denique non credendus ; abi junior.*" This custom has for many years been obsolete. To these indignities also at initiation (or rather to compromise to prevent them) I am desirous to refer the custom of exacting *Garnish money* at the first admission of debtors into prison, concerning which I find the following in the *Gent. Mag.* for May, 1752, vol. xxii. p. 239 : "The sheriffs of London have ordered that no debtor, in going into any of the gaols of London and Middlesex, shall, for the future, pay any *garnish*, it having been found for many years a great oppression."

² There are twenty plates illustrating the several strange ceremonies of the "Depositio." The last represents *the giving of the Salt*, which a person is holding on a plate in his left hand, and with his right hand about to put a *pinch of it* upon the tongue of each *Beanus* or Freshman. A glass, holding wine (I suppose), is standing near him. Underneath is the following couplet, which is much to our purpose ; for even the use of wine also is not altogether unknown at present at our Montem procession at Eton :

"*Sal Sophiæ gustate, bibatis vinaque læta,
Augeat immensus vos in utrisque Deus !*"

part of the oration he tells them, " This rite of salt is a pledge or earnest which you give that you will most strenuously apply yourselves to the study of good arts, and as earnestly devote yourselves to the several duties of your vocation." How obvious is it then, to make the same application of the use of salt in the present ceremony at Eton! May we not, therefore, without any forced construction, understand the salt-bearers, when, on demanding of the several spectators or passengers their respective contributions, they laconically cry, '*Salt, salt,*' as addressing them to the following purport: " Ladies and Gentlemen, your subsidy money for the captain of the Eton scholars! By this *salt*, which we give as an earnest, we pledge ourselves to become proficient in the learning we are sent hither to acquire, *the well-known emblem of which we now present you with in return.*" The text is so metaphorically concise, that it cannot otherwise be explained but by a diffuse paraphrase, or what, in the language of scholars, is called " a liberal translation."

The Montem is said by some to have been an old monkish institution, observed yearly for the purpose of raising money by the sale of salt, absolutions, or any other articles, to produce a fund that might enable the college to purchase lands: and the mount now called Salt-hill, with other land contiguous, is said to belong to the college: which idea, upon the authority of the late provost, Dr. Roberts, I can assert has no foundation in truth.

In one of the 'Public Advertisers,' in 1778, is given an account of the montem, which was then *biennial*. This is the oldest printed account of the ceremony I have been able to find. "On Tuesday, being Whit Tuesday, the gentlemen of Eton school went, as usual, in military procession to Salt-hill. This custom of walking to the hill returns *every second year*, and generally collects together a great deal of company of all ranks. The king and queen, in their phaeton, met the procession on Arbor-hill, in Slough-road. When they halted the flag was flourished by the ensign. The boys went, according to custom, round the mill, &c. The parson and clerk were then called, and there these temporary ecclesiastics went through the usual Latin service, which was not interrupted, though delayed for some time by the laughter that was excited by the antiquated appearance of the clerk, who had dressed

himself according to the ton of 1745, and acted his part with as minute a consistency as he had dressed the character. The procession began at half-past twelve from Eton. The collection was an extraordinary good one, as their majesties gave, each of them, fifty guineas. By six o'clock the boys had put off the finery of the day, and appeared at Absence in their common dress."

It is said to have been formerly one of the pleasantries of the salt-bearers to fill any boorish-looking countryman's mouth with it, if, after he has given them a trifle, he asks for anything in return, to the no small entertainment of the spectators. An old Etonian informed me, in 1794, that, in his time, the salt-bearers and scouts carried each of them salt in a handkerchief, and made every person take a pinch of it out before they gave their contributions. The following lines from the *Favourites*, a *Simile*, in the *Tunbridge Miscellany*, for 1712, p. 29, allude to this practice :

"When boys at Eton, once a year,
In military pomp appear ;
He who just trembled at the rod,
Treads it a heroe, talks a god,
And in an instant can create
A dozen officers of state.
His little legion all assail,
Arrest without release or bail :
Each passing traveller must halt,
Must pay the tax, and *eat the salt*.
You don't love salt, you say : and storm—
Look o' these staves, sir—and conform."

I should conjecture that Salt Hill was the central place where anciently all the festivities used on this occasion were annually displayed, and *here only*, it should seem, *the salt was originally distributed*, from which circumstance it has undoubtedly had its name. From hence, no doubt, the ancient boy-bishop made some ridiculous oration, similar, perhaps, to the following, which was the undoubted exordium to a sermon given in the beginning of the reign of Queen Elizabeth to the scholars of Oxford in St. Mary's, by Richard Taverner, of Wood-Eaton, high sheriff for the county of Oxford ; and that too with his gold chain about his neck, and his sword at his side : "Arriving at the *Mount* of St. Maries, in the stony stage, where I now stand, I have brought you some fine biskette baked in the

oven of charity, and carefully conserved for the chickens of the Church, the sparrows of the Spirit, and the sweet swallows of Salvation." See Sir John Cheek's Preface to his book called 'The true Subject to the Rebel,' and Liber Niger, ed. 1728, ii. 572.

The following extract from Dugdale's Origines 'Juridiciales' I do not think foreign to our purpose. Speaking of the "Orders and Exercises of the Inner Temple"—title "Gentlemen of the Clerks Commons"—he says (p. 158): "When the clerks commons exercise in the vacation beginneth, the abbot, or antientest of them, comes up to the barr-table at the end of dinner, and acquainteth them that the gentlemen of the clerks commons have a case to put their masterships; and after, during the whole exercise of that vacation, upon Monday, Wednesday, and Friday, there are clerks common cases to be argued. The gentleman that is to bring it in, as soon as the tables in the hall be covered, and *salt-cellars* set upon the clerks commons table, and that the horn hath blown to dinner, he that is to put the case *layeth a case fair written in paper upon the salt*, giving thereby notice of the case to be argued after dinner: which case, so laid upon the salt, if any one gentleman of the house do take up and read, he, by order of the house, is to be suspended commons, and to be amerced." In Vaughan's Golden Grove, 1608, it is said: "In Prester John's country *salt* goes for money."

The sum collected at the Montem on Whit-Tuesday, 1790, was full £500. This sum goes to the captain, who is the senior of the collegers at the time of the ceremony. The motto for that year was, "Pro More et Monte." Their Majesties presented each a purse of fifty guineas. The fancy dresses of the Salt-bearers and their deputies, who are called scouts, are usually of differently coloured silks, and very expensive. Formerly, the dresses used in this procession were obtained from the theatres. The mottos on the Montem tickets are different in different years: the words were in 1773, "Ad Montem." In 1781 and 1787, "Mos pro Lege est." In 1790, 1796, 1808, and 1812, "Pro More et Monte." In 1799 and 1805, "Mos pro Lege."

The following most curious passage from a MS. which I have frequently had occasion to quote in the course of the present work, the Status Scholæ Etonensis, confirms my deriva-

tion of the custom of the salt-bearing beyond the possibility of a doubt: "Mense Januario. *Circiter Festum Conversionis Divi Pauli ad horam nonam, quodam die pro arbitrio moderatoris, ex consueto modo, quo eunt collectum avellanas mense Septembri, itur à pueris ad Montem.* MONS *puerili religione Ætonensium sacer locus est.* Hunc ob pulchritudinem agri, amœnitatem graminis, umbraculorum temperationem, canorum avium concentum, &c. Apollini et Musis venerabilem sedem faciunt, carminibus celebrant, Tempe vocant, Heliconi præferunt. His *Novitii* seu *Recentes*, qui annum *nondum viriliter et nervose in Acie Ætonensi ad verbera steterunt*, SALE *primo condiuntur*, tam versiculis qui habeant SALEM et leporum, quoad fieri potest, egregie depinguntur: deinde in *recentes epigrammata faciunt omni suavitate sermonis et facetiis, alter alterum superare contendentes.* Quicquid in buccam venit libere licet effutire, modo latine fiat, modo habeat urbanitatem, modo careat obscœna verborum scurrilitate; postremò et *lacrimis salsis* humectant ora genasque *et tum demum veteranorum ritibus initiantur.* Sequuntur orationes et parvi triumphi et seriò lætantur cum ob præteritos labores, tum ob cooptationem *in tam lepidorum Com-militonum Societatem.* His peractis ad horam 5^{am} domum revertuntur et post cœnam ludunt ad 8^{am} usque." I have no doubt that, from the above *teasing and tormenting the junior scholars*, has originated the present custom of having "*Fags*" at Eton school, i. e. little boys, who are the slaves of the greater ones.

St. Nicholas's Day continues to be a Gaudy-day in Eton College; and though the present Montem is generally kept on Whit-Tuesday, yet it is certain that, even within the memory of persons now alive, it was formerly kept in the winter-time, a little before the Christmas holidays, as a person of high rank, who had been a scholar there, told me; or, as others have informed me, in the month of February. Dr. Davies, one of the late provosts, remembered when they used to cut a passage through the snow from Eton to the hill called Salt Hill, upon which, after the procession had arrived there, the chaplain with his clerk used to read prayers; upon the conclusion of which it was customary for the chaplain to kick his clerk down the hill. It is said that the first time her Majesty was present at this ceremony, she thought this sort of sport so very irreligious, and expressed her royal dissatisfac-

tion at it so much, that the kicking part of the service has ever since been very properly laid aside.

There is nothing new under the sun, says the adage. It might seem a peculiar act of royal condescension in our present sovereign, with the queen, and other branches of the royal family, to honour with their presence the puerile festivities of the Montem procession at Eton, yet I have shown before that King Edward the First, even when on a military expedition into Scotland, thought not the then reputed innocent pleasantries of the Boy-Bishop beneath the regal notice, for we find that, at Newcastle-upon-Tyne, he performed vespers before the king; and other boys with him came and sang in the royal presence, and received a reward of forty shillings, which in those days was a very considerable sum.

It is observable that in the Latin Verses in the *Musæ Etonenses*, 1755, pp. 62, 113, to both of which "*pro more et monte*" is the motto, the season is described to be winter :

"Jam satis terris nivis et nigrantium
Imbrium misit pater," &c.

In Huggett's MS. collections for the History of Windsor and Eton Colleges, preserved in the British Museum, is the following account of "Ad Montem:"—"The present manner is widely different from the simplicity of its first institution. Now, the *Sales Epigrammatum* are changed into the *Sal purum*; and it is a playday, without exercise. Here is a procession of the school quite in the military way. The scholars of the superior classes dress in the proper regimentals of captain, lieutenant, &c., which they borrow or hire from London on the occasion. The procession is likewise in the military order with drums, trumpets, &c. They then march three times round the schoolyard, and from thence to Salt Hill, on which one of the scholars, dressed in black and with a band, as chaplain, reads certain prayers: after which a dinner (dressed in the College kitchen) is provided by the captain for his guests at the inn there; the rest getting a dinner for themselves at the other houses for entertainment. But long before the procession begins, two of the scholars, called Salt-bearers, dressed in white, with a handkerchief of salt in their hands, and attended each with some sturdy young fellow hired for the occasion, go round the College and through the town, and from thence up into the high road,

and offering salt to all, but scarce leaving it to their choice whether they will give or not: for money they will have, if possible, and that even from servants. The fifth and sixth forms dine with the captain. The noblemen usually do, and many other scholars, whose friends are willing to be at the expense. The price of the dinner to each is 10*s.* 6*d.*, and 2*s.* 6*d.* more for salt-money. Every scholar gives a shilling for salt, the noblemen more. At this time also they gather the recent money, which is . . . from every scholar that has been entered within the year. Dinner being over, they march back in the order as before into the schoolyard, and with the third round the ceremony is concluded. The motto on the ensign's colours is, 'Pro More et Monte.' Every scholar, who is no officer, marches with a long pole, *socii*, or two and two. At the same time and place the head-master of the school makes a dinner at his own expense for his acquaintance, assistants, &c. Of late years the captain has cleared, after all expenses are paid, upwards of £100. The Montem day used to be fixed for the first Tuesday in Hilary Term, which begins January 23*d.* In the year 1759, the day was altered to Tuesday in the Whitsun week (which was then June 5*th*); the Whitsun holidays having a few years before been altered from five weeks holiday at election. This procession to Montem is every third year, and sometimes oftener."

In the Gentleman's Magazine for June 1793, p. 571, is the following account of the Montem procession for that year: "On Whit Tuesday, according to triennial custom, the procession of the young gentlemen educated at Eton School to Salt Hill took place. About eleven the gentlemen assembled in the schoolyard, and were soon after properly arranged in the procession, according to their rank in the school. Their Majesties, with the Prince of Wales, Princesses Royal, Augusta, Elizabeth, and Amelia, the Duchess of York, and Prince William of Gloucester, arrived at the College about twelve, and took their station in the stable-yard. The young gentlemen marched twice round the schoolyard, and then went, in true military parade, with music playing, drums beating, and colours flying, into the stableyard, where they passed the royal family, the ensign having first flourished the flag, by way of salute to their Majesties. The procession then moved on, through the playing fields, to Salt Hill, where they were

again received by the royal family; when, after again marching by and saluting them, the young gentlemen paraded to dinner. To the honour of Eton, the number of gentlemen who marched in the procession amounted to 500. The collection for the benefit of the captain far exceeded all former ones; the sum spoken of amounts to near £1000. The motto on the flag, and on the tickets distributed on the occasion, was *Mos pro Lege*. Their Majesties, the Prince of Wales, Princesses, and Duchess of York, made their donations to the salt-bearers. In the evening the gentlemen returned, in proper military uniform, to Eton; and afterwards the salt-bearers and scouts appeared on the terrace in their dresses, and were particularly noticed by their Majesties."

[The Montem was abolished in 1847, on the representation of the Master of the College to her Majesty and the Government, that its celebration was attended with certain inconveniences. Its abolition was, however, vigorously opposed by many influential persons who had been educated at Eton.]

Something like the Montem festivities appears to have been kept up in Westminster School after the Reformation, as we may gather from the following passage in the Funeral Sermon of Bishop Duppa, preached at the Abbey Church of Westminster, April 24th, 1662, p. 34. Here (i. e. in Westminster School) he had the greatest dignity which the School could afford put upon him, to be the *Pædonomus at Christmas*, Lord of his fellow-scholars: which title was a pledge and presage that, from a *lord* in jeast, he should, in his riper age, become one in earnest."

In the same volume of Huggett's Collections, another Eton custom is noticed of *hunting the ram*. "It was an ancient custom for the butcher of the College to give on the election Saturday a ram to be hunted by the scholars; but, by reason (as I have heard) of the ram's crossing the Thames, and running through Windsor market-place with the scholars after it, where some mischief was done, as also by long courses in that hot season, the health of some of the scholars being thereby thought endangered, about thirty years ago the ram was hamstringing, and, after the speech, was with large clubs knocked on the head in the stableyard. But this carrying a show of barbarity in it, the custom was entirely left off in the election of 1747; but the ram as usual is served up in pasties at the

high table. (Anno 1760.)” Browne Willis would derive this custom from what is (or was) used in the manor of East Wrotham, Norfolk (the rectory and, I believe, the manor of which belongs to this College), where the lord of the manor after the harvest gave half an acre of barley and a ram to the tenants thereof. The which ram, if they caught it, was their own; if not, it was for the lord again. In the *Gent. Mag.* for Aug. 1731, p. 351, is the following: “Monday, Aug. 2, was the election at Eton College, when the scholars, according to custom, *hunted a ram*, by which the Provost and Fellows hold a manor.”

The ancient Calendar of the Church of Rome in my library, which I have had such frequent occasion to quote, has the following observations on St. Nicholas’s Day :

“Nicholas Bishop.

School Holidays.

The Kings go to church, with presents and great shew.

The antient custom of poets in schools related to the boys.

The kings feasts in schools.”

BARRING OUT.

VESTIGES of ancient popish superstitions are still retained in several schools about this time of the year; and, as I have heard, particularly in the Grammar school in the city of Durham, where the scholars bar out the master; and forcibly obtain from him what they call Orders. I learn, too, that there is a similar custom at the school of Houghton-le-Spring, in the county of Durham. In the *Metamorphoses of the Town*, p. 35, we read :

“Not schoolboys at a *barring-out*
Rais’d ever such incessant rout.”

[Miss Edgeworth has founded one of her instructive stories for youth upon the custom of barring out, and those who remember that tale, will be aware of the origin of the term. It arose from a practice, prevalent not very long ago in many parts of England, of *barring out* the masters of schools from the scene of their educational labours and of their birchen supremacy. The agents in this feat, of course, were the pupils of the seminary, and the deed was commonly done at a definite

annual time, at Christmas in some places, and at Fasten's Eve in others. The Master was usually kept out for the space of three days, if the boys, who barricaded every avenue to the place, and defended it like a besieged city, could maintain their ground so long. But the duration of the barring out was liable to variation, as well from the occasional defeat of the insurgents, as from the operation of other causes. The barring out was not a mere frolic, having fun only in view. If the boys could keep their teacher on the outside of the academy door for the full term of three days, the deposed dignitary was bound by custom to enter into a capitulation with the youngsters, and to grant to them certain demands relating to the number of holidays for the ensuing year, to the allotment of the hours of study and recreation, and to other important points connected with the economy of the establishment. On the other hand, if the pupils failed in holding out the school-house against their assailants for the period of three days, the master admittedly had a right to dictate his own terms in all those matters which have been mentioned. He obtained also the momentous right of castigating at will the actors in the rebellion—a labour which they always took care to save him in cases where they were successful, by making that point the subject of a very explicit condition in the act of capitulation: this document, it may be observed, was commonly drawn up in a formal and most diplomatic style, securities for the fulfilment of all its stipulations being provided on both sides, and signatures affixed by the master and the scholars, or by plenipotentiaries appointed by the latter for the purpose. The “high contracting parties” were then at peace for the year.

Being assured by many veracious authorities, that barring out was a custom very general in England, particularly in the ancient burgh towns and large villages, and considering the practice to have been of frequent, if not yearly recurrence, one cannot help wondering what notions of discipline the masters of such schools must have entertained sixty or seventy years ago, when the custom, we are informed, was still extensively prevalent, though not so common as at an earlier date. We are told, that, after the rebellion had fairly commenced, the teacher always made the most vigorous attempts to enter his school-house and subdue his insurgent vassals; but really

the affair must have been half a joke, if not wholly so, and the gravity of his siege must have been of a mock cast, otherwise he would certainly have taken effectual precautionary measures against the occurrence of the business at all. The worthy gentleman's quiet submission in the first instance to a periodical rising of this kind, seems to us just such a piece of behaviour as if he had intentionally sat down in his easy chair and pretended to be asleep, until the urchins in his train crept in, bound him hand and foot, and then picked his pocket of the school key; and as if, after these events, he had made mighty efforts to cast off his bonds and regain his lost authority. After all, the inexplicabilities of this practice of barring out, must be set down mainly to the score of that "second nature, habit," which makes men and communities patiently tolerate gross abuses, for immense periods of time, being blinded by the very familiarity of such abuses to their pernicious influence and consequences.

The grave and moral Joseph Addison is described by his biographers as having been the leader of a barring out at the grammar school of Litchfield, and as having on that occasion displayed a degree of disorderly daring, scarcely to have been expected from one who afterwards displayed so well regulated a temperament. This exploit was performed about the year 1684 or 1685. As the custom decreased in frequency, a barring out became naturally a more serious matter than when it was an event that come round pretty regularly, with Christmas or Fasten's Eve. The master's ire at his exclusion from the arena of his greatness became more real and sincere in its nature, and, on the other hand, the insurgent boys, knowing what they would draw down upon themselves, took all possible means to render their resistance effectual. Besides the usual steps of stealing the door key, and of barricading the windows with benches, &c., they were wont to arm themselves with all sorts of missiles, and even to get pistols and other firearms into their hands, not for the purpose of killing their besiegers, certainly, but in order to keep them at a proper distance—the spectacle of a pistol muzzle having usually a powerful tendency to effect this object, as boys and men know. The master in particular would be likely to retreat at such a sight, being so totally unaccustomed to this mode of seeing the young idea shoot. Provisions the young rebels always laid in. In place,

however, of thus recounting the ways and means of a barring out, we had better present an account of a pretty recent one, communicated by a living actor in the scene, to the Gentleman's Magazine for 1828. The date of the affair is not given, but it probably occurred about the commencement of the present century, when straggling instances of this strange practice were still turning up now and then, and here and there. The grammar school of Ormskirk in Lancashire was the place where this barring out took place.

It was a few days before the usual period of the Christmas holidays arrived, when the leading scholars of the head form determined on reviving the ancient but almost obsolete custom of barring out the master of the school. Many years had elapsed since the attempt had succeeded, and many times since that period had it been made in vain. The scholars had heard of the glorious feats of their forefathers in their boyish years, when they set the lash of the master at defiance for days together. Now, alas! all was changed; the master, in the opinion of the boys, reigned a despot absolute and uncontrolled. The merciless cruelty of his rod, and the heaviness of his tasks were insupportable. The accustomed holidays had been rescinded; the usual Christmas feast reduced to a non-entity, and the chartered rights of the scholars were continually violated. These grievances were discussed one by one; and we were all unanimously of opinion that our wrongs should, if possible, be redressed.

At the head of the Greek class there was one whose very soul seemed formed for the most daring attempts. He communicated his intentions to a chosen few, of whom the writer was one, and offered to be the leader of the undertaking, if we would promise him our support. We hesitated, but he represented the certainty of success with such feeling eloquence, that he entirely subdued our opposition. He stated that Addison had acquired immortal fame by a similar enterprise. He told us that almost every effort in the sacred cause of freedom had succeeded. He appealed to our classical recollections; Epaminondas and Leonidas were worthy of our example; Tarquin and Cæsar, as tyrants, had fallen before the united efforts of freedom: we had only to be unanimous, and the rod of this scholastic despot would be for ever broken. We then entered enthusiastically into his views. He observed that

delays were dangerous ; the 'barring out' he said, 'should take place the very next morning, to prevent the possibility of being betrayed.' On a previous occasion, he said, some officious little urchin had told the master the whole plot—several days having been allowed to intervene between the planning of the project and its execution ; and to the astonishment of the boys, it appeared they found the master at his desk two hours before his usual time, and had the mortification of being congratulated on their early attendance, with an order to be there every morning at the same hour !

To prevent the recurrence of such a defeat, we determined on organizing our plans that very night. The boys were accordingly told to assemble after school-hours at a well-known tombstone, in the neighbouring churchyard, as something of importance was under consideration. Our leader took his stand at one end of the stone, with the head boys who were in the secret on each side of him. 'My boys,' he laconically observed, 'to-morrow morning we are to *bar out* the flogging parson, and to make him promise that he will not flog us hereafter without a cause, or set us long tasks, or deprive us of our holidays. The boys of the Greek form will be your captains, and I am to be your captain-general. Those who are cowards had better retire, and be satisfied with future floggings ; but you who have courage, and know what it is to be flogged for nothing, come here and sign your names.' He immediately pulled out a pen and a sheet of paper ; and having tied some bits of thread round the finger ends of two or three boys, with a pin he drew blood to answer for ink ; and to give more solemnity to the act he signed the first, the captains next, and the rest in succession. Many of the lesser boys slunk away during the ceremony, but on counting the names we found we mustered upwards of forty,—sufficient, it was imagined, even to carry the school by storm. The captain-general then addressed us :—' I have the key of the school, and shall be there at seven o'clock. The old parson will arrive at nine, and every one of you must be there before eight, to allow us one hour for barricading the doors and windows. Bring with you as much provisions as you can, and tell your parents that you have to take your dinners in school. Let every one of you have some weapon of defence : you who cannot obtain a sword, pistol, or poker, must bring a stick or

cudgel. Now, all go home directly, and be sure to arrive early in the morning.'

Perhaps a more restless and anxious night was never passed by young recruits on the eve of a general battle. Many of us rose some hours before the time; and at seven o'clock, when the school-door was opened, there was a tolerably numerous muster. Our captain immediately ordered candles to be lighted, and a rousing fire to be made (for it was a dark December morning). He then began to examine the store of provisions, and the arms which each had brought. In the meantime the arrival of every boy with additional *materiel* was announced by tremendous cheers.

At length the church clock struck eight. 'Proceed to barricade the doors and windows,' exclaimed the captain, 'or the old lion will be upon us before we are prepared to meet him.' In an instant the old oaken door rang on its heavy hinges. Some with hammers, gimlets, and nails were eagerly securing the windows, while others were dragging along the ponderous desks, forms, and everything portable, to blockade every place which might admit of ingress. This operation being completed, the captain mounted the master's rostrum, and called over the list of names, when he found only two or three missing. He then proceeded to classify them into divisions or companies of six, and assigned to each its respective captain and its respective duties.

We next commenced an examination of the various weapons, and found them to consist of one old blunderbuss, one pistol, two old swords, a few rusty pokers, and sticks, stones, squibs, and gunpowder in abundance. The firearms were immediately loaded with blank powder, the swords were sharpened, and the pokers heated in the fire. These weapons were assigned to the most daring company, who had to protect the principal window. The missiles were for the light infantry, and all the rest were armed with sticks.

We now began to manœuvre our companies, by marching them into line and column, so that every one might know his own situation. In the midst of this preparation, the sentinel whom we placed at the window loudly vociferated, 'The parson, the parson's coming!'

In an instant all was confusion. Everyone ran he knew not where, as if eager to fly, or screen himself from observa-

tion. Our captain instantly mounted a form, and called to the captains of the two leading companies to take their stations. They immediately obeyed, and the other companies followed their example, though they found it much more difficult to manœuvre when danger approached, than they had a few minutes before. The well-known footstep, which had often struck on our ears with terror, was now heard to advance along the portico. The master tried to lift the latch again and again in vain. The muttering of his stern voice sounded on our ears like the lion's growl. A death-like silence prevailed. We scarcely dared to breathe. He approached close to the window, and with an astonished countenance stood gazing upon us, while we were arranged in battle-array, motionless as statues, and silent as the tomb. 'What is the meaning of this?' he impatiently exclaimed. But no answer could he obtain; for who would then have dared to render himself conspicuous by a reply? Pallid countenances and livid lips betrayed our fears. The courage which one hour before was ready to brave every danger, appeared to be fled. Every one seemed anxious to conceal himself from view; and there would certainly have been a general flight through the back windows had it not been for the prudent regulation of a corps-de-reserve, armed with cudgels to prevent it.

'You young scoundrels, open the door instantly,' he again exclaimed; and what added to our indescribable horror, in a fit of rage he dashed his hand through the window, which consisted of small diamond-shaped panes, and appeared as if determined to force his way in.

Fear and trepidation, attended by an increasing commotion, now possessed us all. At this critical moment every eye turned to our captain, as if to reproach him for having brought us into this terrible dilemma. He alone stood unmoved; but he saw that none would have courage to obey his commands. Some exciting stimulus was necessary. Suddenly waving his hand, he exclaimed aloud, 'Three cheers for the barring out, and success to our cause!' [hurra! hurrah! hurrah!] The cheers were tremendous. Our courage revived; the blood flushed in our cheeks: the parson was breaking in; the moment was critical. Our captain undaunted sprang to the fireplace—seized a heated poker in one hand, and a blazing torch in the other. The latter he gave to the captain of the sharp-

shooters, and told him to prepare a volley; when with the red hot poker he fearlessly advanced to the window-seat, and daring his master to enter, he ordered an attack—and an attack indeed was made, sufficiently tremendous to have repelled a more powerful assailant. The missiles flew at the ill-fated window from every quarter. The blunderbuss and the pistol were fired; squibs and crackers, ink-stands and rulers, stones, and even burning coals, came in showers about the casement, and broke some of the panes into a thousand pieces; while blazing torches, heated pokers, and sticks, stood bristling under the window. The whole was scarcely the work of a minute. The astonished master reeled back in dumb amazement. He had evidently been struck with a missile, or with the broken glass, and probably fancied he was wounded by the fire-arms. The school now rang with the shouts of ‘victory’ and continued cheering. ‘The enemy again approaches,’ cries the captain; ‘fire another volley; stay, he seeks a parley; hear him.’ ‘What is the meaning, I say, of this horrid tumult?’ ‘The barring out, the barring out!’ a dozen voices instantly exclaimed. ‘For shame,’ says he, in a tone evidently subdued; ‘what disgrace you are bringing upon yourselves and the school! What will the trustees—what will your parents say? William,’ continued he, addressing the captain, ‘open the door without further delay.’ ‘I will, sir,’ he replied, ‘on your promising to pardon us, and to give us our lawful holidays, of which we have lately been deprived, and not set us tasks during the holidays.’ ‘Yes, yes,’ said several squealing voices, ‘that is what we want; and not to be flogged for nothing.’ ‘You insolent scoundrels! you consummate young villains!’ he exclaimed, choking with rage, and at the same time making a furious effort to break through the already shattered window, ‘open the door instantly, or I’ll break every bone in your hides.’ ‘Not on those conditions,’ replied our captain, with provoking coolness; ‘come on, my boys; another volley.’ No sooner said than done, and even with more fury than before. Like men driven to despair, who expect no quarter on surrendering, the little urchins daringly mounted the window seat, which was a broad old-fashioned one, and pointed the fire-arms and heated poker at him, whilst others advanced with the squibs and missiles. ‘Come on, my lads,’ said the captain, ‘let this be our Thermopylæ, and I

will be your Leonidas.' And, indeed, so daring were they, that each seemed ready to emulate the Spartans of old. The master, perceiving their determined obstinacy, turned round without further remonstrance, and indignantly walked away.

Relieved from our terrors, we now became intoxicated with joy. The walls rang with repeated hurrahs! In the madness of enthusiasm some of the boys began to tear up the forms, throw the books about, break the slates, locks, and cupboards, and act so outrageously that the captain called them to order; not, however, before the master's desk and drawers had been broken open, and every plaything which had been taken from the scholars restored to its owner.

We now began to think of provisions. They were all placed on one table, and dealt out in rations by the captains of each company. In the meantime we held a council of war, as we called it, to determine on what was to be done.

At this critical moment a shout was set up that the parson and a constable were coming. Down went the pokers and, as if conscience-stricken, we were all seized with consternation. The casement window was so shattered, that it could easily be entered by any resolute fellow. In the desperation of the moment we seized the desks, forms, and stools, to block it up; but our courage, in some degree, had evaporated, and we felt reluctant to act on the offensive. The old gentleman and his attendant deliberately inspected the windows and fastenings; but without making any attempt to enter, they retreated, for the purpose, as we presumed, of obtaining additional assistance. What was now to be done? The master appeared obdurate, and we had gone too far to recede. Some proposed to drill a hole in the window seat, fill it with gunpowder, and explode it if any one attempted to enter. Others thought we had better prepare to set fire to the school sooner than surrender unconditionally. But the majority advised what was perhaps the most prudent resolution, to wait for another attack, and if we saw no hopes of sustaining a longer defence, to make the best retreat we could.

The affair of the barring out had now become known, and persons began to assemble round the windows, calling out that the master was coming with assistants, and saying everything to intimidate us. Many of us were completely jaded with the over-excitement we had experienced since the previous

evening. The school was hot, close, and full of smoke. Some were longing for liberty and fresh air, and most of us were now of opinion that we had engaged in an affair which it was impossible to accomplish. In this state of mind we received another visit from our dreaded master. With his stick he commenced a more furious attack than before; and observing us less turbulent, he appeared determined to force his way, in spite of the barricades. The younger boys thought of nothing but flight and self-preservation, and the rush to the back windows became general. In the midst of this consternation our captain exclaims, 'Let us not fly like cowards; if we must surrender, let the gates of the citadel be thrown open; the day is against us, but let us bravely face the enemy, and march out with the honours of war.' Some few had already escaped, but the rest immediately ranged themselves on each side the school in two extended lines, with their weapons in hand. The door was thrown open—the master instantly entered and passed between the two lines, denouncing vengeance on us all. But as he marched in, we marched out in military order; and giving three cheers we dispersed into the neighbouring fields.

We shortly met again, and after a little consultation it was determined that none of the leaders should come to school until sent for, and a free pardon given. The defection, however, was so general, that no corporal punishments took place. Many of the boys did not return till after the holidays, and several of the elder ones never entered the school again.]

A writer in the Gentleman's Magazine for 1791, p. 1170, mentioning some local customs of Westmoreland and Cumberland, says: "Another, equally as absurd, though not attended with such serious consequences, deserves to be noticed. In September or October the master is locked out of the school by the scholars, who, previous to his admittance, give an account of the different holidays for the ensuing year, which he promises to observe, and signs his name to the *orders*, as they are called, with two bondsmen. The return of these *signed orders* is the signal of capitulation; the doors are immediately opened; beef, beer, and wine deck the festive board; and the day is spent in mirth."

I find the following among the statutes of the grammar school founded at Kilkenny, in Ireland, March 18, 1684, in Vallancey's *Collectanea de Rebus Hibernicis*, ii. 512: "In the

number of stubborn and refractory lads, who shall refuse to submit to the orders and correction of the said school, who are to be forthwith dismissed, and not readmitted without due submission to exemplary punishment, and on the second offence to be discharged and expelled for ever," are reckoned "such as shall offer to shut out the master or usher, but the master shall give them leave to break up eight days before Christmas, and three days before Easter and Whitsuntide."

In the Statistical Account of Scotland, 1794, xiii. 211, is an account of the Grammar school at the city of St. Andrews, in the county of Fife. "The scholars, in general, pay at least 5*s.* a quarter, and a Candlemas gratuity according to their rank and fortune, from 5*s.* even as far as *five guineas*, when there is a keen competition for the Candlemas crown. The KING, i. e. he who pays most, reigns for six weeks, during which period he is not only entitled to demand an afternoon's play for the scholars once a week, but he has also the royal privilege of remitting all punishments. The number of scholars is from 50 to 60."

A *breaking-up*, in a Poem entitled Christmas, 1795, is thus described :

"A school there was, within a well-known town,
 (Bridgewater call'd,) in which the boys were wont,
 At *breaking-up* for Christmas' loved recess,
 To meet the master on the happy morn,
 At early hour : the custom, too, prevail'd,
 That he who first the seminary reach'd
 Should instantly perambulate the streets
 With sounding horn, to rouse his fellows up ;
 And, as a compensation for his care,
 His flourish'd copies, and his chapter-task,
 Before the rest he from the master had.
 For many days ere *breaking-up* commenced,
 Much was the clamour 'mongst the beardless crowd,
 Who first would dare his well-warm'd bed forego,
 And round the town, with horn of ox equipp'd,
 His schoolmates call. Great emulation glow'd
 In all their breasts ; but when the morning came,
 Straightway was heard resounding through the streets,
 The pleasing blast (more welcome far, to them,
 Than is, to sportsmen, the delightful cry
 Of hounds on chase), which soon together brought
 A tribe of boys, who, thund'ring at the doors
 Of those their fellows sunk in Somnus' arms,

- Great hubbub made, and much the town alarm'd.
At length the gladsome, congregated throng,
Toward the school their willing progress bent,
With loud huzzas, and crowded round the desk,
Where sat the master busy at his books,
In reg'lar order, each receiv'd his own.
The youngest then, enfranchis'd from the school,
Their fav'rite sports pursued."

At St. Mary's College, Winton, the *Dulce Domum* is sung on the evening preceding the Whitsun holidays: the masters, scholars, and choristers, attended by a band of music, walk in procession round the courts of the College, singing it. It is, no doubt, of very remote antiquity, and its origin must be traced, not to any ridiculous tradition, but to the tenderest feelings of human nature.

"Concinamus, O Sodales
Eja! quid silemus?
Nobile canticum!
Dulce melos, domum!
Dulce domum resonemus!

Chorus. Domum, domum, dulce domum!
Domum, domum, dulce domum!
Dulce, dulce, dulce domum!
Dulce domum resonemus.

"Appropinquat ecce! felix
Hora gaudioram,
Post grave tedium
Advenit omnium
Meta petita laborum.
Domum, domum, &c.

"Musa! libros mitte, fessa;
Mitte pensa dura,
Mitte negotium,
Jam datur otium,
Me mea mittito cura!
Domum, domum, &c.

"Ridet annus, prata rident,
Nosque rideamus,
Jam repetit domum
Daulias advena:
Nosque domum repetamus,
Domum, domum, &c.

“Heus! Rogere, fer caballos;
Eja, nunc eamus,
Limen amabile,
Matris et oscula,
Suaviter et repetamus.
Domum, domum, &c.

“Concinamus ad penates,
Vox et audiatur;
Phosphore! quid jubar,
Segnius emicans,
Gaudia nostra moratur.
Domum, domum,” &c.

A spirited translation of this song occurs in the *Gent. Mag.* for March 1796, p. 209. See also *Gent. Mag.* for Dec. 1811, p. 503.

[*The Song of the Schoolboy at Christmas.* From MS. Sloane, 1584, of the beginning of the sixteenth century, or latter part of the fifteenth, fol. 33, written in Lincolnshire or Nottinghamshire, perhaps, to judge by the mention of persons and places, in the neighbourhood of Grantham or Newark.

“Ante finem termini baculus portamus,
Capud hustiarii frangere debemus;
Si preceptor nos petit quo debemus ire,
Breviter respondemus, non est tibi scire.
O pro nobilis docter, now we youe pray,
Ut velitis concedere to gyff hus leff to play.
Nunc proponimus ire, without any ney,
Scolam dissolvere, I tell itt youe in fey.
Sicut istud festum merth is for to make,
Accipimus nostram diem owr leve for to take.
Post natale festum, full sor shall we qwake,
Quum nos revenimus latens for to make.
Ergo nos rogamus, hartly and holle,
Ut isto die possimus to brek upe the scole.”]

Few schoolboys are ignorant that the first Monday after the holidays, when they are to return to school again, and produce or repeat the several tasks that had been set them, is called *Black Monday*. [This is alluded to in the following curious passage: “The month of January is like a tadpole which swims in the water in the summer time, with a broad, thick, plump head, but a small thin tail: for the month begins with New Years Day, which always comes before Christmass is out; and while Christmass lasts we expect good cheer, strong beer, warm fires, little work, or almost downright holydays.

But after Twelfth Day, Christmass is visibly eclips'd and beclouded; then comes *Black Monday* for the schoolboys, and they as well as the rest must go to their daily labour; the husbandman to the field, the thrasher to the barn, the shoemaker to his garret, &c., that this may be call'd the small hungry cold end of January. But here the smith at his labour finds a sort of an advantage of the rest, for let him be hungry or thirsty, he may be warm if he is at work."—Poor Robin, 1735.]

On the subject of school sports may be added that a silver arrow used formerly to be annually shot for by the scholars of the Free-school at Harrow. "Thursday, Aug 5, according to an ancient custom, a silver arrow, value 3*l.*, was shot for at the Butts on Harrow-on-the-Hill, by six youths of the Free-school, in archery habits, and won by a son of Capt. Brown, commander of an East Indiaman. This diversion was the gift of John Lyon, Esq., founder of the said school." Gent. Mag. for Aug. 1731, p. 351.

THE VESSEL-CUP.

[THE week before Christmas, two dolls, one to represent the Virgin Mary, and the other the child, are carried about the villages, mostly by a poor woman or girl, who expects and gets a halfpenny at most houses, after exhibiting her images and a *vessel-cup*, as it is called, while she sings the following:

"The first good joy that Mary had, it was the joy of one,
To see her own Son Jesus to suck at her breast-bone;
It brings tidings of comfort and joy!

The next good joy that Mary had, it was the joy of two,
To see her own Son Jesus to make the lame to go.
It brings, &c.

The next good joy that Mary had, it was the joy of three,
To see her own Son Jesus to make the blind to see.
It brings, &c.

The next good joy that Mary had, it was the joy of four,
To see her own Son Jesus to read the Bible o'er.
It brings, &c.

The next good joy that Mary had, it was the joy of five,
To see her own Son Jesus to make the dead alive.
It brings, &c.

The next good joy that Mary had, it was the joy of six,
To see her own Son Jesus to bear the crucifix.

It brings, &c.

The next good joy that Mary had, it was the joy of seven,
To see her own Son Jesus to wear the crown of Heaven.

It brings, &c."

This custom is called "going about with a vessel-cup." To send a "vessel-cup singer" away from your door unrequited (at least the first that comes), is to forfeit the luck of all the approaching year. Every family that can afford it have a cheese and yule-cake provided against Christmas; and it is considered very unlucky to cut either of them before that festival of all festivals. A tall mould candle, called a yule candle, is lighted, and set on the table; these candles are presented by the chandlers and grocers to their customers. The yule-log is bought of the carpenters' lads. It would be unlucky to light either of them before the time, or to stir the fire or candle during the supper; the candle must not be snuffed, neither must any one stir from the table till supper is ended. In these suppers it is considered unlucky to have an odd number at table. A fragment of the log is occasionally saved, and put under a bed, to remain till next Christmas: it secures the house from fire; a small piece of it thrown into a fire occurring at the house of a neighbour, will quell the raging flame. A piece of the candle should likewise be kept to ensure good luck. No person except boys must presume to go out of doors on the morning of this day, till the threshold has been consecrated by the footsteps of a male. The entrance of a woman on the morning of this day, as well as on that of the New Year, is considered the height of ill-luck.]

GOING A GOODING AT ST. THOMAS'S DAY.

I FIND some faint traces of a custom of going a *gooding* (as it is called) on St. Thomas's Day, which seems to have been done by women only, who, in return for the alms they received, appear to have presented their benefactors with sprigs of evergreens, probably to deck their houses with it at the ensuing festival. Perhaps this is only another name for the

Northern custom, to be presently noticed, of going about and crying Hagmaena.¹ About 1799 this custom of going a *gooding* was practised by the women no farther off than Pinner, thirteen miles from London. The Editor has been informed that it is still kept up in Kent, in the neighbourhood of Maidstone. In the *Gent. Mag.* for April 1794, p. 292, the writer, speaking of the preceding mild winter, says, "The women who went a *gooding* (as they call it in these parts) on St. Thomas's Day, might in return for alms, have presented their benefactors with sprigs of palm and bunches of primroses."

[The following lively notice of St. Thomas's Day is extracted from the *Chelmsford Chronicle* of Dec. 21st, 1838: "Well, this is good Saint Thomas's Day. We have many Saints in the merry calendar. Saint Monday, for instance, has always a smile upon his face; but he is a lazy, loitering dog, too much addicted to lounges, pint-mugs, and ninepins. If he hath a splendid shilling in his purse, he is sure to be stretched on the taproom bench, and if his companion has emptied his pocket the day before, you may find him in the summer months wandering about the green fields of Essex, and humming—

"My heart's at the King' Head, my heart is not here—
My heart's at the King's Head drinking the beer:
Drinking the strong beer, and grumbling 'bout the small,—
My heart's at the King's Head,—it is'nt here at all."

But St. Thomas is not of this class. Sometimes, it is true, he may be seen with half a dozen old ladies in red cloaks on his arm, marching up to a tradesman's door, on a *goodening* excursion, or marching away again not exactly in a straight line; but notwithstanding these little frailties, his heart is sound and benevolent. Here and there he may be seen cutting up a bullock, and distributing it to the poor for Christmas, or scattering loaves of bread about him as boys would snowballs. He is a sort of gentleman in waiting, placed to usher us into the hall of seasonable festivity; for the moment he takes us by the hand, we hear the clatter of dishes and the

¹ My servant, B. Jelkes, who is from Warwickshire, informs me that there is a custom in that county for the poor, on *St. Thomas's Day*, to go with a bag to beg corn of the farmers, which they call *going a corning*.—J. B.

crackling of sticks in the kitchen, and even his breath, as he bids us welcome, is redolent in prospective of savoury things. But the Saint is short, very short—one of the tall brawny children of August would make four of him; he just steps into the world, and is gone again—and indeed, we must be gone too, or he will be off before us, and rushlight, cotton, mould, or gas, will be required for the perusal of our lucubrations.”

The following is taken from *Mother Bunch's Closet Newly Broke Open*, p. 5: “My daughter, I have another way to tell you who must be your husband; I have proved it true; and now is the best time of the year to try it: therefore observe what I say. Take a St. Thomas's onion, pare it, and lay it on a clean handkerchief under your pillow; put on a clean smock, and as you lie down, lay your arms abroad, and say these words:

“ Good St. Thomas, do me right,
And bring me to my love this night,
That I may view him in the face,
And in my armes may him embrace.”

Then lying on thy back, with thy arms abroad, go to sleep as soon as possible, and in your first sleep, you shall dream of him who is to be your husband, and he will come and offer to kiss you.”]

H A G M E N A.

AUBANUS tells us that in Franconia, on the three Thursday nights preceding the Nativity of our Lord, it is customary for the youth of both sexes to go from house to house, knocking at the doors, singing their Christmas carols, and wishing a happy New Year. They get, in return, at the houses they stop at, pears, apples, nuts, and even money.¹ Little troops

¹ “In trium quintarum feriarum noctibus, quæ proximè Domini nostri natalem præcedunt, utriusque sexus pueri domesticatim eunt januas pulsantes, cantantesque; futurum Salvatoris exortum annunciant et salubrem annum: unde ab his qui in ædibus sunt, pyra, poma, nuces, et nummos etiam percipiunt.” p. 264.

of boys and girls still go about in this very manner at Newcastle-upon-Tyne, and other places in the north of England, some few nights before, on the night of the Eve of Christmas Day, and on that of the day itself. The Hagmena is still preserved among them, and they always conclude their begging song with wishing a merry Christmas and a happy New Year.

The very observable word "Hagmena," used on this occasion, is by some supposed of an antiquity prior to the introduction of the Christian faith.¹ Others deduce it from three French words run together,² and signifying "the man is born." Others again derive it from two Greek words, signifying the Holy Month. The following is taken from Barnabe Googe, f. 44:—

¹ Selden, in his Notes on the Polyolbion, 9, song, tells us: "that on the Druidian custom (of going out to cut the mistletoe) some have grounded that unto this day used in France, where the younger country fellows about New Yeare's-tide, in every village, give the wish of good fortune at the inhabitants dores, with this acclamation, '*Au guy l'an neuf*,' i. e. to the mistletoe this New Year: which, as I remember, in Rablais, is read all one word for the same purpose." He cites here "Jo. Goropius Gallic. 5, et aliis." I find the following in Menage's Dictionary, i. 12, "*Aguilanleu*, par corruption, pour An gui l'an neuf: ad Viscum, annus novus. Paul Mèrue, dans sa Cosmographie, part 2, liv. 3, chap. xi. '*Sunt qui illud Au Gui l'an neuf*, quod hactenus quot annis pridie Kalendas Januar. vulgo publicè cantari in Gallia solet ab Druidis manasse autumnant: ex hoc fortè Ovidii,

Ad Viscum Druidæ, Druidæ cantare solebant:

Solitos enim aiunt Druidas per suos adolescentes viscum suum cunctis mittere, eo quasi munere, bonum, faustum, felicem, et fortunatum omnibus annum precari.' Voyez Goropius Becanus in Gallicis, Vigenaire sur César, Vinet sur Ausone, Gosselin au chapitre 14 de son Histoire des anciens Gaulois, André Favyn dans son Theatre d'Honneur, p. 38, et sur tout Jan Picard dans sa Celpopédie. Il est a remarquer, que les vers cy-dessus alléguè par Mèrue sous le nom d'Ovide, n'est point d'Ovide. En Touraine on dit *Aguilanneu*. Les Espagnols disent *Aguinaldo* pour les prèsants qu'on fait a la Feste de Noël. En basse Normandie, les pauvres, le dernier jour de l'an, en demandant l'aumosne, disent *Hoguinanno*." See also Cotgrave's Dictionary, in verbo "Au-guy-l'an neuf." The Celtic name for the oak was *guy* or *guy*.

² I found the following in the handwriting of the learned Mr. Robert Harrison, of Durham:

"Scots Christmass Carrol by the Guisearts.

Homme est né	} corrupted to	} <i>Hoghmenay</i>
Trois Rois là		
} Troleray, or Trololey.		
Hinc <i>trole</i> , a ditty. <i>Trololey</i> , Shakespeare.		

What led to this I do not at present recollect."

“ Three weekes before the day whereon was borne the Lorde of Grace,
 And on the Thursdaye boyes and girls do runne in every place,
 And bounce and beate at every doore, with blowes and lustie snaps,
 And crie, the Advent of the Lord not borne, as yet perhaps.
 And wishing to the neighbours all, that in the houses dwell,
 A happie yeare, and every thing to spring and prosper well :
 Here have they peares, and plumbs, and pence, ech man gives willinglee,
 For these three nightes are alwayes thought unfortunate to bee :
 Wherein they are afrayde of sprites and cankred witches spight,
 And dreadfull devils blacke and grim, that then have chiefest might.”

In *Whimzies*; or, a new Cast of Characters, 1631, p. 80, the anonymous author, in his description of a good and hospitable housekeeper, has left the following picture of Christmas festivities. “ Suppose Christmas now approaching, the ever-green ivie trimming and adorning the portals and partclosets of so frequented a building; the usual carolls, to observe antiquitie, cheerefully sounding; and that which is the complement of his inferior comforts, his neighbours, whom he tenders as members of his owne family, joyne with him in this consort of mirth and melody.” In the *Second Part*, p. 27, he calls a piper “ an ill wind that begins to blow upon Christmasse Eve, and so continues, very lowd and blustering, all the twelve dayes: or an airy meteor, composed of flatuous matter, that then appeares, and vanisheth, to the great peace of the whole family, the thirteenth day.”

Poor Robin, in his *Almanack* for 1676, speaking of the Winter Quarter, tells us: “ And lastly, who but would praise it because of Christmas, when good cheer doth so abound, as if all the world were made of *minc'd-pies, plumb-puddings, and furnimity.*”

“ When the end of the year approached, the old Druids marched with great solemnity to gather the *mistletoe of the oak*, in order to present it to Jupiter, inviting all the world to assist at this ceremony with these words: ‘ The new year is at hand, gather the mistletoe.’ In Aquitania *quotannis prid. kal. Jan. pueri atque adolescentes vicosque villasque obeunt carmine stipem petentes sibique atque aliis pro voto in exordio novi anni acclamantes, Allgy, L'an neuf.* Keysler, 305; so that the footsteps of this custom still remain in some parts of France.” Borlase’s *Antiq. of Cornwall*, pp. 91, 92.

On the Norman *Hoquinanno*, Douce observes: “ This comes nearer to our word, which was probably imported with the

Normans. It was also by the French called *Haguillennes* and *Haguimento*, and I have likewise found it corrupted into *Haguireneux*. See on this subject Carpentier, Supplem. ad du Cange, tom. iv. Dictionn. de Menage, Boril, and Trevoux; the Diction. des Mœurs et Usages des François; and Bellinghen, l'Étymol. des Proverbes François."

We read, in the Scotch Presbyterian Eloquence Displayed, that it is ordinary among some plebeians in the South of Scotland to go about from door to door upon New Year's Eve, crying Hagmena, a corrupted word from the Greek *αγια μηνη*, i. e. holy month. John Dixon, holding forth against this custom once, in a sermon at Kelso, says: "Sirs, do you know what hagmane signifies? It is, *the devil be in the house!* that's the meaning of its *Hebrew original*," p. 102. Bourne agrees in the derivation of Hagmena given in the Scotch Presbyterian Eloquence Displayed. "Angli," says Hospinian, "*Haleg-monath, quasi sacrum mensem vocant.*" De Origine Ethn., p. 81.

Douce says: "I am further informed, that the words used upon this occasion are, 'Hagmena, Hagmena, give us cakes and cheese, and let us go away.' Cheese and oaten cakes, which are called *farls*, are distributed on this occasion among the cryers." See also Gent. Mag. 1790, p. 499.

A writer in the Gent. Mag. for July, 1790, p. 616, tells us: "In Scotland, till very lately (if not in the present time), there was a custom of distributing sweet cakes, and a particular kind of sugared bread, for several days before and after the New Year; and on the last night of the old year (peculiarly called *Hagmenai*) the visitors and company made a point of not separating till after the clock struck twelve, when they rose, and mutually kissing each other, wished each other a happy New Year. Children and others, for several nights, went about from house to house as *Guisarts*, that is, disguised, or in masquerade dresses, singing,

' Rise up, good wife, and be no' swier¹
To deal your bread as long's you're here:
The time will come when you'll be dead
And neither want nor meal nor bread.'

"Some of those masquerades had a fiddle, and, when

¹ See another version of these lines at p. 14.

admitted into a house, entertained the company with a dramatic dialogue, partly extempore.”

An ingenious essay on *Hagmena* appeared in the Caledonian Mercury, for January 2, 1792, with the signature PHILOLOGUS, the more important parts of which have been extracted in Dr. Jamieson's Etymological Dictionary of the Scottish Language, in v. *Hogmanay*. SINGIN-E'EN, Dr. Jamieson informs us, is the appellation given in the county of Fife to the last night of the year. The designation, he adds, seems to have originated from the carols *sung* on this evening.

[*Fragment of the Yorkshire Hagmena song.*

To-night it is the New Year's night, to-morrow is the day,
And we are come for our right and for our ray,
As we used to do in old King Henry's Day :
Sing fellows, sing, hag-man, ha !

If you go to the bacon-flick cut me a good bit ;
Cut, cut and low, beware of your maw.
Cut, cut, and round, beware of your thumb,
That me and my merry men may have some :
Sing, fellows, sing, hag-man, ha !

If you go to the black ark,¹ bring me ten marks ;
Ten marks ten pound, throw it down upon the ground,
That me and my merry men may have some ;
Sing, fellows, sing, hag-man, ha.]

MUMMING.

MUMMING is a sport of this festive season which consists in changing clothes between men and women, who, when dressed in each other's habits, go from one neighbour's house to another, partaking of Christmas cheer, and making merry with them in disguise.² It is supposed to have been originally instituted

¹[The black ark was a ponderous piece of oaken furniture, near three feet in depth, and about six feet in length ; the inside of which was usually divided into two parts. They are still occasionally to be met with in the dwellings of ancient housekeepers, and are now generally devoted to the purpose of holding bread-meal and flour. Their original use was that of holding linen, clothes, and valuables.]

² *Mummer* signifies a masker ; one disguised under a vizard : from the Danish Mumme, or Dutch Momme. Lipsius tells us, in his 44th Epistle,

in imitation of the Sigillaria, or festival days added to the ancient Saturnalia, and was condemned by the synod of Trullus, where it was decreed that the days called the Calends should be entirely stripped of their ceremonies, and that the faithful should no longer observe them; that the public dancings of women should cease, as being the occasion of much harm and ruin, and as being invented and observed in honour of the gods of the heathens, and therefore quite averse to the Christian life. They therefore decreed that no man should be clothed with a woman's garment, nor any woman with a man's.

The author of *Convivial Antiquities*,¹ speaking of mumming in Germany, says, that in the ancient Saturnalia there were frequent and luxurious feastings amongst friends: presents were mutually sent, and changes of dress made: that Christians

book iii. that Momar, which is used by the Sicilians for a fool, signifies in French, and in our own language, a person with a mask on. See Junii Etymolog., and a curious note upon Mumming in Walker's *Historical Memoirs of the Irish Bards*, p. 152. The following occurs in Hospinian, de Orig. Festor. Christian: "Ab hoc denique Circumcisionis festo, usque ad quadragesimæ jejunium personæ induuntur et vestium mutationes fiunt, vicinique ad vicinos hac ratione commeant, turpi insaniendi bacchandique studio. Quam vestium mutationem nos Germani hodie nostra lingua *Mummerey* vocamus, a Latina voce *mutare*. Iis etiam, qui ita larvati vicinos suos salutant occilla et oscilla secum deferunt, et ita pecuniam extorquent." fol. 32. "Cum quotannis cernerem circa tempus Natalitium vigiliâ imprimis festi sacratissimi, more recepto, homines quosdam Christianos partim facie larvali fædos, nigris lemuribus non absimiles; partem juvenili formâ, ceu lares compitales et viales, conspicuos; partim venerandâ canitie graves, hunc sanctum Christum, illos sanctos Christi ministros, alios divos Apostolos, alios denique ad æterna supplicia damnatos Diabolos, mendaci præ se ferente: indomita sæpe lascivia, comitante nequissimorum puerorum, servorum, ancillarum colluvie, ubivis viarum oberrantes; mox splendidâ pompâ et veneratione novos tragædos in ædes admissos: adductos in puerorum terrorem propius, a quibus tantum non exanimatis, osculis, precibus, cultuque plane religiosa excipiebantur." Drechsler de Larvis Natalitiis, p. 19.

¹ "Ut olim in Saturnalibus frequentes luxuriosæque cœnationes inter amicos fiebant, munera ultro citroque missitabantur, vestium mutationes fiebant, ita hodie etiam apud hos Christianos eadem fieri videmus a Natalibus Dominicis usque ad festum Epiphaniæ, quod in Januario celebratur: hoc enim tempore omni et crebro convivamur et Strenas, hoc est, ut nos vocamus, Novi Anni Donaria missitamus. Eodem tempore mutationes vestium, ut apud Romanos quondam usurpantur, vicinique ad vicinos iavitati hac ratione commeant, quod nos Germani *Mummerey* vocamus." *Antiquitat. Convivial.* p. 126. The following occurs in Hospinian, de

have adopted the same customs, which continue to be used from the Nativity to the Epiphany: that feastings are frequent during the whole time, and we send what are called New Year's gifts: that exchanges of dress too, as of old among the Romans, are common, and neighbours, by mutual invitations, visit each other in the manner which the Germans call Mummery. He adds, that, as the Heathens had their Saturnalia in December, their Sigillaria in January, and the Lupercalia and Bacchanalia in February, so, amongst Christians, these three months are devoted to feastings and revellings of every kind.

Langley, in his translation of Polydore Vergil, says: "The disguising and mummyng that is used in Chrystemas tyme in the Northe partes came out of the feastes of Pallas, that were done with vizars and painted visages, named Quinquatria of the Romaynes." Upon the Circumcision, or New Year's Day, the early Christians ran about masked, in imitation of the superstitions of the Gentiles. Against this practice St. Maximus and Peter Chrysologus declaimed: whence, in some of the very ancient missals, we find written in the mass for this day, "*Missa ad prohibendum ab Idolis.*"

Stow, in his Surveys of London, 1603, p. 97, has preserved an account of a remarkable mummery, 1377, made by the citizens of London, for disport of the young Prince Richard, son to the Black Prince.¹ "On the Sunday before Candlemas, in the night, one hundred and thirty cittizens, disguised and well horsed, in a mummerie, with sound of trumpets, shackbuts, cornets, shalmes, and other minstrels, and innumerable torch-lights of waxe, rode

Origine Festorum Christianor. f. 32: "Eadem de re Constantinopolitani Concilii sexti Canon 62. sic habet: Calendas quæ dicuntur et vota Brumalia quæ vocantur, et qui in primo Martii mensis die fit, conventum ex fidelium civitate omnino tolli volumus; sed et publicas mulierum saltationes multam noxam exitiumque afferentes; qui etiam eas, quæ nomine eorum, qui falso apud Græcos dii nominati sunt, vel nomine virorum ac mulierum fiunt saltationes ac mysteria more antiquo ac a vita Christiana alieno, amandamus et expellimus, statuentes, ut nullus vir deinceps muliebri veste induatur, vel mulier veste viro conveniente. Sed neque comicas, vel satyricas, vel tragicas presonas induat, neque execrandi Bacchi nomen," &c.

¹ "In the year 1388, eighty tunics of buckram, forty-two visors, and a great variety of other whimsical dresses, were provided for the disguisings at court at the feast of Christmass."—Henry's History of Britain, iv. 602.

from Newgate through Cheape, over the bridge, through Southwarke, and so to Kennington, beside Lambhith, where the young prince remayned with his mother. In the first ranke did ride forty-eight in the likenes and habite of esquires, two and two together, cloathed in redde coates, and gownes of say, or sandall, with comely visors on their faces. After them came riding forty-eight knightes, in the same livery of colour and stuffe. Then followed one richly arrayed like an emperour : and after him some distance, one stately tyred, lyke a pope, whom followed twenty-four cardinals : and, after them, eight or tenne, with black visors, not amiable, as if they had beene legates from some forrain princes. These maskers, after they had entered the mannor of Kenington, alighted from their horses, and entred the hall on foot ; which done, the prince, his mother, and the lordes, came out of the chamber into the hall, whom the mummers did salute ; shewing, by a pair of dice upon the table, their desire to play with the young prince, which they so handled that the prince did alwayes winne when hee cast them. Then the mummers set to the prince three jewels, one after another ; which were, a boule of gold, a cup of gold, and a ring of gold, which the prince wanne at three casts. Then they set to the prince's mother, the duke, the earles, and other lords, to every one a ring of gold, which they did also win. After which they were feasted, and the musicke sounded, the prince and lords daunced on the one part with the mummers, which did also daunce ; which jolitie being ended, they were again made to drink, and then departed in order as they came. The like was to King Henry the Fourth, in the second of his raigne, hee then keeping his Christmas at Eltham ; twelve aldermen of London and their sonnes rode in a mumming, and had great thanks."

We read of another mumming in Henry the Fourth's time, in Fabyan's Chronicle, ed. 1516, f. 169—" In whiche passe-tyme the Dukys of Amnarle, of Surrey, and of Excetyr, with the Erls of Salesbury and of Gloucetyr, with other of their affynyté, made provysion for a dysguysynge or a mummynge, to be shewyd to the kynge upon Twelfethe Nyght, and the tyme was nere at hande, and all thyng redy for the same. Upon the sayd Twelfthe Day came secretlye to the Kynge the Duke of Amnarle, and shewyd to hym, that he, wyth the other lordys aforenamyd, were appoyntyd to sle hym in the tyme

of the fore sayd disguysyng." So that this mumming, it should seem, had like to have proved a very serious jest.

"In the reigne of King Henrie the eyght, it was ordeyned, that if any persons did disguise themselves in apparel, and cover their faces with visors, gathering a company together, naming themselves mummers, which used to come to the dwelling-places of men of honour, and other substantiall persons, whereupon murders, felonie, rape, and other great hurts and inconveniences have aforetime growen and hereafter be like to come, by the colour thereof, if the sayde disorder should continue not reformed, &c. : That then they should be arrested by the King's liege people as vagabondes, and be committed to the gaole without bail or mainprise for the space of three moneths, and to fine, at the king's pleasure. And every one that keepeth any visors in his house, to forfeyte 20s." Northbrooke's Treatise against Dice-play, 1577, p. 105.

In Thomas's Lodge's *Incarnate Devils*, 1596, p. 15, is the following passage: "I thinke in no time Jerome had better cause to crie out on pride then in this, for painting now-a-daies is growne to such a custome, that from the swartfaste devil in the kitchin to the fairest damsel in the cittie, the most part looke *like vizards for a momerie*, rather than Christians trained in sobrietie." In Fenn's Paston Letters, ii. 330, in a letter, dated December 24th, 1484, we read that Lady Morley, on account of the death of her lord, July 23, directing what sports were to be used in her house at Christmass, ordered that, "there were none disguisings, nor harping, nor luting, nor singing, none *loud disports*, but playing at the tables, and chess and cards; such disports she gave her folks leave to play and none other."

The following is from the Antiquarian Repertory, No. xxvi. from the MS. Collections of Aubrey (relating to North Wilts) in the Ashmolean Museum at Oxford, dated 1678: "Heretofore noblemen and gentlemen of fair estates had their heralds, who wore their coate of armes at Christmas, and at other solemne times, and cryed largesse thrice. They lived in the country like petty kings. They always eat in Gothic halls, where the *mummings* and *loaf-stealing*, and other Christmas sports, were performed. The hearth was commonly in the middle; whence the saying, 'round about our coal fire.'"

In the printed introduction also to his Survey of Wiltshire,

Aubrey says: "Here in the halls, where the *mummings*, *cob-loaf-stealing*, and great number of old Christmass plays performed."

In the tract entitled Round about our Coal-fire, or Christmass Entertainments, I find the following: "Then comes mumming or masquerading, when the squire's wardrobe is ransacked for dresses of all kinds. Corks are burnt to black the faces of the fair, or make deputy mustacios, and every one in the family, except the squire himself, must be transformed." This account further says: "The time of the year being cold and frosty, the diversions are within doors, either in exercise, or by the fire-side. Dancing is one of the chief exercises; or else there is a match at blindman's buff, or puss in the corner. The next game is Questions and Commands, when the commander may oblige his subjects to answer any lawful question, and make the same obey him instantly, under the penalty of being smutted, or paying such forfeit as may be laid on the aggressor. Most of the other diversions are cards and dice."

[Mummings at Christmas are common in Oxfordshire. At Islip some of the mummers wear masks: others, who cannot get masks, black their faces, and dress themselves up with haybands tied round their arms and bodies. The smaller boys black their faces, and go about singing,—

" A merry Christmas and a happy new year,
Your pockets full of money, and your cellars full of beer."

The following lines are sung at the Christmas mummings in Somersetshire :

" Here comes I, liddle man Jan,
With my zword in my han!
If you don't all do,
As you be told by I,
I'll zend you all to York,
Vor to make apple-pie."]

THE YULE CLOG.

BURNT ON CHRISTMAS EVE.

CHRISTMAS DAY, in the primitive church, was always observed as the Sabbath-day, and like that preceded by an eve, or vigil. Hence our present Christmas Eve. On the night of this eve our ancestors were wont to light up candles of an uncommon size, called Christmas Candles, and lay a log of wood upon the fire, called a Yule-Clog¹ or Christmas-block, to illuminate the house, and, as it were, to turn night into day. This custom is, in some measure, still kept up in the North of England. In the buttery of St. John's College, Oxford, an ancient candle-socket of stone still remains ornamented with the figure of the Holy Lamb. It was formerly used to burn the Christmas Candle in, on the high table at supper, during the twelve nights of that festival. [This candle is thus alluded to in a very rare tract, called the Country Farmer's Catechism, 1703: "She ne'er has no fits, nor uses no cold tea, as the Ladies Catechism sayes, but keeps her body in health with working all the week, and goes to church on Sundays: my daughter don't look with sickly pale looks, like an unit Christmas Candle; they don't eat oatmeal, lime, or ashes, for pain at their stomachs; they don't ride on the fellows backs before they are twelve year old, nor lie on their own before they are fifteen, but look as fresh as new blown roses, with their daily exercise, and stay till they are fit for husbands before they have them."]

There is an old Scotch proverb, "He's as bare as the birk at Yule E'en," which, perhaps, alludes to the Yule-log; the birk meaning a block of the birch-tree, stripped of its bark and dried against Yule Even. It is spoken of one who is exceedingly poor. A clergyman of Devonshire informed me that the custom of burning the Christmas-block, i. e. the Yule-Clog, still continues in that county. In Poor Robin's Almanack for 1677, in the beginning of December, he observes:

"Now blocks to cleave this time requires,
'Gainst Christmas for to make good fires."

¹ ["Yu-batch, Christmas-batch. Yu-block, Yule-block, Yule-clog, Christ-block. Yu-gams, Christmas games; ab A.-S. Gehul: Dan. Juledag, the

Grose, in his Provincial Glossary, tells us, that in farm-houses in the north, the servants lay by a large knotty block for their Christmass fire, and during the time it lasts they are entitled by custom, to ale at their meals. "At Rippon, in Yorkshire, on Christmas Eve, the chandlers sent large mold candles, and the coopers' logs of wood, generally called *Yule Clogs*, which are always used on *Christmasse Eve*; but should it be so large as not to be all burnt that night, which is frequently the case, the remains are kept till old *Christmasse Eve*." See *Gent. Mag.* for Aug. 1790, p. 619, p. 719. In the Supplement to the *Gent. Mag.* for 1790, p. 1163, the subsequent very curious note upon the Yule-log occurs: "On the Yule-log see the Cyclops of Euripides, Act i. sc. i. v. 10; *Archæologia*, vii. 360. The size of these logs of wood, which were, in fact, great trees, may be collected from hence: that in the time of the civil wars of the last century, Captain Hosier (I suppose of the Berwick family) burnt the house of Mr. Barker, of Hagmond Abbey, near Shrewsbury, by setting fire to the Yule-log." Gebelin, in his *Allegories Orientales*, 1773, informs us, that the people in the county of Lincoln, in England, still call a log or stump, which they put into the fire on Christmas Day, (which was to last for the whole octave,) a *Gule-block*, i.e. a block or log of Iul. I believe our author is not quite accurate as to the time. It is always set on fire on Christmas Eve. A writer in the *Gent. Mag.* for February, 1784, p. 97, says: "That this rejoicing on *Christmas Eve* had its rise from the *Juul*, and was exchanged for it, is evident from a custom practised in the northern counties, of putting a large clog of wood on the fire this evening, which is still called the *Yule-clog*; the original occasion of it may have been, as the *Juul* was their greatest festival, to honour it with *the best fire*."¹

day of the nativity of Christ. This, perhaps, from the Latin and Hebrew Jubilum. N. In the farm-houses the servants lay by a large knotty block, for their Christmas-fire, and, during the time it lasts, they are entitled, by custom, to ale at their meals."—*Ray and Grose.*]

¹ "Croire qu'une bûche," (says the author of the *Traité des Superstitions*), "que l'on commence à mettre au feu la veille de Noël (ce qui fait qu'elle est appelée le *Trefoir*, ou le *Tison de Noël*) et que l'on continue d'y mettre quelque temps tous les jours jusqu'aux rois, peut garantir d'incendie ou de tonnerre, toute l'année la maison où elle est gardée sous un lit, ou en quelqu'autre endroit: qu'elle peut empêcher que ceux qui y demeurent, n'ayent les mules aux talons en hyver; qu'elle peut guerir les

In a very rare tract, entitled the Vindication of the Solemnity of the Nativity of Christ, by Thomas Warmstry, 1648, p. 24, is the following passage: "If it doth appeare that the time of this festival doth comply with the time of the Heathens' *Saturnalia*, this leaves no charge of impiety upon it; for since things are best cured by their contraries, it was both wisdom and piety in the antient Christians (whose work it was to convert the Heathens from such as well as other superstitions and miscarriages) to vindicate such times from the service of the Devill, by appoynting them to the more solemne and especial service of God. The *Blazes* are foolish and vaine," (he means here, evidently, the Yule clogs or logs,) "not countenanced by the church. *Christmasse Kariles*, if they be such as are fit for the time, and of holy and sober composesures, and used with Christian sobriety and piety, they are not unlawfull, and may be profitable if they be sung with grace in the heart. *New Year's Gifts*, if performed without superstition, may be harmles provocations to Christian love and mutuall testimonies thereof to good purpose, and never the worse because the heathens have them at the like times." From p. 25, it appears to have been a custom to send the clergy *New Year's Gifts*. The author is addressing a clergyman: "Trouble not yourself, therefore; if you dislike New Year's Gifts, I would advise your parishioners not to trouble your conscience with them, and all will be well." He is answering a query: "whether this feast had not its rise and

bestiaux de quantité de maladies; qu'elle peut delivrer les vaches prestes à veler, en faisant tremper un morceau dans leur breuvage, enfin qu'elle peut preserver les bleds de la rouille en jettant de sa cendre dans les champs."—*Traité des Superstitions*, par M. Jean Baptiste Thiers, 1679, i. 323. In the "Mémoires de l'Académie Celtique," iii. 441, 1809, in a "Notice sur quelques usages et croyances de la ci-devant Lorraine, particulièrement de la ville de Commercy," par M. Lerouze, the author says: "Le 24 Décembre, vers six heures du soir, chaque famille met à son feu une énorme bûche, appelée *souche de Noel*. On défend aux enfans de s'y asseoir, parceque, leur dit on, ils y attraperaient la gale. Notez u'il est d'usage, dans presque tout le pays, de mettre le bois au foyer dans toute sa longueur, qui est d'environ quatre pieds, et de l'y faire brûler par un bout. Cette manière de faire le feu présente sur l'autre bout une espèce de siège dont les petits enfans profitent pour s'asseoir et se chauffer. Au retour de la messe de minuit, chacun fait un petit repas appelé *recinon*. On dit *reciner*, pour faire le *recinon*. Ce mot vient sans doute du Latin *re-cenare*."

growth from Christians' conformity to the mad feasts of Saturnalia (kept in September to Saturne the father of the gods), in which there was a sheafe offered to Ceres, goddess of corne; a hymne to her praise called ἄλοι, or ἰἄλος; and whether those Christians, by name, to cloake it did not afterwards call it Yule, and *Christmas* (as though it were for Christs honour); and whether it be not yet by some (more antient than truely or knowingly religious) called *Yule*, and the mad playes (wherewith 'tis celebrated like those Saturnalia) *Yule games?* and whether, from the offering of that sheafe to Ceres, from that song in her praise, from those gifts the Heathens gave their friends in the Calends of January, *ominis gratia*, did not arise or spring our *Blazes, Christmas Kariles,* and New Yeare's Gifts?"

The following is from *Christmas*, a Poem, by Romaine Joseph Thorn, 1795 :

“ Thy welcome Eve, lov'd Christmas, now arrived,
 The parish bells their tunefull peals resound,
 And mirth and gladness every breast pervade.
 The pondrous *ashen faggot*, from the yard,
 The jolly farmer to his crowded hall
 Conveys, with speed; where, on the rising flames
 (Already fed with store of massy brands)
 It blazes soon; *nine bandages it bears*,
 And as they each disjoin (so custom wills),
 A mighty jug of sparkling cyder's brought,
 With brandy mixt, to elevate the guests.”

Again :

—“ High on the cheerful fire
 Is blazing seen th' enormous Christmas brand.”

Sir Thomas Overbury, in his *Characters*, speaking of the “Franklin,” mentions, among the ceremonies which he keeps annually, and yet considers as no relics of Popery, “*the wakefull ketches on Christmas Eve.*” The following occurs in Herrick's *Hesperides*, p. 309 :

“ *Ceremonies for Christmasse.*

“ Come bring, with a noise,
 My merry, merrie boys,
 The Christmas log to the firing;
 While my good dame she
 Bids ye all be free,
 And drink to your heart's desiring.

With the last year's brand
Light the new block and,
 For good success in his spending,
 On your psaltries play,
 That sweet luck may
 Come while the Log is a teending.
 Drink now the strong beere,
 Cut the white loaf here,
 The while the meat is a shredding
 For the rare mince pie,
 And the plums stand by
 To fill the paste that's a kneading."¹

Christmas, says Blount, was called the Feast of Lights in the Western or Latin Church, because they used many lights or candles at the feast; or rather, because Christ, the light of all lights, that true light, then came into the world. Hence the Christmas candle, and what was, perhaps, only a succedaneum, the Yule block, or clog, before candles were in general use. Thus a large coal is often set apart at present, in the North for the same purpose, i. e. to make a great light on Yule or Christmas Eve. Lights, indeed, seem to have been used upon all festive occasions. Thus our illuminations, fireworks, &c. on the news of victories.

In the ancient times to which we would trace up the origin of these almost obsolete customs, blocks, logs, or clogs of dried wood might be easily procured and provided against this festive season. At that time of day it must have been in the power but of few to command candles or torches for making their annual illumination.

However this may be, I am pretty confident that the Yule block will be found, in its first use, to have been only a counterpart of the Midsummer fires, made within doors because of the cold weather at this winter solstice, as those in the hot season, at the summer one, are kindled in the open air.

Waldron, in his Description of the Isle of Man (Works,

¹ In p. 278, Herrick has another copy of the Christmas Verses, *To the Maids*:

" Wash your hands, or else the fire
 Will not teind to your desire
 Unwasht hands, ye maidens, know,
 Dead the fire, though ye blow."

p. 155,) tells us : "On the 24th of December, towards evening, all the servants in general have a holiday ; they go not to bed all night, but ramble about till the bells ring in all the churches, which is at twelve o'clock : prayers being over, they go to hunt the wren ; and after having found one of these poor birds, they kill her, and lay her on a bier with the utmost solemnity, bringing her to the parish church, and burying her with a whimsical kind of solemnity, singing dirges over her in the Manks language, which they call her knell ; after which, Christmas begins."

A writer in the Gentleman's Magazine for February, 1795, p. 110, gives the following account of a custom which takes place annually on the 24th of December, at the house of Sir — Holt, Bart. of Aston juxta Birmingham : "As soon as supper is over, a table is set in the hall. On it is placed a brown loaf, with twenty silver threepences stuck on the top of it, a tankard of ale, with pipes and tobacco ; and the two oldest servants have chairs behind it, to sit as judges if they please. The steward brings the servants both men and women, by one at a time, covered with a winnowsheet, and lays their right hand on the loaf, exposing no other part of the body. The oldest of the two judges guesses at the person, by naming a name, then the younger judge, and lastly the oldest again. If they hit upon the right name, the steward leads the person back again ; but, if they do not, he takes off the winnow sheet, and the person receives a threepence, makes a low obeisance to the judges, but speaks not a word. When the second servant was brought, the younger judge guessed first and third ; and this they did alternately, till all the money was given away. Whatever servant had not slept in the house the preceding night, forfeited his right to the money. No account is given of the origin of this strange custom, but it has been practised ever since the family lived there. When the money is gone, the servants have full liberty to drink, dance, sing, and go to bed when they please." Can this be what Aubrey, in a passage already quoted from the Introduction to his Survey of Wiltshire, calls the sport of "Cob-loaf-stealing?"

Mr. Beckwith, in Gent. Mag. for February, 1784, p. 99, tells us that, in the country about Rotherham, in Yorkshire, *Furmety* used, in his remembrance, to be always the breakfast and supper on Christmas Eve.

Douce says: "Thiers mentions, that some imagine that bread baked on Christmas Eve will not turn mouldy,"—*Traité des Superst.* i. 317.

Sir Herbert Croft informs us, that the inhabitants of Ham-
burgh are obliged, by custom, to give their servants carp for
supper on Christmas Eve.—Letter from Germany, 4to. 1797,
p. 82. It is to be regretted the learned gentleman did not
inquire into the origin of this practice.

L'Estrange, in his *Alliance of Divine Offices*, p. 135, says:
"The celebration of Christmas is as old as the time of Gregory
Nazianzen, and his great intimate St. Basil, having each an
excellent homily upon it; the latter of whom says: 'We name
this festival the *Theophany*.'"

Andrews, in his *History of Great Britain*, connected with
the *Chronology of Europe*, 1795, i. par. 2, p. 329, mentions
"the humorous pageant of Christmass, personified by an old
man hung round with savory dainties;" which, he says, in
common with "dancing round the May-pole and riding the
hobby-horse," suffered a severe check at the Reformation.

John Herolt, a Dominican friar, in a sermon on the Nativity,
condemning those who make a bad use of this festival,
mentions: "qui istam noctem in ludo consumpserunt. Item
qui cumulos salis ponunt, et per hoc futura prognosticant.
Item qui calceos per caput jactant; similiter qui arbores
cingunt. Et significantur qui cum micis et fragmentis, qui
tolluntur de mensa in vigilia natalis Christi sua sortilegia
exercent."

A superstitious notion prevails in the western parts of
Devonshire, that at twelve o'clock at night on Christmas Eve
the oxen in their stalls are always found on their knees, as in
an attitude of devotion; and that (which is still more singular)
since the alteration of the style they continue to do this only
on the eve of old Christmas Day. An honest countryman,
living on the edge of St. Stephen's Down, near Launceston,
Cornwall, informed me, October 28th, 1790, that he once,
with some others, made a trial of the truth of the above, and
watching several oxen in their stalls at the above time, at
twelve o'clock at night, they observed the two oldest oxen
only fall upon their knees, and as he expressed it, in the idiom
of the country, make "a cruel moan like Christian creatures."
I could not but with great difficulty keep my countenance: he

saw this, and seemed angry that I gave so little credit to his tale, and walking off in a pettish humour, seemed to "marvel at my unbelief." There is an old print of the nativity, in which the oxen in the stable, near the Virgin and Child, are represented upon their knees, as in a suppliant posture. This graphic representation has probably given rise to the above superstitious notion on this head.

GOING A HODENING.

[At Ramsgate, in Kent, they commenced the festivities of Christmas by a curious procession. A party of young people procured the head of a dead horse, which was affixed to a pole about four feet in length; a string was affixed to the lower jaw; a horse-cloth was also attached to the whole, under which one of the party got, and by frequently pulling the string, kept up a loud snapping noise, and was accompanied by the rest of the party, grotesquely habited, with hand-bells. They thus proceeded from house to house, ringing their bells, and singing carols and songs. They were commonly offered refreshments or money. This custom was provincially called going a hodening, and the figure above described a hoden or wooden horse. It is now discontinued, but the singing of carols at Christmas is still called *hodening*.]

YULE, OR CHRISTMAS.

I HAVE met with no word of which there are so many and such different etymologies as this of YULE, of which there seems nothing certain but that it means CHRISTMAS. Mrs. Elstob, in her Saxon Homily on the birthday of St. Gregory (Append. p. 29), has the following observations on it: "Ehol. æol. Angl. Sax. *Iol*, vel *Iul*, Dan. Sax.; and to this day in the north *Yule*, *Youle*,¹ signifies the solemn festival of

¹ "All the Celtic nations," says Mallet, in his Northern Antiquities, ii. 68, "have been accustomed to the worship of the sun; either as distin-

Christmass, and were words used to denote a time of festivity very anciently, and before the introduction of Christianity among the northern nations. Learned men have disputed much about this word, some deriving it from *Julius Cæsar*, others from the word *gehpeol*, a wheel, as Bede,¹ who would therefore have it so called because of the return of the sun's annual course, after the winter solstice. But he, writing *De Ratione Temporum*, speaks rather as an astronomer than an antiquary.

A writer in the *Gent. Mag.* for 1784, p. 97, observes that the night of the winter solstice was called by our ancestors "Mother Night," as they reckoned the beginning of their years from thence. "One of the principal feasts," it is added, "among the Northern nations was the *Juul*, afterwards called *Yule*, about the shortest day, which, as Mr. Mallet observes, bore a great resemblance to the Roman *Saturnalia*, feasts instituted in memory of Noah, who, as Mr. Bryant has shown, was the real Saturn. In the *Saturnalia* all were considered on a level, like master like man; and this was to express the social manner in which Noah lived about this time with his family in the ark. And as Noah was not only adored

guished from *Thor*, or considered as his symbol. It was a custom that everywhere prevailed in ancient times, to celebrate a feast at the winter solstice, by which men testified their joy at seeing this great luminary return again to this part of the heavens. This was the greatest solemnity in the year. They called it, in many places, *Yole* or *Yuul*, from the word *Hiaul* and *Houl*, which even at this day, signifies the SUN in the languages of Bass-Britagne and Cornwall." This is giving a Celtic derivation of a Gothic word (two languages extremely different). The learned Dr. Hickes thus derives the term in question: *I-ol* Cimbricum, Anglo-Saxonice scriptum *Geol*, et Dan. Sax. *Iul*, o in u facile mutato, ope intensivi præfixi i et *ge*, faciunt *Ol*, commessatio, compotatio, convivium, symposium. (Isl. *Ol* cerevisiam denotat et metonymicè convivium.)—*Junii Etym.* Aug. v. *Yeol*. Our ingenious author, however, is certainly right as to the origin and design of the Yule Feast; the Greenlanders at this day keep a Sun feast at the winter solstice, about Dec. 22, to rejoice at the return of the sun, and the expected renewal of the hunting season, &c.; which custom they may possibly have learnt of the Norwegian colony formerly settled in Greenland. See *Crantz's History of Greenland*, i. 176. A vast number of conjectures have been written on the origin of *Yule*, but so little to the purpose, that we do not transfer them to these pages.

¹ "December Guili, eodem quo Januarius nomine vocatur. Guili a conversione solis in auctum Diei, nomen accipit."—*Bèda de Rat. Temp.* cap. xiii.

as the god of the Deluge, but also recognised as a great benefactor to mankind, by teaching or improving them in the art of husbandry, what could be more suitable than for them to regale themselves on it with a palatable dish for those times, the principal ingredient of which is wheat?" This is to account for the use of *Furmety* on Christmas Eve. The same writer, *ibid.* p. 347, derives the feast *Juul* or *Yule* from a Hebrew word לילה *Lile*, night. *Lile*, he adds, is formed from a verb signifying to *howl*, because at that time, i. e. at night, the beasts of the forest go about howling for their prey. "In the northern counties, nothing is more common than to call that melancholy barking dogs oft make in the night *Yowling*, and which they think generally happens when some one is dying in the neighbourhood." Park, in his copy of Bourne and Brand's *Popular Antiquities*, p. 167, has inserted the following note: "At Christmas, or the feast of Yule (*Festis Iolensis*, as it is translated from the Scandinavian language, vide Baillie's *Lettres sur les Sciences*), peculiar dishes have been always employed, and every domestic diversion adopted that tends to cheer or to dissipate the gloom of winter. See Henry's *History of Great Britain*, xii. 384."

Blount tells us, that in Yorkshire, and other Northern parts, they have an old custom: After sermon or service on Christmas day, the people will, even in the churches, cry *Ule, Ule*, as a token of rejoicing; and the common sort run about the streets, singing,—

" *Ule, Ule, Ule, Ule,*
Three puddings in a pule,
Crack nuts, and cry *Ule.*"

This puts one in mind of the proverb in Ray's collection :

" It is good to cry *Ule* at other men's costs."

There is a Scottish proverb on this subject, which runs thus : "A *Yule* Feast may be quit at Pasche;" i. e. one good turn deserves another.

["Captain Potter, born in the north of Yorkshire, says that in the country churches at Christmas, in the holydaies, after prayers, they will dance in the church, and as they doe dance, they cry or sing, *Yole, Yole, Yole, &c.* In the West Riding of Yorkshire, on Christmas eve, at night, they bring in

a large Yule-log, or Christmas block, and set it on fire, and lap their Christmas ale, and sing, Yule, Yule, a pack of new cards, and a Christmass stool." MS. Aubrey, ap. Thoms, pp. 80, 81.]

The following is in Leland's Itinerary, ed. 1769, iv. 182 :

"Yule att York, out of a Cowcher belonging to the Cytty, per Carolum Fairfax, ar.

"The Sheriffs of York, by the custome of the cytty, do use to ride betwixt Michaelmas and Mydwynter, that is Youle, and for to make a proclamation throughout the citty, in forme following: 'O yes! We command of our liege lord's behalf the King of England (that God save and keepe), that the peace of the King be well kepted and maynteyned within the citty and suburbs, by night and by day, &c. Also, that no common woman walke in the streets without a gray hood on her head, and a white wand in her hand, &c. Also the Sheriffes of the citty on St. Thomas Day the Apostle, before Youle, att tenne of the bell, shall come to All-hallow kirke on the pavement, and ther they shall heare a Masse of St. Thomas in the high where (quire), and offer at the Masse; and when the Masse is done, they shall make a proclamation att the pillory of the Youle-Girth (in the forme that followes) by ther serjant: We commaund that the peace of our Lord the King be well kepted and mayntayned by night and by day, &c. (prout solebat in proclamatione prædicta vice-comitum in eorum equitatione.) Also that no manner of man make no congregations nor assemblies (prout continetur in equitatione vice-comitum.) Also that all manner of whores and thieves, dice players, carders, and all other unthrifty folke, be welcome to the towne, whether they come late or early, att the reverence of the high feast of Youle, till the twelve days be passed. The proclamation made in forme aforesaid, the fower serjeants shall goe or ride (whether they will); and one of them shall have a horne of brasse, of the Toll-Bouth; and the other three serjeants shall every one of them have a horne, and so go forth to the fower barres of the citty, and blow the Youle-Girth. And the Sheriffes for that day use to go together, they and their wives, and ther officers, att the reverence of the high feast of Yole, on ther proper costs," &c.

I find the following curious passage in the Scotch Presbyterian Eloquence Displayed, p. 98: "One preaching against

the observation of Christmass, said in a Scotch jingle, 'Ye will say, sirs, good old Youl day ; I tell you, good old Fool day. You will say it is a brave holiday ; I tell you it is a brave belly-day.' " Swift, in his Tale of a Tub, might have given this as an instance of Jack's tearing off the lace, and making a plain coat.

Julklaps, or Yule-gifts, were so called from those who received them striking against the doors of the donors. See Ihre, Glossar. Suio.-Goth. pp. 1002, 1010.

We learn from Wormius, that to this day the Icelanders date the beginning of their year from *Yule*, in consequence of ancient custom, which the laws of their country oblige them to retain. They even reckon a person's age by the Yules he has seen. Fast. Dan. lib. i. s. 12. See Jamieson's Etym. Dict. of the Scottish language ; in v. *Yule*.

[The following very curious early poem, illustrating the popular beliefs regarding Christmas day, is preserved in MS. Harl. 2252, in the British Museum :

“ Lordynges, I warne you al beforne,
 Yef that day that Cryste was borne
 Falle uppon a Sunday,
 That wynter shalbe good par fay,
 But grete wyndes alofte shalbe,
 The somer shalbe fayre and drye ;
 By kynde skylle, wythowtyn lesse,
 Throw all londes shalbe peas,
 And good tyme all thyngs to don
 But he that stelythe, he shalbe fownde sone :
 Whate chylde that day borne be,
 A grete lorde he shalle ge, etc.

Yf Crystemas day on Monday be,
 A grete wynter that year have shall ye,
 And fulle of wyndes, lowde and stytle,
 But the somer, trewly to telle,
 Shalbe sterne wyndes also,
 And fulle of tempeste all thereto ;
 All batayle multiplye,
 And grete plenty of beeve shall dye.
 They that be borne that day, I wene,
 They shalle be stronge eche on and kene
 And he that stelylythe owghte ;
 Thow thowe be seke, thou dyeste not.

Yf Crystemas day on Tuysday be,
 That yere shall dyen wemen plenté

And that wynter wex greter marvaylys ;
 Shyppys shalbe in grete perylles ;
 That yere shall kynges and lordes be slayne,
 And myche hothyr pepylle agayn heym.
 A drye somer that yere shallbe ;
 Alle that be borne there in may se,
 They shalbe stronge and covethowse.
 Yf thou stele awghte, thou lesyste the lyfe,
 Thou shalte dye throwe swerde or knyfe ;
 But and thow fall seke, sertayne,
 Thou shalte turne to lyfe agayne.

Yf Crystmas day, the sothe to say,
 Fall uppon a Wodnysday,
 That yere shallbe an harde wynter and strong,
 And many hydeus wyndes amonge ;
 The somer mery and good shalbe,
 That yere shalbe wete grete plenté ;
 Young folke shall dye that yere also,
 And shyppes in the see shall have gret woo.
 Whate chylde that day borne ys,
 He shalbe dowghte and lyghte i-wysse,
 And wyse and slyee also of dede,
 And fynde many men mete and wede.

Yf Crystemas day on Thursday be,
 A wyndy wynter see shalle yee,
 Of wyndes and weders all weked,
 And harde tempestes stronge and thycke.
 The somer shalbe good and drye,
 Cornys and bestes shall multyplye,
 That yere ys good londes to tylthe,
 And kynges and prynces shalle dye by skylle :
 What chylde that day borne bee,
 He shalle have happe ryghte well to the,
 Of dedes he shalbe good and stabylle ;
 Of speche and tonge wyse and reasonabyll :
 Who so that day ony thefte abowte,
 He shalbe shente wyth-owtyn dowte ;
 And yf sekenes on the that day betyde,
 Hyt shall sone fro the glyde.

Yf Crystmas day on the Fryday be,
 The fyrste of wynter harde shalbe,
 With froste and snowe, and with flode,
 But the last ende therof ys goode.
 Agayn, the somer shalbe good also,
 Folkes in hyr yere shall have grete woo ;
 Wemen wyth chyld, bestes wyth corne,
 Shall multyplye, and none be borne ;

The chyde that ys borne that day,
 Shall longe lyve and lecherowus be aye ;
 Who so stelythe awghte, he shalbe fownde,
 And thow be seke, hyt lastythe not longe.

Yf Crystmas on the Saturday falle,
 That wynter ys to be dredden alle,
 Hyt shalbe so fulle of grete tempeste,
 That hyt shall sle bothe man and beste,
 Frute and corne shall fayle grete won,
 And olde folke dyen many on ;
 Whate woman that day of chylde travayle,
 They shalbe borne in grete perelle ;
 And chylde that be borne that day,
 Within halfe a yere they shall dye, par fay.
 The somer then shall wete ryghte ylle :
 If thou awght stele, hyt shal the spyll ;
 Thou dyest yf sekenes take the.”]

THE CHRISTMAS CAROL.

“ Now too is heard
 The hapless cripple, tuning through the streets
 His *Carol* new ; and oft amid the gloom
 Of midnight hours, prevailed th’ accustom’d sounds
 Of wakeful *Waits*, whose melody (*compos’d*
 Of hautboy, organ, violin and flute,
 And various other instruments of mirth,)
 Is meant to celebrate the coming time.”

Christmas, a Poem, i. 40.

BISHOP TAYLOR observes that the “*Gloria in Excelsis*,” the well-known hymn sung by the angels to the shepherds at our Lord’s Nativity, was the earliest Christmas carol. Bourne cites Durand, to prove that in the earlier ages of the churches, the bishops were accustomed on Christmas Day to sing carols among their clergy.¹ He seems perfectly right in deriving the word *Carol* from *cantare*, to sing, and *rola*, an interjection of joy. This species of pious song is undoubtedly of most

¹ “ In quibusdam quoque locis—in Natali, prælati cum clericis ludunt, vel in domibus episcopalibus: ita ut etiam descendant ad cantus.” Durand. Rat. lib. vi. cap. 86, s. 9.

ancient date. We have before considered that of which the burden is Hagmena.

The subsequent Carol is of the date of the thirteenth century. It is copied from a Manuscript in the British Museum, Bibl. Reg. 16 E. VIII., where it occurs upon a spare page in the middle of the manuscript. The original is in Anglo-Norman,¹

¹ [We subjoin the original, as Douce's translation is not literal :

“ Seignors, ore entendez à nus,
De loinz sumes venuz à wous,
Pur quere NOEL !
Car l'em nus dit que en cest hostel
Soleit tenir sa feste anuel
Ahi, cest iur.
Deu doint à tuz icels joie d'amurs
Qui à DANZ NOEL ferunt honors !

Seignors, jo vus dis por veir,
Ke DANZ NOEL ne velt avoir
Si joie non ;
E repleni sa maison,
De payn, de char, e de peison,
Por faire honor.
Deu doint à tuz ces joie d'amur.

Seignors, il est crié en l'ost,
Que cil qui despent bien, e tost,
E largement ;
E fet les granz honors sovent,
Deu li duple quanque il despent,
Por faire honor.
Deu doint à

Seniors, escriez les malveis,
Car vus nel les troverez jameis
De bone part :
Botun, batun, ferun, groinard,
Car tot dis a le quer cunard
Por faire henor.
Deu doint

NOEL beyt bien li vin Engleis,
E li Gascoïn, e li Franceys
E l'Angevin :
NOEL fait beivre son veisin,
Si quil se dort, le chief enclin,
Sovent le ior.
Deu doint à tuz cels. . . .

Seignors, jo vus di par NOEL,
E par li sires de cest hostel,

and we are indebted for the translation which follows, to the pen of the late Mr. Douce :

“ Now, Lordings, listen to our ditty,
 Strangers coming from afar ;
 Let poor minstrels move your pity,
 Give us wêlcome, soothe our care :
 In this mansion, as they tell us,
 Christmas wassail keeps to day ;
 And, as the king of all good fellows,
 Reigns with uncontrolled sway.

Lordings, in these realms of pleasure
 Father Christmas yearly dwells ;
 Deals out joy with liberal measure,
 Gloomy sorrow soon dispels :
 Numerous guests, and viands dainty,
 Fill the hall, and grace the board ;
 Mirth and beauty, peace and plenty,
 Solid pleasures here afford.

Lordings, 'tis said the liberal mind,
 That on the needy much bestows,
 From Heav'n, a sure reward shall find,
 From Heav'n, whence ev'ry blessing flows.
 Who largely gives with willing hand,
 Or quickly gives with willing heart ;
 His fame shall spread throughout the land,
 His memory thence shall ne'er depart.

Lordings, grant not your protection
 To a base unworthy crew,
 But cherish, with a kind affection,
 Men that are loyal, good, and true.
 Chase from your hospitable dwelling
 Swinish souls, that ever crave ;
 Virtue they can ne'er excel in,
 Gluttons never can be brave !

Lordings, Christmas loves good drinking,
 Wines of Gascoigne, France, Anjou,

Car bevez ben :
 E jo primes beverai le men,
 E pois après chescon le soen,
 Par mon conseil ;
 Si jo vus di trestoz, *Wessey!*
 Dehaiz eit qui ne dirra, *Drincheyl !*”]

English Ale that drives out thinking,
 Prince of liquors, old or new.
 Every neighbour shares the bowl,
 Drinks of the spicy liquor deep,
 Drinks his fill without control
 Till he drowns his care in sleep.

And now—by Christmas, jolly soul!
 By this mansion's generous sire!
 By the wine, and by the bowl,
 And all the joys they both inspire!
 Here I'll drink a health to all:
 The glorious task shall first be mine.
 And ever may foul luck befall
 Him that to pledge me shall decline.

THE CHORUS.

“ Hail, Father Christmas ! hail to thee !
 Honour'd ever shalt thou be !
 All the sweets that Love bestows,
 Endless pleasures wait on those
 Who like vassals brave and true,
 Give to Christmas homage due.”

In the Churchwardens' Accounts of St. Mary-at-Hill, in the city of London, 1537, is the following entry : “ To Sr Mark for carolls for Christmas, and for 5 square books, iij^s. iiij^d.”

[A very curious collection of Christmas carols was edited by Mr. Wright in 1841, for the Percy Society. The following one is preserved in a MS. of the time of Henry VI. in the Public Library at Cambridge.

Puer nobis natus est de Virgine Maria.

Lystenyt, lordyngs, more and lees,
 I bryng yow tydyns of gladnes,
 As Gabriel beryt wytnes ;

dicam vobis quia.

I bryng yow tydynges that [arn] fwul gowde ;
 Now es borne a blyesful fowde,
 That bowt us alle upon the rode

sua morte pia.

For the trespas of Adam,
 Fro ys fader Jhesu ho cam,
 Here in herthe howre kende he nam,
sua mente pia.

Mayde moder, swete virgine,
 Was godnys may no man divine,
 Sche bare a schild wyt wot pyne,
teste profecia.

Mari moder, that ys so fre,
 Wyt herte mylde y pray to the,
 Fro the fende thou kepe me
tua prece pia.]

Warton tells us, that, in 1521, Wynkin de Worde printed a set of Christmas Carols. These were festal chansons for enlivening the merriments of the Christmas celebrity; and not such religious songs as are current at this day with the common people, under the same title, and which were substituted by those enemies of innocent and useful mirth, the Puritans. The boar's head¹ soused was anciently the first dish on Christmas Day, and was carried up to the principal table in the hall with great state and solemnity. For this indispensable ceremony there was a carol, which Wynkin de Worde has given us in the Miscellany just mentioned, as it was sung in his time, with the title, *A Carol, bryngyng in the Bore's Head.*

*" Caput Apri defero
 Reddens laudes Domino.*

The Bore's Heade in hande bring I,
 With garlandes gay and rosemary;
 I pray you all syngre merely,
Qui estis in convivio.

The Bore's Head, I understande,
 Is the chefe servyce in this lande
 Loke wherever it be fande,
Servite cum cantico.

Be gladde, lordes, both more and lasse,
 For this hath ordayned our stewarde
 To chere you all this Christmasse,
 The Bore's Head with mustarde.

[The following very curious version of this song is contained

¹ Dugdale, in his *Origines Juridicales*, p. 155, speaking of the Christmas Day Ceremonies in the Inner Temple, says: "Service in the church ended, the gentlemen presently repair into the hall to breakfast, with brawn, mustard, and malmsey." At dinner, "at the first course, is served in a *fair and large bore's head* upon a silver platter, with ministralsye."

in the Porkington Manuscript, a Miscellany of the fifteenth century :

“ Hey, hey, hey, hey, the borrys hede is armyd gay.
The boris hede in hond I bryng,
With garlond gay in porttoryng,
I pray yow alle with me to syng,

With hay.

Lordys, knyzttes, and skyers,
Persons, prystis, and wycars,
The boris hede ys the furt mes,

With hay.

The boris hede, as I yow say,
He takis his leyfe, and gothe his way,
Gone after the xij. theyl ffyt day,

With hay.

Then commys in the secunde kowrs with mykylle pryde,
The crannus, the heyrrouns, the bytteris by ther syde,
The pertrychys and the plowers, the wodcokus, and the snyt,
With hay.

Larkys in hot schow, ladys for to pyk,
Good drynk therto, lycus and fyne,
Blwet of allmayne, romnay and wyin,

With hay.

Gud bred alle and wyin dare I welle say,
The boris hede with musterd armyd soo gay ;
Furmante to pottage, with wennissun fyne,
And the hombuls of the dow, and all that ever commis in ;
Cappons i-bake, with the pesys of the roow,
Reysons of corrons, with odyre spysis moo.”]

“ This carol,” Warton adds, “ yet with many innovations, is retained at Queen’s College in Oxford.” A copy of it as it is still sung, may be found in the new edition of Herbert’s *Typographical Antiquities*, ii. 252. It is probable that Chaucer alluded to the above custom in the following passage in his *Franklein’s Tale* :—

“ Janus sitteth by the fire with double berd,
And he drinketh of his bugle-horne the wine ;
Before him standeth the *brawne of the tusked swine.*”

In a curious tract, by Thomas Dekker, entitled the *Wonderful Yeaere 1603*, our author, speaking of persons apprehensive of catching the plague, says, “ they went (most bitterly)

miching and muffed up and downe, with rue and wormewood stuff into their eares and nostrils, looking like so many *bores' heads stuck with branches of rosemary, to be served in for brawne at Christmas.*" Holinshed says, that, in the yere 1170, upon the day of the young prince's coronation, King Henry the Second "served his son at the table as sewer, bringing up the *bore's head* with trumpets before it, according to the manner." (Chron. iii. 76.) See also Polyd. Verg. Hist. ed. 1534, p. 212, 10.

[Aubrey, in a MS., dated 1678, says, "Before the last civil wars, in gentlemen's houses at Christmass, the first diet that was brought to table was a boar's head with a lemon in his mouth." Morant, in his account of Horn Church, Hist. Essex, i. 74, informs us that "the inhabitants pay the great tithes on Christmas Day, and are treated with a bull and brawn. The boar's head is wrestled for. The poor have the scraps."]

In Batt upon Batt, a poem upon the Parts, Patience, and Pains of Barth. Kempster, Clerk, Poet, Cutler, of Holy-Rood Parish, in Southampton, by a Person of Quality, 1694, p. 4, speaking of Batt's carving knives, &c., the author tells us :

"Without their help, who can good Christmass keep?
 Our teeth would chatter, and our eyes would weep,
 Hunger and dulness would invade our feasts,
 Did not Batt find us arms against such guests;
 He is the cunning engineer, whose skill
 Makes fools to carve the goose, and shape the quill:
 Fancy and wit unto our meals supplies:
Carols, and not minced meat, make Christmas pies.
 'Tis mirth, not dishes, sets a table off;
 Brutes and phanatics eat, and never laugh.
 When *brawn, with powdered wig*, comes swaggering in,
 And mighty serjeant ushers in the chine,
 What ought a wise man first to think upon?
 Have I my tools? if not, I am undone:
 For 'tis a law concerns both saint and sinner,
 He that hath no knife must have no dinner.
 So he falls on; pig, goose, and capon feel
 The goodness of his stomach and Batt's steel.
 In such fierce frays, alas! there no remorse is;
 All flesh is grass, which makes men feed like horses:
 But when the battle's done, *off goes the hat*,
 And each man sheaths, with God-a-mercy Batt."

The subsequent specimen of a very curious carol in the

Scottish language, preserved in "Ane compendious Booke of godly and spirituall Sangs, Edinburgh, 1621, printed from an old copy," will be thought a precious relic by those who have a taste for the literary antiquities of this island :

" ANE SANG OF THE BIRTH OF CHRIST.

*With the Tune of Baw lula law.*¹

(Angelus, ut opinor, loquitur.)

I come from hevin to tell
The best nowellis that ever befell ;
To yow this tythings trew I bring,
And I will of them say and sing,

This day to yow is borne ane childe
Of Marie meike and Virgine mylde,
That blissit barne, bining and kynde,
Sall yow rejoyce baith heart and mynd.

My saull and lyfe, stand up and see
Quha lyes in ane cribe of tree,
Quhat babe is that, so gude and faire ?
It is Christ, God's sonne and aire.

O God ! that made all creature,
How art thow becum so pure,
That on the hay and stray will lye,
Among the asses, oxin, and kye ?

¹ Lamb, in his entertaining notes on the old poem on the Battle of Flodden Field, tells us that the nurse's lullaby song, Balow (or "He bale-low"), is literally French, "He bas ! là le loup !" "Hush ! there's the wolf." An etymologist, with a tolerably inventive fancy, might easily persuade himself that the song usually sung in dandling children in Sandgate, in the suburbs of Newcastle-upon-Tyne, the Wapping or Billingsgate of that place, "A you a hinny," is nearly of a similar signification with the ancient Eastern mode of saluting kings, viz. "Live for ever." A, aa, aaa, in Anglo-Saxon, signifies for ever. See Benson's Vocabulary. The good women of the district above named are not a little famous for their powers in a certain female mode of declamation, vulgarly called scolding. A common menace which they use to each other is, "I'll make a holy byson of you." In Anglo-Saxon, Birene signifies *example* : so that this evidently alludes to the penitential act of standing in a white sheet before the congregation, which a certain set of delinquents are enjoined to perform, and is synonymous with that in the Gentle Shepherd :

— " I'll gar ye stand
Wee a het face before the haly band."

O, my deir hert, young Jesus sweet,
 Prepare thy creddill in my spreit,
 And I sall rocke thee in my hert,
 And never mair from thee depart.

But I sall praise thee ever moir,
 With sangs sweet unto thy gloir,
 The knees of my hert sall I bow,
 And sing that right Balulalow."

In Lewis's *Presbyterian Eloquence*, 8vo. Lond. 1720, p. 142, in a "Catalogue of Presbyterian Books," occurs the following: "A Cabinet of choice Jewels, or the Christian's Joy and Gladness: set forth in sundry pleasant new Christmas Carols, viz., a Carol for Christmass Day, to the tune of Over Hills and high Mountains; for Christmass Day at Night, to the tune of My Life and My Death; for St. Stephen's Day, to the tune of O cruel bloody Tale; for New Year's Day, to the tune of Caper and firk it; for Twelfth Day, to the tune of O Mother Roger."

There is a Christmas Carol preserved in *Tusser's Husbandry*, and another at the end of *Aylet's Eclogues and Elegies*, 1653.

At the end of *Wither's Juvenilia*, in a *Miscellany of Epigrams, Sonnets, Epitaphs*, is a Christmas Caroll, in which the customs of that season are not overlooked:

"Lo! now is come our joyful'st feast!
 Let every man be jolly;
 Each roome with yvie leaves is drest,
 And every post with holly.
 Now all our neighbours' chimneys smoke,
 And Christmas blocks are burning;
 Their ovens they with bak't meats choke,
 And all their spits are turning.
 Without the doore let sorrow lie;
 And if, for cold, it hap to die,
 Wee'le bury't in a Christmas pye,
 And ever more be merry.

And every lad is wondrous trimm,
 And no man minds his labour,
 Our lasses have provided them
 A bag-pipe and a tabor.
 Ranke misers now do sparing shun:
 Their hall of musicke soundeth:
 And dogs thence with whole shoulders run,
 So all things there aboundeth.

The countrey-folke themselves advance ;
 For Crowdymutton's come out of France :
 And Jack shall pipe and Jyll shall dance,
 And all the towne be merry.

Now poore men to the justices
 With capons make their arrants,
 And, if they hap to faile of these,
 They plague them with their warrants.
 Harke how the waggés abrode doe call
 Each other fourth to rambling ;
 Anon, you'll see them in the hall,
 For nuts and apples scambling.
 The wenches, with their wassell-bowles,
 About the streets are singing ;
 The boyes are come to catch the owles,
 The wild mare in is bringing.
 Our kitchen-boy hath broke his boxe,
 And to the dealing of the oxe,
 Our honest neighbours come by flocks,
 And here they will be merry.

Now kings and queenes poore sheep-cotes have,
 And mate with every body :
 The honest now may play the knave,
 And wise men play at nobby.
 Some youths will now a mumming goe ;
 Some others play at Rowland-hoe,
 And twenty other gameboyes moe ;
 Because they will be merry."

A credible person born and brought up in a village not far from Bury St. Edmunds, in the county of Suffolk, informed me that, when he was a boy, there was a rural custom there among the youths of *hunting owls* and *squirrels* on Christmas Day. [This custom has now nearly fallen out of use, but it is mentioned by Forby, p. 420.]

At the end of Herrick's *Hesperides*, in his *Noble Numbers*, or his *Pious Pieces*, p. 31, is "A Christmas Caroll sung to the King in the presence at Whitehall. The musical part composed by Mr. Henry Lawes." It concludes as follows :

" — The darling of the world is come,
 And fit it is, we find a roome
 To welcome him. The nobler part
 Of all the house here is the heart.

Chor. Which we will give him ; and bequeath
 This *hollie* and this *ivie wreath*,
 To do him honour, who's our king,
 And lord of all this *revelling*."

The following good old English Christmas Carol is preserved in Poor Robin's Almanack, for 1695.

“ Now thrice-welcome, Christmas, which brings us good cheer,
 Minced pies and plum-porridge, good ale and strong beer ;
 With pig, goose, and capon, the best that may be,
 So well doth the weather and our stomachs agree.
 Observe how the chimneys do smoak all about,
 The cooks are providing for dinner no doubt
 But those on whose tables no victuals appear,
 O may they keep Lent all the rest of the year !
 With holly and ivy so green and so gay ;
 We deck up our houses as fresh as the day
 With bays and rosemary, and lawrel compleat,
 And every one now is a king in conceit.
 But as for curmudgeons, who will not be free,
 I wish they may die on the three-legged tree.”

I saw some years ago, at Newcastle-upon-Tyne, in the printing office of the late Mr. Saint, an hereditary collection of ballads, numerous almost as the celebrated one in the Pepysian Library at Cambridge. Among these, of which the greater part were the veriest trash imaginable, and which neither deserved to be printed again nor remembered, I found several Carols for this season ; for the Nativity, St. Stephen's Day, Childermas Day, &c., with Alexander and the King of Egypt, a mock play, usually acted about this time by mummers. The style of all these was so puerile and simple, that I could not think it would have been worth while to have invaded the hawkers' province by exhibiting any specimens of them. The conclusion of this bombastic play I find in Ray's Collection of Proverbs :

“ Bounce Buckram, velvets dear,
 Christmas comes but once a year :
 And when it comes, it brings good cheer :
 But when it's gone it's never the near.”

Dr. Johnson, in a note on Hamlet, tells us, that the pious chansons, a kind of Christmas Carol, containing some Scripture history, thrown into loose rhymes, were sung about the streets by the common people when they went at that season to beg alms.

In the Scilly islands they have a custom of singing carols on a Christmas Day at church, to which the congregation

make contribution by dropping money into a hat carried about the church when the performance is over.—Heath's Account of the Scilly Islands, p. 125.

Dr. Goldsmith, in his Vicar of Wakefield, describing the manners of some rustics, tells us, that among other customs which they retained, "they kept up the Christmas Carol." A writer in the Gent. Mag. for May 1811, p. 423, describing the manner in which the inhabitants of the North Riding of Yorkshire celebrate Christmas, says, "About six o'clock on Christmas Day I was awakened by a sweet singing under my window; surprised at a visit so early and unexpected, I arose, and looking out of the window I beheld six young women, and four men, welcoming with sweet music the blessed morn."

In the Twelve Moneths, &c. by M. Stevenson, 1661, p. 4, speaking of January, the author says, "for the recreations of this month, there are within doors, as it relates to Christmase: it shares the chearfull *Carrols of the Wassell Cup*—cards and dice purge many a purse, and the adventurous youth shew their agility in shooting the wild mare. The *Lord of Misrule* is no meane man for his time; masking and mumming and choosing king and queen." Under December are the following notices (p. 56): "Now capons and hens, besides turkeys, geese, and ducks, with beef and mutton—must all die—for in twelve days a multitude of people will not be fed with a little. Now plumbes and spices, sugar and honey, square it among pies and broath. Now a journeyman cares not a rush for his master, though he begs his plum-porridge all the twelve dayes. Now or never must the music be in tune, for the youth must dance and sing to get them a heat, while the aged sit by the fire. The country maid leaves half her market, and must be sent again, if she forgets a pair of cards on Christmas Even. Great is the contention of holly and ivy, whether master or dame weares the breeches. Dice and the cards benefit the buttler; and if the cook do not lack wit, he will sweetly lick his fingers."

"Christmase is come, make ready the good cheare:
 Apollo will be frolick once a yeare:
 I speake not here of England's twelve dayes madness,
 But humble gratitude and hearty gladnesse.
 These but observ'd, let instruments speak out,
 We may be merry, and we ought, no doubt;
 Christians, 'tis the birth-day of Christ our King:
 Are we disputing when the angels sing?"

["Yawning for a Cheshire cheese" is mentioned as a Christmas gambol in the *Spectator*, No. 179, for September 25th, 1711.]

HOBBY-HORSE AT CHRISTMAS.

IN a True Relation of the Faction began at Wisbeach, by Fa. Edmonds, alias Weston, a Jesuite, 1595, 4to., 1601, p. 7, speaking of Weston, the writer says: "he lifted up his countenance, as if a new spirit had been put into him, and tooke upon him to controll, and finde fault with this and that: (as *the coming into the hall of the Hobby-horse in Christmas* :) affirming that he would no longer tolerate these and those so grosse abuses, but would have them reformed." Dr. Plott, in his *History of Staffordshire*, p. 434, mentions that, within memory, at Abbot's or Paget's Bromley, they had a sort of sport which they celebrated at Christmas, or on New Year and Twelfth Days, called the *Hobby-horse Dance*, from a person who carried the image of a horse between his legs, made of thin boards, and in his hand a bow and arrow. The latter passing through a hole in the bow, and stopping on a shoulder, made a snapping noise when drawn to and fro, keeping time with the music. With this man, danced six others, carrying on their shoulders as many rein-deer heads, with the arms of the chief families to whom the revenues of the town belonged. They danced the heys and other country-dances. To the above Hobby-horse dance there belonged a pot, which was kept by turns by the reeves of the town, who provided cakes and ale to put into this pot; all people who had any kindness for the good intent of the institution of the sport giving pence apiece for themselves and families. Foreigners also that came to see it contributed; and the money, after defraying the expense of the cakes and ale, went to repair the church and support the poor: which charges, adds the Doctor, are not now perhaps so cheerfully borne.

In an ingenious paper in the *World*, No. 104, attributed to R. O. Cambridge, Esq., the following occurs: "Our ancestors considered Christmas in the double light of a holy commemo-

ration and a cheerful festival; and accordingly distinguished it by devotion, by vacation from business, by merriment, and hospitality. They seemed eagerly bent to make themselves and everybody about them happy. With what punctual zeal did they wish one *a merry Christmas!* and what an omission would it have been thought to have concluded a letter without the *compliments of the season!* The great hall resounded with the tumultuous joys of servants and tenants, and the gambols they played served as amusement to the lord of the mansion and his family, who, by encouraging every art conducive to mirth and entertainment, endeavoured to soften the rigour of the season, and mitigate the influence of winter. What a fund of delight was the choosing king and queen upon Twelfth Night! and how greatly ought we to regret the neglect of minced pies, which, besides the idea of merry-making inseparable from them, were always considered as the test of schismatics! How zealously were they swallowed by the orthodox, to the utter confusion of all fanatical recusants! If any country gentleman should be so unfortunate in this age as to lie under a suspicion of heresy, where will he find so easy a method of acquitting himself as by the ordeal of *Plum-porridge!*"

THE CHRISTMAS BOX.

"Gladly, the boy, with Christmas Box in hand,
 Throughout the town his devious route pursues;
 And, of his master's customers, implores
 The yearly mite: often his cash he shakes;
 The which, perchance, of coppers few consists,
 Whose dulcet jingle fills his little soul
 With joy, as boundless as the debtor feels,
 When, from the bailiff's rude, uncivil gripe,
 His friends redeem him, and, with pity fraught,
 The claims of all his creditors discharge."

Christmas, a Poem, l. 262.

"THE Christmas-box (says the author of the *Connoisseur*) was formerly the bounty of well-disposed people, who were willing to contribute something towards rewarding the indus-

trious, and supplying them with necessaries. But the gift is now almost demanded as a right, and our journeymen, apprentices, &c. are grown so polite, that instead of reserving their Christmas-box for its original use, their ready cash serves them only for pocket-money; and instead of visiting their friends and relations, they commence the fine gentlemen of the week."

The bestowing of Christmas-boxes, indeed, is one of those absurd customs of antiquity which, till within these few years, had spread itself almost into a national grievance. The butcher and the baker sent their journeymen and apprentices to levy contributions on their customers, who were paid back again in fees to the servants of the different families. The tradesman had, in consequence, a pretence to lengthen out his bill, and the master and mistress to lower the wages on account of the vails.

Hutchinson, in his *History of Northumberland*, ii. ad fin., p. 20, observes on these *gifts to servants and mechanics*, for their good services in the labouring part of the year: "The Paganalia of the Romans, instituted by Servius Tullius, were celebrated in the beginning of the year: an altar was erected in each village, where all persons gave money. This was a mode originally devised for gaining the number of inhabitants."

In Lewis's *English Presbyterian Eloquence*, p. 142 (8vo. Lond. 1720), in a catalogue of Presbyterian books, I find one with the following title, 'Christmas Cordials fit for refreshing the Souls and cheering the Hearts; and more fit for *Christmas Boxes* than Gold or Silver.'

In the illustration of the cut to the 'English Usurer,' 1634, the author, speaking of the usurer and swine, says:

"Both with the *Christmas boxe* may well comply:
It nothing yields till broke; they till they dye."

In a *Map of the Microcosme, or a Morall Description of Man*, newly compiled into *Essays* by H. (Humphrey) Browne, 1642, speaking of "a covetous wretch," the author says, he "doth exceed in receiving, but is very deficient in giving; like the *Christmas earthen boxes* of apprentices, apt to take in money, but he restores none till hee be broken like a potter's vessel into many shares." And in *Mason's Handful of Es-saies*, 1621, we find a similar thought—"like a swine, he

never doth good till his death : as *an apprentice's box of earth*, apt he is to take all, but to restore none till hee be broken." Aubrey, in his Introduction to the Survey and Natural History of the North Division of the County of North Wiltshire (Miscellanies, 1714, p. 26), speaking of a pot in which some Roman denarii were found, says, "it resembles in appearance *an apprentice's earthen Christmas-box*." Gay, in his Trivia, mentions the *Christmas-box* :

"Some boys are rich by birth beyond all wants,
Belov'd by uncles and kind good old aunts ;
When Time comes round a *Christmas-box* they bear,
And one day makes them rich for all the year."

Misson, in his Travels in England, translated by Ozell, p. 34, says : "From Christmass Day till after Twelfth Day is a time of Christian rejoicing ; a mixture of devotion and pleasure. They wish one another happiness ; they give treats, and make it their whole business to drive away melancholy. Whereas little presents from one another are made only on the first day of the year in France, they begin here at Christmass ; and they are not so much presents from friend to friend, or from equal to equal (which is less practis'd in England now than formerly), as from superior to inferior. In the taverns the landlord gives part of what is eaten and drank in his house, that and the two next days ; for instance, they reckon you for the wine, and tell you there is nothing to pay for bread, nor for your slice of Westphalia." He had observed, p. 29, "The English and most other Protestant nations are utterly unacquainted with those diversions of the Carnival which are so famous at Venice, and known more or less in all other Roman Catholick countries. The great festival times here are from Christmass to Twelfth Day inclusive, at Easter, and at Whitsontide."

The following is from Hildebrandi de Diebus festis Libellus, 1735, p. 16 : "Denique in nostris ecclesiis nocte natali parentes varia munuscula, crepundia, cistellas, vestes, vehicula, poma, nuces, &c. liberis suis donant, quibus plerumque *virga* additur, ut metu castigationis eo facilius regantur. Dantur hæc munuscula nomine S. Christi, quem per tegulas vel fenestras illabi, vel cum angelis domos obire fingunt. Mos iste similiter a Saturnalibus Gentilium descendere videtur, in

quibus ethnicos sportulas sive varia munera ultro citroque misisse, antiquissimus patrum Tertullianus meminit in lib. de Persecut."

I find the Christmas-box mentioned in the following passage in Cotgrave's English Treasury of Wit and Language, 1655, p. 163 :

"Th'are sure fair gamesters use
To pay the *box* well, especially at *in and in*.
Innes of court butlers would have but a
Bad Christmas of it else."

The subsequent passage is in the Workes of John Taylor, the Water-poet, Part ii. p. 180. "One asked a fellow what Westminster Hall was like: Marry, quoth the other, it is like *a butler's box at Christmas amongst gamesters*, for whosoever loseth, the box will bee sure to bee a winner."

We are told in the Athenian Oracle, i. 360, that the Christmas-box money is derived from hence. The Romish priests had masses said for almost everything: if a ship went out to the Indies, the priest had a box in her, under the protection of some saint: and for masses, as their cant was, to be said for them to that saint, &c., the poor people must put something into the priest's box, which was not opened till the ship's return. The mass at that time was called Christmas: the box called Christmas-box, or money gathered against that time, that masses might be made by the priests to the Saints to forgive the people the debaucheries of that time; and from this, servants had the liberty to get box-money,¹ that they too might be enabled to pay the priest for his masses, knowing well the truth of the proverb, "No penny, no pater-nosters."

The practice, however, of giving presents at Christmas was undoubtedly founded on the Pagan custom of New Year's gifts, with which in these times it is blended. Monsieur de la Valois says, that the kings of France gave presents to their soldiers at this season.²

¹ This is still retained in barbers' shops. A *thrift-box*, as it is vulgarly called, is put up against the wall, and every customer puts in something.

² See Valesiana, p. 72. See also Du Cange's Glossary, in *v. Natali*. Drechler, in his treatise *De Larvis*, p. 30, thinks he has discovered the origin of this custom: "Quin et donorum semina invenimus apud rerum

The John Bull newspaper of Jan. 1, 1837, says, "A circular from the office of Secretary of State for Foreign Affairs was received at the different embassies on Saturday, requesting their excellencies and chargés d'affaires to discontinue the customary Christmas-boxes to the messengers of the Foreign Department, domestic servants of Viscount Palmerston, foreign postmen, &c., much to the chagrin of the latter."

THE LORD OF MISRULE.¹

WARTON,² in his History of English Poetry, tells us, that in an original draught of the Statutes of Trinity College at Cambridge, founded in 1546, one of the chapters is entitled, "De Præfecto Ludorum qui *Imperator* dicitur," under whose direction and authority Latin comedies and tragedies were to be exhibited in the Hall at Christmas; as also *Sex Spectacula*, or as many dialogues. With regard to the peculiar business and office of the Emperor, it is ordered, that one of the Masters of Arts shall be placed over the juniors every Christmas, for

ecclesiasticarum scriptores et Conciliorum Observatores. Nam Concil. Constantinopolitanum, vi. Can. 79, inter alia, hæc habet: 'Quando aliqui post Diem Natalis Christi Dei nostri reperiuntur coquentes simillam ut se hac mutuo donantes prætextu scil. honoris secundinarum impollutæ Virginis Matris, statuimus ut deinceps nihil tale fiat a fidelibus.' Simila ergo mutuum fuit donum natalitium in recordationem (sic enim colligo ex dicto canone) nati Messiæ, et honorem beatæ Matris Virginis; cui dono postmodum alia sine discrimine fuerunt addita, retento eodem fine ac respectu."

¹ [In former editions of this work a passage from the Taming of the Shrew has been inserted here, as if it had reference to the Lord of Misrule; but, in reality, it is merely the exclamation of Christopher Sly when he at length bends to his position, and accepts the belief that he is really "a lord, and not a tinker, nor Christopher Sly."]

² Hist. Eng. Poet. ii. 378. It appears from the Status Scholæ Etonensis, 1560, that the Eton scholars used to act plays in the Christmas holidays. "Decembri mense. Circiter Festum D. Andreæ Ludi Magister eligere solet pro suo arbitrio scænicas fabulas optimas et quam accommodatissimas, quas pueri feriis natalitiis subsequentibus non sine ludorum elegantia, populo spectante, publice aliquando peragant. Iiistrionum levis ars est: ad actionem tamen oratorum et gestum motumve corporis decentem tantopere facit, ut nihil magis. Interdum etiam exhibet Anglicis sermone contextas fabulas quas habeant acumen et leporem."

the regulation of their games and diversions at that season of festivity. His sovereignty is to last during the twelve days of Christmas ; and he is to exercise the same power on Candlemas Day. His fee is forty shillings.

In an audit-book of Trinity College in Oxford, for the year 1559, Warton found a disbursement "*pro prandio Principis Natalicii.*" A Christmas Prince, or *Lord of Misrule*, he adds, corresponding to the Emperor at Cambridge, was a common temporary magistrate in the colleges at Oxford. Wood, in his *Athenæ Oxonienses*, ii. 239, speaking of a manuscript which, among other things, contains the Description of the Christmas Prince of St. John's College, whom the juniors have annually for the most part elected from the first foundation of the college, says: "The custom was not only observed in that college, but in several other houses, particularly in Merton College, where, from the first foundation, the fellows annually elected, about St. Edmund's Day, in November, a Christmas Lord, or Lord of Misrule, styled in the registers *Rex Fabarum* and *Rex Regni Fabarum*; which custom continued till the reformation of religion, and then, that producing Puritanism, and Puritanism Presbytery, the profession of it looked upon such laudable and ingenious customs as Popish, diabolical, and antichristian." Thus far Wood, who gives us also the titles (ludicrous enough) assumed by Thomas Tooker when he was elected Prince, which will not be thought foreign to our purpose. "The most magnificent and renowned Thomas, by the favour of Fortune, Prince of Alba Fortunata, Lord of St. John's, High Regent of the Hall, Duke of St. Giles's, Marquis of Magdalen's, Landgrave of the Grove, Count Palatine of the Cloysters, Chief Bailiff of Beaumont, High Ruler of Rome, (Rome is a piece of land, so called, near to the end of the walk called Non Ultra, on the North side of Oxon), Master of the Manor of Walton, Governor of Gloucester Green, sole Commander of all Titles, Tournaments, and Triumphs, Superintendent in all Solemnities whatever." I fear the humour with which this bombast is so parsimoniously seasoned can only be relished by an Oxonian, well acquainted with the topography of that place and its environs. See similar titles in the *Gesta Greyorum*.

"When the Societies of the Law," says Warton, "performed these shows within their own respective refectories, at Christ-

mas, or any other festival, a Christmas Prince or Revel Master was constantly appointed. At a Christmas celebrated in the Hall of the Middle Temple in the year 1635, the jurisdiction, privileges, and parade of this mock monarch are thus circumstantially described. He was attended by his lord keeper, lord treasurer, with eight white staves, a captain of his band of pensioners, and of his guard; and with two chaplains, who were so seriously impressed with an idea of his regal dignity, that when they preached before him on the preceding Sunday in the Temple Church, on ascending the pulpit they saluted him with three low bows. He dined both in the Hall and in his privy chamber, under a cloth of estate. The poleaxes for his gentlemen pensioners were borrowed of Lord Salisbury. Lord Holland, his temporary justice in eyre, supplied him with venison, on demand; and the Lord Mayor and sheriffs of London, with wine. On Twelfth Day, at going to church, he received many petitions, which he gave to his master of requests: and, like other kings, he had a favourite, whom with others, gentlemen of high quality, he knighted at returning from church. His expenses, all from his own purse, amounted to two thousand pounds." After he was deposed, the king knighted him at Whitehall.

George Ferrers of Lincoln's Inn was Lord of Misrule or the merry Disports for twelve days, when King Edward VI. kept his Christmas with open house at Greenwich, 1553, to his Majesty's great delight in the diversion. See Stow's Chron. by Howes, 1631, p. 608, and Holinsh. Chr. iii. 1067.

Dugdale, in his *Origines Juridicales*, p. 156, speaking of the fooleries of the Lord of Misrule in the Inner Temple on St. Stephen's Day, says: "Supper ended, the constable-marshal presented himself with drums afore him, mounted upon a scaffold borne by four men, and goeth three times round about the harthe, crying out aloud, '*A lord, a lord,*' &c. Then he descendeth, and goeth to dance, &c.; and after he calleth his court, every one by name, e. g. *Sir Randle Rackabite*, of Raskall Hall, in the county of Rake-Hell, &c. &c. This done, the Lord of Misrule addresseth himself to the banquet; which ended with some minstralsye, mirth, and dancing, every man departeth to rest."

In the feast of Christmas, says Stow, in his Survey, there was in the king's house, wheresoever he lodged, a *Lord of*

Misrule,¹ or Master of merry Disports, and the like had ye in the house of every nobleman of honour or good worship, were he spiritual or temporal.² The Mayor of London and either of the sheriffs had their several *Lords of Misrule*, ever contending, without quarrel or offence, who should make the rarest pastime to delight the beholders. These Lords, beginning their rule at Allhallond Eve, continued the same till the morrow after the Feast of the Purification, commonly called Candlemas Day: in which space there were fine and subtle disguisings, masks, and mummeries, with playing at cards for counters, nayles, and points, in every house, more for pastimes than for gaine.

The following curious passage is from Roper's Life of Sir Thomas More, p. 3: "He was, by his father's procurement, received into the house of the right reverend, wise, and learned prelate Cardinall Mourton, where, though hee was yonge of yeares, yet would he at *Christmas tyd* sodenly sometymes *stepp in among the players*, and never studinge for the matter, *make a parte of his owne* there presently amonge them, which made the lookers-on more sport than all the players besid. In whose witt and towardnesse the cardinall much delightinge, would often say of him unto the nobles that divers tymes dyned with him, 'This child here wayting at the table, who-soever shall live to see it, will prove a marvellous man.'"

Langley's Translation of Polydore Vergil, f. 102, mentions "*the Christemass Lordes*, that be commonly made at the nativitee of our Lord, to whom all the householde and familie, with the master himself, must be obedient, began of the equalitie that the servauntes had with their masters in Saturnus feastes that were called Saturnalia: wherin the servauntes have like autorité with their masters duryng the tyme of the sayd feastes." Hinde, in his Life of John Bruen, an eminent Puritan, born about the beginning of Queen Elizabeth's reign,

¹ In a Royal Household Account, communicated by Craven Ord, Esq., of the Exchequer, I find the following article: "From 16 to 18 Nov., 8 Hen. VII. Item, to Walter Alwyn for *the revells at Christenmes*, xiiij^{li}. vj^s. viij^d."

² In the Northumberland Household Book, p. 344, we read: "Item, my Lord useth and accustomyth to gyf yerely when his Lordship is home, and hath an *Abbot of Misrewell* in Christynmas in his Lordschippis hous upon New-yers-day in rewarde—xxs." See also the Notes to the same work, p. 441.

and who died in 1625, p. 86, censures those gentlemen "who had much rather spend much of their estate in maintaining idle and base persons to serve their own lustes and satisfie the humour of a rude and profane people, as many do their hors riders, falkeners, huntsmen, *Lords of Misrule*, pipers and minstrels, rather to lead them and their followers (both in their publike assemblies and private families) a dance about the calfe, than such a dance as David danced before the arke, with spiritual rejoicing in God's mercies," &c. Sir Thomas Urquhart, in his most curious work entitled the *Discovery of a most exquisite Jewel found in the Kennel of Worcester streets*, the day after the fight, 1651, p. 238, says, "They may be said to use their king as about Christmas we use to do the *King of Misrule*;¹ whom we invest with that title to no other end but to countenance the Bacchanalian rites and preposterous disorders of the family where he is installed."

Christmas, says Selden, in his *Table Talk*, succeeds the Saturnalia, the same time, the same number of holy days: then the master waited upon the servant like the Lord of Misrule. In *Stow's Chronicle*, by Howes, 1631, p. 608, we read that Serjeant Vawce was Lord of Misrule to John Mainard, one of the Sheriffs of London in 1553.

The keeping a fool in a family to entertain them with his several pleasantries was anciently very common. Brand shows, in his *History of Newcastle*, that the *Mayor* of that town used to keep his fool. The following passage occurs in *Lodge's Wits Miserie*, 1596, p. 73: "He is like Captain Cloux, Foole of Lyons, that would needs die of the sullens, because his master would entertaine a new foole besides himself."

The following is too curious an account of the Lord of Misrule to be omitted here: it is extracted from a most rare book, entitled the *Anatomic of Abuses*, by Phillip Stubbs, 1585, f. 92. Our author has been already noticed in the account of May customs as a rigid Puritan.—"Firste, all the wilde heades of the parishe, conventynge together, chuse them a grand capitaine (of mischief) whom they innoble with the title of my *Lorde of Misserule*, and hym they crown with great solemnitie, and adopt for their kyng. This kyng anyoynted,

¹ Dugdale, in the Account of the grand Christmasses held in Lincolne's Inn, in his *Orig. Juridic.* p. 347, mentions the choosing "a king on Christmas Day."

chuseth forthe twentie, fourtie, three score, or a hundred lustie guttes like to hymself, to waite uppon his lordely majestie, and to garde his noble persone. Then every one of these his menne he investeth with his liveries, of greene, yellowe, or some other light wanton colour. And as though that were not (baudie) gaudy enough I should saie, they bedecke themselves with scarfes, ribons, and laces, hanged all over with golde rynges, precious stones, and other jewelles: this doen, they tye about either legge twentie or fourtie belles, with rich hande-kercheefes in their handes, and sometymes laied acrossse over their shoulders and neckes, borrowed for the moste parte of their pretie Mopsies and loovyng Bessies for bussyng them in the darcke. Thus thinges sette in order, they have their hobbie-horses, dragons, and other antiques, together with their baudie pipers, and thunderyng drommers, to strike up the Deville's daunce withall: then marche these heathen companie towards the church and churcheyarde, their pipers pipyng, drommers thonderyng, their stumpes dauncyng, their belles jynglyng, their handkerchefes swyngyng about their heades like madmen, their hobbie horses, and other monsters skyrmyshyng amongst the throng: and in this sorte they goe to the churche (though the minister bee at praier or preaching) dauncyng and swyngyng their handkerchefes over their heades in the churche, like devilles incarnate, with suche a confused noise, that no man can heare his owne voice. Then the foolishe people, they looke, they stare, they laugh, they fleere, and mount upon formes and pewes, to see these goodly pageauntes solemnized in this sort. Then after this, aboute the churche they goe againe and againe, and so forthe into the churche-yarde, where they have commonly their sommer haules, their bowers, arbours, and banquettyng houses set up, wherein they feaste, banquet, and daunce all that daie, and (peradventure) all that night too. And thus these terrestrial furies spend their Sabbaoth daie. Then for the further innoblyng of this honorable lurdane¹ (lorde I should saye) they have also certaine papers, wherein is paynted some babblerie or other, of imagerie worke, and these they call my Lord of Misrules badges: these thei give to every one that will geve money for them to maintaine them in this their heathenrie,

¹ A clown.—Halliwell's Dictionary, p. 534.

divelrie, whoredome, dronkenesse, pride, and what not. And who will not shewe himselfe buxome to them, and geve them money for these the Deville's cognizaunces, they shall be mocked and flouted at shamefully. And so assotted are some, that they not onely give them money, to maintaine their abhomination withall, but also weare their badges and cognizances in their hattes, or cappes, openly. Another sorte of fantasticall fooles bring to these hellhounds (the Lord of Misrule and his complices) some bread, some good ale, some newe cheese, some olde cheese, some custardes, some cakes, some flaunes, some tartes, some creame, some meate, some one thing, some another: but if they knewe that, as often as they bring any to the maintenance of these execrable pastymes, they offer sacrifice to the Devill and Sathanas, they would repent, and withdrawe their handes, which God graunt they maie."

I find the following, in Articles to be enquired of within the Archdeaconry of Yorke, by the Churchwardens and Sworne Men, A. D. 163— (any year till 1640): "Whether hath your church or church-yard beene abused and prophaned by any fighting, chiding, brawling, or quarrelling, and playes, *Lords of Misrule*, summer lords, morris-dancers, pedlers, bowlers, bearewards, butchers, feastes, schooles, temporal courts, or leets, lay-juries, musters, or other prophane usage in your church or church-yard." Lodge, in his *Wits Miserie*, 1596, p. 84, speaking of a *jeaster*, says, "This fellow in person is comely, in apparel courtly, but in behaviour a very ape, and no man; his studye is to coine bitter jeastes, or to show antique motions, or to sing baudie sonnets and ballads: give him a little wine in his head, he is continually flearing and making of mouths; he laughs intemperately at every little occasion, and dances about the house, leaps over tables, outskips men's heads, trips up his companions' heeles, burns sacke with a candle, and hath *all the feates of a Lord of Misrule in the countrie*. It is a special marke of him at table, he sits and makes faces."

The name only of the Lord of Misrule is now remembered. The Lords of Misrule in colleges were preached against at Cambridge by the Puritans in the reign of James the First, as inconsistent with a place of religious education, and as a relic of the Pagan ritual. In Scotland, where the Reformation

took a more severe and gloomy turn than in England, the *Abbot of Unreason*, as he was called, with other festive characters, were thought worthy to be suppressed by the legislature as early as 1555.¹ This Abbot of Misrule, or Unreason, appears to have borne much resemblance to the *Abbas Stultorum*, who presided over the Feast of Fools in France. At Rodez, the capital of the province of Rovergne in France, they had an *Abbé de la Malgouverné*, who corresponds exactly with our Abbot of Misrule.²

Fuller, in his "Meditations on the Times," in *Good Thoughts in Worse Times*, 12mo. Lond. 1647, p. 193, tells us: "Some sixty yeares since, in the University of Cambridge, it was solemnly debated betwixt the Heads to debarre young schollers of that liberty allowed them in Christmas, as inconsistent with the discipline of students. But some grave governors mentioned the good use thereof, because thereby, in twelve days, they more discover the dispositions of scholars than in twelve moneths before." "If we compare," says Prynne, *Histio-Mastix*, p. 757, "our Bacchanalian Christmasses and New Years Tides with these Saturnalia and Feasts of Janus, we shall finde such near affinitye betweene them both in regard of time (they being both in the end of December and on the first of January) and in their manner of solemnizing (both of them being spent in revelling, epicurisme, wantonnesse, idleness, dancing, drinking, stage-plaies, masques, and carnall pompe and jollity), that wee must needes conclude the one to be but the very ape or issue of the other. Hence Polydor Virgil affirmes in expresse tearmes that our Christmas Lords of Misrule (which custom, saith he, is chiefly observed in

¹ Dr. Jamieson says the prohibition does not appear to have been the effect of the Protestant doctrine: for as yet the Reformation was strenuously opposed by the court. He thinks it was most probably owing to the disorder carried on, both in town and country, under the pretence of innocent recreation.—*Etym. Dict. v. Abbot of Vnressoun.*

² See Du Tilliot, *Mémoire de la Fête des Fous*, p. 22. Warton, in his *History of English Poetry*, says, "In the French towns there was l'*Abbé de Liesse*, who in many towns was elected from the burgesses by the magistrates, and was the director of all their public shows. Among his numerous mock officers were a herald and a maître d'hôtel. In the city of Auxerre he was especially concerned to superintend the play which was annually acted on Quinquagesima Sunday. Carpentier, *Suppl. Gloss. Lat.* Du Cange, i. 7, 923.

England), together with dancing, masques, mummeries, stage-plays, and such other Christmass disorders now in use with Christians, were derived from these Roman saturnalia and Bacchanalian festivals; which (concludes he) should cause all pious Christians eternally to abominate them."

FOOL PLOUGH AND SWORD DANCE.

IN the North of England there is a custom used at or about this time, which, as will be seen, was anciently observed also in the beginning of Lent. The *Fool-Plough* goes about, a pageant that consists of a number of *sword-dancers dragging a plough*, with music, and one, sometimes two, in very strange attire; the Bessy, in the grotesque habit of an old woman, and the Fool, almost covered with skins, a hairy cap on, and the tail of some animal hanging from his back. The office of one of these characters, in which he is very assiduous, is to go about rattling a box amongst the spectators of the dance, in which he receives their little donations.

It is also called the *fond plough*, aliter the *white plough*,¹ so denominated because the gallant young men that compose it appear to be dressed in their shirts (without coat or waistcoat) upon which great numbers of ribands folded into roses are loosely stitched on. It appears to be a very airy habit at this cold season, but they have on warm waistcoats under it. Hutchinson, in his *History of Northumberland*, ii. ad finem, p. 18, speaking of the dress of the sword-dancers at Christmas, adds: "Others, in the same kind of gay attire, draw about a plough, called the *stot plough*, and when they receive the gift, make the exclamation *Largess!* but if not requited at any house for their appearance, they draw the plough through the pavement, and raise the ground of the front in furrows. I have seen twenty men in the yoke of one plough." He con-

¹ In Nichols's *Illust. of Antient Manners and Expences*, p. 169, Churchwardens' Accounts of Heybridge, near Malden, Essex, under A. D. 1522, is the following receipt: "Item, receyved of the gadryng of the *white plowe*, £0. 1s. 3d." To which this note is affixed: "Q. Does this mean Plough Monday, on which the country people come and dance and make a gathering, as on May Day?"

cludes thus: "The stot-plough has been conceived by some to have no other derivation than a mere rural triumph, the plough having ceased from its labour."

In a Compendious Treetise Dialogue of Dives and Pauper, 1493, among superstitions censured at the beginning of the year we find the following: "*ledyng of the ploughe aboute the fire as for gode begynnyng of the yere, that they shulde fare the better alle the yere followyng.*" In a very rare book, entitled Yet a Course at the Romyshe Foxe, 1542, frequently quoted in this work, the author enumerates, among "auncyent rites and lawdable ceremonyes of holy churche" then it should seem laid aside, the following, asserting "than ought my lorde (Bonner, Bishop of London) to suffre the same selfe ponynyshment for not sensing the plowghess on Plowgh Mondaye."

In the printed Churchwardens' Accounts of St. Margaret's, Westminster, 4to. p. 3, under the year 1494, is the following item: "Item of the Brotherhood of Rynsyvale for the *plowgere* £0 4s. 0d." In another page of Nichols's Illustrations, among the extracts from the Churchwardens' Accounts of Wigtoft, Lincolnshire, 1575, is, "Receid of Wyll^m. Clarke & John Waytt, of the *plougadrin* £1 0s. 0d." With the following note: "Plow-gathering; but why this was applied to the use of the church I cannot say. There is a custom in this neighbourhood of the *ploughmen parading on Plow Monday*; but what little they collect is applied wholly to feasting themselves. They put themselves in *grotesque habits, with ribands, &c.*" I find in Stukeley's Itinerary, p. 19, the following article from "A Boake of the Stuffe in the Cheyrche of Holbeche sowlde by Chyrche Wardyns of the same according to the Injunctyons of the Kynge's Magysté:" "Item, to Wm. Davy the sygne whereon the plowghe did stond, xvjd."

There was a light in many churches called the *plow light*, maintained by old and young persons who were husbandmen, before some image; who on Plough Monday had a feast, and went about with a plough, and some dancers to support it. See Blomefield's Hist. of Norfolk, iv. 287.

This pageant or dance, as used at present, seems a composition made up of the gleanings of several obsolete customs, followed anciently, here and elsewhere, on this and the like festive occasions.

[The spectators being assembled, the clown enters, and, after drawing a circle with his sword, walks round it, and calls in the actors, in the following lines, which are sung to the accompaniment of a violin played outside, or behind the door.

“ The first that enters on the floor,
 His name is Captain Brown ;
 I think he is as smart a youth
 As any in this town :
 In courting of the ladies gay,
 He fixes his delight ;
 He will not stay from them all day,
 And is with them all night.

The next's a tailor by his trade,
 Called Obadiah Trim ;
 You may quickly guess, by his plain dress,
 And hat of broadest brim,
 That he is of the quaking sect,
 Who would seem to act by merit
 Of yeas and nays, and hums and hahs,
 And motions of the spirit.

The next that enters on the floor,
 He is a foppish knight ;
 The first to be in modish dress
 He studies day and night.
 Observe his habit round about,
 Even from top to toe ;
 The fashion late from France was brought—
 He's finer than a beau !

Next I present unto your view
 A very worthy man :
 He is a vintner by his trade,
 And Love-ale is his name.
 If gentlemen propose a glass,
 He seldom says 'em nay,
 But does always think it's right to drink,
 While other people pay.

The next that enters on the floor,
 It is my beauteous dame,
 Most dearly I do her adore,
 And Bridget is her name.
 At needlework she does excel
 All that e'er learnt to sew ;
 And when I choose, shall ne'er refuse
 What I command her do.

And I myself am come long since,
 And Thomas is my name;
 Though some are pleased to call me Tom,
 I think they're much to blame.
 Folks should not use their betters thus,
 But I value it not a groat,
 Though the tailors too, that botching crew,
 Have patched it on my coat.

I pray, who's this we've met with here,
 That tickles his trunk weam?
 We've picked him up as here we came,
 And cannot learn his name,
 But sooner than he's go without,
 I'll call him my son Tom;
 And if he'll play, be it night or day,
 We'll dance you *Jumping Joan*."

The above is taken from Dixon's *Ancient Poems*, 1846.]

The *fool-plough* upon the Continent appears to have been used after the solemn service of Ash Wednesday was over. Hospinian gives a very particular account of it from Naogeorgus, and explains the origin of its name. This has been already quoted from Googe's translation at p. 97.

It has been before remarked that in some places where this pageant is retained, the sword-dancers plough up the soil before any house at which they have exhibited and received no reward. "Aratrum inducere moris fuit Romanis, cum urbem aliquam evertissent, ut eam funditus delerent." (Vocab. utriusque Juris, a Scot. J. C. in v. ARATRUM.)

In the *British Apollo*, fol. 1710, ii. 92, to an inquiry, why the first Monday after Twelfth Day is called *Plough Monday*? answer is given: "Plough Monday is a country phrase, and only used by peasants, because they generally used to meet together at some neighbourhood over a cup of ale, and feast themselves, as well as wish themselves a plentiful harvest from the great corn sown (as they call wheat and rye), as also to wish a God-speed to the plough as soon as they begin to break the ground to sow barley and other corn, which they at that time make a holiday to themselves as a finishing stroke after *Christmas*, which is their master's holiday time, as apprentices in many places make it the same, appropriated by consent to revel amongst themselves."

Dr. Pegge, in the *Gent. Mag.* for December, 1762, p. 568,

informs us that "*Plough Monday*, the Monday after Twelfth Day, is when the labour of the plough and the other rustic toils begin. On this day the young men yoke themselves, and *draw a plough about* with musick, and one or two persons, in antic dresses, like jack-puddings, go from house to house, to gather money to drink. If you refuse them, they plough up your dunghill. We call them here [in Derbyshire?] the plough bullocks."

Macaulay, in his *History of Claybrooke*, 1791, p. 128, says: "On *Plow Monday* I have taken notice of an *annual display of morris-dancers* at Claybrook, who come from the neighbouring villages of Sapcote and Sharnford."

In Tusser's *Five Hundred Points of Husbandry*, under the Account of the Ploughman's Feast-Days are the following lines:

" Plough Munday, next after that Twelf-tide is past,
Bids out with the plough; the worst husband is last:
If Plowman get hatchet, or whip to the skrene,
Maids loseth their cocke, if no water be seen:"

which are thus explained in Tusser *Redivivus*, 1744, p. 79: "After Christmas (which formerly, during the twelve days, was a time of very little work) every gentleman feasted the farmers, and every farmer their servants and task men. *Plough Monday* puts them in mind of their business. In the morning the men and the maid servants strive who shall show their diligence in rising earliest. If the ploughman can get his whip, his plough-staff, hatchet, or anything that he wants in the field, by the fireside, before the maid hath got her kettle on, then the maid loseth her Shrove-tide cock, and it wholly belongs to the men. Thus did our forefathers strive to allure youth to their duty, and provided them innocent mirth as well as labour. On this Plough Monday they have a good supper and some strong drink."

The Monday after Twelfth Day (as Coles tells us) was anciently called Plough Monday, when our Northern ploughmen begged plough-money to drink. He adds, "In some places if the ploughman (after that day's work) come with his whip to the kitchen hatch, and cry 'cock in pot' before the maid can cry 'cock on the dunghill,' he gains a cock for Shrove Tuesday." Coles tells us also of an old custom, in

some places, of farmers giving sharpening corn to their smith at Christmas, for *sharpening plough irons*, &c. :—

[“ Twelfth Day doth cooks and butlers glad,
 Whilst losing cards make gamesters mad ;
Plow-day brings witches and much noise,
 Whilst bloody *Tuesday* frights schoolboys ;
Agnes is reckon'd by the fair
 A fast, but not a day of pray'r ;
 Weddings in heaven are made we own,
 But oft thought long in coming down ;
 Therefore let such as dread to stay,
 To obviate such long delay,
 Take my advice now at the last,
 Joining some pray'rs to ev'ry fast.”

Poor Robin, 1741.]

In a marginal note to a most rare poem, entitled a Briefe Relation of the Gleanings of the Idiotismes and Absurdities of Miles Corbet, Esquire, Councillor at Law, Recorder and Burgesse for Great Yarmouth : by Antho. Roiley, 4to. 1646, p. 6, we are told that the Monday after Twelfth Day, is called “*Plowlick Monday* by the husbandmen in Norfolk, because on that day they doe first begin to plough.”

Among the ancients the “*Compitalia* were feasts instituted, some say, by Tarquinius Priscus, in the month of January, and celebrated by servants alone, when their ploughing was over.” Sheridan's *Persius*, 1739, p. 67, note. *Ibid.* p. 137 : “The Athenians (says Plutarch) celebrate three sacred ploughings.” “The Chinese ploughing took place on the first day of their (solar) new year (the same ceremony is practised in Tunquin, Cochin-China, and Siam), which, however, happened at an earlier season than with the Greeks, viz. when the sun entered the 15th degree of Aquarius ; but the difference of season need not be objected to, since we have observed that similar rites were adopted by the ancient Persians, the beginning of whose year differed again from that of the Greeks and Chinese ; but all these ceremonies may be presumed to have sprung from the same source. The Grecian ploughing was perhaps at first but a civil institution, although a mystical meaning was afterwards attached to it.”

Aubanus, in his description of some remarkable customs used, in his time, in Franconia, tells us of a similar one on Ash Wednesday, when such young women, he says, as have

frequented the dances throughout the year, are gathered together by young men, and, instead of horses, are yoked to a plough, upon which a piper sits and plays : in this manner they are dragged to some river or pool. He suspects this to have been a kind of self-enjoined voluntary penance for not having abstained from their favorite diversion on holidays, contrary to the injunctions of the church.¹

The Costume of Yorkshire, 4to. 1814, plate xi. gives a representation of the Fool Plough. "The principal characters, in this farce are the conductors of the plough, the plough driver with a blown bladder at the end of a stick, by way of whip, the fiddler, a huge clown in female attire, and the commander-in-chief, *Captain Cauf's tail*, dressed out with a cockade and a genuine calf's tail, fantastically crossed with various coloured ribands. This whimsical hero is also an orator and a dancer, and is ably supported by the manual wit of the plough driver, who applies the bladder with great and sounding effect on the heads and shoulders of his team."

I find a curious and very minute description of the *sword dance* in Olaus Magnus's History of the Northern Nations.²

¹ "In Die Cinerum mirum est quod in plerisque locis agitur. Virgines quotquot per annum choream frequentaverunt, a juvenibus congregantur, et aratro, pro equis advectæ, cum tibicine, qui super illud modulans sedet, in fluvium aut lacum trahuntur. Id quare fiat non plane video, nisi cogitem eas per hoc expiare velle, quod festis diebus contra ecclesiæ præceptum, a levitate sua non abstinerunt," p. 278. In Du Cange's Glossary, there is a reference to some old laws, which mention *the drawing a plough about*. This may be seen in Lindenbrogii Codex Legum Antiquarum, and the passage cited from Du Cange in i. 434, of that rare and curious work, but it appears to have nothing to do with the subject in question.

² "De Choreâ Gladiatoria vel Armifera Saltatione. Habent præterea Septentrionales Gothi et Sueci pro exercenda juventute ludum, quod inter nudos enses et infestos gladios seu frameas, sese exercent saltu ; idque quodam gymnastico ritu et disciplina, ætate successiva, a peritis et præulatore, sub cantu addiscunt : et ostendunt hunc ludum præcipue tempore Carnisprivii *Maschararum* Italico verbo dicto. Ante etenim tempus ejusdem Carnisprivii, octo diebus continua saltatione sese adolescentes numerosè exercent, elevatis, silicet gladiis, sed vagina reclusis, ad triplicem gyrum. Deinde evaginatîs, itidemque, elevatis ensibus, postmodum manuatim extensis, modestius gyrando alterius cuspidem capulumque receptantes, sese mutato ordine in modum figuræ hexagoni subjiciunt : quam rosam dicunt : et ilico eam gladios retrahendo elevandoque resolvunt ut super unius cujusque caput quadrata rosa resultet : et tandem vehementissima

He tells us that the Northern Goths and Swedes have a sport wherein they exercise their youth, consisting of *a dance with swords* in the following manner. First, with their swords sheathed and erect in their hands, they dance in a triple round: then with their drawn swords held erect as before: afterwards, extending them from hand to hand, they lay hold of each other's hilts and points, and while they are wheeling more moderately round and changing their order, throw themselves into the figure of a hexagon, which they call a rose; but presently raising and drawing back their swords, they undo that figure, in order to form with them a four-square rose, that they may rebound over the head of each other. Lastly, they dance rapidly backwards, and vehemently rattling the sides of their swords together, conclude their sport. Pipes, or songs (sometimes both) direct the measure, which at first is slow, but increasing afterwards, becomes a very quick one towards the conclusion. Olaus Magnus calls this a kind of gymnastic rite, in which the ignorant were successively instructed by those who were skilled in it, and thus it must have been preserved and handed down to us.

Henry, in his *Hist. of Britain*, 1771, i. 487, says, "The Germans, and probably the Gauls and Britons, had a kind of martial dance which was exhibited at every entertainment. This was performed by certain young men, who, by long practice, had acquired the art of dancing amongst the sharp points of swords and spears, with such wonderful agility and gracefulness, that they gained great applause to themselves, and gave great delight to the spectators.

Moresin, who has been a most accurate observer of popular antiquities, mentions a dance without swords in Scotland: "Sicinnium, genus saltationis, seu choreæ, ubi saltitantes cantabant, ac Papistæ facere sunt soliti in Scotia ad Natalitia Domini et alibi adhuc servant." (Papatus, p. 160.)

Park has inserted the following note in his copy of Bourne and Brand's *Popular Antiquities*, p. 176, on the sword dance: "This is performed by the *Morris-dancers* in the vicinage of *Lincoln*."

gladium laterali collisione, celerrimè retrogata saltatione determinant ludum: quem tibiis, vel cantilenis, aut utrisque simul, primum per graviores, demum vehementiorem saltum, et ultimo impetuosissimum, moderantur." Olai Magni *Hist. Septentr. Gent. Breviar.* 1645, p. 408.

I have before me a copy of a drama played by a set of *Plow-boys* or *Morris-dancers*, in their riband dresses, with swords, on October the 20th, 1779, at Revesby Abbey, in Lincolnshire, the seat of the Right Hon. Sir Joseph Banks, Bart. P.R.S. The assumed characters of the piece are different from those of the more regular morris, and they were accompanied by two men from Kirtley, without any particular dresses, who sang the song of Landlord and Tenant. The dramatis personæ were—*Men*, the Fool and his five sons, Pickle Herring, Blue Breeches, Pepper Breeches, Ginger Breeches, and John Allspice: *Woman*, Cicely; with a fiddler or master music man. In the play itself the hobby-horse is not omitted:

“ We are come over the mire and moss :
 We dance an hobby-horse ;
 A dragon you shall see,
 And a wild worm for to flee.
 Still we are all brave jovial boys,
 And take delight in *Christmas* toys.”

A writer in the *Gent. Mag.* for May, 1811, p. 422, tells us that in the North Riding of Yorkshire the sword dance is performed from St. Stephen's Day till New Year's Day. The dancers usually consist of six youths, dressed in white with ribands, attended by a fiddler, a youth with the name of 'Bessy,' and also by one who personates a Doctor. They travel from village to village. One of the six youths acts the part of king in a kind of farce which consists chiefly of singing and dancing, when the Bessy interferes while they are making a hexagon with their swords, and is killed.

I have been a frequent spectator of this dance, which is now, or was very lately, performed, with few or no alterations, in Northumberland and the adjoining counties. One difference, however, is observable in our Northern sword-dancers, that, when the swords are formed into a figure, they lay them down upon the ground and dance round them.

Wallis, in his *History of Northumberland*, ii. 28, tells us that “the *Saltatio armata* of the Roman militia, on their festival *Armilustrum*, celebrated on the 19th of October, is still practised by the country people in this neighbourhood, on the annual festivity of Christmas, the Yule-tide of the Druids.

Young men march from village to village, and from house to house, with music before them, dressed in an antic attire, and before the vestibulum or entrance of every house entertain the family with the motus incompotitus, the antic dance, or chorus armatus, with sword or spears in their hands, erect and shining. This they call the *sword dance*. For their pains they are presented with a small gratuity in money, more or less, according to every householder's ability: their gratitude is expressed by firing a gun. One of the company is distinguished from the rest by a more antic dress; a fox's skin generally serving him for a covering and ornament to his head, the tail hanging down his back. This droll figure is their chief or leader. He does not mingle in the dance."

As to the Fool and Bessy, they have probably been derived to us from the ancient festival of fools held on New Year's Day.¹

There was anciently a profane sport among the heathens on the kalends of January,² when they used to roam about

¹ Concerning the Feast of Fools see Du Cange's Glossary, v. Kalendæ, and Du Tilliot, "Mémoire pour servir à l'Histoire de la Fête des Foux," 1751.

² "Ludi profani apud ethnicos et Paganos: solebant quippe ij. kalendis Januarii belluarum, pecudum, et vetularum assumptis formis huc et illuc discursare, et petulantius sese gerere: quod a Christianis non modo proscriptum, set et ab iis postmodum inductum constat, ut ea die *ad calcandam Gentilium consuetudinem* privatæ fierent Litanix et jejunaretur, ut observare est ex Concilio Toletano iv. can. 10. S. Isidoro, lib. 1. de Offic. Eccles. cap. 40, &c." Du Cange, v. Cervula. "Vide quæ in hanc rem disserit D. Le Bœuf, tom. i. Collect ver. Script. p. 294, et seq." Carpentier, Supplem. ad Du Cange. Delrio in Disquisit. Magic. L. III. P. ii. Quæst. 4, sect. 5, p. 477, has the subsequent passage: "Verba sunt Concil. Antisiodorensis.—Non licet calendis Januariis *Vecolo* (Vitulo seu Buculo) aut *Cervolo* facere, vel strenas diabolicas observare; sed in ipsa die sic omnia beneficia tribuantur, sicut et reliquis diebus." See also Hospinian de Origine Festorum Christianorum, fol. 32 b., where the practice is mentioned nearly in the same words. Ihre, in his Glossarium Suio-Gothicum, fol. Upsalix, 1769, v. Jul, says: "*Julbock* est ludicrum, quo tempore hoc pellem et formam arietis induunt adolescentuli, et ita adstantibus incursant. Credo, idem hoc esse quod exteri scriptores *cervulum* appellant, vel in *cervulum se transformare*: ut olim in sacris ludi profana consuetudine, usitati erant: e. g. pilæ ludus in festo Paschatos. v. Du Fresne Lex. Lat. in v. Pelota, ut nil dicam de Festo Stultorum, de quadragesimali scena, &c. Aliam Arietis *Julii* originem tradit Wormius in Fastis, p. 21, quem, qui fabulas amat, adire poterit."

in disguises, resembling the figures of wild beasts, of cattle, and of old women. The Christians adopted this: Faustinus the bishop, inveighs against it with great warmth. They were wont to be covered with skins of cattle, and to put on the heads of beasts, &c.¹

Hasted, in his History of Kent, iii. 380, speaking of *Folkstone*, says, "there was a singular custom used of long time by the fishermen of this place. They chose eight of the largest and best whittings out of every boat, when they came home from that fishery, and sold them apart from the rest, and out of the money arising from them they made a feast every Christmas Eve, which they called a *Rumbald*. The master of each boat provided this feast for his own company. These whittings which are of a very large size, and are sold all round the country, as far as Canterbury, are called *Rumbald* whittings. This custom (which is now left off, though many of the inhabitants still meet socially on a Christmas Eve, and call it *Rumbald night*) might have been anciently instituted in honour of St. *Rumbald*, and at first designed as an offering to him for his protection during the fishery."

In the *Vindication of Christmas, or his Twelve Yeares Observations upon the times, 1653*, Old Christmas is introduced describing the former annual festivities of the season as follows: "After dinner we arose from the boord, and sate by the fire, where the harth was imbrodered all over with *roasted apples*, piping hot, expecting a bole of ale for a cooler, which immediately was transformed into lamb-wool. After which we discoursed merily, without either prophaness or obscenity;

¹ Faustinus Episcopus Serm. in Kl. Jan. has these words: "Quis enim sapiens credere poterit inveniri aliquos sanæ mentis qui cervulum facientes, in ferarum se velint habitus commutari? Alii vestiuntur pellibus pecudum, alii assumunt capita bestiarum, gaudentes et exultantes, si taliter se in ferinas species transformaverint, ut homines non esse videantur."—V. Du Cange, v. Cervula. Barrington, in his *Observations on the Statutes*, p. 306, speaking of the people, says, "They were also, by the customs prevailing in particular districts, subject to services not only of the most servile, but the most ludicrous nature: 'Utpote DIE NATIVITATIS DOMINI coram eo saltare, buccas cum sonitu inflare, et ventris crepitum edere.'" Struvii Jurispr. Feud. p. 541. Sir Richard Cox, in his *History of Ireland*, likewise mentions some very ridiculous customs, which continued in the year 1565.

some went to cards ; others sang carols and pleasant songs (suitable to the times) ; then the poor labouring hinds and maid-servants, with the plow-boys, went nimbly to dancing ; the poor toying wretches being glad of my company, because they had little or no sport at all till I came amongst them ; and therefore they skipped and leaped for joy, singing a carol to the tune of Hey :

‘ Let’s dance and sing, and make good cheer,
For Christmas comes but once a year.’

“ Thus at active games and gambols of *hot-cockles*, *shooing the wild mare*, and the like harmless sports, some part of the tedious night was spent, and early in the morning I took my leave of them, promising they should have my presence again the next 25th of December.”

Another account of the Christmas gambols occurs in the curious poem, *Batt upon Batt, upon the Parts, Patience, and Pains of Barth*. Kempster, 1694, p. 5.

“ O mortal man ! is eating all you do
At Christ-Tide ? or the making sing-songs ? No :
Our Batt can *dance*, play at *high jinks with dice*,
At any primitive, orthodoxal vice.
Shooing the wild mare, tumbling the young wenches,
Drinking all night, and sleeping on the benches ;
Shew me a man can *shuffle fair and cut*,
Yet always *have three trays in hand at putt* :
Shew me a man can *turn up noddy* still,
And *deal himself three fives too* when he will :
Conclude with *one and thirty and a pair*,
Never fail *ten in stock*, and yet play fair,
If Batt be not that wight, I lose my aim.”

Stafforde, in his *Niobe, or Age of Teares*, 1611, p. 107, speaking of some deluded men, says, they “ make me call to mind an old Christmas gambole, contrived with a thred, which being fastned to some beame, hath at the nether end of it a sticke, at the one end of which is tied a candle, and at the other end an apple ; so that when a man comes to bite at the apple, the candle burns his nose. The application is as easy as the trick common.”

Another enumeration of the festive sports of this season occurs in a poem, already quoted more than once, entitled *Christmas*, l. 285 :

" Young men and maidens now
 At *Feed the Dove* (with laurel leaf in mouth)
 Or *Blindman's Buff*, or *Hunt the Slipper* play,
 Replete with glee. Some, haply, *Cards* adopt;
 Or if to *Forfeits* they the sport confine,
 The happy folk, adjacent to the fire,
 Their stations take ; excepting one alone
 (Sometimes the social mistress of the house)
 Who sits within the centre of the room,
 To cry the pawns ; much is the laughter now,
 At such as can't the Christmas catch repeat,
 And who, perchance, are sentenced to salute
 The jetty beauties of the chimney back,
 Or lady's shoe ; others more lucky far,
 By hap or favour, meet a sweeter doom,
 And on each fair one's lovely lips imprint
 The ardent kiss."

[The following song from Round about our Coal-Fire, 1734, is also worth quoting :

" O you merry, merry souls,
 Christmas is a-coming ;
 We shall have flowing bowls,
 Dancing, piping, drumming.

 Delicate minced pies,
 To feast every virgin ;
 Capon and goose likewise,
 Brawn and a dish of sturgeon.

 Then for your Christmas-box,
 Sweet plum-cakes and money
 Delicate Holland smocks,
 Kisses sweet as honey.

 Hey for the Christmas ball,
 Where we shall be jolly ;
 Coupling short and tall,
 Kate, Dick, Ralph, and Molly,

 Then to the hop we'll go,
 Where we'll jig and caper ;
 Cuckolds all arow,
 Will shall pay the scraper.

 Hodge shall dance with Prue,
 Keeping time with kisses ;
 We'll have a jovial crew
 Of sweet smirking misses.]

Among the Garrick Plays in the British Museum, is the Christmas Ordinary, a private show ; wherein is expressed the jovial freedom of that festival : *as it was acted at a Gentleman's House among other Revels*, by W. R. Master of Arts, 1682.

The following is the account of Christmass Daye, in Barnaby Googe's translation of Naageorgus, f. 44 :

"Then comes the day wherein the Lorde did bring his birth to passe :
Whereas at midnight up they rise, and every man to masse.
This time so holy counted is, that divers earnestly
Do thinke the waters all to wine are chaunged sodainly
In that same houre that Christ himselfe was borne, and come to light,
And unto water streight againe transformde and alred quight.
There are beside that mindfully the money still do watch,
That first to altuar commes, which then they privily do snatch.
The priestes, least other should it have, take oft the same away,
Whereby they thinke throughout the yeare to have good lucke in play,
And not to lose : then straight at game till day-light do they strive,
To make some present prooffe how well their hallowe pence will thrive.
Three masses every priest doth sing upon that solemne day,
With offerings unto every one, that so the more may play.
This done, a wooden childe in clowtes is on the altuar set,
About the which both boyes and gyrls do daunce and trymly jet ;
And carols sing in prayse of Christ, and for to help them heare,
The organs aunswere every verse with sweete and solemne cheare.
The priestes do rore aloud : and round about the parentes stande
To see the sport, and with their voyce do helpe them and their hande."

"Upon Wednesday, Dec. 22, 1647, the cryer of Canterbury, by the appointment of master maior, openly proclaimed that Christmas Day, and all other superstitious festivals, should be put downe, and that a market should be kept upon Christmas Day." See a very rare tract entitled *Canterbury Christmas ; or, a true Relation of the Insurrection in Canterbury on Christmas Day last ; with the great hurt that befell divers persons thereby : written by a Citizen to his friend in London*, 4to. Lond. 1648.

Among the single sheets in the British Museum is an order of Parliament, dated Dec. 24th, 1652, directing "that no observation shall be had of the five and twentieth day of December, commonly called *Christmas Day* ; nor any solemnity used or exercised in churches upon that day in respect thereof."

In Sir John Sinclair's Statistical Account of Scotland, parish of Kirkdun, co. Angus, 1792, ii. 509, it is said, "Christmas is held as a great festival in this neighbourhood." On that day,

“the servant is free from his master, and goes about visiting his friends and acquaintance. The poorest must have beef or mutton on the table, and what they call a dinner with their friends. Many amuse themselves with various diversions, particularly with shooting for prizes, called here *wad-shooting*; and many do but little business all the Christmas week; the evening of almost every day being spent in amusement.” In the same work, v. 428, in the account of Keith, in Banffshire, the inhabitants are said to “have no pastimes or holidays, except dancing on Christmas and New Year’s Day.”

[It is a saying in Lincolnshire that if there is as much ice before Christmas as would bear a goose, there will not be so much after as will bear a duck.]

EVERGREEN-DECKING AT CHRISTMAS.

“From every hedge is pluck’d by eager hands
 The holly branch with prickly leaves replete
 And fraught with berries of a crimson hue;
 Which, torn asunder from its parent trunk,
 Is straightway taken to the neighbouring towns,
 Where windows, mantels, candlesticks, and shelves,
 Quarts, pints, decanters, pipkins, basons, jugs,
 And other articles of household ware,
 The verdant garb confess.”

Christmas, a Poem, l. 32, &c.

THIS custom, too, the Christians appear to have copied from their Pagan ancestors. Bourne, in his *Antiquities of the Common People*, p. 173, cites the Council of Bracara, Canon 73, ¹ as forbidding Christians to deck their houses with bay-

¹ Non liceat iniquas observantias agere kalendarum et ocii vacare Gentilibus, neque lauro, neque viriditate arborum cingere domos. Omnis enim hæc observatio Paganismi est. Bracc. Can. 73. Instell. Prynne, in his *Histrio-Mastix*, p. 581, cites nearly the same words from the 73d Canon of the *Consilium Antisiodorensis*, in France, anno Domini 614. In the same work, p. 21, he cites the councils as forbidding the early Christians “to decke up their houses with lawrell, *yvie*, and greene boughes (as we use to doe in the Christmas season).” Adding from Ovid, *Fast. lib. iii.* :

“Hedera est gratissima Baccho.”

Compare, also, Tertull. *de Idol.*, cap. 15.

leaves and green boughs; but this extended only to their doing it at the same time with the Pagans. The practice of decking the churches at this season is still prevalent in this country.

I find the following dull epigram in an old Collection of Poetry, &c., p. 357 :

“ At Christmas men do always ivy get,
And in each corner of the house it set :
But why do they then use that *Bacchus-weed* ?
Because they mean, then, *Bacchus-like* to feed.”

Bourne cites an Oration of Gregory Nazianzen, which throws light upon the ancient rites of Christmas Day. “ Let us not,” says he, “ celebrate the feast after an earthly, but an heavenly manner; let not our doors be crowned; let not dancing be encouraged; let not the cross-paths be adorned, the eyes fed, nor the ears delighted; let us not feast to excess, nor be drunk with wine.”

“Trimmyng of the temples,” says Polydore Vergil (Langley’s Transl. f. 100), “with hangynges, floures, boughes, and garlondes, was taken of the heathen people, whiche decked their idols and houses with suche array.”

Dr. Chandler tells us, in his *Travels in Greece*, that it is related where Druidism prevailed *the houses were decked with evergreens in December*, that the sylvan spirits might repair to them, and remain unrippd with frost and cold winds, until a milder season had renewed the foliage of their darling abodes.

Stow, in his *Survey of London*; says that “against the feast of Christmas every man’s house, as also their parish churches, were decked with holme, ivy, bayes, and whatsoever the season of the year afforded to be green. The conduits and standards in the streets were likewise garnished: among the which I read that in the year 1444, by tempest of thunder and lightning, towards the morning of *Candlemas Day*, at the *Leaden-hall*, in *Cornhill*, a standard of tree, being set up in the midst of the pavement, fast in the ground, nailed full of holme and ivie, for disport of Christmass to the people, was torne up and cast downe by the malignant spirit¹ (as was thought), and the

¹ This illustrates the *Spectator’s* observation, where he tells us that our forefathers looked into Nature with other eyes than we do now, and

stones of the pavement all about were cast in the streets, and into divers houses, so that the people were sore aghast at the great tempests."

In the ancient Calendar of the Church of Rome, so frequently quoted in this work, I find the following observation on Christmas Eve: "*Templa exornantur.*" *Churches are decked.*

In Herbert's Country Parson, 1675, p. 56, the author tells us: "Our parson takes order that the church be swept and kept clean, without dust or cobwebs, and at great festivals *strawed and stuck with boughs*, and perfumed with incense."

A writer in the Gent. Mag. for 1765 conjectures that the ancient custom of dressing churches and houses at Christmas with laurel, box, holly, or ivy, was an allusion to many figurative expressions in the Prophets relative to Christ, *the branch of righteousness*, &c.; or that it was in remembrance of the Oratory of Wrythen Wands or Boughs, which was the first Christian church erected in Britain. Before we can admit either of these hypotheses, the question must be determined whether or not this custom did not prevail at this season prior to the introduction of the Christian faith amongst us. Another writer in that Magazine for July 1783, p. 578, remarking on the same usage, inquires, "May we refer the *branches* (as well as the palms on Palm Sunday) to this, 'And they cut down branches, and strewed them in the way?'" A third writer in the same miscellany for May 1811, speaking of the manner in which the inhabitants of the North Riding of Yorkshire celebrate Christmas, says: "The windows and pews of the church (and also the windows of houses) are adorned with branches of holly, *which remain till Good Friday.*"

Lewis, in his English Presbyterian Eloquence, 1720, p. 17, speaking of the enthusiasts of the same period, says: "Under the censure of lew'd customs, they included all sorts of public sports, exercises, and recreations, how innocent soever—nay, *the poor rosemary and bays*, and Christmas-pye, is made an abomination."

Gay, in his Trivia, ii. 437, describes this custom :

always ascribed common natural effects to supernatural causes. It should seem that this joy of the people at Christmas was death to their infernal enemy. Envyng their festal pleasures, and owing them a grudge, he took this opportunity of spoiling their sport.

“When *rosemary* and *bays*, the poet's crown,
 Are bawl'd in frequent cries through all the town;
 Then judge the festival of Christmas near,
 Christmas, the joyous period of the year!
 Now with bright *holly* all the temples strow,
 With *laurel* green, and sacred MISLETOE.”

Among the ancient annual disbursements of the church of St. Mary-at-Hill, in the city of London, I find the following entry: “Holme and ivy at Christmas Eve, *iiijd.*” In Coates's History of Reading, 1802, p. 216, in the Churchwardens' Accounts of St. Laurence's parish, 1505, we read: “It. payed to Makrell for the holy bush agayn Christmas, *ijd.*” In the Churchwardens' Accounts of St. Martin Outwich, London, 1524, is: “Item for holy and ivy at Chrystmas, *ijd. ob.* — 1525, Payd for holy and ivye at Chrystmas, *ijd.*” In similar accounts for the parish of St. Margaret Westminster, 1647, we read: “Item, paid for *rosemarie and bayes* that was stuck about the church at Christmas, *1s. 6d.*” The following carol in praise of the *holly*, written during the reign of the sixth Henry, is in the Harleian Collection of Manuscripts, 5396:

“Nay, Ivy! nay, it shall not be i-wys;
 Let Holy hafe the maystery, as the maner ys.
 Holy stond *in the Halle*, fayre to behold;
 Ivy stond *without the dore*; she is full sore acold.
 Nay, Ivy, &c.

Holy and hys mery men they dawnsyn and they syng,
 Ivy and hur maydenys they wepyn and they wryng.
 Nay, Ivy, nay, hyt, &c.

Ivy hath a lybe; she laghtit with the cold,
 So mot they all hafe that wyth Ivy hold,
 Nay Ivy, nay, hyt, &c.

Holy hat berys as red as any rose,
 The foster the hunters, kepe hem from the doo.
 Nay, Ivy, nay, hyt, &c.

Ivy hath berys as black as any slo;
 Ther com the oule and ete hym as she goo.
 Nay, Ivy, nay, hyt, &c.

Holy hath byrdys, a ful fayre flok,
 The nyghtyngale, the poppyngy, the gayntyl lavyrok.
 Nay, Ivy, nay, hyt, &c.

Good Ivy! what byrdys ast thou?
 Non but the howlet that kreye ‘How! how!’
 Nay, Ivy, nay, hyt shall not, &c.”

From this it should seem that *holly* was used only to deck the inside of houses at Christmas; while *ivy* was used not only as a vintner's sign, but also among the evergreens at funerals.

Bourne observes that this custom of adorning the windows at this season with bay and laurel is but seldom used in the north; but in the south, particularly at our universities, it is very common to deck not only the common windows of the town, but also the chapels of the colleges, with branches of laurel, which was used by the ancient Romans as the emblem of peace, joy, and victory. In the Christian sense, it may be applied to the victory gained over the Powers of Darkness by the coming of Christ.

In a curious tract, entitled *Round about our Coal Fire, or Christmas Entertainments*, I find the following passage on this subject: "The rooms were embowered with holly, ivy, *cyprus*, bays, laurel, and misletoe, and a bouncing Christmas log in the chimney." In this account the "*cyprus*" is quite a new article. Indeed I should as soon have expected to have seen the *yew* as the cypress used on this joyful occasion. Coles, however, in his *Introduction to the Knowledge of Plants (Art of Simpling, 1656)*, p. 64, tells us: "In some places setting up of holly, ivy, rosemary, bayes, *yew*, &c., in churches at Christmas is still in use." The use of *box* as well as *yew*, "to decke up houses in winter," is noticed in Parkinson's *Garden of Flowers, 1629*, p. 606. [And, according to Aubrey, "in several parts of Oxfordshire, particularly at Lanton, it is the custom for the maid servant to ask the man for ivy to dress the house, and if the man denies or neglects to fetch in ivy, the maid steals away a pair of his breeches, and nails them up to the gate in the yard or highway."]

Coles, in the *Introduction* just quoted, p. 41, speaking of misletoe, says: "It is carryed many miles to set up in houses about Christmas time, when it is adorned with a white glistening berry."

I am of opinion, although Gay mentions the *mistletoe* among those evergreens that were *put up in churches*, it never entered those sacred edifices but by mistake, or ignorance of the sextons; for it was the heathenish or profane plant, as having been of such distinction in the Pagan rites of Druidism, and

it therefore had its place assigned it in kitchens, where it was hung up in great state, with its white berries; and whatever female chanced to stand under it, the young man present either had a right or claimed one of saluting her, and of plucking off a berry at each kiss. I have made many diligent inquiries after the truth of this. I learnt, at Bath, that it never came into church there. An old sexton at Teddington, in Middlesex, informed me that some mistletoe was once put up in the church there, but was by the clergyman immediately ordered to be taken away.

Sir John Colbach, in his Dissertation concerning Mistletoe, which he strongly recommends as a medicine very likely to subdue not only the epilepsy, but all other convulsive disorders, observes that this beautiful plant must have been designed by the Almighty "for further and more noble purposes than barely to feed thrushes, or to be hung up superstitiously in houses to drive away evil spirits," p. 3. He tells us, p. 12, that "the high veneration in which the Druids were anciently held by the people of all ranks proceeded in a great measure from the wonderful cures they wrought by means of the mistletoe of the oak: this tree being sacred to them, but none so that had not the mistletoe upon them." With the Druids the mistletoe of the oak was everything; but Sir John endeavours to evince, that that of the crab, the lime, the pear, or any other tree, is of equal virtue. This sacred epidendron is beautifully described by Virgil in the 6th Æneid:

"Quale solet silvis brumali frigore *viscum*
 Fronde virere nova, quod non sua seminat arbos,
 Et croceo fœtu teretes circumdare truncos:
 Talis erat species," &c.

Mr. W. Williams, dating from Pembroke, Jan. 28th, 1791, tells us, in the Gentleman's Magazine for February that year, that "GUIDHEL, *Misseltoe*, a magical shrub, appeared to be the *forbidden tree in the middle of the trees of Eden*; for in the Edda, the misseltoe is said to be Balder's death, who yet perished through blindness and a woman." Stukeley, in his Medallie History of Carausius, ii. 163, 164, mentions the introduction of mistletoe into York Cathedral on Christmas Eve as a remain of Druidism. Speaking of the winter solstice, our Christmas, he says: "This was the most respectable festival

of our Druids, called Yule-tide; when misletoe, which they called *all-heal*, was carried in their hands, and laid on their altars, as an emblem of the salutiferous advent of Messiah. This misletoe they cut off the trees with their upright hatchets of brass, called celts, put upon the ends of their staffs, which they carried in their hands. Innumerable are these instruments found all over the British isles. The custom is still preserved in the north, and was lately at York: on the eve of Christmas Day *they carry MISLETOE to the high altar of the cathedral, and proclaim a public and universal liberty, pardon, and freedom to all sorts of inferior and even wicked people at the gates of the city, towards the four quarters of heaven.*"

The misletoe of the oak, which is very rare, is vulgarly said to be a cure for wind-ruptures in children: the kind which is found upon the apple is said to be good for fits. In the Statistical Account of Scotland, xiii. 520, parish of Kiltarlity, county of Inverness, it is said, "In Lovat's garden are a great number of standard trees. *On two standard apple trees here misletoe grows, which is a very rare plant in this country.*"

Christie, in his Enquiry into the ancient Greek Game, supposed to have been invented by Palamedes, 1801, p. 129, speaks of the respect the northern nations entertained for the misletoe, and of the *Celts* and *Goths* being distinct in the instance of their *equally venerating the misletoe about the time of the year when the sun approaches the winter solstice.* At p. 131 he adds, "We find by the allusion of Virgil, who compared the *golden bough in infernis* to the misletoe, that the use of this plant was not unknown in the religious ceremonies of the ancients, particularly the Greeks, of whose poets he was the acknowledged imitator."

YULE-DOUGHS, MINCE-PIES, CHRISTMAS PIES, AND PLUM PORRIDGE.

"Let Christmas boast her customary treat,
A mixture strange of suet, currants, meat,
Where various tastes combine, the greasy and the sweet."
Oxford Sausage, p. 22.

THE Yule-Dough, or Dow,¹ was a kind of baby, or little image of paste, which our bakers used formerly to bake at this season, and present to their customers, in the same manner as the chandlers gave Christmas candles. They are called *yule-cakes* in the county of Durham. I find in the ancient Calendar of the Romish Church, so often quoted, that at Rome, on the vigil of the Nativity, *sweetmeats were presented to the Fathers in the Vatican*, and that all kinds of *little images* (no doubt of *paste*) were to be found at the confectioners' shops.²

Ben Jonson, in his *Masque of Christmas*, 1616, has introduced "Minced-Pye" and "Babie-Cake," who act their parts in the drama.

Hospinian de Origine Festorum Christianorum, fol. 32,

¹ *Dough*, or *Dow*, is vulgarly used in the North for a little cake, though it properly signifies a mass of flour tempered with water, salt, and yeast, and kneaded fit for baking. It is derived, as Junius tells us, from the Dutch *Deeg*, which comes from the Theotiscan *thihen*, to grow bigger, or *rise*, as the bakers term it. "JULBROD dicitur panis, qui sub hoc tempore vario aromatum genere conditur, inque varias formas animalium pisciumque fictus apponi solet. Originem hujus ritus eam esse credo, quod apud veteres usu receptum erat, ut prædiorum locatores dominis suis hoc tempore offerrent panem, ut dicebatur natalitium, qui in Gallia *cuignets* appellabatur, et, ut speciosior esset, in diversas ejusmodi formas pinsebatur, v. Du Fresne in v. PANIS NATALITIUS."—Glossar. Suio-Goth. auctore J. Ihre. 1769, i. 1009. Dufresne says: "PANIS NATALITIUS, cujusmodi fieri solet in die Natalis Domini, et præberi Dominis, a prædiorum conductoribus, in quibusdam provinciis, qui ex farina delicatiori, ovis et lacte confici solent: *Cuignets* appellant Picardi, quod in *cuneorum* varias species efformentur."

² "In Vaticano, dulcia Patribus exhibentur. In Cupidinariorum mensis, omnia generum imagnuculæ." On Christmas Day, in this Calendar, we read: "Dulcia continuantur et Strenæ."

speaking of Christmas customs, says: "*Strenas quoque ultro citroque mittimus, et dulciariis nos mutuo honoramus.*"

"At Rippon, in Yorkshire, on Christmas Eve, the grocers send each of their customers a pound or half a pound of currants and raisins to make a Christmas pudding."—Gent. Mag. for Aug. 1790, p. 719.

There is the greatest probability that we have had from hence both our yule-doughs, plum-porridge, and mince-pies, the latter of which are still in common use at this season. The *yule-dough* has perhaps been intended for an image of the child Jesus, with the Virgin Mary. It is now, if I mistake not, pretty generally laid aside, or at most retained only by children.

A writer in the Gent. Mag. for July 1783, p. 578, inquires: "May not the *minced pye*, a compound of the choicest productions of the East, have in view the offerings made by the wise men, who came from afar to worship, bringing *spices*, &c.?" In Sheppard's Epigrams, 1651, p. 121, mince [or minced] pies are called "*shrid*-pies."

"No matter for plomb-porridge, or *shrid*-pies,
Or a whole ox offered in sacrifice
To Comus, not to Christ," &c.

In a tract in my library, the running title of which is "Warres" (the title-page being lost), printed about the time of Q. Eliz. or James I., these pies are called "*minched* pies." Minced pies are thus mentioned in a small poem entitled the Religion of the Hypocritical Presbyterians in Meeter, 1661, p. 16:—

"Three Christmass or minc'd pies, all very fair,
Methought they had this motto, 'Though they firt us
And preach us down, *sub pondere crescit virtus.*'"

In Lewis's English Presbyterian Eloquence, 1720, p. 17, the author, speaking of the enthusiasts in the grand Rebellion, tells us, that "under the censure of lewd customs they include all sorts of public sports, exercises, and recreations, how innocent soever. Nay, the poor rosemary and bays,¹ and *Christ-*

¹ "My dish of chastity with rosemary and bays," Pericles, iv. 6. Anciently many dishes were served up with this garniture during the season of Christmas.

mas pie, is made an abomination." [This prejudice is also alluded to in a rare tract called *London Bewitched*, 1708, p. 7: "Grocers will now begin to advance their plumbs, and bellmen will be very studious concerning their Christmas verses. Fanaticks will begin to preach down superstitious *minc'd pyes* and abominable plumb porridge; and the Church of England will highly stand up for the old Christmas hospitality." And in the old metrical history of Jack Horner, "containing his witty tricks and pleasant pranks which he play'd from his youth to his riper years, right pleasant and delightful for winter and summer's recreation," we read—

" And in the corner would he sit
 In Christmas holydays,
 When friends they did together meet
 To pass away the time,
 Why, little Jack, he sure would eat
 His Christmas pye in rhyme:
 And said, Jack Horner in the corner
 Eats good Christmas pye,
 And with his thumb pulls out the plumb,
 And said, good boy am I!
 These pretty verses which he made
 Upon his Christmas cheer,
 Did gain him love, as it is said,
 Of all both far and near."]

Selden, in his *Table Talk*, tells us that the coffin of our Christmas pies, in shape long, is in imitation of the *cratch*, i. e. the manger, wherein the infant Jesus was laid. In Fletcher's *Poems and Translations*, 1656, p. 154, in a poem styled "Christmas Day," we find the ingredients and shape of the Christmas pie.

" Christ-mass? give me my beads: the word implies
 A plot, by its ingredients, beef and pyes.
 The cloyster'd steaks with salt and pepper lye
 Like nunnes with patches in a monastrie.
 Prophaneness in a conclave? Nay, much more,
 Idolatrie in crust! Babylon's whore
 Rak'd from the grave, and bak'd by hanches, then
 Serv'd up in *coffins* to unholy men;
 Defil'd, with superstition, like the Gentiles
 Of old, that worship'd onions, roots, and lentiles!"

Misson, in his *Travels in England*, by Ozell, pp. 34, 35,

small pieces, and tossed up with plumbs and sugar, changes its property, and forsooth is meat for his master.' Thus with a becoming zeal he defends the chaplains of noblemen in particular, and the clergy in general, who it seems were debarred, under pretence that a sweet tooth and liquorish palate are inconsistent with the sanctity of their character."

In the north of England, *a goose* is always the chief ingredient in the composition of a Christmas pie. Allan Ramsay, in his *Poems*, 1721, p. 31 (*Elegy on Lucky Wood*), tells us that, among other baits by which the good alewife drew customers to her house, she never failed to tempt them at Christmas with *a goose-pye*.

"Then ay at Yule whene'er we came,
A bra' goose pye
 And was na that a good belly baum?
 Nane dare deny."

Both *plum-porridge* and Christmas pies are noticed in the following passage in Nedham's *History of the Rebellion*, 1661 :

"All plums the prophet's sons defy,
 And spice-broths are too hot ;
 Treason's in a December pye,
 And death within the pot.
 Christmas, farewell ; thy days I fear
 And merry days are done :
 So they may keep feasts all the year,
 Our Saviour shall have none.
 Gone are those golden days of yore,
 When Christmass was a high day :
 Whose sports we now shall see no more ;
 'Tis turn'd into Good Friday."

Memorandum. I dined at the chaplain's table at St. James's on Christmas Day 1801, and partook of the first thing served up and eaten on that festival at that table, i. e. a tureen full of rich luscious plum-porridge. I do not know that the custom is anywhere else retained.

We have never been witnesses, says Dr. Johnson in his *Life of Butler*, of animosities excited by the use of minced pies and plum-porridge, nor seen with what abhorrence those who could eat them at all other times of the year would shrink from them in December.

In the tract entitled *Round about our Coal-Fire*, I find the following account of the usual diet and drink of this season, with other curious particulars: "An English gentleman at the opening of the great day, i. e. on Christmass Day in the morning, had all his tenants and neighbours enter his hall by daybreak. The strong beer was broached, and the black jacks went plentifully about with toast, sugar, nutmeg, and good Cheshire cheese. The hackin (the great sausage) must be boiled by daybreak, or else two young men must take the maiden (i. e. the cook) by the arms, and run her round the market-place till she is ashamed of her laziness. In Christmass holidays, the tables were all spread from the first to the last; the sirloins of beef, the minced pies, the plum-porridge, the capons, turkeys, geese, and plum-puddings, were all brought upon the board: every one eat heartily, and was welcome, which gave rise to the proverb, 'Merry in the hall when beards wag all.'"

Poor Robin, for 1677, notes the festive doings of Christmas as follows:

" Now grocer's trade is in request,
For plums and spices of the best.
Good cheer doth with this month agree,
And dainty chaps must sweetened be.
Mirth and gladness doth abound,
And strong beer in each house is found.
Minc'd pies, roast beef, with other cheer,
And feasting doth conclude the year."

They are likewise alluded to in *King's Art of Cookery*, p. 75:

" At Christmas time—
Then if you wou'd send up the brawner's head,
Sweet rosemary and bays around it spread;
His foaming tusks let some large pippin' grace,
Or, 'midst these thund'ring spears an orange place;
Sauce, like himself, offensive to its foes,
The roguish mustard, dang'rous to the nose.
Sack, and the well-spiced Hippocras the wine,
Wassail the bowl with antient ribbands fine,
Porridge with plumbs, and turkeys with the chine."

¹ "At Rippon, in Yorkshire, on Christmas Day, the singing boys come into the church with large baskets full of red apples, with a sprig of rosemary stuck in each, which they present to all the congregation, and generally have a return made them of 2*d.*, 4*d.*, or 6*d.*, according to the quality of the lady or gentleman." *Gent. Mag.* for August, 1790, p. 719.

So also in Thoru's poem of Christmas :

“ Now social friends their social friends invite
 To share the feast : and on the table's plac'd
 The fam'd sirloin, with puddings nicely bak'd,
 Surcharg'd with plumbs, and from the oven hot ;
 Nor wanting are minc'd pies, in plenteous heaps,
 T' augment the dainties of the brave repast.”

Luther, in his Colloquia, i. 233, tells us that “ upon the eve of Christmas Day the women run about and strike a *swinish hour* (pulsant horam suillam) : if a great hog grunts, it denotes the future husband to be an old man, if a small one, a young man.” I am at a loss to conceive the precise meaning of this hour.

In Sir John Sinclair's Statistical Account of Scotland, 1793, v. 48, the minister of Montrose, county of Angus, under the head of Amusements, tells us : “ At Christmas and the New Year, the opulent burghers begin to feast with their friends, and go a round of visits, which takes up the space of many weeks. Upon such occasions, the gravest is expected to be merry, and to join in a cheerful song.”

ST. STEPHEN'S DAY.

DECEMBER 26.

HOSPINIAN quotes a superstitious notion from Naogeorgus, that it is good to gallop horses till they are all over in a sweat, and then bleed them, on St. Stephen's Day, to prevent their having any disorders for the ensuing year ;¹ thus translated by Googe, f. 45 :—

¹ “ Duo abusus, qui in festo Stephani et Johannis irrepererunt notemus. Altera superstitio est, quod in Festo S. Stephani equos exercent, dc nec

"Then followeth Saint Stephen's Day, whereon doth every man
His horses jaunt and course abroad, as swiftly as he can,
Until they doe extremely sweate, and than they let them blood,
For this being done upon this day, they say doth do them good,
And keeps them from all maladies and sicknesse through the yeare,
As if that Steven any time tooke charge of horses heare."

The following is from Copley's Wits, Fits, and Fancies, 1615: "On S. Stevens Day it is the custome for all horses to be let bloud and drench'd. A gentleman being (that morning) demaunded whether it pleased him to have his horse let bloud and drencht, according to the fashion? He answered, No, sirra, my horse is not diseased of the *fashions*." Aubrey, in the Remains of Gentilisme, MS. Lansd. 226, says: "On St. Stephen's Day the farrier came constantly and blouded all our cart-horses." In Tusser's Five Hundred Points of Husbandry, under December, are the following lines:

"Yer Christmas be passed, *let horsse be let blood,*
For manie a purpose it dooth them much good:
The day of S. Steeven old fathers did use;
If that do mislike thee, some other day chuse."

On which is this note in Tusser Redivivus, 1744, p. 148: "About Christmas is a very proper time to bleed horses in, for then they are commonly at house, then spring comes on, the sun being now coming back from the winter solstice, and there are three or four days of rest, and if it be upon St. Stephen's Day it is not the worse, seeing there are with it three days of rest, or at least two."

toto corpore sudent: postea ad Fabros ducant, qui equis venam pertundant, rati tales equos, anno proximo mori non posse. Quasi vero S. Stephanus equorum unquam curam gesserit. Altera superstitio est, quod in Festo S. Johannis Apostoli sibi invicem benedictionem S. Johannis, vel haustum Johannis mittere solent. Putant nonnulli hunc morem a veteribus ethnicis descendere qui sub initium Januarii, *vinum honorarium amicis suis mittere solebant*, in honorem bicipitis Jani quem primum vitium satorem putant. Christiani, postea, ex Jano Johannem formarunt. Legitur alias, in vita Johannis, quod poculum vini, veneno mixtum, propinatum ei fuerit, sed Johannes, cum poculum cruce signasset, sine damno ebibit. Hinc adhuc S. Johannis cum calice pingitur, ex quo serpens promicat. Forte hinc nata est superstitio mittendi in Festo Johannis vinum, ut Johannes eidem adhuc benedicat." J. Hildebrandi de Diebus Festis, SS. Antiquitat. Epitome, p. 33.

In Nichols's Illustrations, p. 294, among the "Receipts and Disbursements of the Canons of St. Mary, in Huntingdon," 1517, we have the following entry: "Item, for letting our horses blede in Chrystmasse weke, iij*d*." Douce says the practice of bleeding horses on this day is extremely ancient, and appears to have been brought into this country by the Danes. See Olai Wormii Fasti Danici, lib. ii. cap. 19.

Among the Finns, upon St. Stephen's Day, a piece of money, or a bit of silver, must be thrown into the trough out of which the horses drink, by every one that wishes to prosper.

Bishop Hall, in his Triumphs of Rome, p. 58, says: "On St. Stephen's Day blessings are implored upon pastures."

A memoir on the manner in which the inhabitants of the North Riding of Yorkshire celebrate Christmas, in the Gent. Mag. for May, 1811, informs us that "on the Feast of St. Stephen large goose pies are made, all of which they distribute among their needy neighbours, except one, which is carefully laid up, and not tasted till the Purification of the Virgin, called Candlemas."

There is an old proverb preserved by Ray, which I think is happily expressive of the great doings, as we say, or good eating at this festive time: "Blessed be St. Steven, there's no fast upon his even."

[According to Aubrey, "when the bread was put into the oven, they prayed to God and Saint *Stephen*, to send them a just batch and an *even*." This, I suppose, is intended for verse. Pepys, in his Diary for this day, 1661, says, "We went into an alehouse, and there eat some cakes and ale, and a *washeall* and bowle woman and girl come to us, and sung to us."]

ST. JOHN THE EVANGELIST.

DECEMBER 27.

THE custom of giving wine on the day of St. John the Evangelist has been already noticed under St. Stephen's Day. The following is Naogeorgus's account of the practice :

“Nexte John the sonne of Zebedee hath his appoynted day,
 Who once by cruell tyraunts will, constraigned was they say
 Strong poyson up to drinke, therefore the Papistes do beleeve
 That whoso puts their trust in him, no poyson them can greeve.
 The wine beside that halowed is, in worship of his name,
 The priestes doe give the people that bring money for the same.
 And after with the selfe same wine are little manchets made
 Agaynst the boystrous winter stormes, and sundrie such like trade.
 The men, upon this solemne day, do take this holy wine
 To make them strong, so do the maydes to make them faire and fine.”

In the Statistical Account of Scotland, 1793, viii. 399, parish of Duffus, co. Moray, we read: “Our common people here still celebrate (perhaps without ever thinking of the origin of the practice) *St. John's Day, St. Stephen's Day, Christmas Day, &c.*, by assembling in large companies to play at football, and to dance and make merry. That horror at the name of *holidays* which was once a characteristic of the Puritans and *true blue* Presbyterians, never took possession of them.”

CHILDERMAS, OR HOLY INNOCENTS' DAY.

THIS day, in the Calendar of Superstition, is of most unlucky omen. None ever marry on a Childermas Day. Melton, in his *Astrologaster*, p. 45, informs us it was formerly an article in the creed of popular superstition that it was not lucky to put on a new suit, pare one's nails, or begin anything, on a Childermas Day.

It appears from Fenn's *Letters*, i. 234, that on account of this superstition the coronation of King Edward IV. was put off till the Monday, because the preceding Sunday was Childermas Day. In the play of Sir John Oldcastle, ii. 2, Murley objects to the rendezvous of the Wickliffites on a Friday: “Friday, quoth'a, a dismal day; Childermas Day this year was Friday.” Bourne tells us, chap. xviii., that “according to the monks, it was very unlucky to begin any work upon

Childermas Day; and whatsoever day that falls on, whether on the Monday, Tuesday, or any other, nothing must be begun on that day through the year."

[“And not only among the Romans and Jews, but also among Christians, a like custom of observing such days is used, especially Childermas or Innocents’ Day. Comines tells us that Lewis XI. used not to debate any matter, but accounted it a sign of great misfortune towards him, if any man communed with him of his affairs; and would be very angry with those about him, if they troubled him with any matter whatsoever upon that day.”—Aubrey’s Miscellanies, p. 4.

A mother in the Spectator is made to say, “No, child, if it please God, you shall not go into join-hand on Childermas Day.”]

The learned Gregory, in his Treatise on the Boy-Bishop, preserved in his posthumous works, observes that “it hath been a custom, and yet is elsewhere, to whip up the children upon Innocents’ Day morning, that the memorie of Herod’s murder of the innocents might stick the closer, and in a moderate proportion to act over the crueltie again in kinde.”¹

Dugdale, in his *Origines Juridiciales*, p. 247, speaking of the Christmas festivities kept in Lincoln’s Inn, cites an order dated 9th Hen. VIII. “that the *King of Cockneys*, on Childermas Day, should sit and have due service; and that he and all his officers should use honest manner and good order, without any waste or destruction making in wine, brawn, chely, or other vitails: as also that he, and his marshal, butler, and constable marshal, shall have their lawful and honest commandments by delivery of the officers of Christmas, and that the said King of Cockneys, ne none of his officers, medyl neither in the buttery, nor in the stuard of Christmas, his office, upon pain of 40*s.* for every such medlinge. And lastly, that *Jack Straw*, and all his adherents, should be thence-

¹ See Cotgrave’s Dictionary, the Diction. de Furetiere, and Diction. de Trevoux, v. INNOCENTER. This custom is mentioned by Hospinian de Orig. Festor. Christianor. fol. 160. “Hujus laniænæ truculentissimæ ut pueri Christianorum recordentur et simul discant odium, persecutionem, crucem, exilium, egestatemque statim cum nato Christo incipere, virgis cædi solent in aurora hujus diei adhuc in lectulis jacentes a parentibus suis.”

forth utterly banisht, and no more to be used in this house, upon pain to forfeit, for every time, five pounds, to be levied on every fellow hapning to offend against this rule."

Processions of children on this day have been already noticed as forbidden by King Henry VIII.'s proclamation of July 22d, 1540.

Strype, in his *Annals*, iii. 139, sub anno 1582, mentions a riot in Finsbury, about Christmas holidays, "by some loose young men of the Inns of Chancery, one of whom, named Light, was especially indicted for singing in the church, upon *Childermas Day*, *Fallantida dilli*, &c.—an idle loose song then used."

Naogeorgus, in his *Regnum Papisticum*, lib. iv., shows it to have been still more extensively practised.

Clement Marot has an epigram on this subject (Epig. cxxxv.), upon which Dufressus, his editor, has the following note :

"INNOCENTES. Allusion à un usage pratiqué lors en France, ou les jeunes personnes qu'on pouvoit surprendre au lit le jour des Innocens, recevoient sur le derriere quelques claques, et quelque fois un peu plus, quand les sujet en valois la paine. Cela ne se pratique plus aujourd'hui : nous sommes bien plus sages et plus reserves que nos peres."

The following is the account given of it in *Les Origines des quelques Coutumes anciennes*, &c. 12mo. Caen, 1672, p. 141 :

"Quoy que la mémoire de cette sanglante tragedie ne doive faire naître que des pensées de piété & des sentimens de compassion ; neantmoins, il se pratique en Normandie, & ailleurs, une coutume badine et ridicule, qui est, que ce jour des Innocents, le plus éveillé & diligens à se lever matin, vont surprendre les paresseux & les endormis, & les fouetter dans leur lit, et cela s'appelle lailler les Innocents à quelqu'un."

The following is from Douce's MS.—"Chez les corde-liers d'Antibes, le jour des Innocens, les Freres, coupe-choux, et les Marmitons occupaient la place des Peres ; et revêtu d'ornemens tournes a l'envers ayant au nez des lunettes, garnies d'ecosses de citron, ils marmotaient confusement quelques mots de prieres dans le livres tournés a l'envers."—*Voyageur à Paris*, tom. ii. p. 21.

THE QUAALTAGH.

[A curious custom, known as the *Quaaltagh*, is still partially observed in the Isle of Man, and is thus related in Train's history of that island. In almost every parish, on New Year's Day, a party of young men go from house to house singing the verses of which the following is a translation :

“ Again we assemble, a merry new year
 To wish to each one of the family here,
 Whether man, woman, or girl, or boy,
 That long life and happiness all may enjoy.
 May they of potatoes and herrings have plenty,
 With butter and cheese and each other dainty,
 And may their sleep never, by night or by day,
 Disturbed be by even the tooth of a flea,
 Until at the Quaaltagh again we appear
 To wish you, as now, all a happy new year !”

When these lines are repeated at the door, the whole party are invited into the house to partake of the best the family can afford. On these occasions, a person of dark complexion always enters first, as a light-haired male or female is deemed unlucky to be a first-foot or quaaltagh on New Year's morning. The actors of the quaaltagh do not assume fantastic habiliments like the mummers of England or the guisards of Scotland, nor do they appear ever to have been attended by minstrels playing on different kinds of musical instruments. It would be considered a most grievous affair, were the person who first sweeps the floor on New Year's morning to brush the dust to the door, instead of beginning at the door, and sweeping the dust to the hearth, as the good fortune of the family individually would thereby be considered to be swept from the house for that year. On New Year's Eve, in many of the upland cottages, it is yet customary for the housewife, after raking the fire for the night, and just before stepping into bed, to spread the ashes smooth over the floor with the tongs, in the hope of finding in it, next morning, the track of a foot: should the

toes of this ominous print point towards the door, then, it is believed, a member of the family will die in the course of that year; but should the heel of the fairy foot point in that direction, then it is as firmly believed that the family will be augmented in the same period.]

END OF VOL. I.

OBSERVATIONS
ON THE
POPULAR ANTIQUITIES
OF
GREAT BRITAIN:

CHIEFLY ILLUSTRATING
THE ORIGIN OF OUR VULGAR AND PROVINCIAL CUSTOMS,
CEREMONIES, AND SUPERSTITIONS.

BY
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FELLOW AND SECRETARY OF THE SOCIETY OF ANTIQUARIES OF LONDON.
ARRANGED, REVISED, AND GREATLY ENLARGED, BY
SIR HENRY ELLIS, K.H., F.R.S., SEC. S.A., &c.
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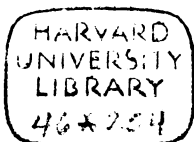
IN THREE VOLUMES.—VOL. II.

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CONTENTS OF VOL. II.

	PAGE		PAGE
Country Wakes	1	Drinking Wine in the Church at	
Carters' Interjections	15	Marriages	136
Harvest Home	16	The Nuptial Kiss in the Church	139
The Harvest Moon	33	Care Cloth	141
The feast of Sheep-shearing	34	Bride Ale	143
Saturday Afternoon	37	Winning the Kail	153
The Borrowed Days	41	Football Money	156
Days Lucky or Unlucky	44	Torches used at Weddings	157
Cock-crowing	51	Music at Weddings	158
Cock-fighting	57	Sports at Weddings	160
Bull-running	63	Divinations at Weddings	165
Lady in the Straw	66	Flinging the Stocking	170
Groaning Cake and Cheese	70	Sack Posset	173
Christening Customs	77	Morning after the Marriage	175
Betrothing Customs	87	Dunmow Flitch of Bacon	177
Peascod Wooing	99	Cornutes	181
Ring and Bridecake	100	The Word Cuckold	196
Rush Rings	107	The Passing Bell or Soul Bell	202
Bride Favours	108	The Curfew Bell	220
Bridemaids	113	The Lake-Wake	225
Bridegroom Men	114	Death-Bed Superstitions	230
Strewing Herbs, Flowers, or		Laying-out or Streeking the Body	231
Rushes before the Bridegroom		Funeral Entertainments	237
and Bride	116	Funerals in the Church-Porch	245
Rosemary and Bays at Weddings	119	Sin Eaters	246
Garlands at Weddings	123	Mortuaries	248
Gloves at Weddings	125	Following the Corpse to the	
Garters at Weddings	127	Grave	249
Scarves, Points, and Bride Laces		The Yew-Tree	255
at Weddings	129	Music at Funerals	267
Bride Knives	131	Torches and Lights at Funerals	276
The Marriage Ceremony	133	Funeral Sermons	279

	PAGE		PAGE
Black used in Mourning at		Casting of Stones	406
Funerals	281	Cat and Dog	ib.
Pall and Under Bearers	284	Cat i' the Hole	408
Doles and Invitations at Funerals	287	Cent-Foot	ib.
Churchyards	290	Change Seats, the King's come .	ib.
Bees informed of Deaths	300	Cherry-Pit	409
Gravestones	301	Chuck-Farthing, &c.	ib.
Garlands in Country Churches, and		Cob or Cobbing	411
Strewing Flowers on the Grave	302	Cob-Nut	ib.
Minnyng Days, or Month's Mind	314	Cockall	412
Bowing towards the Altar, or		Cockle-Bread	413
Communion Table	317	Cricket	415
Pledging	325	Cross-Ruff	ib.
Healths, or Toasts	338	Curcuddoch, Curcuddie	ib.
Supernaculum	342	Drawing Dun out of the Mire .	416
Buzza, to Buzza One	343	Draw Gloves	ib.
Under the Rose	345	Duck and Drake	417
Hob or Nob	348	Foot-Ball	ib.
Alehouse or Tavern Signs	351	Fayles	ib.
Barbers' Signs	358	Goff or Golf	418
Tobacco in Alehouses	362	Goose Riding	419
Wells and Fountains	366	Handicap	420
Aversion to Cheese	387	Handy-Dandy	ib.
Sports and Games	ib.	Heads and Tails	421
All-Hid	391	Hoop	ib.
Ambassador	ib.	Hot Cockles	ib.
Archery	ib.	Hunt the Slipper	422
King Arthur	393	Irish	ib.
Baloon	394	Kissing the Post	423
Barley-Break	ib.	Kit-Cat	ib.
Bear-Baiting	396	Kit-Cat-Cannio	424
Birkie	ib.	Leap-Candle	ib.
Blindman's-Buff	397	Level-Coil	425
Blow-Point	398	Loadum	426
Boxing	ib.	Loggats	ib.
Buckler-Play	400	Love Games	427
Buff	401	Marbles	ib.
Bull and Bear-Baiting	ib.	Merritot, or the Swing	428
Campt	404	Muss	429

CONTENTS.

	PAGE		PAGE
My Sow's pigged	429	Spinny-Wye	442
Nine Men's Morris, or Merrils	ib.	Stool-Ball	ib.
Nine-Holes	432	Tag	443
Nine-Pins	ib.	Tappie-Tousie	ib.
Nor and Spell	433	Thread-my-Needle	445
Not	434	Tick-Tack	ib.
Pall-Mall	ib.	Tray-Trip	ib.
Pearie	ib.	Troule-in-Madame	ib.
Piccadilly, or Picardilly	435	Trump	446
Pigeon-Holes	ib.	Trundling the Hoop	ib.
Pricking at the Belt	ib.	Trunks	447
Prison-Bars, or Prison-Base	436	Weapon-Shawing	ib.
The Quintain	ib.	Whipping the Top, or Whirle- Gigge	ib.
Races	ib.	Wrestling	449
Diversion of the Ring	437	Popular Notices of Cards	ib.
Riding at the Ring	ib.	Chumming-up	451
Ruffe	438	Fairs	453
Swift-Foot Passage	ib.	Pantomime. Paol cinello—Punch- inello	470
Running the Figure of Eight	439	Old Numerical Saw	474
Scotch and English	ib.	Fairy Mythology	476
Scotch-Hoppers	440	Robin Goodfellow	508
See-Saw	ib.	Popular Notions concerning the Apparition of the Devil	517
Shooting the Black Lad	441		
Shove-Groat	ib.		
Shuffle-Board	ib.		

OBSERVATIONS
ON
POPULAR ANTIQUITIES.

COUNTRY WAKES :¹

CALLED ALSO FEASTS OF DEDICATION, REVELLINGS, RUSH-BEARINGS, AND, IN THE NORTH OF ENGLAND, HOPPINGS.

As in the times of Paganism annual festivals were celebrated in honour and memory of their gods, goddesses, and heroes,

¹ Spelman, in his Glossary, *v.* Wak, derives the word Wake from the Saxon Wak, signifying *drunkenness*. His words are, "Sunt celebrities bacchanales sub fructuum temporibus, ab occidulis et borealibus Anglis pagatim habitæ. Bacchanales dixi ex nomine: nam Wak, Sax. est temulentia." With all deference to so great a name, I think Spelman is evidently mistaken, and that he even contradicts himself, when he tells us that on the Sunday after the Encœnia, or Feast of the Dedication of the Church, a great multitude both of grown and young persons were wont to meet about break of day, shouting *Holy Wakes! Holy Wakes!* "Die dominica post Encœniam seu Festum Dedicationis Ecclesiæ cujusvis villæ convenire solet in aurorâ magna hominum juvenumque multitudo, et canora voce *Holy Wakes! Holy Wakes!* exclamando designare," &c. (Gloss. 1664, p. 562.) Strutt gives us a quotation on this subject from Dugdale's Warwickshire, from an old MS. legend of St. John the Baptist, which entirely overthrows the etymology of *wake* given by Spelman: "And ye shal understand and know how the *evyns* were first found in old time. In the beginning of holy Chirche, it was so that the pepul cam to the chirche with candellys brennyng, and wold wake and coome with light toward to the chirche in their devocions; and after they fell to lecherie and songs, dannces, harping, piping, and also to glotony and sinne, and so turned the holiness to cursydnees: wherfore holy Faders ordenned the pepul to leve that *Waking* and to fast the *Evyn*. But it is called *Vigilia*, that is waking in English, and it is called *Evyn*, for at evyn they were wont to come to chirche."

when the people resorted together at their temples¹ and tombs; and as the Jews constantly kept their anniversary feast of Dedication, in remembrance of Judas Maccabæus, their deliverer, so it hath been an ancient custom among the Christians of this island to keep a feast every year, upon a certain week or day, in remembrance of the finishing of the building of their parish church, and of the first solemn dedicating of it to the service of God, and committing it to the protection of some guardian saint or angel.²

At the conversion of the Saxons, says Bourne, by Austin, the monk, the heathen Paganalia were continued among the converts, with some regulations, by an order of Pope Gregory the Great, to Mellitus, the abbot, who accompanied Austin in his mission to this island. His words are to this effect: on the day of dedication, or the birthday of holy martyrs, whose relics are there placed, let the people make to themselves booths of the boughs of trees, round about those very churches which had been the temples of idols, and, in a religious way, to observe a feast; that beasts may no longer be slaughtered by way of sacrifice to the devil, but for their own eating and the glory of God; and that when they are satisfied, they may return thanks to Him who is the giver of all good things.³ Such are the foundations of the country Wake.

Bishop Hall, in his *Triumphs of Rome*, alludes as follows to these convivial entertainments: "What should I speak of our merry Wakes, and May games, and Christmas triumphs, which you have once seen here, and may see still in those under the Roman dition: in all which, put together, you may well say no Greek can be merrier than they." (*Triumph of Pleasure*, p. 23.) I have a curious sermon, entitled the *Religious Revel*, preached at Atsuch, a country revel, dedicated to Mr. William Ekins, of the parish of St. Thomas, near Exon, by H. Rosewell, 1711. It is a defence and vindication of

¹ The Paganalia, or country feasts of the Heathens, were of the same stamp with this of the wake. Spelman says: "Hæc eadem sunt quæ apud Ethnicos *Paganalia* dicebantur."

² St. Michael, for instance. Of saints it has been observed by antiquaries that few churches or none are anywhere found honoured with the name of St. Barnabas, except one at Rome.

³ "Ut die dedicationis, vel natalitiis sanctorum Martyrum, quorum illic reliquæ ponuntur, tabernacula sibi circa easdem ecclesias, quæ ex fanis commutatæ sunt de ramis arborum faciant," &c. (Bed. i. 30.)

keeping the annual feast of the dedication, finishing, and consecration of our churches (constantly kept, and called in the country a *Wake* or *Revel*), still supposing and asserting the very great impiety of revellings, properly so called; i. e. lewd and disorderly *Revellings*, upon any account or occasion. In Collinson's History of Somersetshire, i. 64, speaking of Stocklinch, St. Magdalen parish, the author says: "A *Revel* is held here on St. Mary Magdalen's day." In Bridge's History of Northamptonshire many instances are recorded of the *Wake* being still kept on or near to the day of the saint to which the church was dedicated. In Tusser's Five Hundred Points of Good Husbandry, under the head of "The *Wake Day*," are the following lines:

"Fil oven ful of flawnes, Ginnie passe not for sleepe,
To-morrow thy father his wake day will keepe:
Then every wanton may danse at her will,
Both Tomkin with Tomlin, and Jankin with Gil."

Thus explained in Tusser Redivivus, 1744, p. 81: "The *Wake day* is the day on which the parish church was dedicated, called so because the night before it they were used to watch till morning in the church, and feasted all the next day. *Waking* in the church was left off, because of some abuses, and we see here it was converted to *waking* at the oven. The other continued down to our author's days, and in a great many places continues still to be observed with all sorts of rural merriments, such as dancing, wrestling, cudgel-playing, &c.

"This feast was at first regularly kept on that day in every week on which the church was dedicated; but it being observed and complained of, that the number of holidays was excessively increased, to the detriment of civil government and secular affairs; and also that the great irregularities and licentiousness which had crept into these festivities by degrees, especially in the churches, chapels, and churchyards, were found highly injurious to piety, virtue, and good manners; there were therefore both statutes and canons made to regulate and restrain them: and by an act of convocation, passed by Henry VIII. 1536,¹ their number was in some measure lessened.

¹ This injunction, says Borlase, in his Account of Cornwall. was never universally complied with, custom in this case prevailing against the law of the land.

The feast of the dedication of every church was ordered to be kept upon one and the same day everywhere; that is, on the first Sunday in October; and the Saint's day to which the church was dedicated entirely laid aside. This act is now disregarded; but probably it arose from thence that the feast of Wakes was first put off till the Sunday following the proper day, that the people might not have too many avocations from their necessary and domestic business.

The following entries occur in the churchwarden's accounts of St. Mary at Hill, in the city of London, 1495: "For bred and wyn and ale to Bowear (a singer) and his co., and to the Quere on Dedication Even, and on the morrow, *is. vjd.*" 1555. "Of the Sumcyon of our Lady's Day, which is our church holyday, for drinkyng over-night at Mr. Hayward's, at the King's Head, with certen of the parish and certen of the chapel and other singing men, in wyne, pears, and sugar, and other chargis, *viii. jd.* For a dynner for our Lady's Day, for all the synging men & syngyng children, *il.* For a pounce and halfe of sugar at dinner, *is. vijd. ob.* 1557. For garlands for our Lady's Day & for strawenge yerbes, *ijs. ijd.* For bryngyng down the images to Rome Land and other things to be burnt." In these accounts, "To singing men and children from the King's chapel and elsewhere," on some of the grand festivals, particularly the parish feast (our Lady's Assumption), a reward in money and a feast is charged in several years.

When an order was made in 1627 and in 1631, at Exeter and in Somersetshire, for the suppression of the Wakes, both the ministers and the people desired their continuance, not only for preserving the memorial of the dedication of their several churches, but for civilizing their parishioners, composing differences by the mediation and meeting of friends, increasing of love and unity by these feasts of charity, and for the relief and comfort of the poor. In King Charles the First's Book of Sports, Oct. 18, 1633, we read: "His majesty finds that, under pretence of taking away abuses, there hath been a general forbidding, not only of ordinary meetings, but of the feasts of the dedications of the churches, commonly called Wakes. Now his majesty's express will and pleasure is, that these feasts, with others, shall be observed; and that his justices of the peace, in their several divisions, shall look to it,

both that all disorders there may be prevented or punished, and that all neighbourhood and freedom, with manlike and lawful exercises be used." (See Harris's *Life of Charles I.* p. 50.)

In the southern parts of this nation, says Bourne, most country villages are wont to observe some Sunday in a more particular manner than the rest; i. e. the Sunday after the day of dedication, or day of the saint to whom their church was dedicated. Then the inhabitants deck themselves in their gaudiest clothes, and have open doors and splendid entertainments, for the reception and treating of their relations and friends, who visit them on that occasion from each neighbouring town. The morning is spent for the most part at church, though not as that morning was wont to be spent, not in commemorating the saint or martyr, or in gratefully remembering the builder and endower. The remaining part of the day is spent in eating and drinking. Thus also they spend a day or two afterwards, in all sorts of rural pastimes and exercises, such as dancing on the green, wrestling, cudgelling, &c.

Carew tells us, in his *Survey of Cornwall*, p. 69, "The Saint's Feast is kept upon the Dedication Day, by every householder of the parish, within his own dores, each entertaining such forrayne acquaintance as will not fayle, when their like turne cometh about, to requite them with the like kindness." But Borlase informs us that, in his time, it being very inconvenient, especially in harvest time, to observe the parish feast on the Saint's day, they were, by the bishop's special authority, transferred to the following Sunday.

Stubs, in his *Anatomic of Abuses*, 1585, p. 95, gives us the manner of keeping of Wakesses and Feastes in England. "This is their order therein:—Every towne, parish, and village, some at one time of the yeare, some at another (but so that every one keeps his proper day assigned and appropriate to itselfe, which they call their Wake-day), useth to make great preparation and provision for good cheare, to the which all their friendes and kinsfolkes farre and neere are invited." He adds that there are such doings at them, "in-somuch as the poore men that beare the charges of these feastes and wakesses are the poorer, and keep the worsen houses a long tyme after. And no marvaile, for many spend more at one of these wakesses than in all the whole yere besides." Stubs has been already mentioned as a Puritan, and conse-

quently one who did not duly distinguish between the institution itself and the degenerate abuse of it.

Borlase says, the parish feasts instituted in commemoration of the dedication of parochial churches were highly esteemed among the primitive Christians, and originally kept on the Saint's Day to whose memory the church was dedicated. The generosity of the founder and endower thereof was at the same time celebrated, and a service composed suitable to the occasion. This is still done in the colleges of Oxford, to the memory of the respective founders. On the eve of this day prayers were said and hymns were sung all night in the church; and from these watchings the festivals were styled Wakes; which name still continues in many parts of England, although the vigils have been long abolished. See also Wheatley on the Common Prayer, 1848, p. 89; and Dugd. Warw., p. 515.

Speght, in his Glossary to Chaucer, says: "It was the manner in times past, upon festival evens, called *vigiliæ*, for parishioners to meet in their church-houses or churchyards, and there to have a drinking-fit for the time. Here they used to end many quarrels between neighbour and neighbour. Hither came the wives in comely manner: and they which were of the better sort had their mantles carried with them, as well for show as to keep them from cold at the table. These mantles also many did use in the church at morrow-masses and other times." In the 28th canon given under King Edgar (preserved in Wheloc's edition of Bede), I find decent behaviour enjoined at these church wakes. The people are commanded to pray devoutly at them, and not to betake themselves to drinking or debauchery.

The following is preserved in the MS. Collections of Aubrey (relating to North Wilts) in the Ashmolean Museum at Oxford; dated 1678: "Before the Wake or feast of the dedication of the church, they sat up all night fasting and praying." That is, upon the eve of the wake.

Captain Silas Taylor says, that "in the days of yore, when a church was to be built, they watched and prayed on the vigil of the dedication, and took that point of the horizon where the sun arose for the east, which makes that variation, so that few (churches) stand true except those built between the two equinoxes. I have experimented some churches, and

have found the line to point to that part of the horizon where the sun rises on the day of that Saint to whom the church is dedicated."

In the Introduction to the Survey of North Wiltshire, printed in Aubrey's Miscellanies, 1714, p. 33, we read: "The night before the day of dedication of the church, certain officers were chosen for gathering the money for charitable uses. Old John Wastfield, of Langley, was Peter Man at St. Peter's Chapel there."

The following ludicrous trait in the description of a country wake is a curious one from a most rare little book entitled *A strange Metamorphosis of Man, transformed into a Wilderness, deciphered in Characters*, 1634. He is speaking of *the Goose*. "They hate," says our quaint author, "the laurell, which is the reason they have no poets amongst them; so as if there be any that seeme to have a smatch in that generous science, he arrives no higher than the style of a ballet, *wherein they have a reasonable facultie; especially at a WAKE, when they assemble themselves together at a towne-greene, for then they sing their ballets, and lay out such throats as the country fiddlers cannot be heard.*" I cannot omit quoting thence, also, the well-known singularity of this domestic fowl. "*She hath a great opinion of her own stature, especially if she be in company of the rest of her neighbours and fellow-gossippes, the duckes and hennes, at a harvest feast; for then if she enter into the hall there, as high and wide as the doore is, she will stoop for feare of breaking her head.*"

Great numbers attending at these wakes, by degrees less devotion and reverence were observed, till at length, from hawkers and pedlars coming thither to sell their petty wares, the merchants came also, and set up stalls and booths in the churchyards; and not only those, says Spelman, who lived in the parish to which the church belonged resorted thither, but others also, from all the neighbouring towns and villages: and the greater the reputation of the Saint, the greater were the numbers that flocked together on this occasion. The holding of these fairs on Sundays was justly found fault with by the clergy. The Abbot of Ely, in King John's reign, inveighed much against so flagrant a profanation of the sabbath; but this irreligious custom was not entirely abolished till the reign of King Henry the Sixth.

[A good description of a Wake is given in the *Spectator*, No. 161: "I was last week at one of these assemblies, which was held in a neighbouring parish; where I found their green covered with a promiscuous multitude of all ages and both sexes, who esteem one another more or less the following part of the year according as they distinguish themselves at this time. The whole company were in their holiday clothes, and divided into several parties, all of them endeavouring to show themselves in those exercises wherein they excelled, and to gain the approbation of the lookers-on." The sports described are cudgel-playing, football, and wrestling.]

In the *Statistical Account of Scotland*, xvi. 460, 1795, Parishes of Sandwick and Stromness, co. Orkney, we read: "Parish of Sandwick:—The people do no work on the 3d day of March, in commemoration of the day on which the church of Sandwick was consecrated; and as the church was dedicated to St. Peter, they also abstain from working for themselves on St. Peter's Day (29th June); but they will work to another person who employs them." In the same work, xviii. 652, Parish of Culross, we are told: "St. Serf was considered as the tutelar Saint of this place, in honour of whom there was an annual procession on his day: viz. 1st July, early in the morning of which all the inhabitants, men and women, young and old, assembled and carried green branches through the town, decking the public places with flowers, and spent the rest of the day in festivity. (The church was dedicated not only to the Virgin Mary, but also to St. Serf.) The procession is still continued, though the day is changed from the Saint's day to the present king's birthday."

In many villages in the north of England these meetings are still kept up, under the name of *Hoppings*.¹ We shall hope that the rejoicings on them are still restrained in general within the bounds of innocent festivity; though it is to be feared they sometimes prove fatal to the morals of our swains, and corrupt the innocence of our rustic maids. So

¹ *Hopping* is derived from the Anglo-Saxon *hoppan*, to leap or dance, which Skinner deduces from the Dutch *huppe*, *coxendix* (whence also our *hip*). "Hæc enim saltitatio, quæ corpus in altum tollitur ope robustissimorum illorum musculorum, qui ossibus femoris et coxendicis movendis dicati sunt, præcipue peragitur." Skinner, in v. *Hop*. Dancings in the north of England, and in some other parts, are called *hops*.

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in Northbrooke's Treatise against Dauncing, p. 118: "Also their daunces were spiritual, religious, and godly, not after *our hoppings* and leapings, and interminglings men with women, &c. (dauncing every one for his part), but soberly, gravely," &c. Also, p. 132, "What good doth all that dauncing of young women holding upon men's armes, that they may *hop* the higher?"

In a most curious and rare tract, entitled A Joco-serious Discourse in two Dialogues, between a Northumberland Gentleman and his Tenant, a Scotchman, both old Cavaliers, 1686, p. 32, we read:

"To horse-race, fair, or *hoppin* go,
There play our cast among the whipsters,
Throw for the hammer, lowp (*leap*) for slippers,
And see the maids dance for the ring,
Or any other pleasant thing;
F*** for the pigg, lye for the whetstone,
Or chuse what side to lay our betts on."

We find notes explaining the word "Hoppin" by "annual feasts in country towns where no market is kept," and "lying for the whetstone," I'm told, has been practised, but **** for the pigg is beyond the memory of any I met with; tho' it is a common phrase in the north to any that's gifted that way; *and probably there has been such a mad practice formerly.*—The ancient grossièreté of our manners would almost exceed belief. In the stage directions to old Moralities we often find "Here Satan letteth a ****." Lying for the whetstone will be explained in another part of the present volume. [The following notice was circulated on the occasion of a hopping at Newcastle in 1758: "On this day (May 22) the annual diversions at Swalwell will take place, which will consist of dancing for ribbons, grinning for tobacco, women running for smocks, ass races, foot courses by men, with an odd whim of a man eating a cock alive, feathers, entrails, &c."]

Hospinian cites Thomas Naogeorgus, in his fourth book of the Regnum Papisticum, as drawing a most loathsome picture of the excesses and obscenities used in his time at the Feast of Dedications. Thus translated by Barnabe Googe:

"The Dedication of the Church is yerely had in minde,
With worship passing catholicke, and in a wond'rous kinde:

From out the steeple hie is hangde a crosse and banner fayre,
 The pavement of the temple strowde with hearbes of pleasant ayre ;
 The pulpets and the alters all that in the church are seene,
 And every pewe and piller great are deckt with boughes of greene :
 The tabernacles opned are, and images are drest,
 But chiefly he that patron is doth shine above the rest :
 A borde there standes, whereon their bulles and pardons thicke they lay,
 That given are to every one that keepes this holyday :
 The idoll of the patron eke without the doore doth stande,
 And beggeth fast of every man, with pardons in his hande :
 Who for bicause he lackes his tongue, and hath not yet the skill
 In common people's languages, when they speak well or ill ;
 He hath his owne interpretor, that alwayes standeth by,
 And unto every man that commeth in or out doth cry :
 Desiring them the patrone there with giftes to have in minde,
 And popishe pardons for to buie, release of sinnes to finde.
 On every side the neighbours come, and such as dwell not nere,
 Come of their owne good willes, and some required to be there.
 And every man his weapon hath, their swordes and launces long,
 Their axes, curriars, pystolets, with pykes and darts among.
 The yong men in their best array, and trimmest maydes appeare,
 Both jeasters, roges, and minstrels with their instruments are heare.
 The pedler doth his packe untrusse, the host his pots doth fill,
 And on the table breade and drinke doth set for all that will :
 Nor eyther of them their heape deceyves, for of the others all,
 To them th' advantage of this feaste, and gaine, doth chiefly fall.
 The service done, they eyther to the tavernne fast doe fie,
 Or to their neighbour's house, whereas they feede unreasonable :
 For sixe or seven courses they unto the table bring,
 And for their suppers may compare with any heathen king.
 The table taken up, they rise, and all the youth apace,
 The minstrell with them called go to some convenient place :
 Where, when with bagpipe hoarce he hath begon his musicke fine.
 And unto such as are preparte to daunce hath given signe,
 Comes thither streight both boys and gyrls, and men that aged bee,
 And maryed folkes of middle age, there also comes to see,
 Old wrinckled haggas, and youthfull dames, that minde to daunce aloft,
 Then sundrie pastimes do begin, and filthie daunces oft :
 When drunkards they do lead the daunce with fray and bloody fight,
 That handes, and eares, and head, and face, are torne in wofull plight.
 The streames of bloud runne downe the armes, and oftentimes is seene
 The carkasse of some ruffian slaine, is left upon the greene.
 Here many, for their lovers sweete, some daintie thing do buie,
 And many to the tavernne goe, and drinke for companie,
 Whereas they foolish songs do sing, and noyses great do make :
 Some in the meane while play at cardes, and some the dice do shake.
 Their custome also is, the priest into the house to pull
 Whom, when they have, they thinke their game accomplished at full :
 He farre in noyse exceedes them all, and eke in drinking drie
 The cuppes, a prince he is, and holdes their heades that speewing lie."

In Hinde's *Life of John Bruen, of Bruen-Stapleford, in the county of Chester, Esquire, 1641*, at p. 89, the author, speaking of Popish and profane wakes at Tarum, says: "Popery and Profannes, two sisters in evil, had consented and conspired in this parish, as in many other places, together to advance their idols against the arke of God, and to celebrate their solemne feastes of their Popish Saints, as being the *Dii tutelares*, the *speciall patrons and protectors of their church and parish*, by their WAKES and VIGILS, kept in commemoration and honour of them, in all riot and excesse of eating and drinking, dalliance and dancing, sporting and gaming, and other abominable impieties and idolatries."

"In the northern counties," says Hutchinson, in his *History of Northumberland*, ii. 26, "these holy feasts are not yet abolished; and in the county of Durham many are yet celebrated. They were originally Feasts of Dedication in commemoration of the consecration of the church, in imitation of Solomon's great convocation at the consecrating the Temple of Jerusalem. The religious tenour is totally forgotten, and the Sabbath is made a day of every dissipation and vice which it is possible to conceive could crowd upon a villager's manners and rural life. The manner of holding these festivals in former times was under tents and booths erected in the churchyard, where all kinds of diversions were introduced. Interludes were there performed, being a species of theatrical performance, consisting of a rehearsal of some passages in Holy Writ personated by actors. This kind of exhibition is spoken of by travellers who have visited Jerusalem, where the religious even presume to exhibit the Crucifixion and Ascension with all their tremendous circumstances. On these celebrations in this country, great feasts were displayed, and vast abundance of meat and drink."

Of Cheshire, Dr. Gower, in his *Sketch of the Materials for a History of that County*, tells us: "I cannot avoid reminding you upon the present occasion, that frumenty makes the principal entertainment of all our country wakes: our common people call it 'firmitry.' It is an agreeable composition of boiled wheat, milk, spice, and sugar," p. 10. King, in his *Vale Royal of England*, p. 20, speaking of the inhabitants of Chester, says: "Touching their house-keeping, it is bountiful

and comparable with any other shire in the realm : and that is to be seen at their weddings and burials, but chiefly at *their wakes*, which they yearly hold (although it be of late years well laid down)."

Macaulay, in his *History of Claybrook*, 1791, p. 93, observes that there is a wake the Sunday next after St. Peter, to whom the church is dedicated : adding, at p. 128, "the people of this neighbourhood are much attached to the celebration of wakes ; and on the annual return of those festivals, the cousins assemble from all quarters, fill the church on Sunday, and celebrate Monday with feasting, with musick, and with dancing. The spirit of old English hospitality is conspicuous among the farmers on those occasions ; but with the lower sort of people, especially in manufacturing villages, the return of the wake never fails to produce a week, at least, of idleness, intoxication, and riot : these and other abuses, by which these festivals are so grossly perverted from the original end of their institution, render it highly desirable to all the friends of order, of decency, and of religion, that they were totally suppressed." The following is found in Herrick's *Hesperides*, p. 300 :

"Come, Anthea, let us two
Go to feast, as others do.
Tarts and custards, creams and cakes,
Are the junkets still at wakes :
Unto which the tribes resort,
Where the businesse is the sport.
Morris-dancers thou shalt see,
Marian too in pagentrie ;
And a mimick to devise
Many grinning properties.
Players there will be, and those
Base in action as in clothes ;
Yet with strutting they will please
The incurious villages.
Near the dying of the day
There will be a cudgel-play,
When a coxcomb will be broke
Ere a good word can be spoke.
But the anger ends all here,
Drencht in ale, or drown'd in beere.
Happy rusticks, best content
With the cheapest merriment ;
And possesse no other feare
Than to want the wake next yeare."

In Sir Aston Cokain's Poems, 1658, p. 210, is the following :

"To Justice Would-be.

"That you are vext their *wakes* your neighbours keep,
They guess it is because you want your *sleep* ;
I therefore wish that you your sleep would take,
That they (without offence) might *keep their wake.*"

It appears that in ancient times the parishioners brought rushes at the Feast of Dedication, wherewith to strew the church, and from that circumstance the festivity itself has obtained the name of *Rush-bearing*,¹ which occurs for a country wake in a Glossary to the Lancashire dialect. In the Churchwardens' Accounts of St. Mary-at-Hill, in the city of London, 1504, Yongeham and Revell, is the following article: "Paid for 2 berden rysshes for the strewyng the newe pewes, 3*d.*" Ibid. 1493, Howtyng and Overy—"for 3 burdens of rushes for the new pewes, 3*d.*" In similar Accounts for the parish of St. Margaret's, Westminster (4to. p. 12), under the year 1544, is the following item: "Paid for rushes against the Dedication Day, which is always the first Sunday of October, 1*s.* 5*d.*" In Coates's History of Reading, p. 227, among the entries in the Churchwardens' Accounts of St. Laurence Parish for 1602, we have: "Paid for flowers and *rushes* for the churche when the Queene was in town, xx*d.*" In Thomas Newton's Herball to the Bible, 1587, is the following passage: "Sedge and rushes with the which many in the country do use in summer time to strawe their parlors and churches, as well for cooleness as for pleasant smell." Chambers, and indeed all apartments usually inhabited, were formerly strewed in this manner. As our ancestors rarely washed their floors, disguises of uncleanness became necessary things. It appears that the English stage was strewed with rushes. The practice in private houses is noticed by Dr. Johnson from Caius de Ephemera Britannica.

In Whimzies, or a New Cast of Characters, 1631, p. 197,

¹ Compare Ducange: "*Juncus* majoribus festis sparsus in ecclesia et alibi, Consuetud. MSS. S. Augustini Lemovic, f. 14. In festo S. Augustini præpositus debet recipere *juncum* qui debetur ex consuetudine ad parandum chorum et capitulum. Codex MS. Montis S. Michaelis annorum circo. 400. Eleemosynarius tenetur etiam invenire *juncum* in magnis festivitibus in choro et in claustro." Naogeorgus thus describes this custom:

"—redolenti gramine templi
Sternitur omne solum, ramisque virentibus aræ."

describing a zealous brother, the author tells us: "He denounceth a heavy woe upon all wakes, summerings, and *rush-bearings*, preferring that act whereby pipers were made rogues by Act of Parliament, before any in all the *Acts and Monuments*." In the same work, p. 19 (second part), speaking of a pedlar, the author says: "A countrey *rush-bearing*, or morrice-pastoral, is his festival; if ever he aspire to plum-porridge, that is the day. Here the guga-girls gingle it with his neat nifles." So, also, in A Boulster Lecture, 1640, p. 78, we find: "Such an one as not a *rush-bearer* or *May-morrish* in all that parish could subsist without him." Notices of the custom of *rush-bearing* in different parts of Derbyshire will be found in Glover's History and Gazetteer of the County of Derby, i. 259, 260.

[The *rush-bearing*, according to Lucas, is in this manner: They cut hard rushes from the marsh, which they make up into long bundles, and then dress them in fine linen, silk ribands, flowers, &c. Afterwards, the young women in the village, who perform the ceremony that year, take up the burdens erect, and begin the procession (precedence being always given to the churchwarden's burden), which is attended with music, drums, &c. Setting down their burdens in the church, they strip them of their ornaments, leaving the heads or crowns of them decked with flowers, cut papers, &c. Then the company return and cheerfully partake of a cold collation, and spend the remaining part of the day and night in dancing round a maypole, adorned with flowers.]

Bridges, in his History of Northamptonshire, i. 187, speaking of the parish of Middleton Chenduit, says: "It is a custom here to strew the church in summer with *Jay* gathered from six or seven swaths in Ash-meadow, which have been given for this purpose. The rector finds straw in winter."

In Ireland, "on the Patron Day," according to Sir Henry Piers, 1682, in most parishes, as also on the feasts of Easter and Whitsuntide, the more ordinary sort of people meet near the alehouse in the afternoon, on some convenient spot of ground, and dance for the cake; here, to be sure, the piper fails not of diligent attendance. The cake to be danced for is provided at the charge of the alewife, and is advanced on a board on the top of a pike about ten feet high; this board is round, and from it riseth a kind of a garland, beset and

tied round with meadow-flowers, if it be early in the summer; if later, the garland has the addition of apples, set round on pegs, fastened unto it. The whole number of dancers begin all at once in a large ring, a man and a woman, and dance round about the bush (so is this garland called) and the piper as long as they are able to hold out. They that hold out longest at the exercise win the cake and apples, and then the alewife's trade goes on.

CARTERS' INTERJECTIONS.

PERHAPS it will be thought no uninteresting article in this little code of Vulgar Antiquities to mention a well-known interjection used by the country people to their horses, when yoked to a cart, &c., *Heit* or *Heck!* I find this used in the days of Chaucer, in the Friar's Tale:

“ They saw a cart that charged was with hay,
 The which a carter drove forth on his way:
 Depe was the way, for which the carte stode;
 The carter smote and cryde as he were wode,
Heit Scot! Heit Brok! what spare ye for the stones?
 The Fiend, quoth he, you fetch, body and bones!”

The name of *Brok* is still, too, in frequent use amongst farmers' draught oxen.

A writer in the Gentleman's Magazine for August 1799, lxix. 659, derives *Woohe!* the well-known exclamation to stop a team of horses, from the Latin. “The exclamation used by our waggoners when they wish, for any purpose, to stop their team (an exclamation which it is less difficult to speak than to write, although neither is a task of great facility), is probably a legacy bequeathed us by our Roman ancestors; precisely a translation of the ancient classical *Ohe!* an interjection strictly confined to bespeaking a pause—rendered by our lexicographers, *Enough! Oh, enough!*”

‘*Ohe, jam satis est—Ohe, Libelle.*’”

A learned friend, whose communications I have frequently had occasion to acknowledge in the course of this work, says: “The exclamation ‘*Geho, geho,*’ which carmen use to their horses, is probably of great antiquity. It is not peculiar to this country, as I have heard it used in France. In the story

of the milkmaid who kicked down her pail, and with it all her hopes of getting rich, as related in a very ancient collection of apologues, entitled *Dialogus Creaturarum*, printed at Gouda, in 1480, is the following passage: 'Et cum sic gloriaretur, et cogitaret cum quanta gloria duceretur ad illum virum super equum dicendo *gio gio*, cepit pede percutere terram quasi pergeret equum calcaribus.'

HARVEST HOME,

ALIAS MELL SUPPER, KERN OR CHURN SUPPER, OR
FEAST OF INGATHERING.

MACROBIUS tells us¹ that, among the Heathens, the masters of families, when they had got in their harvest, were wont to feast with their servants who had laboured for them in tilling the ground. In exact conformity to this, it is common among Christians, when the fruits of the earth are gathered in and laid in their proper repositories, to provide a plentiful supper for the harvest-men and the servants of the family. At this entertainment all are, in the modern revolutionary idea of the word, perfectly equal. Here is no distinction of persons, but master and servant sit at the same table, converse freely together, and spend the remainder of the night in dancing, singing, &c., in the most easy familiarity.

Bourne thinks the original of both these customs is Jewish, and cites Hospinian, who tells us that the Heathens copied after this custom of the Jews, and at the end of the harvest offered up their first fruits to the gods.² For the Jews rejoiced and feasted at the getting in of the harvest.

¹ "Patres familiarum, et frugibus et fructibus jam coactis, passim cum servis vescerentur, cum quibus patientiam laboris in colendo rure toleraverant."—Macrobi. Saturnal. Die prim. cap. 10. "Antiquitus consuetudo fuit apud Gentiles, quod hoc mense servi, pastores, et ancillæ quadam libertate fuerentur; et cum dominis suis dominarentur, et cum eis facerent festa et convivia, post collectas messes."—Durand. Rat. vi. c. 86.

² "Et pro collectis frugibus Deo gratiæ agebantur. Quem morem Ethnici postea ab iis mutuati sunt."—Hospin. de Orig. Fest. Jud. Stukius Antiq. Conviv. p. 63. Theophylact mentions "Scenopegia, quod celebrant in gratiarum actionem propter convectas fruges in mense *Septembri*. Tunc enim gratias agebant Deo, convectis omnibus fructibus," &c.—Theoph. in 7 cap. Joan.

This festivity is undoubtedly of the most remote antiquity. That men in all nations where agriculture flourished should have expressed their joy on this occasion by some outward ceremonies has its foundation in the nature of things. Sowing is hope; reaping, fruition of the expected good. To the husbandman, whom the fear of wet, blights, &c., has harassed with great anxiety, the completion of his wishes could not fail of imparting an enviable feeling of delight. Festivity is but the reflex of inward joy, and it could hardly fail of being produced on this occasion, which is a temporary suspension of every care.

The respect shown to servants at this season seems to have sprung from a grateful sense of their good services. Everything depends at this juncture on their labour and despatch. *Vacina*, (or *Vacuna*, so called as it is said *à vacando*, the tutelary deity, as it were, of rest and ease,) among the ancients, was the name of the goddess to whom rustics sacrificed at the conclusion of harvest.

In Tusser's Five Hundred Points of Husbandry, under the month of August are the following lines :

“ Grant, harvest-lord, more by a penny or two,
To call on his fellows the better to doo :
Give gloves to thy reapers a larges to crie,
And daily to loiterers have a good eie.”

On which is this note in Tusser Redivivus, 1744, p. 100 :
“ He that is the lord of harvest is generally some staid, sober-working man, who understands all sorts of harvest-work. If he be of able body he commonly leads the swarth in reaping and mowing. It is customary to give gloves to reapers, especially where the wheat is thistly. As to crying *a largess*, they need not be reminded of it in these our days, whatever they were in our author's time.” [The following curious lines “Upon the Norfolk Largess,” are taken from the Norfolk Drollery, 1673, pp. 73-4 :

“ We have a custom, no where else is known,
For here we reap, where nothing e'er was sown ;
Our harvest-men shall run ye cap and leg,
And leave their work at any time to beg.
They make a harvest of each passenger,
And therefore have they a lord-treasurer.

Here ye must pence, as well as prayers bestow,
 'Tis not enough to say 'God speed the plow.'
 These ask as men that meant to make ye stand,
 For they petition with their arms in hand ;
 And till ye give, or some good sign appears,
 They listen to ye with their harvest-ears.
 If nothing drops into the gaping purse,
 Ye carry with ye, to be sure, a curse ;
 But if a largess come, they shout ye deaf,
 Had you as many ears as a wheatsheaf :
 Sometimes the hollow greater is by odds,
 As when 'tis answer'd from the ivye tods.
 Here all unite, and each his accent bears,
 That were but now together by the eares.
 And, which a contradiction doth imply,
 Because they get a largess they must cry ;
 Cry with a pox ! whoever of it hears,
 May wish their tankard had no other tears :
 Thus, in a word, our reapers now-a-days,
 Reap in the field, and glean in the high-ways."]

Mr. Stevenson, in the *Twelve Moneths*, 1661, p. 37, speaking of August, thus glances at the customs of Harvest Home :
 "The furmenty-pot welcomes home the harvest-cart, and the garland of flowers crowns the captain of the reapers ; the battle of the field is now stoutly fought. The pipe and the tabor are now busily set a-work ; and the lad and the lass will have no lead on their heels. O 'tis the merry time wherein honest neighbours make good cheer, and God is glorified in his blessings on the earth." The following is in Herrick's *Hesperides*, p. 113 :

*"The Hock-cart, or Harvest-home : to the Right Honourable
 Mildmay Earle of Westmorland.*

"Come, sons of Summer, by whose toile
 We are the lords of wine and oile,
 By whose tough labour and rough hands,
 We rip up first, then reap our lands,
 Crown'd with the eares of corne, now come,
 And to the pipe sing harvest home ;
 Come forth, my lord, and see the cart,
 Drest up with all the country art.
 See here a maukin, there a sheet
 As spotlesse pure as it is sweet :
 The horses, mares, and frisking fillies,
 (Clad, all, in linnen, white as lillies,)

The harvest swaines and wenches bound
 For joy, to see the hock-cart crown'd.
 About the cart, heare how the rout
 Of rural younglings raise the shout ;
 Pressing before, some coming after,
 Those with a shout, and these with laughter.
 Some blesse the cart ; some kiss the sheaves ;
 Some prank them up with oaken leaves :
 Some crosse the fill-horse ; some, with great
 Devotion, stroak the home-borne wheat :
 While other rusticks, less attent
 To prayers than to merrymment
 Run after with their breeches rent. }
 Well, on, brave boyes, to your lord's hearth,
 Glitt'ring with fire ; where, for your mirth,
 You shall see, first, the large and cheefe
 Foundation of your feast, fat beefe :
 With upper stories, mutton, veale,
 And bacon (which makes fulle the meale),
 With sev'rall dishes standing by,
 And here a custard, there a pie,
 And here all-tempting frumentie." }

[The Suffolk peasantry use, amongst others, the following Harvest-home song :

" Here's a health to the barley-mow !
 Here's a health to the man
 Who very well can
 Both harrow, and plough, and sow !
 When it is well sown,
 See it is well mown,
 Both raked and gravelled clean,
 And a barn to lay it in.
 Here's a health to the man
 Who very well can
 Both thrash and fan it clean !"]

Newton, in his *Tryall of a Man's owne Selfe*, 1602, p. 54, under Breaches of the Second Commandment, censures "the *adorning with garlands, or presenting unto any image of any Saint, whom thou hast made speciall choice of to be thy patron and advocate, the firstlings of thy increase, as CORNE and GRAINE, and other oblations.*"

Moresin tells us that Popery, in imitation of this, brings home her chaplets of corn, which she suspends on poles ; that offerings are made on the altars of her tutelar gods, while

thanks are returned for the collected stores, and prayers are made for future ease and rest. Images, too, of straw or stubble, he adds, are wont to be carried about on this occasion; and that in England he himself saw the rustics bringing home in a cart a figure made of corn, round which men and women were singing promiscuously, preceded by a drum or piper. In a *Journey into England*, by Paul Hentzner, in the year 1598, ed. 1757, p. 79, speaking of Windsor, he says: "As we were returning to our inn, we happened to meet some country people celebrating their Harvest Home; their last load of corn they crown with flowers, having besides an image richly dressed, by which perhaps they would signify Ceres: this they would keep moving about, while men and women, men and maid-servants, riding through the streets in the cart, shout as loud as they can till they arrive at the barn."

"I have seen," says Hutchinson, in his *History of Northumberland*, ii. ad finem, 17, "in some places, an image apparelled in great finery, crowned with flowers, a sheaf of corn placed under her arm, and a scycle in her hand, carried out of the village in the morning of the conclusive reaping day, with music and much clamour of the reapers, into the field, where it stands fixed on a pole all day, and when the reaping is done, is brought home in like manner. This they call the Harvest Queen, and it represents the Roman Ceres."

An old woman, who is respectable authority on a subject of this nature, at a village in Northumberland, informed me that, not half a century ago, they used everywhere to dress up something similar to the figure above described at the end of harvest, which was called a Harvest Doll, or *Kern Baby*. This northern word is plainly a corruption of corn baby, or image, as is the *kern* supper, which we shall presently consider, of corn supper. In Carew's *Survey of Cornwall*, f. 20 b, "an ill-kerned or saved harvest" occurs.

At Werington, in Devonshire, the clergyman of the parish informed me that when a farmer finishes his reaping, a small quantity of the ears of the last corn are twisted or tied together into a curious kind of figure, which is brought home with great acclamations, hung up over the table, and kept till the next year. The owner would think it extremely unlucky to part with this, which is called "a knack." The reapers whoop and halloo "A knack! a knack! well cut!"

well bound! well shocked!" and in some places, in a sort of mockery, it is added, "Well scattered on the ground." A countryman gave me a somewhat different account, as follows: "When they have cut the corn, the reapers assemble together: a knack is made, which one placed in the middle of the company holds up, crying thrice, 'A knack!' which all the rest repeat: the person in the middle then says:

' Well cut! well bound!

Well shocked! well saved from the ground!

he afterwards cries 'Whoop!' and his companions hollow as loud as they can." I have not the most distant idea of the etymology of the "knacks" used on this occasion. I applied for one of them. No farmer would part with that which hung over his table; but one was made on purpose for me. I should suppose that Moresin alludes to something like this when he says: "Et spiceas papatus (habet) coronas, quas videre est in domibus," &c.—Papatus, p. 163, v. SPICÆ.

Purchas in his Pilgr., 1626, lib. ix. c. 12, speaking of the Peruvian superstitions, and quoting Acosta, lib. vi. c. 3, tells us: "In the sixth moneth they offered a hundred sheep of all colours, and then made a feast, bringing the mayz from the fields into the house, which they yet use. This feast is made coming from the farm to the house, saying certain songs, and praying that the mayz may long continue. They put a quantity of the mayz (the best that groweth in their farms) in a thing which they call Pirva, with certain ceremonies, watching three nights. Then do they put it in the richest garment they have, and, being thus wrapped and dressed, they worship this Pirva, holding it in great veneration, and saying it is the mother of the mayz of their inheritance, and that by this means the mayz augments and is preserved. In this month they make a particular sacrifice, and the witches demand of this Pirva if it hath strength enough to continue until the next year; and if it answers No, then they carry this mayz to the farm whence it was taken, to burn and make another Pirva as before: and this foolish vanity still continueth."

This Peruvian Pirva, says my learned and ingenious friend Mr. Walter, Fellow of Christ's College, Cambridge, bears a strong resemblance to what is called in Kent an *Ivy Girl*, which is a figure composed of some of the best corn the field produces,

and made as well as they can into a human shape; this is afterwards curiously dressed by the women, and adorned with paper trimmings, cut to resemble a cap, ruffles, handkerchief, &c. of the finest lace. It is brought home with the last load of corn from the field upon the waggon, and they suppose entitles them to a supper at the expense of their employers.¹

Dr. E. D. Clarke, noticing the annual custom at Rhodes of carrying Silenus in procession at Easter, says: "Even in the town of Cambridge, and centre of our University, such curious remains of ancient customs may be noticed, in different seasons of the year, which pass without observation. The custom of blowing horns upon the first of May (old style) is derived from a festival in honour of Diana. At the *Hawkie*, as it is called, I have seen a clown dressed in woman's clothes, having his face painted, his head decorated with ears of corn, and bearing about him other symbols of Ceres, carried in a waggon, with great pomp and loud shouts, through the streets, the horses being covered with white sheets; and when I inquired the meaning of the ceremony, was answered by the people, that *they were drawing the HARVEST QUEEN.*"

In *Otia Sacra*, 4to. Lond. 1648, p. 173, in "Verses on Retiredness," we read:

"How the Hock-Cart with all its gear
Should be trick'd up, and what good chear."

Hockey Cake is that which is distributed to the people at Harvest Home. The following lines occur in *Poor Robin's Almanack* for August, 1676:

"Hoacky is brought home with hallowing,
Boys with plumb-cake the cart following."

The *Hockey Cart* is that which brings the last corn, and the children rejoicing with boughs in their hands, with which the horses also are attired. See *Salmon's Survey, Hertfordshire*, ii. 415.

In *Braithwaite's Lancashire Lovers*, 1640, p. 19, the rustic lover entices his mistress to marriage with promise of many

¹ Here a note informs us: "This ancient custom is, to this day, faintly preserved all over Scotland, by what we call the *Corn Lady*, or *Maiden*, in a small packet of grain, which is hung up when the reapers have finished."

rural pleasures, among which occurs, "Wee will han a seed-cake at *Fastens*;" and in Sir Thomas Overbury's *Characters*, ed. 1638, under the character of a *Franklin*, we find enumerated the several country sports, amongst which occurs "the *Hoky* or *Seed Cake*."

In some parts of Yorkshire, as a clergyman of that county informed me, there is given at the end of shearing or reaping the corn, a prize sheaf to be run for; and when all the corn is got home into the stack-yard, an entertainment is given, called the Inning Goose.

[A custom exists amongst harvest-men in Suffolk, which is called Ten-pounding. In most reaps there is a set of rules agreed upon amongst the reapers before harvest, by which they are to be governed during its continuance. The object of these rules is usually to prevent or punish loss of time by laziness, drunkenness, &c.; and to correct swearing, lying, or quarrelling amongst themselves; or any other kind of misbehaviour which might slacken the exertions, or break the harmony of the reap. One of the modes of punishment directed by these rules, is called Ten-pounding, and it is executed in the following manner: Upon a breach of any of the rules, a sort of drum-head court-martial is held upon the delinquent; and if he is found guilty he is instantly seized, and thrown down flat on his back. Some of the party keep his head down, and confine his arms; whilst others turn up his legs in the air, so as to exhibit his posteriors. The person who is to inflict the punishment then takes a shoe, and with the heel of it (studded as it usually is with hob-nails) gives him the prescribed number of blows upon his breech, according to the sentence. The rest of the party sit by, with their hats off, to see that the executioner does his duty; and if he fails in this, he undergoes the same punishment. It sometimes happens, that, from the prevailing use of highlows, a shoe is not to be found amongst the company. In this case, the hardest and heaviest hand of the reap is selected for the instrument of correction, and, when it is laid on with hearty good will, it is not inferior to the shoe. The origin of the term Ten-pounding is not known; but it has nothing to do with the number of blows inflicted.]

¹ From Forby's *Vocabulary*, vol. ii.

Different places adopt different ceremonies. There is a sport on this occasion in Hertfordshire, called Crying the Mare, (it is the same in Shropshire,) when the reapers tie together the tops of the last blades of corn, which is *Mare*, and standing at some distance, throw their sickles at it, and he who cuts the knot has the prize, with acclamations and good cheer.¹ I was informed of the following custom on this occasion at Hitchin, in the same county, where each farmer drives furiously home with the last load of his corn, while the people run after him with bowls full of water in order to throw on it: this is also accompanied with great shouting.

A writer in the Gentleman's Magazine for February, 1795, p. 124, on Ancient Customs in the Isle of Sky, says: "In this hyperborean country, in every district there is to be met with a rude stone consecrated to Gruagach, or Apollo. The first who has done with his reaping sends a man or a maiden with a bundle of corn to his next neighbour, who hath not yet reaped down his harvest, who, when he has finished, despatches to his own next neighbour, who is behind in his work, and so on, until the whole corns are cut down. This sheaf is called the Cripple Goat, or Goabbir Bhacagh, and is at present meant as a brag or affront to the farmer, for being more remiss or later than others in reaping the harvest, for which reason the bearer of it must make as good a pair of heels, for fear of being ill-used for his indiscretion, as he can. Whether the appellation of Cripple Goat may have any the least reference to the Apollonian Altar of Goats' Horns I shall not pretend to determine." From some Reflections by the Rev. Donald M'Queen of Kilmuir, in the Isle of Sky.

In the ancient Roman Calendar, so often cited, I find the following observations on the 11th of June: (the harvests in Italy are much earlier than with us)—"Messorum æstas, et eorum consuetudo cum agresti pompâ." "The season of reapers, and their custom with rustic pomp."

¹ See Blount; who tells us further, that "After the knot is cut, then they cry with a loud voice, three times, 'I have her!' Others answer, as many times, 'What have you?'—'A mare! a mare! a mare!'—'Whose is she?' thrice also.—J. B. (naming the owner three times.)—'Whither will you send her?'—'To J. a Nicks' (naming some neighbour who has not all his corn reaped); then they all shout three times, and so the ceremony ends with good cheer. In Yorkshire, upon the like occasion, they have a Harvest Dame, in Bedfordshire, a Jack and a Gill."

In the Statistical Account of Scotland, 1797, xix. 550, Parish of Longforgran, Perth, we read: "It was, till very lately, the custom to give what was called a *Maiden Feast*, upon the finishing of the harvest; and to prepare for which, the last handful of corn reaped in the field was called *the Maiden*. This was generally contrived to fall into the hands of one of the finest girls in the field, was dressed up with ribands, and brought home in triumph, with the music of fiddles or bagpipes. A good dinner was given to the whole band, and the evening spent in joviality and dancing, while the fortunate lass who took the Maiden was the queen of the feast; after which this handful of corn was dressed out, generally in the form of a cross, and hung up with the date of the year, in some conspicuous part of the house. This custom is now entirely done away, and in its room each shearer is given 6*d.* and a loaf of bread. However, some farmers, when all their corns are brought in, give their servants a dinner and a jovial evening, by way of Harvest Home."

Thomson, in his Seasons, has left us a beautiful description of the annual festivity of Harvest Home. His words are these:

"———The harvest treasures all
 Now gather'd in, beyond the rage of storms,
 Sure to the swain; the circling fence shut up;
 And instant Winter's utmost rage defy'd,
 While, loose to festive joy, the country round
 Laughs with the loud sincerity of mirth,
 Shook to the wind their cares. The toil-strung youth,
 By the quick sense of music taught alone,
 Leaps wildly graceful in the lively dance.
 Her ev'ry charm abroad, the village toast,
 Young, buxom, warm, in native beauty rich,
 Darts not unmeaning looks; and where her eye
 Points an approving smile, with double force
 The cudgel rattles, and the wrestler twines.
 Age too shines out; and, garrulous, recounts
 The feats of youth. Thus they rejoice; nor think
 That, with to-morrow's sun, their annual toil
 Begins again the never-ceasing round."

In Tusser's Five Hundred Points of Husbandry, under the month of August, in addition to the lines already quoted, are the following, alluding to this festivity:

"In harvest time, harvest folke, servants and all,
 Should make, altogether, good cheere in the hall,

And fill out the black bol of bleith to their song,
 And let them be merrie al harvest time long.
 Once ended thy harvest, let none be begilde,
 Please such as did please thee, man, woman, and child.
 Thus doing, with alway suche helpe as they can,
 Thou winnest the praise of the labouring man."

On which is this note in Tusser Redivivus, p. 104: "This, the poor labourer thinks, crowns all: a good supper must be provided, and every one that did anything towards the inning must now have some reward, as ribbons, laces, rows of pins to boys and girls, if never so small, for their encouragement; and, to be sure, plum-pudding. The men must now have some better than best drink, which, with a little tobacco, and their screaming for their largesses, their business will soon be done." In another part of Tusser's work, under "The Ploughman's Feast Days," are these lines:

"For all this good feasting, yet art thou not loose,
 Til Ploughman thou givest his Harvest Home goose;
 Though goose go in stubble, I passe not for that,
 Let Goose have a goose, be she lean, be she fat."

On which Tusser Redivivus remarks, p. 81, "The goose is forfeited if they overthrow during harvest."

In the Abbé de Marolle's Memoirs, in the description of the state of France under Henry IV., we find the following account of Harvest Home: "After the harvest, the peasants fixed upon some holiday to meet together and have a little regale (by them called the *Harvest Gosling*); to which they invited not only each other, but even their masters, who pleased them very much when they condescended to partake of it." (Anecdotes of some distinguished Persons, 1795, iii. 198.) In Cornwall, it should seem, they have "Harvest Dinners;" and these, too, not given immediately at the end of the harvest. "The harvest dinners," says Carew, in his Survey, f. 68, "are held by every wealthy man, or, as wee term it, every good liver, betweene Michaelmas and Candlemas, whereto he inviteth his next neighbours and kinred; and, though it beare onely the name of a dinner, yet the ghests take their supper also with them, and consume a great part of the night after in Christmas rule. Neither doth the good cheere wholly expire (though it somewhat decrease) but with the end of the weeke."

The country people in Warwickshire, according to Steevens, use a sport at their Harvest Home, where one sits as a judge, to try misdemeanors committed in harvest, and the punishment of the men is, to be laid on a bench and slapped on the breech with a pair of boots. This they call giving them the boots.

Formerly, it should seem, there was a *Harvest Home Song*. Bishop Kennett, in the Glossary to his Parochial Antiquities, v. *Dytenum*, tells us: "Homines de Hedyngton ad curiam Domini singulis annis inter festum S. Michaelis et festum S. Martini venient cum toto et pleno *Dyteno*, sicut hactenus consueverunt." This, he adds, is singing harvest home. Dr. Johnson tells us, in his Tour to the Hebrides, that he saw the harvest of a small field in one of the Western Islands. The strokes of the sickle were timed by the modulation of the harvest song, in which all their voices were united. They accompany, in the Highlands, every action which can be done in equal time with an appropriated strain, which has, they say, not much meaning, but its effects are regularity and cheerfulness. The ancient proceleusmatic song, by which the rowers of galleys were animated, may be supposed to have been of this kind. There is now an Oar Song used by the Hebridians. Thus far the learned traveller. I have often observed at Newcastle-upon-Tyne (and I suppose it is the same in other sea-port towns) that the sailors, in heaving their anchors, made use of a similar kind of song. In ploughing with oxen in Devonshire, I observed a song of the same kind.

In the Statistical Account of Scotland, xix. 384, Bandothy, co. Perth, it is said: "There is one family on the Cupar-Grange estate, which has been there a century. The former tenant in that family kept a piper, to play to his shearers all the time of harvest, and gave him his harvest-fee. The slowest shearer had always the drone behind him."

In the Life of Eugene Aram, 2d edit. p. 71, there is an essay on "the Mell-supper,¹ and shouting the Churn," by that

¹ I once thought that the Northern name of the entertainment given on this occasion, i. e. MELL-SUPPER, was derived from the French word *mesler*, to mingle or mix together, the master and servant sitting promiscuously at the same table; but some, to whose opinion I pay great deference, would rather deduce it from the Teutonic word *mehl*, farina, or meal. It has been also suggested to me, that it might come from the *Med-syp*, i. e. the Reward Supper. All being upon an equal footing, or,

unhappy but very extraordinary man. In this he supposes these feasts to be the relics of Pagan ceremonies, or Judaism, and to be of far higher antiquity than is generally apprehended, as old as a sense of joy for the benefit of plentiful harvest, and human gratitude to the Creator for his munificence to men. In England, he adds, we hear of it under various names in different counties, as Mell-supper, Churn-supper, Harvest-supper, Harvest-home, Feast of Ingathering, &c. To prove that the Jews celebrated the Feast of Harvest, he cites Exodus xxiii. 16, and Leviticus xxiii. 39, and refers to Callimachus's Hymn to Apollo to show that the Heathens misapplied through ignorance the acknowledgment of this festivity, and directed it to a secondary, not the primary fountain of this benefit, i. e. Apollo, or the Sun. Bread, or cakes, he says, composed part of the Hebrew offering, as appears by Leviticus xxiii. 13; and we gather from Homer, in the first book of his Iliad, that a cake thrown upon the head of the victim was also part of the Greek offering to Apollo. Apollo, continues Aram, losing his divinity on the progress of Christianity, what had been anciently offered to God the reapers as prudently eat up themselves. At last the use of the meal of new corn was neglected, and the supper, so far as meal was concerned, was made indifferently of old or new corn, as was most agreeable to the founder. He derived MEL, either from *meal*, or else from the instrument called with us a *mell*, where-with corn was anciently reduced to meal in a mortar. He adds, as the harvest was *last* concluded with several preparations of meal, or brought to be ready for the mell, this term became, in a translated signification, to mean the *last* of other

as the Northern vulgar idiom has it, "Hail fellow well met." Amell, in the North, also is commonly used for betwixt, or among. I find, indeed, that many of our Northumbrian rustic or vulgar words are derived to us from the French. Perhaps we have not imported them from the first market, but have had them at second-hand from the Scots, a people who in former times were greatly connected with that nation. In a letter dated Aug. 12, 1786, by Samuel Pegge, he says: "The most obvious interpretation of the term Mell-supper, seems to insinuate that it is the Meal-supper, from the Teutonic word *mehl* (farina)." In another letter, dated Aug. 28, 1786, he cites Cowel's Interpreter, in v. Med-syp. i. e. the Reward Supper, as thinking it may also be deduced from that. The Rev. Mr. Drake, Vicar of Isleworth, supposes it means the *Meal-supper*, by way of eminence.

things ; as when a horse comes last in the race, they often say in the North, *he has got the mell*.¹ [On the completion of the reaping in Durham, they sing—

“ Bless'd be the day that Christ was born,
We've gotten mell of * * * * corn,
Weel bound and better shorn,
Hip! hip! huzza!”

This “Harvest-home Call” is the one generally made use of in the county of Devon :

“ We have ploughed, we have sowed,
We have reaped, we have mowed,
We have brought home every load,
Hip! hip! hip! harvest-home!”

And the following is another provincial specimen :

“ A knack! a knack!
Well cut! well bound!
Well shocked! Well saved from the ground!
Whoop! whoop! huzza!!”

There was also a churn-supper, or more properly a kern-supper (so they pronounce it vulgarly in Northumberland), and a shouting in the church, or kern. This, Aram informs

¹ In so great a variety of conjectures concerning the true etymon of Mell-supper, it will not be the less dangerous to hazard another. There is an old word for a contest, i. e. *melle*, which the Glossary to Gawin Douglas derives from the French *mellee*, Lat. inf. æt. *melleia et melletum*, i. e. certamen. Now, it is well known, that when a set of reapers are drawing near to a conclusion, the parties upon different ridges have frequently a very sharp contest which shall be first done. This contest is mentioned in the above glossary, under the name of *Kemping*, which is explained “the contending of shearers or reapers in harvest.” The following is from Hutchinson's Durham, ii. 583, Parish of Easington: “In this part of the country are retained some ancient customs, evidently derived from the Romans, particularly that of dressing up a figure of Ceres, during harvest, which is placed in the field while the reapers are labouring, and brought home on the last evening of reaping, with music and great acclamation. After this a feast is made, called the Mell-supper, from the ancient sacrifice of mingling the new meal.” Dr. Jamieson, in his Etymological Dictionary of the Scottish Language, v. MELL, says: “MELL, a company.” “A dozen or twenty men will sometimes go in and stand abreast in the stream, at this kind of fishing, called *heaving* or *hauling*, up to the middle, in strong running water, for three or four hours together: a company of this kind is called a *Mell*.” P. Dornock, Dumfr. Statist. Acc. ii. 16.

us, was different from that of the mell-supper: the former being always provided when all was shorn, the latter after all was got in. I should have thought that most certainly kern-supper was no more than corn-supper, had not Aram asserted that it was called the churn-supper, because, from immemorial times, it was customary to produce in a churn a great quantity of cream, and to circulate it in cups to each of the rustic company, to be eaten with bread. This custom in Aram's time (he was executed in August 1759) survived about Whitby and Scarborough in the eastern parts of Yorkshire, and round about Gisburne, &c., in the west. In other places cream has been commuted for ale, and the tankard politely preferred to the churn.

To festivities of the same kind must be referred the *Meadow Verse*. In Herrick's *Hesperides*, p. 161, we have—

“The Meddow Verse, or Anniversary, to Mistris Bridget Lowman.

“Come with the spring-time forth, fair maid, and be
 This year again the *medow's deity*.
 Yet ere ye enter, give us leave to set
 Upon your head this flowry coronet;
 To make this neat distinction from the rest,
 You are the prime, and princesse of the feast:
 To which, with silver feet, lead you the way,
 While sweet-breath nymphs attend on you this day.
 This is your houre; and best you may command,
 Since you are lady of this fairie land.
 Full mirth wait on you, and such mirth as shall
 Cherrish the cheek, but make none blush at all.

The parting Verse, the Feast there ended.

Loth to depart, but yet at last, each one
 Back must now go to's habitation:
 Not knowing thus much, when we once do sever,
 Whether or no that we shall meet here ever.”

“If Fates do give

Me longer date, and more fresh springs to live,
 Oft as your field shall her old age renew,
Herrick shall make the meddow-verse for you.”

Armstrong, in his *History of the Island of Minorca*, p. 177, says: “Their harvests are generally gathered by the middle of June; and, as the corn ripens, a number of boys and girls

station themselves at the edges of the fields, and on the tops of the fence-walls, to fright away the small birds with their shouts and cries. This puts one in mind of Virgil's precept in the first book of his *Georgics*—

‘*Et sonitu terrebis aves,*’

and was a custom, I doubt not, among the Roman farmers, from whom the ancient Minorquins learned it. They also use, for the same purpose, a split reed : which makes a horrid rattling, as they shake it with their hands.”

Bridges, in his *History of Northamptonshire*, i. 219, tells us : “ Within the Liberty of Warkworth in Ashe Meadow, divided amongst the neighbouring parishes, and famed for the following customs observed in the mowing of it. The meadow is divided into fifteen portions, answering to fifteen lots, which are pieces of wood cut off from an arrow, and marked according to the landmarks in the field. To each lot are allowed eight mowers, amounting to one hundred and twenty in the whole. On the Saturday sevensnight after Midsummer Day, these portions are laid out by six persons, of whom two are chosen from Warkworth, two from Overthorp, one from Grimsbury, and one from Nethercote. These are called Fieldmen, and have an entertainment provided for them upon the day of laying out the meadow, at the appointment of the lord of the manor. As soon as the meadow is measured, the man who provides the feast, attended by the Hay-ward of Warkworth, brings into the field three gallons of ale. After this the meadow is run, as they term it, or trod, to distinguish the lots ; and, when this is over, the hay-ward brings into the field a rump of beef, six penny loaves, and three gallons of ale, and is allowed a certain portion of hay in return, though not of equal value with his provision. This hay-ward and the master of the feast have the name of *Crocus-men*. In running the field, each man hath a boy allowed to assist him. On Monday morning lots are drawn, consisting some of eight swaths, and others of four. Of these the first and last carry the garlands. The first two lots are of four swaths, and whilst these are mowing the mowers go double ; and as soon as these are finished, the following orders are read aloud : ‘*Oyez ! oyez ! oyez ! I charge you, under God, and in his Majesty's name, that you keep the King's peace in the lord of*

the manor's behalf, according to the order and customs of this meadow. No man or men shall go before the two garlands; if you do, you shall pay your penny, or deliver your scythe at the first demand, and this so often as you shall transgress. No man or men shall mow above eight swaths over their lots, before they lay down their scythes and go to breakfast. No man or men shall mow any farther than Monks-holm-Brook, but leave their scythes there and go to dinner, according to the custom and manner of this manor. God save the King! The dinner, provided by the lord of the manor's tenant, consists of three cheesecakes, three cakes, and a new-milk-cheese. The cakes and cheesecakes are of the size of a winnowing-sieve; and the person who brings them is to have three gallons of ale. The master of the feast is paid in hay, and is further allowed to turn all his cows into the meadow on Saturday morning till eleven o'clock; that by this means giving the more milk the cakes may be made the bigger. Other like customs are observed in the mowing of other meadows in this parish."

To the festivities of Harvest Home must be referred the following popular custom among the hop-pickers in Kent, thus described in Smart's Hop Garden, b. ii. l. 477, and of which he gives an engraved representation in the title-page to his Poems, 1752. He is describing their competitions:

" Who first may fill
 The belying bin, and cleanest cull the hops.
 Nor aught retards, unless invited out
 By Sol's declining, and the evening's calm,
 Leander leads Lætitia to the scene
 Of shade and fragrance—then th' exulting band
 Of pickers, male and female, seize the fair
 Reluctant, and with boisterous force and brute,
 By cries unmov'd, they bury her in the bin.
 Nor does the youth escape - him too they seize,
 And in such posture place as best may serve
 To hide his charmer's blushes. Then with shouts
 They rend the echoing air, and from them both
 (So custom has ordain'd) a largess claim."

Martin, in his Description of the Western Islands of Scotland, p. 368, mentions a singular harvest superstition. Speaking of the Orkneys, he says: "There is one day in harvest on which the vulgar abstain from work, because of an ancient

and foolish tradition, that if they do their work the ridges will bleed." Brand also mentions this in his Description of the Orkney Islands, 1805.

In the Statistical Account of Scotland, 1793, vii. 303, Parish of Mouswald, co. Dumfries, we read: "The inhabitants can now laugh at the superstition and credulity of their ancestors, who, it is said, could swallow down the absurd nonsense of 'a boon of shearers,' i. e. reapers being turned into large grey stones on account of their *kemping*, i. e. striving. These stones, about twenty years ago, after being blasted with gunpowder, were used in building the farm-houses then erecting near the spot, which had formerly been part of a common."

THE HARVEST MOON.

[THE following charm is found in an edition of Mother Bunch, and is stated to be efficacious during the continuance of the harvest moon, a well-known astronomical phenomenon. When you go to bed, place under your pillow a common prayer-book, open at the part of the matrimonial service in which is printed, "With this ring I thee wed." Place on it a key, a ring, a flower, a sprig of willow, a small heart-cake, a crust of bread, and the following cards, viz. the ten of clubs, nine of hearts, ace of spades, and the ace of diamonds: wrap all these round in a handkerchief of thin gauze or muslin. On getting into bed, cross your hands and say—

"Luna, every woman's friend,
To me thy goodness condescend;
Let me this night in visions see
Emblems of my destiny."

If you dream of flowers, trouble will betide you; if the storm ends in a fine calm, so will your fate; if of a ring or the ace of diamonds, marriage; bread, an industrious life; cake, a prosperous life; flowers, joy; willow, treachery in love, spades, death; diamonds, money; clubs, a foreign land; hearts, illegitimate children; keys, that you will rise to great trust and power, and never know want; birds, that you will have many children; geese, that you will marry more than once.]

THE FEAST OF SHEEP-SHEARING.

THE author of the Convivial Antiquities tells us that the pastoral life was anciently accounted an honorable one, particularly among the Jews and the Romans. Mention occurs in the Old Testament of the festive entertainments of the former on this occasion, particularly in the second book of Samuel, where Absalom the king's son was master of the feast. And Varro may be consulted for the manner of celebrating this feast among the latter.¹ In England, particularly in the southern parts, for these festivities are not so common in the north, on the day they begin to shear their sheep, they provide a plentiful dinner for the shearers and their friends who visit them on the occasion : a table, also, if the weather permit, is spread in the open village for the young people and children. The washing and shearing of sheep, is attended with great mirth and festivity. Indeed, the value of the covering of this very useful animal must always have made the shearing-time, in all pastoral countries, a kind of Harvest Home. In Tusser's Five Hundred Points of Husbandry, under "The Ploughman's Feast-days," are the following lines, alluding to this festivity :

"Wife, make us a dinner, spare flesh neither corne,
Make wafers and cakes, for our sheepe must be shorne;
At sheepe shearing, neighbours none other things crave,
But good cheere and welcome like neighbours to have."

There is a beautiful description of this festivity in Dyer's

¹ "Apud Latinos *oves tondere*, ut et sementem facere omnino non fuit licitum, priusquam *Catulatio*, hoc est, ex cane sacrum fieret : ut Gyraldus testatur de Diis gentium. Ex his ergo omnibus constat illam *ovium tonsuram* (quam Luna decrescente à veteribus fieri fuisse solitam M. Varro testatur : de tempore autem *oves lavandi et tondendi*, vide Plin. lib. xviii. c. 17) magna cum festivitate, lætitia, atque convivii fuisse celebratam ; id quod mirum non est. Nam in animalibus primum non sine causa putant oves assumptas, et propter utilitatem et propter placiditatem : maxime enim hæ natura quietæ et aptissimæ ad vitam hominum. Ad cibum enim lac et caseum adhibitum : ad corpus vestitum et pelles attulerunt. Itaque cum in illis tot presertim numero *tondendis* plurimum pastoribus atque famulis esset laboris exantlandum, justa profectò de causa patres-familias atque Domini illos conviviali hujusmodi lætitia recreare rursus atque exhilarare voluerunt."—*Antiq. Conviv.* p. 62.

Poem called "The Fleece," at the end of the first book,
l. 601 :

" At shearing-time, along the lively vales,
Rural festivities are often heard ;
Beneath each blooming arbor all is joy
And lusty merriment : while on the grass
The mingled youth in gaudy circles sport,
We think the golden age again returned
And all the fabled Dryades in dance.
Leering, they bound along, with laughing air,
To the shrill pipe and deep remurm'ring chords
Of th' ancient harp, or tabor's hollow sound ;
While th' old apart, upon a bank reclin'd,
Attend the tuneful carol, softly mixt
With ev'ry murmur of the sliding wave,
And ev'ry warble of the feather'd choir ;
Music of Paradise ! which still is heard
When the heart listens ; still the views appear,
Of the first happy garden, when Content
To Nature's flowery scenes directs the sight.
— With light fantastic toe, the nymphs
Thither assembled ; thither every swain ;
And o'er the dimpled stream a thousand flow'rs,
Pale lilies, roses, violets, and pinks,
Mixt with the greens of burnet, mint, and thyme,
And trefoil sprinkled with their sportive arms.
Such custom holds along th' irriguous vales
From Wreakin's brow to rocky Dolvoryn,
Sabrina's early haunt.

————— The jolly chear
Spread on a mossy bank, untouch'd abides
Till cease the rites : and now the mossy bank
Is gaily circled, and the jolly chear
Dispers'd in copious measure : early fruits
And those of frugal store, in husk or kind ;
Steep'd grain, and curdlet milk with dulcet cream
Soft temper'd, in full merriment they quaff,
And cast about their gibes ; and some apace
Whistle to roundelays : their little ones
Look on delighted : while the mountain woods,
And winding valleys, with the various notes
Of pipe, sheep, kine, and birds, and liquid brooks,
Unite their echoes : near at hand the wide
Majestic wave of Severn slowly rolls
Along the deep divided glebe : the flood,
And trading bark with low contracted sail,
Linger among the reeds and copsy banks
To listen, and to view the joyous scene."

Thus, also, Thomson in his *Summer*, describes the washing and shearing of sheep :

“—— In one diffusive band
 They drive the troubled flocks, by many a dog
 Compell'd, to where the mazy-running brook
 Forms a deep pool : this bank abrupt and high,
 And that fair-spreading in a pebbled shore.
 Urged to the giddy brink, much is the toil,
 The clamour much of men, and boys, and dogs,
 Ere the soft fearful people to the flood
 Commit their woolly sides. And oft the swain
 On some impatient seizing, hurls them in ;
 Embolden'd then, nor hesitating more,
 Fast, fast, they plunge amidst the flashing wave,
 And, panting, labour to the farthest shore.
 Repeated this, till deep the well-wash'd fleece
 Has drunk the flood, and from his lively haunt
 The trout is banish'd by the sordid stream ;
 Heavy, and dripping, to the breezy brow
 Slow move the harmless race ; where, as they spread
 Their swelling treasures to the sunny ray,
 Inly disturb'd, and wondering what this wild
 Outrageous tumult means, their loud complaints
 The country fill ; and, toss'd from rock to rock,
 Incessant bleatings run around the hills.

At last, of snowy white, the gather'd flocks
 Are in the wattled pen innumeros press'd
 Head above head ; and rang'd in lusty rows
 The shepherds sit, and whet the sounding shears ;
 The housewife waits to roll her fleecy stores
 With all her gay-drest maids attending round.
 One, chief, in gracious dignity enthron'd,
 Shines o'er the rest the past'ral Queen, and rays
 Her smiles, sweet-beaming on her shepherd King ;
 While the glad circle round them yield their souls
 To festive mirth, and wit that knows no gall.
 Meantime their joyous task goes on apace :
 Some mingling stir the melted tar, and some
 Deep on the new-shorn vagrant's heaving side,
 To stamp his master's cypher, ready stand ;
 Others th' unwilling wether drag along ;
 And glorying in his might, the sturdy boy
 Holds by the twisted horns th' indignant ram.
 Behold, when bound, and of its robe bereft,
 By needy man, that all-depending lord,
 How meek, how patient, the mild creature lies !
 What softness in its melancholy face,
 What dumb complaining innocence appears !

Fear not, ye gentle tribes! 'tis not the knife
 Of horrid slaughter that is o'er you waved;
 No! 'tis the tender swain's well-guided shears,
 Who having now to pay his annual care,
 Borrow'd your fleece, to you a cumbrous load,
 Will send you bounding to your hills again."

By the following passage in Ferne's *Glory of Generositie*, p. 71, it should seem that *cheese-cakes* composed a principal dainty at the feast of Sheep-shearing. "Well vor your paines (if you come to our Sheep-shearing veast) bum vaith your taste of our CHEESE-CAKE." This is put into the mouth of Columell the Plowman. In Braithwaite's *Lancashire Lovers*, 1640, Camillus the Clown, courting Doriclea, tells her: "*We will have a lustie CHEESE-CAKE at our sheepe wash,*" p. 19.

The expense attending these festivities appears to have afforded matter of complaint. Thus in *Questions of profitable and pleasant Concernings, &c.*, 1594: "If it be a Sheep-shearing feast, Master Baily can entertain you with his bill of reckonings to his maister of three sheapherds' wages, spent on *fresh cates, besides spices, and saffron pottage.*"

In Ireland, "On the first Sunday in harvest, viz. in August, they will be sure to drive their cattle into some pool or river and therein swim them: this they observe as inviolable as if it were a point of religion, for they think no beast will live the whole year through unless they be thus drenched. I deny not but that swimming of cattle, and chiefly in this season of the year, is healthful unto them, as the poet hath observed:

'Balantumque gregem fluvio mersare salubri.'—Virg.

'In th' healthful flood to plunge the bleating flock.'

But precisely to do this on the first Sunday in harvest, I look on as not only superstitious, but profane."—Piers's *Desc. of West Meath*, in Vallancey's *Collectanea*, i. 121.

SATURDAY AFTERNOON.

BOURNE observes that in his time it was usual in country villages, where the politeness of the age had made no great conquest, to pay a greater deference to Saturday afternoon

than to any other of the working days of the week. The first idea of this cessation from labour at that time was, that every one might attend evening prayers as a kind of preparation for the ensuing Sabbath. The eve of the Jewish Sabbath is called the Preparation, Moses having taught that people to remember the Sabbath over night.

In Hearing and Doing the ready-Way to Blessednesse, by Henry Mason, parson of St. Andrew Undershaft, 1635, p. 537, is the following, which would seem to prove that at that time *Saturday afternoon* was kept holy by some even in the metropolis: "For better keeping of which (the seventh) day, Moses commanded the Jews (Exod. xvi. 23) that *the day before the Sabbath* they should *bake what they had to bake*, and seeth what they had to seeth; so that they might have no businesse of their own to do, when they were to keepe God's holy day. And from hence it was that the Jews called the sixth day of the week, *the preparation of the Sabbath*. (Matt. xxvii. 62, and Luke xxiii. 54.) —answerably whereunto, and (as I take it) *in imitation thereof*, the Christian Church hath beene accustomed to keep *Saterday half holyday*, that in the afternoon they might ridd by-businesses out of the way, and by the evening service might prepare their mindes for the Lord's day then ensuing. Which custome and usage of God's people, as I will not presse it upon any man's conscience as a necessarie dutie; so every man will grant mee, that God's people, as well Christian as Jewish, have thought a time of preparation most fit for the well observing of God's holy day."

In Jacob's History of Faversham, p. 172, in 'Articles for the Sexton of Faversham,' 22, Hen. VIII. I find: "Item, the said sexton, or his deputy, *every Saturday*, Saint's even, and principal feasts, *shall ring noon* with as many bells as shall be convenient to the Saturday, saint's even, and principal feasts," &c.

The following curious extract is from a MS. volume of Sermons for all the Saints' days and remarkable Sundays in the year, in the Episcopal Library at Durham: "It is written in the liffe of Seynt ***** that he was bisi on Ester Eve before None that he made one to shave him or the sunne went doune. And the fiend aspied that, and gadirid up his heeris; and whan this holi man sawe it, he conjured him and badde him tell him whi he did so. Thane said he, bycause y^e didest

no reverence to the Sundaie, and therefore this heris wolle I kepe unto ye day of Dome in reproffe of the. Thane he left of all his shavyng and toke the heris of the fiend, and made to brene hem in his owne hand for penaunce, whiche him thought he was worthé to suffre: and bode unshaven unto Monday. This is saide *in reproffe of hem that worchen at afternone on Saturdayes.*"

The *Hallowyng of Saturday afternoon* is thus accounted for in the Dialogue of Dives and Pauper, 1493: "The thridde Precepte, xiv. chap. *Dives*. How longe owyth the haliday to be kept and halowyd? *Pauper*. From even to even. Nathelesse summe begynne sonner to halow after that the feest is, and after use of the cuntré. But that *men use in Saturdaies* and *vigilies to ryng holy at midday* compellith nat men anon to halowe, but warnythe them of the haliday folowyng, that they shulde thynke thereon and spede theym, and so dispose hem and their ocupacions that they might halowe in due tyme."

It appears by a Council of William, king of Scotland, A.D. 1203, that it was then determined that Saturday, after the twelfth hour, should be kept holy.¹ King Edgar, A.D. 958, made an Ecclesiastical law that the Sabbath or Sunday should be observed on Saturday at noon, till the light should appear on Monday morning.² Mr. Johnson upon this law says, the *Noontide* "signifies three in the afternoon, according to our present account: and this practice, I conceive, continued down to the Reformation. In King Withfred's time, the Lord's Day did not begin till *sunset on the Saturday*. See 697, Numb. 10. Three in the afternoon was *hora nona* in the Latin account, and therefore called *noon*: how it came afterwards to signifie mid-day, I can but guess. The monks by their rules could not eat their dinner till they had said

¹ "In Scotia anno salutis 1203, Gulielmus Rex primorum regni sui concilium cogit, cui etiam interfuit, pontificius legatus, in quo decretum est, ut Saturni dies ab hora 12 meridiei sacer esset, neque quisquam res profanas exerceat, quemadmodum aliis quoque festis diebus vetitum id erat. Idque campanæ pulsu populo indicaretur, ac postea sacris rebus, ut diebus festis operam darint, concionibus interessent, vespervas audirent, idque in diem lunæ facerent, constituta transgressoribus gravi pœna."—Boet. lib. xiii. de Scot. ex Hospinian. p. 176.

² "Dies Sabbathi ab ipsa diei Saturni hora pomeridiana tertia, usque in lunaris diei diluculum festus agitator," &c.—Selden, Angl. lib. ii. cap. 6.

their Noon-song, which was a service regularly to be said at three o'clock: but they probably anticipated their devotions and their dinner, by saying their Noon-song immediately after their Mid-day song, and presently falling on. I wish they had never been guilty of a worse fraud than this. But it may fairly be supposed that when mid-day became the time of dining and saying noon-song, it was for this reason called noon by the monks, who were the masters of the language during the dark ages. In the Shepherd's Almanack, *noon* is mid-day; *high noon*, three." (Johnson's Const. Part 1, Ann. 958. 5.)

In Yet a Course at the Romysh Foxe, p. 21, is the following *Processyon upon Saturdayes at even-songe*.—"Your holye father Agapitus, popett of Rome, fyrst dreamed it out and enacted it for a lawdable ceremoney of your whoryshe church. But I marvele sore that ye observe yt upon *Saturdayes at nyght at even-songe*, he commaundyng yt to be observed upon the *Sondayes, in the mornyng betwixt holie water makyng* and high masse."—"Moch is Saturnus beholden unto yow (whych is one of the olde goddes) to *garnyshe the goyng out of hys day* with so holye an observacyon. Joye yt ys of your lyfe as to remember your olde fryndes. Doubtlesse yt ys a fyne myrye pageant, and yow worthye to be called a *Saturnyane* for it." Hence, without doubt, was derived the present (or, more properly speaking, the late) custom of spending a part of Saturday afternoon without servile labour.¹

Wheatley tells us, that in the East, the church thought fit to indulge the humour of the Judaizing Christians so far as to observe the Saturday as a festival day of devotion, and thereon to meet for the exercise of religious duties, as is plain from several passages of the ancients.—Illustr. of the Common Prayer, ed. 1848, p. 186. The religious observation of the Saturday afternoon is now entirely at an end.

With regard to Saturday afternoons, perhaps men who live

¹ In the year 1332, at a provincial Council, held by Archbishop Mepham, at Mayfield, after complaint made, that instead of fasting upon the vigils, they ran out to all the excesses of riot, &c., it was appointed among many other things relative to holy-days, that, "The solemnity for Sunday should begin upon Saturday in the evening, and not before, to prevent the misconstruction of keeping a Judaical Sabbath."—See Collier's Eccl. Hist., i. 531.

by manual labour, and have families to support by it, cannot spend them better than in following the several callings in which they have employed themselves on the preceding days of the week. For industry will be no bad preparation for the Sabbath. Considered in a political view, much harm has been done by that prodigal waste of days, very falsely called holy days, in the Church of Rome. They have, however well intended, greatly favoured the cause of vice and dissipation, without doing any essential service to that of rational religion. Complaints appear to have been made in almost every Synod and Council of the licentiousness introduced by the keeping of vigils. Nor will the philosopher wonder at this, for it has its foundation in the nature of things.

I find the following homely rhymes upon the several days of the week in *Divers Crab-tree Lectures*, 1639, p. 126 :

“ You know that Munday is Sundayes brother ;
 Tuesday is such another ;
 Wednesday you must go to church and pray ;
 Thursday is half-holiday ;
 On Friday it is too late to begin to spin ;
 The *Saturday is half-holiday agen.*”

Hooker says : “ Holydays were set apart to be the landmarks to distinguish times.”

THE BORROWED DAYS.

THERE is a singular old proverb preserved in Ray's Collection : “ April borrows three days of March, and they are ill.” April is pronounced with an emphasis on the last syllable, so as to make a kind of jingling rhyme with “ ill,” the last word in the line.

I have taken notice of this, because I find in the ancient Calendar of the Church of Rome, to which I have so often referred, the following observations on the 31st of March : “ The rustic fable concerning the nature of the month. The rustic names of six days which shall follow in April, or may be the last in March.”¹ There is no doubt but that these observations

¹ “ *Rustica fabula de natura mensis. Nomina rustica 6 dierum, qui sequentur in Aprili, seu ultimi sint Martii.*”

in the ancient Calendar, and our proverb, are derived from one common origin; but for want of more lights, I am unable at present to trace them any further.

The Borrowing Days, as they are called, occur in The Complaynt of Scotland, p. 58. "There eftir i entrit in ane grene forest, to contempil the tender zong frutes of grene treis, because the borial blastis of the *thre borouing dais of Marche* hed chaissit the fragrant flureise of evyrie frut-tree far athourt the feildis." The glossary explains "Borrowing days, the three last days of March:" and adds, "concerning the origin of the term, the following popular rhyme is often repeated:

" March borrowit fra Averill
Three days, and they were ill."

[Brockett, in his N. C. Glossary, gives the following modernised version :

" March borrowed of April
Three days, and they were ill :
The one was sleet, the other was snow,
The third was the worst that e'er did blow."]

Also the following :

" March said to Aperill,
I see three hogs upon a hill ;
But lend your three first days to me,
And I'll be bound to gar them dee.
The first, it sall be wind and weet ;
The next, it sall be snaw and sleet ;
The third, it sall be sic a freeze
Sall gar the birds stick to the trees.
But when the Borrowed Days were gane,
The three silly hogs came hirplin hame."

In the Statistical Account of Scotland, 1791, i. 57, Parish of Kirkmichael, the minister, mentioning an old man of the age of 103 years, says: "His account of himself is, that he was born in the *Borrowing Days* of the year that King William came in." A note adds, "that is on one of the three last days of March 1688."

In the Country Almanack for 1676, among the "remarques upon April," are the following :

" No blust'ring blasts from March needs April borrow :
His own oft proves enow to breed us sorrow.
Yet if he weep (with us to sympathise),
His trickling tears will make us wipe our eyes."

In the British Apollo, vol. iii. No. 18, the meaning is asked of the old poetical saying :

“ March borrows of April
Three days, and they are ill ;
April returns them back again,
Three days, and they are rain.”

A. Proverbs relating to the weather cannot be founded on any certainty. The meaning of this is, that it is more seasonable for the end of March and the beginning of April to be fair, but often

“ March does from April gain
Three days, and they're in rain ;
Return'd by April in 's bad kind,
Three days, and they're in wind.”

[The following allusion to these days occurs in Poor Robin's Almanack for 1731 : “ There is an old proverb in antique verse, viz. :

‘ March borrow'd of April three days and they were ill,
They kill'd three lambs were playing on a hill.’

But it is disputed amongst those experienced prognosticators who carry almanacks in their shoes, and foretel weather by the aching of their corns, or the itching of their elbows, whether these borrowing days be the three last days of March, or the three first of April. Now Easter holidays are come, and young men and maids go a walking, talking, courting, loving, which often ends in marrying ; which is a commencement of a lease upon lives, and seldom both live to see it expired.”]

A clergyman in Devonshire informed me that the old farmers in his parish call the *first* three days of March “ Blind Days,” which were anciently considered as unlucky ones, and upon which no farmer would sow any seed. This superstition, however, is now, rapidly disappearing.

These had not escaped the observation of the learned author of the Vulgar Errors. He, too, seems to have been in the dark concerning them ; for he barely tells us, p. 247 : “ It is usual to ascribe unto March certain Borrowed Daies from April.”

Dr. Jamieson, in his Etymological Dictionary of the Scottish Language, says : “ These days being generally stormy, our forefathers have endeavoured to account for this circumstance, by pretending that March *borrowed* them from April, that he might extend his power so much longer.” “ Those,” he adds,

“who are much addicted to superstition, will neither borrow nor lend on any of these days. If any one should propose to borrow of them, they would consider it as an evidence that the person wished to employ the article borrowed for the purposes of witchcraft against the lenders. Some of the vulgar imagine that these days received their designation from the conduct of the Israelites in borrowing the property of the Egyptians. This extravagant idea must have originated partly from the name, and partly from the circumstances of these days nearly corresponding to the time when the Israelites left Egypt, which was on the fourteenth day of the month Abib, or Nisan, including part of our March and April. I know not whether our western magi suppose that the inclemency of the *Borrowing Days* has any relation to the storm which proved so fatal to the Egyptians.”

In the Highlands the same idea is commonly received ; with this difference, that the days are considerably antedated, as the loan is also reversed. Mrs. Grant, in her *Superstitions of the Highlanders*, ii. 217, says: “The *Favilteach*, or three first days of February, serve many poetical purposes in the Highlands. They are said to have been *borrowed* for some purpose by February from January, who was bribed by February with three young sheep. These three days, by Highland reckoning, occur between the 11th and 15th of February ; and it is accounted a most favorable prognostic for the ensuing year, that they should be as stormy as possible. If they should be fair, then there is no more good weather to be expected through the spring. Hence the *Favilteach* is used to signify the very ultimatum of bad weather.”

DAYS LUCKY OR UNLUCKY.

BOURNE (chap. xviii.), speaking of that superstitious custom among the heathens of observing one day as good, and another as bad, observes : “that among these were lucky and unlucky days ; some were *Dies atri*, and some *Dies albi*. The *Atri* were pointed out in their calendar with a black character, the *Albi* with a white ; the former to denote it a day of bad

success, the latter a day of good. Thus have the monks, in the dark and unlearned ages of Popery, copy'd after the heathens, and dream'd themselves into the like superstitions, esteeming one day more successful than another." He tells us, also, that St. Austin, upon the passage of St. Paul to the Galatians against observing days, and months, and times, and years, explains it to have this meaning: "The persons the Apostle blames are those who say, I will not set forward on my journey, because it is the next day after such a time, or because the moon is so; or I'll set forward that I may have luck, because such is just now the position of the stars. I will not traffick this month, because such a star presides, or I will because it does. I shall plant no vines this year, because it is Leap-year," &c. Barnabe Googe thus translates the remarks of Naogeorgus on this subject:

" And first, betwixt the dayes they make no little difference,
 For all be not of vertue like, nor like preheminece.
 But some of them Egyptian are, and full of jeoparddee,
 And some againe, beside the rest, both good and luckie bee.
 Like difrence of the nights they make, as if the Almighty King,
 That made them all, not gracious were to them in every thing."
 Popish Kingdome, fol. 44.

Thomas Lodge, in his *Incaruate Devils*, 1596, p. 12, glances as follows at the superstitious observer of lucky and unlucky times: "He will not eat his dinner before he hath lookt in his almanacke." Mason, in the *Anatomie of Sorcerie*, 1612, p. 85, enumerates among the superstitious of that age, "Regarders of times, as they are which will have one time more lucky than another: to be borne at one hower more unfortunate than at another: to take a journey or any other enterprize in hand, to be more dangerous or prosperous at one time than at another: as likewise, *if such a festivall day fall upon such a day of the weeke*, or such like, *we shall have such a yeare following*: and many other such like vaine speculations, set downe by our astrologians, having neither footing in God's word, nor yet natural reason to support them; but being grounded onely upon the superstitious imagination of man's braine."

In the *Tryall of a Man's Own Selfe*, by Thomas Newton, 1602, p. 44, he inquires, under "Sinnes Externall and Outward" against the First Commandment, "whether, for the procuring of any thing either good or bad, thou hast used

any unlawfull meanes, or superstitious and damnable helps. Of which sort bee *the observation and choise of DAYES*, of planetarie houres, of motions and courses of starres, mumbling of prophane praiers, consisting of words both strange and senselesse, adjurations, sacrifices, consecrations, and hallowings of divers thinges, rytes and ceremonies unknowne to the Church of God, toyish characters and figures, demanding of questions and aunswares of the dead, dealing with damned spirits, or with any instruments of phanaticall divination, as basons, rings, cristalls, glasses, rodde, prickes, numbers, dreames, lots, fortune-tellings, oracles, soothsayings, horoscoping, or marking the houres of nativities, witchcraftes, enchauntments, and all such superstitious trumperie:—the enclosing or binding of spirits to certaine instruments, and such like devises of Sathan the devill.” Under the same head, p. 50, he asks: “Whether the apothecarie have *superstitiously observed or fondly stayed for CHOISE DAYES or houres, or any other ceremonious rites, in gathering his herbs and other simples* for the making of drougs and receipts.”¹

The following curious passage on this subject is taken from Melton’s *Astrologaster*, p. 56 et seq.: “Those observers of time are to be laught at that will not goe out of their house before they have had counsell of their Almanacke, and will rather have the house fall on their heads than stirre, if they note some natural effect about the motion of the aire, which they suppose will varie the luckie blasts of the starres, that will not marry, or traffique or doe the like, but under some constellation. These, sure, are no Christians: because faith-

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“Sed et circa dies injecta est animis religio. Inde dies nefasti, qui Ἀπόφραδες Græcis, quibus iter, aut aliquid alicujus momenti indipisci, periculosum existimatur.”—“De quibus diebus faustis aut infaustis, multa, Hesiodus ἡμέρας, et Virgilius primo Georgicon. Quam scrupulosam superstitionem, sese illigantem delira formidine, damnat Apostolus ad Galafas. 4. *Observatis dies, et menses, et tempora, et annos: metuo ne incassum circa vos me fatigaverim.*” Pet. Molinæi Vates, p. 155.

full men ought not to doubt that the Divine Providence from any part of the world, or from any time whatsoever, is absent. Therefore we should not impute any secular business to the power of the starres, but to know that all things are disposed by the arbitrement of the King of Kings. The Christian faith is violated when, so like a pagan and apostate, any man doth observe those days which are called Ægyptiaci, or the calend of Januarie, or any moneth, or day, or time, or yeere, eyther to travell, marry, or doe anything in."

In the Book of Knowledge, p. 19, I find the following "Account of the perillous dayes of every month:—In the change of every moon be two dayes, in the which what thing soever is begun, late or never, it shall come to no good end, and the dayes be full perillous for many things. In January, when the moon is three or four days old. In February, 5 or 7. In March, 6 or 7. In April, 5 or 8. May, 8 or 9. June, 5 or 15. July, 3 or 13. August, 8 or 13. September, 8 or 13. October 5 or 12. November, 5 or 9. In December, 3 or 13. Astronomers say that six dayes of the year are perillous of death; and therefore they forbid men to let blood on them, or take any drink; that is to say, January the 3d, July the 1st, October the 2d, the last of April, August the 1st, the last day going out of December. These six dayes with great diligence ought to be kept, but namely the latter three, for all the veins are then full. For then, whether man or beast be knit in them, within seven days, or certainly within fourteen days, he shall die. And if they take any drinks within fiftene dayes, they shall die; and if they eat any goose in these three dayes, within forty days they shall die; and, if any child be born in these three latter dayes, they shall die a wicked death. Astronomers and astrologers say, that in the beginning of March, the seventh night, or fourteenth day, let thee bloud of the right arm; and in the beginning of April, the eleventh day, of the left arm; and in the end of May, third or fifth day, on whether arm thou wilt; and thus, of all that year, thou shalt orderly be kept from the fever, the falling gout, the sister gout, and losse of thy sight."

Grose tells us that many persons have certain days of the week and month on which they are particularly fortunate, and others in which they are as generally unlucky. These days

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are different to different persons. Aubrey has given several instances of both in divers persons. Some days, however, are commonly deemed unlucky: among others, Friday labours under that opprobrium; and it is pretty generally held that no new work or enterprise should commence on that day. Likewise, respecting the weather there is this proverb:

“Friday’s moon,
Come when it will, it comes too soon.”

A respectable merchant of the city of London informed me that no person there will begin any business, i. e. open his shop for the first time, on a Friday.

Thursday was noted as a fatal day to King Henry VIII. and his posterity. See Stowe’s *Annals*, ed., 631, p. 812.

In *Preceptes, &c.*, left by William Lord Burghley to his Sonne, 1636, p. 36, we read: “Though I think no day amisse to undertake any good enterprize or businesse in hande, yet have I observed some, and no meane clerks, very cautionarie to forbear these three Mundayes in the yeare, which I leave to thine owne consideration, either to use or refuse, viz. 1. The first Munday in April, which day *Caine was born, and his brother Abel slaine*. 2. The second Munday in August, which day *Sodome and Gomorrah were destroyed*. 3. The last Munday in December, which day *Judas was born*, that betrayed our Saviour Christ.” Bishop Hall, in his *Characters of Virtues and Vices*, speaking of the superstitious man, observes: “If his journey began unawares on the dismal day, he feares a mischiefe.”

In the Calendar prefixed to Grafton’s *Manuel*, or *Abridgment of his Chronicle*, 1565, the unlucky days, according to the opinion of the astronomers, are noted, which I have extracted as follows: “January 1, 2, 4, 5, 10, 15, 17, 29, very unlucky. February 26, 27, 28, unlucky; 8, 10, 17, very unlucky. March 16, 17, 20, very unlucky. April 7, 8, 10, 20, unlucky; 16, 21, very unlucky. May 3, 6, unlucky; 7, 15, 20, very unlucky. June 10, 22, unlucky; 4, 8, very unlucky. July 15, 21, very unlucky. August 1, 29, 30, unlucky; 19, 20, very unlucky. September 2, 4, 21, 23, unlucky; 6, 7, very unlucky. October 4, 16, 24, unlucky; 6, very unlucky. November 5, 6, 29, 30, unlucky; 15, 20, very unlucky. December 15, 22, unlucky; 6, 7, 9, very unlucky.” In the

Prognostication of Erra Pater, 1565, printed by Colwell, the unlucky days vary from these of Grafton.¹

I find an observation on the 13th of December in the ancient Romish Calendar, which I have so often cited (Decemb. xiii. prognostica mensium per totum annum), that on this day prognostications of the months were drawn for the whole year. As also, that on the day of St. Barnabas, and on that of St. Simon and St. Jude, a tempest often arises. In the *Schola Curiositatis*, ii. 236, we read: "Multi nolunt opus inchoare die Martis tanquam infausto die."

Many superstitious observations on days may be found in a curious old book called *Practica Rusticorum*, which I suspect to be an earlier edition of the *Husbandman's Practice*, 1658, at the end of the *Book of Knowledge* of the same date.

In Sir John Sinclair's *Statistical account of Scotland*, v. 82, 1793, the minister of Logierait, in Perthshire, mentioning the superstitious opinions and practices in the parish, says: "In this parish, and in the neighbourhood, a variety of superstitious practices still prevail among the vulgar, which may be in part the remains of ancient idolatry, or of the corrupted Christianity of the Romish church, and partly, perhaps, the result of the natural hopes and fears of the human mind in a state of simplicity and ignorance. Lucky and unlucky days are by many anxiously observed. That day of the week upon which the 14th of May happens to fall, for instance, is esteemed unlucky through all the remainder of the year; none marry or begin any business upon it. None chuse to marry in January or May; or to have their banns proclaimed in the end of one quarter of the year and to marry in the be-

¹ [January. Prima dies mensis, et septima truncat ut ensis.
 February. Quarta subit mortem, prosternit tertia fortem.
 March. Primus mandentem, dirumpit quarta bibentem.
 April. Denus et undenus est mortis vulnere plenus.
 May. Tertius occidit, et septimus ora relidit.
 June. Denus pallescit, quindenus fœdera nescit.
 July. Ter-decimus mactat, Julij denus labefactat.
 August. Prima necat fortem, prosternit secunda cohortem.
 September. Tertia Septembris et denus fert mala membris.
 October. Tertius et denus est, sicut mors alienus.
 November. Scorpius est quintus, et tertius è nece cinctus.
 December. Septimus exanguis, virosus denus et anguis.]

Aubrey's *Miscellanies*, p. 8.]

ginning of the next. Some things are to be done before the full moon; others after. In fevers the illness is expected to be more severe on Sunday than on the other days of the week; if easier on Sunday, a relapse is feared." In the same work, vii. 560, Parishes of Kirkwall and St. Ola, co. Orkney, we read: "In many days of the year they will neither go to sea in search of fish, nor perform any sort of work at home." Ibid. viii. 156, Parish of Canisbay, co. Caithness, we are told, under the head of Dress, Customs, &c., "There are few superstitious usages among them. No gentleman, however, of the name of Sinclair, either in Canisbay or throughout Caithness, will put on green apparel, or think of crossing the Ord, upon a Monday. They were dressed in green and they crossed the Ord upon a Monday, in their way to the battle of Flodden, where they fought and fell in the service of their country, almost without leaving a representative of their name behind them. The day and the dress are accordingly regarded as inauspicious. If the Ord must be got beyond on Monday, the journey is performed by sea."¹

The Spaniards hold Friday to be a very unlucky day, and never undertake anything of consequence upon it. Among the Finns, whoever undertakes any business on a Monday or Friday must expect very little success.

And yet, from the following extract from Eradut Khan's *Memoirs of the Mogul Empire*, p. 10, it should seem to appear that Friday is there considered in a different light: "On Friday, the 28th of Zekand, his Majesty (Aurengzebe) performed his morning devotions in company with his attendants; after which, as was frequently his custom, he exclaimed: 'O that my death may happen on a Friday, for blessed is he who dieth on that day!'"

¹ So, xiv. 541, Parish of Forglen, Banffshire: "There are happy and unhappy days for beginning any undertaking. Thus few would choose to be married here on Friday, though it is the ordinary day in other quarters of the church." Ibid. xv. 258, Parish of Monzie, co. Perth; "The inhabitants are stated to be not entirely free of superstition. Lucky and unlucky days, and feet, are still attended to, especially about the end and beginning of the year. No person will be proclaimed for marriage in the end of one year, or even quarter of the year, and be married in the beginning of the next." Ibid. xxi. 148: "Lucky and unlucky days, dreams, and omens, are still too much observed by the country people: but in this respect the meanest Christian far surpasses, in strength of mind, Gibbon's all-accomplished and philosophic Julian."

Fynes Moryson, in his *Itinerary*, i. 61, speaking of the King of Poland at the port of Dantzic in 1593, says: "The next day the king had a good wind, but before this (as those of the Romish religion are very superstitious), the king and the queen (being of the house of Austria), while sometimes they thought *Monday*, sometimes *Friday*, to be unlucky days, had lost many fair winds."

[The following curious extract is taken from a rare tract, called the *Animal Parliament*, 1707: "That none must be thought good lawyers and docters, but those which will take great fees. That all duty and submission belongs to power, not to vertue. That all must have ill luck after much mirth. That all those that marry on Tuesdays and Thursdays, shall be happy. That a man's fortune can be rold in the palme of his hand. That the falling of salt portends misfortune. Those that begin journies upon a *Wednesday* shall run through much danger. That all women that are poor, old, and ill-favoured must be thought witches, and be burnt for the same. That the houlng of a dog, or croaking of ravens, foretell a friend's death."]

COCK-CROWING.

TIME OF THE MORNING SO CALLED.

BOURNE, in his *Antiquitates Vulgares*, tells us, there is a tradition among the common people that, at the time of cock-crowing, the midnight spirits forsake these lower regions, and go to their proper places. Hence it is that in the country villages, where the way of life requires more early labour, the inhabitants always go cheerfully to work at that time: whereas if they are called abroad sooner, they are apt to imagine everything they see or hear to be a wandering ghost. Shakespeare has given us an excellent account of this vulgar notion in his *Hamlet*.¹ Bourne very seriously examines the fact, whether

¹ What follows, in this passage, is an exception from the general time of cock-crowing:

"Some say, that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,

spirits roam about in the night, or are obliged to go away at cock-crow ; first citing from the Sacred Writings that good and evil angels attend upon men ; and proving thence also that there have been apparitions of good and evil spirits. He is of opinion that these can ordinarily have been nothing but the appearances of some of those angels of light or darkness : "for," he adds, "I am far from thinking that either the ghosts of the damned or the happy, either the soul of a Dives or a Lazarus, returns here any more." Their appearance in the night, he goes on to say, is linked to our idea of apparitions. Night, indeed, by its awfulness and horror, naturally inclines the mind of man to these reflections, which are much heightened by the legendary stories of nurses and old women.

The traditions of all ages appropriate the appearance of spirits to the night. The Jews had an opinion that hurtful spirits walked about in the night. The same opinion obtained among the ancient Christians, who divided the night into four watches, called the evening, midnight, cock-crowing, and the morning. The opinion that spirits fly away at cock-crow is certainly very ancient, for we find it mentioned by the Christian poet Prudentius, who flourished in the beginning of the fourth century, as a tradition of common belief. The passage is thus translated in Bourne :

"They say the wandering powers that love
 The silent darkness of the night,
 At cock-crowing give o'er to rove,
 And all in fear do take their flight.
 The approaching salutary morn,
 Th' approach divine of hated day,
 Makes darkness to its place return,
 And drives the midnight ghosts away
 They know that this an emblem is
 Of what precedes our lasting bliss,—
 That morn when graves give up their dead
 In certain hope to meet their God."

This bird of dawning singeth all night long.
 And then, they say, no spirit dares stir abroad ;
 The nights are wholesome ; then no planets strike,
 No fairy takes, nor witch hath power to charm,
 So hallow'd and so gracious is the time."

Dr. Farmer, citing Bourne in this place, says: "And he quotes on this occasion, as all his predecessors had done, the well-known lines from the first hymn of Prudentius. I know not whose translation he gives us, but there is an old one by Heywood. The pious chansons, the hymns and carols which Shakespeare mentions presently, were usually copied from the elder Christian poets." Cassian, also,¹ who lived in the same century, mentioning a host of devils who had been abroad in the night, says, that as soon as the morn approached, they all vanished and fled away; which further evinces that this was the current opinion of the time. Philostratus, giving an account of the apparition of Achilles' shade to Apollonius Tyaneus, says, that it vanished with a little glimmer as soon as the cock crowed. Vit. Apol. iv. 16. The following is from Spenser:

" ——— The morning cock crew loud;
And at the sound it shrunk in haste away,
And vanish'd from our sight."

So Butler, in his *Hudibras*, I. iii. 1553:

"The cock crows and the morning grows on,
When 'tis decreed I must be gone."

Thus also Blair, in his *Grave*:

" ——— The tale
Of horrid apparition, tall and ghastly,
That walks at dead of night or takes his stand
O'er some new-open'd grave; and, strange to tell,
Evanishes at crowing of the cock."

Bourne tells us he never met with any reasons assigned for the departure of spirits at the cock-crowing; "but," he adds, "there have been produced at that time of night things of very memorable worth, which might perhaps raise the pious credulity of some men to imagine that there was something more in it than in other times. It was about the time of cock-crowing when our Saviour was born, and the angels sung the first

¹ "Aurora itaque superveniente, cum omnis hæc ab oculis evanisset dæmonum multitudo." Cass. Coll. viii. c. 16. Thus the Ghost in *Hamlet*:

"But soft, methinks I scent the morning air—
Brief let me be."

And again:

"The glow-worm shows the matin to be near."

Christmas carol to the poor shepherds in the fields of Bethlehem. Now, it may be presumed, as the Saviour of the world was then born, and the heavenly host had then descended to proclaim the news, that the angels of darkness would be terrified and confounded, and immediately fly away ; and perhaps this consideration has partly been the foundation of this opinion." It was also about this time when our Saviour rose from the dead. A third reason is, that passage in the book of Genesis, where Jacob wrestled with the angel for a blessing ; where the angel says unto him, " Let me go, for the day breaketh."

Bourne, however, thinks this tradition seems more especially to have arisen from some particular circumstances attending the time of cock-crowing ; which, as Prudentius, as before cited, seems to say, is an emblem of the approach of the day of resurrection. " The circumstances, therefore, of the time of cock-crowing," he adds, " being so natural a figure and representation of the morning of the resurrection ; the night so shadowing out the night of the grave ; the third watch being, as some suppose, the time when our Saviour will come to Judgment at ; the noise of the cock awakening sleepy man, and telling him, as it were, the night is far spent, the day is at hand ; representing so naturally the voice of the arch-angel awakening the dead, and calling up the righteous to everlasting day ; so naturally does the time of cock-crowing shadow out these things, that probably some good, well-meaning men might have been brought to believe that the very devils themselves, when the cock crew and reminded them of them, did fear and tremble, and shun the light."

The ancients, because the cock gives notice of the approach and break of day, have, with a propriety equal to anything in their mythology, dedicated this bird to Apollo. They have also made him the emblem of watchfulness, from the circumstance of his summoning men to their business by his crowing, and have therefore dedicated him also to Mercury. With the lark he may be poetically styled the " Herald of the Morn." In England's Parnassus, 1600, I find the two following lines ascribed to Drayton :

" And now the cocke, the morning's trumpeter,
Played Hunt's-up for the day-star to appear."

Gray has imitated our poet :

" The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly bed."

The following is from Chaucer's *Assemblie of Foules*, f. 235:

"The tame ruddocke and the coward kite,
The cocke, that horologe is of *Thropes lite*."

Thus, in the *Merry Devil of Edmonton*, 4to. 1631:

"More watchfull than the day-proclayming cocke."

The day, civil and political, has been divided into thirteen parts.¹ The after-midnight and the dead of the night are the most solemn of them all, and have, therefore it should seem, been appropriated by ancient superstition to the walking of spirits.

By a passage in *Macbeth*, "we were carousing till the second cock," it should seem to appear as if there were two separate times of cock-crowing. The commentators, however, say nothing of this. They explain the passage as follows: "Till the second cock:—Cock-crowing." So in *King Lear*: "He begins at curfew, and walks till the first cock." Again, in the *Twelve Merry Jests of the Widow Edith*, 1573:

"The time they pas merely til ten of the clok,
Yea, and I shall not lye, till after the first cok."

It appears from a passage in *Romeo and Juliet*, that Shakespeare means that they were carousing till three o'clock:

"—The *second cock* has crow'd,
The curfew-bell has toll'd; 'tis three o'clock."

Perhaps Tusser makes this point clear,—*Five Hundred Pointes of Good Husbandrie*, 1585, p. 126:

"Cocke croweth at midnight times few above six,
With pause to his neighbour to answer betwix:
At three a'clocke thicker, and then as ye knowe,
Like all in to mattens neere day they doo crowe;
At midnight, at three, and an hour yer day,
They utter their language as well as they may."

¹ 1. After midnight. 2. Cock-crow. 3. The space between the first cock-crow and break of day. 4. The dawn of the morning. 5. Morning. 6. Noon. 7. Afternoon. 8. Sunset. 9. Twilight. 10. Evening. 11. Candle-time. 12. Bed-time. 13. The dead of the night. The Church of Rome made four nocturnal vigils: the conticinium, gallicinium or cock-crow, intempestum, and antelucinum. Durand. de Nocturnis. There is a curious discourse on the ancient divisions of the night and the day in Peck's *Desiderata Curiosa*, i. 223 et seq.

The following very curious 'Old Wives Prayer' is found in Herrick's *Hesperides*, p. 205 :

"Holy-rood, come forth and shield
Us i' th' citie and the field ;
Safely guard us, now and aye,
From the blast that burns by day ;
And those sounds that us affright
In the dead of dampish night.
Drive all hurtful fiends us fro,
By the time the cocks first crow."

Vanes on the tops of steeples were anciently made in the form of a cock,¹ (called from hence *weathercocks*,) and put up, in Papal times, to remind the clergy of watchfulness. "In summitate crucis, quæ companario vulgò imponitur, galli gallinacei effugi solet figura, quæ ecclesiarum rectores vigilantiae admoneat." (Du Cange, Gloss.) I find the following on this subject, in *A Helpe to Discourse*; 1633. "Q. Wherefore on the top of church steeples is the cocke set upon the crosse, of a long continuance? A. The flocks of Jesuits will answer you. For instruction: that whilst aloft we behold the crosse and the cocke standing thereon, we may remember our sinnes, and with Peter seeke and obtaine mercy: as though without this dumbe cocke, which many will not hearken to, untill he crow, the Scriptures were not a sufficient larum." "The inconstancy of the French," says Dr. Johnson, "was always the subject of satire. I have read a dissertation written to prove that the index of the wind upon our steeples was made in form of a cock to ridicule the French for their frequent changes." A writer, dating Wisbech, May 7, in the *St. James's Chronicle*, June 10, 1777, says that "the intention of the original *cock-vane* was derived from the cock's crowing when St. Peter had denied his Lord, meaning by this device to forbid all schism in the Church, which might arise amongst her members by their departing from her communion, and denying

¹ "The lyon hath an antipathy with the cocke, especially of the game; one reason is, because he sees him commonly with his crowne on his head, while princes commonly are jealous of each other. Some say because he presumes to come into his presence booted and spurred, contrary to the law in court. But I thinke rather because he meetes with a lyon's heart in so weake a body." See *A Strange Metamorphosis of Man transformed into a Wildernesse*, deciphered in *Characters*, 1634.

the established principles of her faith. But though this invention was, in all probability, of popish original, and a man who often changes his opinion is known by the appellation of a weathercock, I would hint to the advocates of that unreformed church, that neither this intention, nor the antiquity of this little device, can afford any matter for religious argument." A writer in the Gentleman's Magazine for Jan. 1737, vii. 7, says: "Levity and inconstancy of temper is a general reproach upon the French. *The cock upon the steeple* (set up in contempt and derision of that nation on some violation of peace, or breach of alliance) naturally represents these ill qualities." This derivation, however, seems to be as illiberal as it is groundless. In the Minute Book of the Society of Antiquaries, i. 105, we read: "29 Jan. 1723-4, Mr. Norroy (Peter Le Neve) brought a script from Gramaye, *Historia Brabantiae*, Bruxell. p. 14, showing that *the manner of adorning the tops of steeples with a cross and a cock is derived from the GOTHs, who bore that as their warlike ensign.*"

COCK-FIGHTING.

MEN have long availed themselves of the antipathy which one cock shows to another, and have encouraged that natural hatred with arts that may be said to disgrace human reason. Stubs, in his *Anatomie of Abuses*, 1585, p. 117, inveighs against Cock-fighting, which in his days seems to have been practised on the Sabbath in England: "They flock thicke and threefolde to the Cock-fightes, an exercise nothing inferiour to the rest, where nothing is used but swearing, forswearing, decept, fraud, collusion, cosenage, skoldyng, railyng, convitious talkyng, fightyng, brawlyng, quarrellyng, drinkyng, and robbing one another of their goods, and that not by direct, but indirect means and attempts. And yet to blaunch and set out these mischiefs withall (as though they were virtues), they have their appointed dayes and set houres, when these devilries must be exercised. They have houses erected to that purpose, flags and ensignes hanged out, to give notice of it to others, and proclamation goes out, to proclaim the same, to the end

that many may come to the dedication of this solemn feast of mischief." ¹

At the end of the *Compleat Gamester*, ed. 1680, I find a poem entitled "An excellent and elegant copy of verses upon two cocks fighting, by Dr. R. Wild." The spirited qualities of the combatants are given in the following most brilliant couplet :

"They scorn the dunghill ; 'tis their only prize
To dig for pearls within each other's eyes."

Our poet makes his conquered or dying cock dictate a will, some of the quaint items of which follow :

"Imp. first of all, let never be forgot,
My body freely I bequeath to th' pot,
Decently to be boill'd ; and for its tomb,
Let it be buried in some hungry womb.
Item, executors I will have none
But he that on my side laid seven to one,
And like a gentleman that he may live,
To him and to his heirs my comb I give."

To cry *coke* is, in vulgar language, synonymous with crying peccavi. Coke, says the learned Ruddiman, in his Glossary to Douglas's Virgil, is the sound which cocks utter, especially when they are beaten, from which Skinner is of opinion they have the name of cock.

Bailey tells us that the origin of this sport was derived from the Athenians on the following occasion. When Themistocles was marching his army against the Persians, he, by the way, espying two cocks fighting, caused his army to behold them, and addressed them as follows : "Behold, these do not fight for their household gods, for the monuments of their ancestors, nor for glory, nor for liberty, nor for the safety of their children, but only because the one will not give way unto the other." This so encouraged the Grecians, that they fought strenuously, and obtained the victory over the Persians ; upon

¹ In the Statistical Account of Scotland, vi. 614, in the account of Edinburgh, we read : "In 1763 there was no such diversion as public cock-fighting at Edinburgh. In 1783 there were many public cock-fighting matches, or *mains*, as they were technically termed ; and a regular cockpit was built for the accommodation of this school of gambling and cruelty, where every distinction of rank and character is levelled. In 1790 the cockpit continued to be frequented."

which Cock-fighting was, by a particular law, ordained to be annually practised by the Athenians.

Dr. Pegge, in his excellent memoir on this subject in the *Archæologia*, has proved that though the ancient Greeks piqued themselves on their politeness, calling all other nations barbarous, yet they were the authors of this cruel and inhuman mode of diversion. The inhabitants of Delos were great lovers of this sport; and Tanagra, a city of Bœotia, the Isle of Rhodes, Chalcis in Eubœa, and the country of Media, were famous for their generous and magnanimous race of chickens. It appears that the Greeks had some method of preparing the birds for battle.¹

Cock-fighting was an institution partly religious and partly political at Athens, and was continued there for the purpose of improving the seeds of valour in the minds of the Athenian youth. But it was afterwards abused and perverted, both there and in other parts of Greece, to a common pastime and amusement, without any moral, political, or religious intention, and as it is now followed and practised amongst us. It appears that the Romans, who borrowed this with many other things from Greece, used quails as well as cocks for fighting. Mr. Douce, *Illustrations of Shakspeare*, ii. 87, informs us: "Quail combats were well known among the ancients, and especially at Athens. Julius Pollux relates that a circle was made, in which the birds were placed, and he whose quail was driven out of the circle lost the stake, which was sometimes money,

¹ The modern manner of preparing is thus described in the *Musee Anglicanæ*, 1689, ii. 86:

"Nec per agros sivit dulcesve errare per hortos;
 Nè venere absumant natas ad prælia vires,
 Aut alvo nimium pleni turgente laborent.
 Sed rerum prudens penetrali in sede locavit,
 Et salicis circùm virgas dedit; insuper ipsos
 Cortibus inclusos tenero nutrimine fovit;
 Et panem, mulsumque genusque leguminis omne,
 Atque exorta suâ de conjuge prebuit ova,
 Ut validas firment vires——
 Quinetiam cristas ipsis, caudasque fluentes,
 Et colli impexas secuit pulchro ordine plumas;
 Ut rapido magis adversum, quasi veles, in hostem
 Impetu procurrat gallus.——
 Arma dedit calci; chalybemque aptavit acutum
 Ad talos, graviore queat quò surgere plagâ."

and occasionally the quails themselves. Another practice was to produce one of these birds, which being first smitten or filliped with the middle finger, a feather was then plucked from its head; if the quail bore this operation without flinching, his master gained the stake, but lost it if he ran away. The Chinese have been always extremely fond of quail-fighting, as appears from most of the accounts of that people, and particularly in Mr. Bell's excellent relation of his travels in China, where the reader will find much curious matter on the subject. See i. 424, ed. 8vo. We are told by Mr. Marsden that the Sumatrans likewise use these birds in the manner of game-cocks."

The first cause of contention between the two brothers Bassianus and Geta, sons of the Emperor Septimus Severus, happened, according to Herodian, in their youth, about fighting their quails and cocks.¹

Cocks and quails, fitted for the purpose of engaging one another to the last gasp, for diversion, are frequently compared in the Roman writers,² and with much propriety, to gladiators. The Fathers of the Church inveigh with great warmth against the spectacles of the arena, the wanton shedding of human blood in sport: one would have thought that with that of the gladiators, cock-fighting would also have been discarded under the mild and humane genius of Christianity. But, as the Doctor observes, it was reserved for this enlightened era to practise it with new and aggravated circumstances of cruelty.

The Shrove-Tuesday massacre of this useful and spirited creature is now indeed in a declining way; but those monstrous barbarities, the battle royal and Welsh main, still continue among us in full force—a striking disgrace to the manly character of Britons.

It is probable that cock-fighting was first introduced into this island by the Romans; the bird itself was here before Cæsar's arrival. William Fitzstephen, who wrote the Life of

¹ "Interque se fratres dissidebant, puerili primum certamine, edendis Coturnicum pugnis, gallinaceorumque conflictibus, ac puerorum collectationibus exorta discordia." Herodian, iii. sect. 33.

² Hence Pliny's expression, "gallorum, seu gladiatorum;" and that of Columella, "rixosarum avium lanistæ:" lanista being the proper term for the master of the gladiators.

Archbishop Becket in the reign of Henry II., is the first of our writers that mentions cock-fighting, describing it as the sport of schoolboys on Shrove Tuesday.¹

Misson, in his *Travels in England*, translated by Ozell, p. 39, says: "Cockfighting is one of the great English diversions. They build amphitheatres for this purpose, and persons of quality sometimes appear at them. Great wagers are laid; but I'm told that a man may be damnably bubbled if he is not very sharp." At p. 304 he tells us: "Cock-fighting is a royal pleasure in England. Their combats between bulls and dogs, bears and dogs, and sometimes bulls and bears, are not battels to death, as those of cocks." [The following notice of the sport occurs in *Poor Robin's Almanack* for the year 1730: "Great consultations at the cockpit about battles, duels, victories, and what not. The battles proclaim'd first, and the victory afterwards, with a horn trumpet. But this hurry is not at the Cockpit at Whitehall, but the cockpit at the ale-house; not about the congress at Soissons, but in Moorfields; not about the fighting of armies, but cocks; where he is a great man, and scarce to be spoke to, who fed and trimm'd the cock that won, while the other party contents himself with believing that his cock had beat, had it not been for this chance blow, or that accident; and this creates another cock-fight. The loser is vex'd, and this sets the men a fighting; they go to law, and set the lawyers a fighting or scolding, till they have got the clients money."]

In the Statutes of St. Paul's School, A. D. 1518, the following clause occurs: "I will they use no cock-fightinge nor ridinge about of victorye, nor disputing at Saint Bartilemewe, which is but foolish babling and losse of time." (Knight's *Life of Dean Colet*, p. 362.) In Sir John Sinclair's *Statistical Account of Scotland*, 1792, iii. 378, the minister of Applecross, co. Ross, speaking of the schoolmaster's perquisites, says: "He has the cockfight dues, which are equal to one quarter's payment for each scholar."

Perhaps the subsequent extract from a MS. *Life of Alder-*

¹ Fitzstephen's words are: "Præterea quotannis, die qua dicitur Carnilevaria—singuli pueri suos apportant magistro suo gallos gallinæcos pugnares, et totum illud antemeridianum datur ludo puerorum vacantium spectare in scholis suorum pugnas gallorum." See Dr. Pegge's edit. 1772, p. 74.

man Barnes, p. 4, which I have frequently cited in my History of Newcastle, about the date of James the Second's time, leads to the etymon of the word main, which signifies a battle off-hand. "His chief recreation was cock-fighting, and which long after, he was not able to say whether it did not at least border upon what was criminal, he is said to have been the Champion of the Cock-pit.¹ One cock particularly he had, called 'Spang Counter,' which came off victor in a great many battles *à la main*; but the sparks of Streatlem Castle killed it out of mere envy: so there was an end of Spang Counter and of his master's sport of cocking ever after."

The diversion of Cock-fighting was followed, though disapproved and prohibited in the 39th year of the reign of Edward III.; also in the reign of Henry VIII., and A. D. 1569. It has been by some called a royal diversion, and, as every one knows, the Cockpit at Whitehall was erected by a crowned head,² for the more magnificent celebration of the sport. It was prohibited, however, by one of the acts of Oliver Cromwell, March the 31st, 1654.

Dr. Pegge describes the Welsh main, in order to expose the cruelty of it, and supposes it peculiar to this kingdom, known neither in China, nor in Persia, nor in Malacca, nor among the savage tribes of America. "Suppose," says he, "sixteen pair of cocks; of these the sixteen conquerors are pitted the second time—the eight conquerors of these are pitted a third time—the four of these a fourth time—and, lastly, the two conquerors of these are pitted a fifth time: so that, incredible barbarity! thirty-one of these creatures are sure to be thus inhumanly destroyed for the sport and pleasure, amid noise and nonsense, blended with the blasphemies and profaneness of those who will yet assume to themselves the name of Christians."

Without running into all the extravagance and superstition of Pythagoreans and Brahmins, yet certainly we have no right, no power or authority, to abuse and torment any of God's creatures, or needlessly to sport with their lives; but, on the contrary, ought to use them with all possible tenderness and

¹ The Cockpit, it seems, was the school, and the master was the controller and director of the sport.

² King Henry VIII. See Maitland, p. 1343. It appears that James I. was remarkably fond of cock-fighting.

moderation. In a word, cock-fighting was an heathenish mode of diversion in its beginning, and at this day ought certainly to be confined to barbarous nations. Yet, it may and must be added, to aggravate the matter, and enhance our shame, our butchers in this cruel business have contrived a method, unknown to the ancients, of arming the heels of the bird with steel;¹ a device which has been considered a most noble improvement in the art, and indeed an invention highly worthy of men that delight in blood."

It still continues to be a favorite sport of the colliers in the north of England. The clamorous wants of their families solicit them to go to work in vain, when a match is heard of.

In performing some years ago the service appropriated to the Visitation of the Sick with one of these men, who died a few days afterwards, to my great astonishment I was interrupted by the crowing of a game cock, hung in a bag over his head. To this exultation an immediate answer was given by another cock concealed in a closet, to which the first replied, and instantly the last rejoined. I never remember to have met with an incident so truly of the tragi-comical cast as this, and could not proceed in the execution of that very solemn office till one of the disputants was removed. It had been industriously hung beside him, it should seem, for the sake of company. He had thus an opportunity of casting at an object he had dearly loved in the days of his health and strength, what Gray has well called "a long, lingering look behind."

BULL-RUNNING.

At Stamford, in Lincolnshire, an annual sport is celebrated, called Bull-running, of which the following account is taken from Butcher's Survey of the Town, 1717, pp. 76, 77. "It is

¹ Pliny mentions the spur, and calls it *telum*, but the gaffe is a mere modern invention, as likewise is the great, and I suppose necessary, exactness in matching them. The Asiatics, however, use spurs that act on each side like a lancet, and which almost immediately decide the battle. Hence they are never permitted by the modern cock-fighters.

performed just the day six weeks before Christmas. The butchers of the town, at their own charge, against the time, provide the wildest bull they can get; this bull over night is had into some stable or barn belonging to the Alderman. The next morning proclamation is made by the common bellman of the town, round about the same, that each one shut up their shop-doors and gates, and that none, upon pain of imprisonment, offer to do any violence to strangers, for the preventing whereof (the town being a great thoroughfare, and then being in Term time) a guard is appointed for the passing of travellers through the same (without hurt). That none have any iron upon their bull-clubs or other staff which they pursue the bull with. Which proclamation made, and the gates all shut up, the bull is turned out of the Alderman's house, and then hiev skivy, tag and rag, men, women, and children of all sorts and sizes, with all the dogs in the town, promiscuously running after him with their bull-clubs, spattering dirt in each other's faces, that one would think them to be so many Furies started out of hell for the punishment of Cerberus, as when Theseus and Perillas conquered the place (as Ovid describes it)—

‘ A ragged troop of boys and girls
Do pellow him with stones;
With clubs, with whips, and many raps,
They part his skin from bones;’

and (which is the greater shame) I have seen both *senatores majorum gentium et matrones de eodem gradu*, following this bulling business.

“ I can say no more of it, but only to set forth the antiquity thereof (as the tradition goes): William Earl of Warren, the first lord of this town, in the time of King John, standing upon his castle walls in Stamford, viewing the fair prospects of the river and meadow under the same, saw two bulls a fighting for one cow; a butcher of the town, the owner of one of those bulls, with a great mastiff dog, accidentally coming by, set his dog upon his own bull, who forced the same bull up into the town, which no sooner was come within the same but all the butchers' dogs, both great and small, follow'd in pursuit of the bull, which by this time made stark mad with the noise of the people and the fierceness of the dogs, ran over man, woman, and child that stood in the way; this caused all the butchers

and others in the town to rise up as it were in a tumult, making such an hideous noise that the sound thereof came into the castle unto the ears of Earl Warren, who presently thereupon mounted on horseback, rid into the town to see the business, which then appearing (to his humour) very delightful, he gave all those meadows in which the two bulls were at the first found fighting (which we now call the Castle Meadows) perpetually as a common to the butchers of the town (after the first grass is eaten) to keep their cattle in till the time of slaughter; upon this condition, that as upon that day on which this sport first began, which was (as I said before) that day six weeks before Christmas, the butchers of the town should from time to time, yearly for ever, find a mad bull for the continuance of that sport."

At present the magistracy of the town decline any interference with the bull-running.

A very long account of a similar practice at Tutbury will be found in Dr. Plott's History of Staffordshire, where it appears to have been a custom, belonging to the honour of the place, that the minstrels who came to matins there on the Feast of the Assumption of the Blessed Virgin should have a bull given them by the Prior of Tutbury, if they could take him on this side the river Dove nearest to the town; or else the Prior was to give them forty pence; for the enjoyment of which custom they were to give to the lord at the said feast twenty pence. See Plott's Staffordshire, p. 439; Shaw's History of Staffordshire, i. 52; and an elaborate memoir in the Archæologia, ii. 86, where the subject is considered by Dr. Pegge.

In later times the Tutbury Bull-running appears to have given rise to greater excesses than that at Stamford. "Happily," says Shaw, "a few years since, his Grace the Duke of Devonshire, who is grantee of the site of the priory, and the estates belonging to it, was pleased to abolish this barbarous custom, which it is to be hoped will have the same effect upon those similar brutish diversions of bull-baiting practised in many country towns (particularly in the north-west parts of this county) at that season of the year called the Wake.

LADY IN THE STRAW.

It should seem that the expression of *the lady in the straw*, meant to signify the lady who is brought to bed, is derived from the circumstance that all beds were anciently stuffed with straw, so that it is synonymous with saying, "the lady in bed," or that is confined to her bed.¹

There appears to have been some ceremonies anciently used when the lady took her chamber. It is stated, that when the Queen of King Henry VII. took her chamber in order to her delivery, "the Eries of Shrewsbury and of Kente hyld the towelles, whan the quene toke her rightes; and the torches ware holden by knightes. When she was comen into hir great chambre, she stode undre hir cloth of estate; then there was ordeyned a voide of espices and swet wyne: that doone, my lorde, the quenes chamberlain, in very goode wordes desired, in the Quene's name, the pepul there present to pray God to *sende hir the good oure*: and so she departed to her inner chambre." Strutt, iii. 157, from a MS. in the Cotton Library.

Some have thought, but I cannot be induced to accede to the opinion, that the term "lady in the straw," takes its rise from a *straw mattress* necessarily made use of during the time of delivery. In the Child-bearer's Cabinet, in "a rich closet of physical secrets collected by the elaborate paines of four severall students in physick," 4to. no date, p. 9, we read: "How, and wherewith the child-bed woman's bed ought to be furnished. A large boulster, made of linen cloth, must be *stuffed with straw*, and be spread on the ground, that her upper part may lye higher than her lower; on this the woman may lie, so that she may seem to lean and bow, rather than

¹ In the old Herbals we find descriptions of a herb entitled *the Ladies Bed-straw*. It appears that even so late as Henry VIII.'s time there were directions for certain persons to examine every night *the straw of the King's bed*, that no daggers might be concealed therein. In *Plaine Percevall*, the Peace-maker of England, printed in the time of Queen Elizabeth, we find an expression which strongly marks the general use of straw in beds during that reign: "These high-flying sparks will light on the heads of us all, and kindle in *our bed-straw*."

to lye, drawing up her feet unto her, that she may receive no hurt."

Henry, in his History of Britain, i. 459, tells us, that "amongst the ancient Britons, when a birth was attended with any difficulty, they put certain girdles made for that purpose about the women in labour, which they imagined gave immediate and effectual relief. Such girdles were kept with care, till very lately, in many families in the Highlands of Scotland. They were impressed with several mystical figures; and the ceremony of binding them about the woman's waist was accompanied with words and gestures, which showed the custom to have been of great antiquity, and to have come originally from the Druids."¹

From an ancient 4to. MS, formerly in the collection of Herbert, dated 1475, I transcribe the following charm, or more properly charect, to be bound to the thigh of a lying-in woman: "For woman that travelyth of chylde, bynd thys wryt to her thye: In nomine Patris ✠ et Filii ✠ et Spiritus Sancti ✠ Amen. ✠ Per virtutem Domini sint medicina mei pia crux et passio Christi. ✠. Vulnere quinque Domini sint medicina mei. ✠. Sancta Maria peperit Christum. ✠. Sancta Anna peperit Mariam. ✠. Sancta Elizabet peperit Johannem. ✠. Sancta Cecilia peperit Remigium. ✠. Arepo tenet opera rotas. ✠. Christus vincit. ✠. Christus regnat. ✠. Christus dixit Lazare veni foras. ✠. Christus imperat. ✠. Christus te vocat. ✠. Mundus te gaudet. ✠. Lex te desiderat. ✠. Deus ultionum Dominus. ✠. Deus preliorum Dominus libera famulam tuam N. ✠. Dextra Domini fecit virtutem. a. g. l. a. ✠ Alpha ✠ et Omega ✠.

¹ Levinus Lemnius, English transl. fol. 1658, p. 270, tells us, that "the jewel called *Ætites*, found in an eagle's nest, that has rings with little stones within it, being applied to the thigh of one that is in labour, makes a speedy and easy delivery; which thing I have found true by experiment." Lupton, in his second book of *Notable Things*, 52, says: "*Ætites*, called the Eagle's stone, tyed to the left arm or side; it brings this benefit to women with child, that they shall not be delivered before their time: besides that, it brings love between the man and the wife; and if a woman have a painfull travail in the birth of her child, this stone, tyed to her thigh, brings an easy and light birth." Ibid. Book iv. 27: "Let the woman that travels with her child (is in her labour) be girded with the skin that a serpent or snake casts off, and then she will quickly be delivered."—Tortola.

Anna peperit Mariam, ✠ Elizabet precursorem, ✠ Maria Dominum nostrum Jesum Christum, sine dolore et tristitia. O infans sive vivus sive mortuus exi foras ✠ Christus te vocat ad lucem. ✠. Agyos. ✠ Agyos. ✠ Agyos. ✠ Christus vincit. ✠ Christus imperat. ✠ Christus regnat. ✠ Sanctus ✠ Sanctus ✠ Sanctus ✠ Dominus Deus. ✠ Christus qui es, qui eras, ✠ et qui venturus es. ✠ Amen. bhurnon ✠ blictaono ✠ Christus Nazarenus ✠ Rex Judeorum fili Dei ✠ miserere mei ✠ Amen.”¹

The following is an extract from Copley's Wits, Fits, and Fancies, 1614: “A gentlewoman in extremitie of labour sware that if it pleased God she might escape death for that once, she would never in all her life after hazard herselfe to the like daunger againe; but being at last safely delivered, she then said to one of the midwives, ‘So, now *put out THE HOLY CANDLE, and keepe it till the next time.*’”

¹ The following customs of childbirth are noticed in the *Traité des Superstitions* of M. Thiers, i. 320: “Lors qu’une femme est preste d’accoucher, prendre sa ceinture, aller à l’Eglise, *lier la cloche avec cette ceinture* et la faire sonner trois coups afin que cette femme accouche heureusement. Martin de Arles, Archidiacre de Pampelonne (*Tract. de Superstition.*) assure que cette superstition est fort en usage dans tout son pais: ‘Superstitiosum est quod ferè in omni hac nostra patria observatur, ut dum femina est propinqua partui, novam (zonam?) vel corrigiam qua præcingitur, accipientes, ad ecclesiam occurrunt, et cymbalum modo quo possunt corrigia illa vel zona circumdant, et ter percutientes cymbalum, sonum illum credunt valere ad prosperum partum, quod est superstitiosum et vanum.’” Ibid. p. 327: “Quand une femme est en mal d’enfant, luy faire mettre le haut de chausse de son mari, afin qu’elle accouche sans douleur.” Ibid. p. 329: “Mettre les pieds et les mains des enfans dans la glace, ou, s’il n’y a point de glace, dans l’eau froide, aussi-tost qu’ils sont nez et avant qu’ils ayent receu le baptesme, pour empescher, qu’ils n’ayent l’onglèe aux pieds ou aux mains: et leur faire boire du vin aussitost qu’ils son venus au monde, pour empescher qu’ils ne s’enyvrent.” Ibid. p. 327: “Fendre un chesne, et faire passer trois fois un enfans par dedans, afin de la guerir de la hergne. Le pere et la mere de l’enfant doivent estre à chacun un costè du chesne.” Ibid. p. 332: “Percer le toit de la maison d’une femme qui est en travail d’enfant, avec une pierre, ou avec une fleche, dont on aura tuè trois animaux, sçavoir un homme, un sanglier, et une ourse, de trois divers coups, pour la faire aussi-tost accoucher: ce qui arrive encore plus asseurement quand on perce la maison avec la hache ou le sabre d’un soldat arrachè du corps d’un homme, avant qu’il soit tombè par terre.” Ibid. p. 334: “Chasser les mouches lorsqu’une femme est en travail d’enfant, de crainte qu’elle n’accouche d’une fille.”

In the Injunctions at the Visitation of Edmunde (Bonner) Bishop of London from September 3d, 1554, to October 8th, 1555, 4to., we read: "A mydwylfe (of the diocese and jurisdiction of London) shal not use or exercise any witchecraft, charmes, sorcerye, invocations or praiers, other then suche as be allowable and may stand with the lawes and ordinances of the Catholike Church." In John Bale's Comedy concerning thre Lawes, 1538, Idolatry says:

"Yea, but now ych am a she
 And a good MYDWYFFE perdé,
 Yonge chyldren can I *charme*,
 With whysperynge and whysshynge,
 With crossynge and with kyssynge,
 With blasynge and with blessynge,
 That spretes do them no harme."

In the same Comedy, Hypocrysy is introduced mentioning the following charms against barrenness:

"In Parys we have the mantell of Saynt Lewes,
 Which women seke moch, for helpe of their barrennes:
 For be it ones layed upon a wommanys bellye,
 She go thens with chyld, the myracles are seene there daylye.

And as for Lyons, there is the length of our Lorde
 In a great pyller. She that will with a coorde
 Be fast bound to it, and *take soche chaunce as fall*,
 Shall sure have chyld, for within it is hollowe all."

In the Articles to be enquired in the Visitacion in the fyrst yeare of Queen Elizabeth, 1559, the following occurs: "Item, whether you knowe anye that doe use charmes, sorcery, enchauntmentes, invocations, circles, witchecraftes, southsayinge, or any lyke craftes or imaginacions invented by the Devyl, and *specially in the tyme of women's travayle*." It appears from Strype's Annals of the Reformation, i. 537, under 1567, that then midwives took an oath, inter alia, not to "suffer any other bodies child to be set, brought, or laid before any woman delivered of child, in the place of her natural child, so far forth as I can know and understand. Also I will not use any kind of sorcery or incantation in the time of the travail of any woman."

In the collection entitled Sylva, or the Wood, p. 130, we read that "a few years ago, in this same village, the women in labour used to drinke the urine of their husbands, who were

all the while stationed, as I have seen the cows in St. James's Park, straining themselves to give as much as they can."

The following passage from the *Lucky Idiot, or Fools have Fortune*, from the Spanish of Don Quevedo de Alcala, by a Person of Quality, 1734, mentions a custom in Spain: "I remember once that in the dead time of the night, there came a country fellow to my uncle in a great haste, intreating him to give order for *knocking the bells, his wife being in labour (a thing usual in SPAIN)*; my good curate then waked me out of a sound sleep, saying, Rise, Pedro, instantly, and *ring the bells for child-birth* quickly, quickly. I got up immediately, and as fools have good memories, I retained the words quickly, quickly, and knocked the bells so nimbly, that the inhabitants of the rown really believed it had been for fire." p. 13.

The subsequent poem, founded on a singular custom is from *Lucasta, Posthume Poems of Richard Lovelace, Esq., 1659, p. 27*:

"To a Lady with Child that asked an old Shirt.

"And why an honour'd ragged shirt, that shows
Like tatter'd ensigns, all its bodies blows?
Should it be swathed in a vest so dire,
It were enough to set the child on fire.
But since to ladies 't hath a custome been
Linnen to send, that travail and lye in;
To the nine sempstresses, my former friends,
I su'd, but they had nought but shreds and ends.
At last, the jolli'st of the three times three
Rent th' apron from her smock, and gave it me.
'Twas soft and gentle, subtly spun, no doubt.
Pardon my boldness, madam; here's the clout."

GROANING CAKE AND CHEESE.

AGAINST the time of the good wife's delivery, it has been everywhere the custom for the husband to provide a large cheese and a cake. These, from time immemorial, have been the objects of ancient superstition. It was not unusual to preserve for many years, I know not for what superstitious intent, pieces of "the Groaning Cake." Thus I read in

Gayton's Festivous Notes upon Don Quixot, p. 17, "And hath a piece of the Groaning Cake (as they call it), which she kept religiously with her Good Friday bun, full forty years unmouldy and un-mouse-eaten." Misson, in his Travels in England, translated by Ozell, p. 35, says: "The custom here is not to make great feasts at the birth of their children; they drink a glass of wine, and eat a bit of a *certain cake*, which is seldom made but upon these occasions."

In the Descriptive Account of Eastbourne in Sussex, p. 123, there is a very singular custom recited under the name of Sops and Ale, which still prevails in that place, after any lady, or respectable farmer or tradesman's wife, is delivered of a child.

It is customary at Oxford to cut the cheese (called in the north of England, in allusion to the mother's complaints at her delivery, "the Groaning Cheese") in the middle when the child is born, and so by degrees form it into a large kind of ring, through which the child must be passed on the day of the christening. In other places, the first cut of the sick wife's cheese (so also they call the Groaning Cheese) is to be divided into little pieces, and tossed in the midwife's smock, to cause young women to dream of their lovers.¹ Slices of the first cut of the Groaning Cheese are in the north of England laid under the pillows of young persons for the above purpose.

In the old play of the Vow-Breaker, or the Fayre Maid of Clifton, 1636, in a scene where is discovered "a bed covered with white, enter Prattle, Magpy, Long Tongue, Barren with a child, *Anne in bed*;" Boote says, "Neece, bring the *groaning cheece*, and all requisites; I must supply the father's place, and bid god-fathers." [The following allusion to this cheese occurs in Westward for Smelts, 1620: "At last, hee looked out of the window, asking who knockt at the doore? 'Tis I, kinde husband (answered shee), that have beene at a womans labour; prethee, sweet heart, open the doore. All these kinde words would not get her admittance, but gained this churlish answer at his hands: Hast thou beene at a woman's labour? Then prethee, sweet heart, returne, and amongst the residue of the

¹ [In some parts of the north of England, at the birth of a child, the first slice of the *Groaning Cake* is cut into small pieces, and well shaken in the smock of the howdie wife: or should a man attend on the occasion, it undergoes the same process in the shirt of the accoucheur.]

wives, help thou to devoure the *groning cheese*, and sucke up the honest mans ale till you are drunke; by that time 'twill be day light, and I will have thy friends at thy returne, who shall give thee thanks for thy charitie."']

In a Voyage to Holland, being an Account of the late Entertainment of King William the Third and the several Princes there, by an English Gentleman attending the Court of the King of Great Britain, 1691, p. 23, we read: "Where the woman lies in, *the ringle of the door does pennance*, and is lapped about with linnen, either to shew you that loud knocking may wake the child, or else that for a month the ring is not to be run at; but if the child be dead, there is thrust out a nosegay tied to a stick's end, perhaps for an emblem of the life of man, which may wither as soon as born; or else to let you know, that though these fade upon their gathering, yet from the same stock the next year a new shoot may spring." So, in an old translation of Erasmus's Dialogues, by William Burton, 4to., in that of the Woman in Child-bed, occurs the following passage: "*Eut.* By chance I (passing by these houses) *sawe the crowe, or the ring of the doore bound about with white linnen cloth*, and I marvelled what the reason of it should be. *Fab.* Are you such a stranger in this countrey that you doe not know the reason of that? doe not you knowe that *it is a signe that there is a woman lying in where that is?*"

In Poor Robin's Almanack for the year 1676, that facetious periodical, noting the expenses of breeding wives to their husbands, introduces the following items:

"For a nurse, the child to dandle,
Sugar, sope, *spic'd pots*, and candle,
A groaning chair,¹ and eke a cradle.
Blanckets of a several scantling,
Therein for to wrap the bantling;
Sweetmeats from comfit-maker's trade,
When the child's a Christian made;
Pincushions and such other knacks
A child-bed woman always lacks,
Caudles, grewels, costly jellies," &c.

¹ An essayist in the *Gent. Mag.* for May 1732, ii. 740, observes: "Among the women there is the *groaning chair*, in which the matron sits to receive visits of congratulation. This is a kind of *female ovation* due to every good woman who goes through such eminent perils in the service of her country."

Bartholinus informs us, that the Danish women, before they put the new-born infant into the cradle, place there, or over the door, as amulets, to prevent the evil spirits from hurting the child, garlic, salt, bread, and steel, or some cutting instrument made of that metal.¹ Something like this obtained in England. Gregory, in his *Posthuma*, p. 97, mentions "an ordinarie superstition of the old wives, who dare not intrust a childe in a cradle by itself alone without a candle." This he attributes to their fear of night-hags.

In Scotland, children dying unbaptised (called Tarans) were supposed to wander in woods and solitudes, lamenting their hard fate, and were said to be often seen. In the North of England it is thought very unlucky to go over their graves. It is vulgarly called going over "unchristened ground." In the Gentle Shepherd, Bauldy describing Mause as a witch, says of her :

" At midnight hours o'er the kirk-yard she raves,
And howks unchristen'd weans out of their graves."

In the Highlands of Scotland, as Mr. Pennant informs us, children are watched till the christening is over, lest they should be stolen or changed by the fairies. To this notion Shakespeare alludes when he makes King Henry the Fourth, speaking of Hotspur in comparison with his own profligate son, say as follows :

" O that it could be prov'd
That some night-tripping fairy had exchang'd,
In cradle-clothes, our children where they lay,
And call'd mine Percy, his Plantagenet !
Then would I have his Harry, and he mine."

¹ In his *Century of rare Anatomical Histories*, p. 19, "*Mulierculæ supersticiosæ nostrates statim antequam infantem nuper natum in cunis reponunt, huic Caprimulgo (a spirit so called that is supposed to hurt infants) occurrunt allio, sale, pane et chalybe, vel instrumento incisorio ex chalybe, sive in cunis posito, sive supra ostium.*" We read also in Bartholinus's treatise *de Puerperio Veterum*, p. 157, "*Pueris, sive ante lustrationem sive post, dormientibus Caprimulgus insidiatur et Lilit, item sagæ seu stryges variis fascinis, quæ vel allio, vel alyssso, vel re turpi in collo ex annulo appensa abiguntur. Res illa turpis non Satyri fuit species, sed Priapi. Fascinus erat res turpicula e collo pueris appensa, teste Varrone.*" Lib. vi.

Spenser has the like thought :

“ From thence a fairy thee unweeting feft
There as thou slep’st in tender swadling band,
And her base elfin brood there for thee left :
Such men do *changelings* call, so chang’d by fairy theft.”

It was thought that fairies could only change their weakly and starveling elves for the more robust offspring of men, *before baptism*, whence the above custom in the Highlands. One of the methods of discovering whether a child belongs to the fairies or not, is printed in a book entitled, *A Pleasant Treatise of Witchcraft*. See Grose’s Account.

The word *changeling*, in its modern acceptation, implies one almost an idiot, evincing what was once the popular creed on this subject ; for as all the fairy children were a little backward of their tongue, and seemingly idiots, therefore stunted and idiotical children were supposed changelings. This superstition has not escaped the learned Moresin : “ *Papatus credit albatas mulieres, et id genus larvas, pueros integros auferre, aliosque suggerere monstruosos, et debiles multis partibus ; aut ad baptisterium cum aliis commutare, aut ad templi introitum.*” *Papatus*, p. 139.

Pennant, in his *History of Whiteford, &c.* p. 5, speaking of “the Fairy Oak,” of which also he exhibits a portrait, relates this curious circumstance respecting it : “ In this very century, a poor cottager, who lived near the spot, had a child who grew uncommonly peevish ; the parents attributed this to the fairies, and imagined that it was a *changeling*. They took the child, put it in a cradle, and left it all night beneath the tree, in hopes that the *tylwydd tæg*, or *fairy family*, or the *fairy folk*, would restore their own before morning. When morning came, they found the child perfectly quiet, so went away with it, quite confirmed in their belief.”

Waldron, in his description of the Isle of Man (*Works*, 1731, p. 128), tells us : “ The old story of infants being changed in their cradles is here in such credit, that mothers are in continual terror at the thoughts of it. I was prevailed upon myself to go and see a child, who, they told me, was one of these changelings, and indeed must own was not a little surprised as well as shocked at the sight. Nothing under heaven could have a more beautiful face ; but though between five and six years old, and seemingly healthy, he was so far

from being able to walk or stand, that he could not so much as move any one joint: his limbs were vastly long for his age, but smaller than an infant's of six months: his complexion was perfectly delicate, and he had the finest hair in the world: he never spoke nor cried, eat scarce any thing, and was very seldom seen to smile; but if any one called him a fairy-elf he would frown, and fix his eyes so earnestly on those who said it, as if he would look them through. His mother, or at least his supposed mother, being very poor, frequently went out a chairing, and left him a whole day together: the neighbours, out of curiosity, have often looked in at the window to see how he behaved when alone, which, whenever they did, they were sure to find him laughing, and in the utmost delight. This made them judge that he was not without company more pleasing to him than any mortal's could be; and what made this conjecture seem the more reasonable, was, that if he were left ever so dirty, the woman at her return saw him with a clean face, and his hair combed with the utmost exactness and nicety." He mentions (*ibid.* p. 132,) "Another woman, who, being great with child, and expecting every moment the good hour, as she lay awake one night in her bed, she saw seven or eight little women come into her chamber, one of whom had an infant in her arms. They were followed by a man of the same size, in the habit of a minister." A mock christening ensued, and "they baptized the infant by the name of Joan, which made her know she was pregnant of a girl, as it proved a few days after, when she was delivered."

It appears anciently to have been customary to give a large entertainment at the churching, and previous to that at the christening.¹

Harrison, in his Description of Britain, in Holinshed's Chronicles, complains of the excessive feasting, as well at other festive meetings, as at "Purifications of women." In

¹ See Dr. Whitaker's History of Craven, p. 220, where Master John Norton "gate leave of my old lord to have half a stag for his wife's churching:" on which he observes in a note, "Hence it appears that thanksgivings after child-birth were antiently celebrated with feasting." For this custom I have a still older authority: "In duobus hogsheveds vini albi empt. apud Ebor. erga Purificationem Dominæ, tam post partum Magistri mei nuper de Clifford, quam post partum Magistri mei nunc de Clifford, lxvis. viijd." *Compotus Tho. Dom. Clifford a° 15 Hen. VI. or 1437.*

the Pleasant Historie of Thomas of Reading, 1632, we read : "Sutton's wife, of Salisbury, which had lately bin delivered of a sonne, against her going to church prepared great cheare : at what time Simon's wife, of Southampton, came thither, and so did divers others of the clothiers wives, onely to make merry at this *churching feast*." In the Batchellor's Banquet, 1677, the lady is introduced telling her husband : "You willed me (I was sent for) to go to Mistress M. *churching*, and when I came thither *I found great cheer, and no small company of wives ;*" and the lady is asked : "If I had ever a *new gown to be churched in*." Among Shipman's Poems, 1683, is one dated 1667, and entitled, "*The Churching Feast*,—to Sir Clifford Clifton, *for a fat doe*," p. 123.

The poem entitled *Julia's Churching, or Purification*, however, in Herrick's *Hesperides*, p. 339, makes no mention of the churching entertainment :

"Put on thy holy fillings and so
 To th' temple with the sober midwife go.
 Attended thus (in a most solemn wise)
 By those who serve the child-bed misteries,
 Burn first thine incense ; next, when as thou see'st
 The candid stole thrown o'er the pious priest,
 With reverend curtsies come, and to him bring
 Thy free (and not decurted) offering.
 All rites well ended, with faire auspice come
 (As to the breaking of a bride-cake) home,
 Where ceremonious Hymen shall for thee
 Provide a second epithalamie."

In the first volume of Proclamations, in the archives of the Society of Antiquaries of London, p. 134, is preserved an original one, printed in black letter, and dated the 16th of November, 30 Henry VIII. in which, among many "laudable ceremonies and rytes" enjoined to be retained, is the following : "Ceremonies used at purification of women delivered of chylde, and offerynge of their crysomes."

In a most rare book, entitled 'A Parte of a Register, containyng sundrie memorable matters, written by divers godly and learned in our time, which stande for and desire reformation of our Church, in discipline and ceremonies, accordinge to the pure worde of God and the lawe of our lande,' 4to. said by Dr. Bancroft to have been printed at Edinburgh by Robert Waldegrave (who printed most of the Puritan books

and libels in the latter end of Queen Elizabeth's reign), p. 64, in a list of "grosse poyntes of Poperie, evident to all men," is enumerated the following: "The Churching of women with this psalme, *that the sunne and moone shall not burne them:*" as is *ibid.* p. 63, "The offeringe of the woman at hir Churching."

Lupton, in his first book of Notable Things, ed. 1660, p. 49, says: "If a man be the first that a woman meets after she comes out of the church, when she is newly churched, it signifies that her next child will be a boy; if she meet a woman, then a wench is likely to be her next child. This is credibly reported to me to be true."

In Sir John Sinclair's Statistical Account of Scotland, xxi. 147, parish of Monquhitter, it is said: "It was most unhappy for a woman, after bringing forth a child, to offer a visit, or for her neighbours to receive it, till she had been duly churched. How strongly did this enforce gratitude to the Supreme Being for a safe delivery! On the day when such a woman was churched, every family, favoured with a call, were bound to set meat and drink before her: and when they omitted to do so, they and theirs were to be loaded with her hunger. What was this, but an obligation on all who had it in their power to do the needful to prevent a feeble woman from fainting for want?"

CHRISTENING CUSTOMS.

THE learned Dr. Moresin informs us of a remarkable custom, which he himself was an eye-witness of in Scotland: they take, says he, on their return from church, the newly-baptised infant, and vibrate it three or four times gently over a flame, saying, and repeating it thrice, "Let the flame consume thee now or never."¹ Borlase, from Martin's Western Islands, p. 117,

¹ "Atque hodie recens baptizatos infantes (ut vidi fieri ab anicula in Scotia olim qui sui papatus reliquias saperet) statim atque domum redierint in limine oblatis eduliis bene venire dicunt, statimque importatos, anicula, sive obstetrix fuerit, fasciis involutos accipit, et per flammam ter quaterve leniter vibrant, verbis his additis, 'Jam te flamma, si unquam, absumat, terque verba repetunt.'" Papatius, p. 72.

tells us: "The same lustration, by carrying of fire, is performed round about women after child-bearing, and round about children *before they are christened*, as an effectual means to preserve both the mother and infant from the power of evil spirits."

It is very observable here, that there was a feast at Athens, kept by private families, called *Amphidromia*, on the fifth day after the birth of the child, when it was the custom for the gossips to run round the fire with the infant in their arms, and then, having delivered it to the nurse, they were entertained with feasting and dancing.

Grose tells us there is a superstition that a child who does not cry when sprinkled in baptism will not live.¹ He has added another idea, equally well founded, that children prematurely wise are not long-lived, that is, rarely reach maturity: a notion which we find quoted by Shakespeare, and put into the mouth of Richard the Third.

In the *Statistical Account of Scotland*, 1793, vii. 560, *Parishes of Kirkwall and St. Ola*, we read that the inhabitants "would consider it as an unhappy omen, were they by any means disappointed in getting themselves married, or their children baptized, on the very day which they had previously fixed in their minds for that purpose." *Ibid.* xiv. 261, 1795,

¹ In *Memorable Things noted in the Description of the World*, 8vo. p. 113, we read: "About children's necks the wild Irish hung the beginning of St. John's Gospel, a crooked nail of a horse-shoe, or a piece of a wolve's skin, and both the sucking child and nurse were girt with girdles finely plated with woman's hair: so far they wandered into the ways of error, in making these arms the strength of their healths." *Ibid.* p. 111, it is said: "Of the same people Solinus affirmeth, that they are so given to war, that the mother, at the birth of a man child, feedeth the first meat into her infant's mouth upon the point of her husband's sword, and with heathenish imprecations wishes that it may dye no otherwise then in war, or by sword." *Giraldus Cambrensis* saith, "At the baptizing of the infants of the wild Irish, their manner was not to dip their right arms into the water, that so as they thought they might give a more deep and incurable blow." Here is a proof that the whole body of the child was anciently *commonly* immersed in the baptismal font. See also Gough's edit. of *Camden*, 1789, iii. 658. *Camden* relates, in addition to this, that "if a child is at any time out of order, they sprinkle it with the stalest urine they can get." The following singular superstition concerning a child's bread and butter will be thought uncommonly singular: "*Si puerulo panis cadat in butyrum, indicium [est] vitæ infortunatæ, si in alteram faciem, fortunatæ.*" *Pet. Molinæi Vates*, p. 154.

Parish of Kilfinan, Argyleshire, we read ; “ There is one pernicious practice that prevails much in this parish, which took its rise from this source, which is, that of carrying their children out to baptism on the first or second day after birth. Many of them, although they had it in their option to have their children baptized in their own houses, by waiting one day, prefer carrying them seven or eight miles to church, in the worst weather in December or January, by which folly they too often sacrifice the lives of their infants to the phantom of superstition.” Ibid. xv. 311, the minister of the parishes of South Ronaldsay and Burray, two of the Orkney Islands, describing the manners of the inhabitants, says : “ Within these last seven years the minister has been twice interrupted in administering baptism to a female child, *before the male child*, who was baptised immediately after. When the service was over, he was gravely told he had done very wrong, for, as the female child was first baptised, she would, on her coming to the years of discretion, most certainly have a strong beard, and the boy would have none.”

In the above work, v. 83, the minister of Logierait, in Perthshire, describing the superstitious opinions and practices in that parish, says : “ When a child was baptised privately, it was, not long since, customary to put the child upon a clean basket, having a cloth previously spread over it, with bread and cheese put into the cloth ; and thus to move the basket three times successively round the iron crook which hangs over the fire, from the roof of the house, for the purpose of supporting the pots when water is boiled or victuals are prepared. This might be anciently intended to counteract the malignant arts which witches and evil spirits were imagined to practise against new-born infants.”

Bulwer, in his *Chirologia*, p. 62, remarks, that “ There is a tradition our midwives have concerning children borne open-handed, that such will prove of a bountiful disposition and frank-handed.”

The following occurs in the Second Part of Dekker's *Honest Whore*, 1630 : “ I am the most wretched fellow : *sure some left-handed priest christened me*, I am so unlucky.”

In Herrick's *Hesperides*, p. 336, we have the following charms :

“ Bring the holy crust of bread,
Lay it underneath the head ;
'Tis a certain charm to keep
Hags away while children sleep.

“ Let the superstitious wife
Neer the child's heart lay a knife ;
Point be up, and haft be down,
(While she gossips in the towne :)
This, 'mongst other mystick charms,
Keeps the sleeping child from harmes.”

The following modern Scottish superstitions respecting newborn children are introduced into *Helenore, or the Fortunate Shepherdess*, a poem in the broad Scotch dialect, by Alexander Ross, 1778, p. 12 :

“ Gryte was the care, and tut'ry that was ha'en,
Baith night and day about the bony weeane,
The jizzen-bed¹ wi' rantry leaves² was sain'd,³
And sik like things as the auld grannies kend ;
Jeans paps wi' sa't and water washen clean,
Reed⁴ that her milk get wrang, fan it was green.
Neist the first hippen to the green was flung,
And thereat seeful⁵ words baith said and sung.
A clear-burnt coal wi' the het tongs was ta'en
Frae out the ingle-mids fu' clear and clean,
And throw the *corsy-belly*⁶ letten fa,
For fear the weeane should be ta'en awa ;
Dowing⁷ and growing was the daily pray'r,
And Nory was brought up wi' unco care.”

It appears to have been anciently the custom, at christening entertainments, for the guests not only to eat as much as they pleased, but also, for the ladies at least, to carry away as much as they liked in their pockets. In the *Batchellor's Banquet*, 1677, we read : “ What cost and trouble it will be to have all things fine against the christening day ; what store of sugar, biskets, comphets, and caraways, marmalet, and marchphane, with all kind of sweet suckers and superfluous banquetting stuff, with a hundred other odd and needless trifles, which at that time *must fill the pockets* of dainty dames !” I find the mother called here “ the childwife.”

In Strype's edition of Stowe's *Survey of London*, i. 260,

¹ The linen bed.

² I suppose meaning rowen tree.

³ Blessed.

⁴ For fear.

⁵ Pleasant.

⁶ An infant's first shirt.

⁷ Thriving.

accounts are given of two great christenings, in 1561 and 1562. After the first was "a splendid banquet at home;" and the other, we read, "was concluded with a great banquet, consisting of wafers and hypocras, French, Gascoign, and Rhenish wines, with great plenty, and all their servants had a banquet in the hall with divers dishes." Waldron, in his Description of the Isle of Man (Works, p. 170), speaking of the Manx christenings, says: "The whole country round are invited to them; and, after having baptised the child, which they always do in the church, let them live ever so distant from it, they return to the house, and spend the whole day, and good part of the night, in feasting." In *Whimzies, or a New Cast of Characters*, 1631, p. 192, speaking of a yealous (jealous) neighbour, the author says: "Store of bisket, wafers, and careawayes, hee bestowes at his child's christning, yet are his cares nothing lessned; he is perswaded that he may eat his part of this babe, and never breake his fast."

At the christening entertainments of many of the poorer sort of people in the north of England (who are so unfortunate as to provide more mouths than they can with convenience find meat for), great collections are oftentimes made by the guests, and such as will far more than defray the expenses of the feast of which they have been partaking. Kennett, in a MS. note to *Aubrey's Remains of Gentilism*, says: "At Burcester, in Oxfordshire, at a christening, the women bring every one a cake, and present one first to the minister, if present. At Wendlebury, and other places, they bring their cakes at a gossiping, and give a large cake to the father of the child, which they call a rocking cake." Hutchinson, in his *History of Northumberland*, tells us that children in that county, when first sent abroad in the arms of the nurse to visit a neighbour, are presented with an egg, salt, and fine bread. It is customary there, also, for the midwife, &c., to provide two slices, one of bread, and the other of cheese, which are presented to the first person they meet in the procession to church at a christening. The person who receives this homely present must give the child in return three different things, wishing it at the same time health and beauty. The gentleman who informed me of this, happening once to fall in the way of such a party, and to receive the above present, was at a loss how to make the triple return, till he bethought

himself of laying upon the child which was held out to him, a shilling, a halfpenny, and a pinch of snuff. When they meet more than one person together, it is usual to single out the nearest to the woman that carries the child.

There is a singular custom prevailing in the country of the Lesgins, one of the seventeen Tartarian nations. "Whenever the Usmei, or chief, has a son, he is carried round from village to village, and alternately suckled by every woman who has a child at her breast, till he is weaned. This custom by establishing a kind of brotherhood between the prince and his subjects, singularly endears them to each other." See the *Europ. Mag.* for June, 1801, p. 408.

Hutchinson observes that "the egg was a sacred emblem, and seems a gift well adapted to infancy." Bryant says, "An egg, containing in it the elements of life, was thought no improper emblem of the ark, in which were preserved the rudiments of the future world; hence in the Dionusiaca and in other Mysteries, one part of the nocturnal ceremony consisted in the consecration of an egg. By this, as we are informed by Porphyry, was signified the world. It seems to have been a favorite symbol, and very ancient, and we find it adopted among many nations. It was said by the Persians of Orosmasdes, that he formed mankind, and inclosed them in an egg. Cakes and salt were used in religious rites by the ancients. The Jews probably adopted their appropriation from the Egyptians: 'And if thou bring an oblation of a meat-offering baken in the oven, it shall be unleavened cakes of fine flour,' &c., Levit. ii. 4.—'With all thine offerings thou shalt offer salt.'" *Ibid.* p. 13.

Cowell, in his *Law Dictionary*, on the word "Kichell," says: "It was a good old custom for godfathers and godmothers, every time their godchildren asked them blessing, to give them a cake, which was a gods-kichell; it is still a proverbial saying in some countries, 'Ask me a blessing, and I will give you some plum-cake.'"

Among superstitions relating to children, the following is cited by Bourne, in the *Antiquitates Vulgares*, chap. xviii., from Bingham on St. Austin: "If when two friends are talking together, a stone, or a dog, or a child, happens to come between them, they tread the stone to pieces, as the divider of their friendship, and this is tolerable in comparison of beating an

innocent child that comes between them. But it is more pleasant that sometimes the children's quarrel is revenged by the dogs: for many times they are so superstitious as to dare to beat the dog that comes between them, who turning again upon him that smites him, sends him from seeking a vain remedy, to seek a real physician indeed."

It was anciently the custom for the sponsors at christenings to offer gilt spoons as presents to the child: these spoons were called Apostle spoons, because the figures of the twelve Apostles were chased or carved on the tops of the handles. Opulent sponsors gave the whole twelve. Those in middling circumstances gave four; and the poorer sort contented themselves with the gift of one, exhibiting the figure of any saint in honour of whom the child received its name. It is in allusion to this custom that when Cranmer professes to be unworthy of being sponsor to the young Princess, Shakespeare makes the King reply, "Come, come, my lord, you'd spare your spoons." In the year 1560, we find entered in the books of the Stationers' Company: "A spoynne, the gyfte of Master Reginold Wolfe, all gylte, with the pycure of *St. John*." Ben Jonson, also, in his *Bartholomew Fair*, mentions spoons of this kind: "And all this for the hope of a couple of *Apostle spoons* and a cup to eat caudle in." So, in *Middleton's Comedy of a Chaste Maid of Cheapside*, 1620. "*Second Gossip*. What has he given her? What is it, Gossip?—*Third Gos*. A faire high-standing cup and two great *postle spoons*, one of them gilt." Again, in *Sir William Davenant's Comedy of the Wits*, 1639:

" My pendants, carcanets, and rings,
My christening caudle-cup and *spoons*,
Are dissolved into that lump."

Again, in the *Noble Gentleman*, by Beaumont and Fletcher:

" I'll be a gossip. Bewford,
I have an odd *Apostle spoon*."

In *Shipman's Gossips*, 1666, *Poems*, 1683, p. 113, we read:

" Since friends are scarce, and neighbours many,
Who will lend mouths, but not a penny,
I (if you grant not a supply)
Must e'en provide a *chrisome pye*:"

i. e. serve up the child in a pie. Our author is pleasant on

the failure of the old custom of giving *Apostle spoons*, &c., at christenings :

“ Especially since gossips now
 Eat more at christnings, than bestow.¹
 Formerly when they used to troul
 Gilt bowls of sack, they gave the bowl
Two spoons at least; an use ill kept;
 ’Tis well now if our own be left.”

With respect to the “*crisome pye*,” it is well known that “*crisome* signifies properly the white cloth, which is set by the minister of baptism upon the head of a child newly anointed with chrism (a kind of hallowed ointment used by Roman Catholics in the sacrament of baptism and for certain other unctions, composed of oyl and balm) after his baptism. Now it is vulgarly taken for the white cloth put about or upon a child newly christened, in token of his baptism; wherewith the women used to shroud the child, if dying within the month; otherwise it is usually brought to church at the day of purification.”² Blount’s *Glossographia*, in *v*.

We find, *ibid.*, under *Natal* or *Natalitious Gifts*, among the *Grecians*, “the fifth day after the child’s birth, the neighbours sent in gifts or small tokens; from which custom, that among Christians of the godfathers sending gifts to the baptised infant is thought to have flown; and that also of the neighbours sending gifts to the mother of it, as is still used in North Wales.” In the *Comforts of Wooing*, p. 163, “The god-mother hearing when the child’s to be *coated*, brings it a gilt coral, a silver spoon, and porringer, and a brave new tankard

¹ M. Stevenson, in the *Twelve Moneths*, 1661, p. 37, speaking of the month of August, observes: “*The new wheat makes the gossips cake*, and the bride-cup is carried above the heads of the whole parish.”

² In *Strype*, i. 215, A.D. 1560, it is said to have been enjoined that, “to avoid contention, let the curate have the value of the *crisome*, not under the value of 4d. and above as they can agree, and as the state of the parents may require.” In the account of Dunton church, in Barnstable Hundred, in *Morant’s Essex*, i. 219, is the following remark: “Here has been a custom, time out of mind, at the churching of a woman, for her to give a white cambric handkerchief to the minister as an offering. This is observed by Mr. Lewis in his *History of the Isle of Thanet*, where the same custom is kept up.” In *Articles to be inquired of in Chichester Diocese*, A.D. 1638, occurs the following: “Doth the woman who is to be church’d use the ancient accustomed habit in such cases, *with a white veil* — *kerchiefe upon her head*?”

of the same metal. The godfathers come too, the one with a whole piece of flowered silk, the other with a set of *gilt spoons*, the gifts of Lord Mayors at several times."

In Howe's edition of Stow's Chronicle, 1631, p. 1039, speaking of the life and reign of King James, he observes: "At this time, and for many yeares before, it was not the use and custome (as now it is) for godfathers and godmothers generally to give plate at the baptisme of children (as *spoones*, *cupps*, and such like), but onely to give *christening shirts*, with *little bands and cuffs*, wrought either with silke or blew threed, the best of them, for chiefe persons weare, edged with a small lace of blacke silke and gold, the highest price of which for great men's children was seldom above a noble, and the common sort, two, three, or foure, and five shillings a piece."

Strype in his Annals of the Reformation, i. 196, A.D. 1559, informs us that "on the 27th of October that year, the Prince of Sweden, the Lord Robert and the Lady Marchioness of Northampton, stood sureties at the christening of Sir Thomas Chamberlayne's son, who was baptised at St. Benet's church, at Paul's Wharf. The church was hung with cloth of arras; and, after the christening, were brought wafers, comfits, and divers banquetting dishes, and hypocras and Muscadine wine, to entertain the guests."

There was formerly a custom of having *sermons at christenings*. I had the honour of presenting to the Earl of Leicester one preached at the baptism of Theophilus Earl of Huntingdon.

The well-known toy, with bells, &c., and a piece of *coral* at the end, which is generally suspended from the necks of infants to assist them in cutting their teeth, is with the greatest probability supposed to have had its origin in an ancient superstition, which considered coral as an amulet or defensative against fascination; for this we have the authority of Pliny: "*Aruspices religiosum coralli gestamen amoliendis periculis arbitrantur; et surculi infantiae alligati tutelam habere creduntur.*" It was thought, too, to preserve and fasten the teeth in men. Reginald Scot, in his Discovery of Witchcraft, p. 166, says: "The coral preserveth such as bear it from fascination or bewitching, and in this respect they are hanged about children's necks. But from whence that superstition is derived, or who invented the lye, I know not; but I see

how ready the people are to give credit thereunto by the multitude of coralls that were employed."

Stevens informs us that there appears to have been an old superstition that coral would change its colour and look pale when the wearer of it was sick. So in the *Three Ladies of London*, 1584 :

" You may say jet will take up a straw,
Amber will make one fat,
CORAL will look pale when you be sick, and
Chrystal will stanch blood."

In Bartholomeus de Proprietatibus Rerum, edit. 1536, fol. 229, we read: "Wytches tell, that this stone (*coral*) withstondeth lyghtenyng.—It putteth of lyghtenyng, whirlewynde, tempeste and stormes fro shyppes and houses that it is in.—The red (*coral*) helpeth ayenst the fendes gyle and scorne, and ayenst divers wonderous doying, and multiplieth fruite, and spedeth begynnyng and ending of causes and of nedes."

Coles, in his *Adam in Eden*, speaking of coral, says: "It helpeth children to breed their teeth, their gums being rubbed therewith; and to that purpose they have it fastened at the ends of their mantles." And Plat, in his *Jewel-House of Art and Nature*, p. 232, says: "Coral is good to be hanged about children's necks, as well to rub their gums as to preserve them from the falling sickness; it hath also some special sympathy with nature, for the best coral, being worn about the neck, will turn pale and wan if the party that wears it be sick, and comes to its former colour again as they recover health."

In a most rare work, entitled the *French Garden for English Ladyes and Gentlewomen to walke in: or a Sommer Dayes Labour, &c.*, by Peter Erondell and John Fabre, 1621, in a dialogue relative to the dress of a child, we have another proof of the long continuance of this custom: "You need not give him *his corall with the small golden chayne*, for I beleieve it is better to let him sleepe untill the afternoone."

In a curious old book, 12mo. 1554, entitled *A Short Description of Antichrist*, is this passage: "I note all their Popishe traditions of confirmacion of yonge children with oynting of oyle and creame, and with *a ragge knitte about the necke of the younge babe.*"

[Good Friday and Easter Sunday are both considered lucky days for changing the caps of young children. If a child's teeth first in the upper jaw, it is considered ominous of its dying in its infancy.]

BETROTHING CUSTOMS.

Most profusely various have been the different rites, ceremonies, and customs, adopted by the several nations of the Christian world, on the performance of that most sacred of institutions, by which the Maker of mankind has directed us to transmit our race. The inhabitants of this island do not appear to have been exceeded by any other people on this occasion.

Before we enter upon the discussion of these, it will be necessary to consider distinctly the several ceremonies peculiar to betrothing by a verbal contract of marriage, and promises of love previously to the marriage union.

There was a remarkable kind of marriage-contract among the ancient Danes called *hand-festing*.¹ It is mentioned in Ray's Glossarium Northanhymbricum, in his collection of local words. Strong traces of this remain in our villages in many parts of the kingdom. I have been more than once assured from credible authority on Portland Island, that something very like it is still practised there very generally, where the inhabitants seldom or never intermarry with any on the main-land, and where the young women, selecting lovers of the same place (but with what previous rites, ceremonies, or engagements, I could never learn), account it no disgrace to allow them every favour, and that, too, from the fullest confidence of being made wives the moment such consequences of their stolen embraces begin to be too visible to be any longer concealed.

In the Christen State of Matrimony, 1543, p. 43, we read: "Yet in thys thyng also must I warne everye reasonable and

¹ "*Hand-fæstning*, promissio, quæ fit stipulata manu, sive cives fidem suam principi spondeant, sive mutuam inter se, matrimonium initari, a phrasi *fæsta hand*, quæ notat dextram dextræ jungere."—Glossar. Suio-Gothicum, auctore I. Ihre in voce. Vid. ibid. in v. *Brüllop*, *Brudkaup*.

honest parson to beware, that in contractyng of maryage they dyssemble not, nor set forthe any lye. Every man lykewyse must esteme the parson to whom he is *hand-fasted*, none otherwyse than for his owne spouse, though as yet it be not done in the church ner in the streate. After the *hand-fastyng* and *makyng of the contracte*, the churchgoyng and weddyng shuld not be differred to longe, lest the wickedde sowe hys ungracious sede in the meane season. Into this dysh hath the Dyvell put his foote, and mengled it wythe many wycked uses and coustumes. For in some places ther is such a maner, wel worthy to be rebuked, that *at the HANDEFASTING ther is made a greate feaste and superfluous bancket, and even the same night are the two handfasted personnes brought and layed together, yea certan wekes afore they go to the chyrch.*'

In Sir John Sinclair's Statistical Account of Scotland, 1794, xii. 615, the minister of Eskdalemuir, co. Dumfries, mentioning an annual fair, held time out of mind at the meeting of the Black and White Esks, now entirely laid aside, says: "At that fair it was the custom for the unmarried persons of both sexes to choose a companion according to their liking, with whom they were to live till that time next year. This was called *hand-fasting*, or hand in fist. If they were pleased with each other at that time, then they continued together for life: if not, they separated, and were free to make another choice as at the first. The fruit of the connexion (if there were any) was always attached to the disaffected person. In later times, when this part of the country belonged to the Abbacy of Melrose, a priest to whom they gave the name of Book i' Bosom (either because he carried in his bosom a Bible, or perhaps a register of the marriages), came from time to time to confirm the marriages. This place is only a small distance from the Roman encampment of Castle-oe'r. May not the fair have been first instituted when the Romans resided there? and may not the 'handfasting' have taken its rise from their manner of celebrating marriage, *ex usu*, by which, if a woman, with the consent of her parents or guardians, lived with a man for a year, without being absent three nights, she became his wife? Perhaps, when Christianity was introduced, this form of marriage may have been looked upon as imperfect without confirmation by a priest, and therefore one may have been sent from time to time for this purpose."

In a book of great curiosity, entitled *A Werke for Housholders, &c.*, by a professed Brother of Syon, Richarde Whitforde, 1537, is the following caution on the above subject: "The ghostely enemy doth deceyve many persones by the pretence and coloure of matrimony in private and secrete contractes. For many men, when they can nat obteyne their unclene desyre of the woman, wyll promyse maryage and ther upon make a contracte promyse, and gyve faythe and trouthe eche unto other, saying, '*Here, I take the, Margery, unto my wyfe, and therto I plyght the my troth.*' And she agayne unto him in lyke maner. And after that done, they suppose they maye lawfully use theyr unclene behavoures, and sometyme the acte and dede dothe folowe, unto the greate offence of God and their owne souls. It is a great jeopardy therefore to make any suche contractes, specially amonge themselfe secretlye alone without *recordes*, which muste be *two at the lest.*"

In Strype's *Annals of the Reformation*, i. App. p. 57, among the Interrogatories for the doctrine and manners of mynisters, &c., early in the reign of Queen Elizabeth, is the following, which clearly implies the then use and abuse of betrothing: "28. Whether they have exhorted yong folke to *absteyne from privy contracts*, and not to marry without the consent of such their parents and fryends as have auctority over them, or no." I have no doubt but that in every of the privy contracts to be cautioned against by the above, there was a "mutual interchangement of rings," and the indulgence of every familiarity.

"The antient Frenchmen had a ceremonie, that when they would marrie, the bridegrome *should pare his nayles and send them unto his new wife*; which done, they lived together afterwards as man and wife." Vaughan's *Golden Grove*, 1608.

In the old play, *A Woman's a Weather-cocke*, Scudmore, ii. 1, tells the priest who is going to marry his mistress to Count Fredericke:

"She is *contracted*, sir, *nay married*
 Unto another man, though it want forme:
 And such strange passages and mutuall vowes,
 'Twould make your short haire start through youre blacke
 Cap, should you but heare it."

It was anciently very customary, among the common sort of people, to break a piece of gold or silver in token of a

verbal contract of marriage and promises of love; one half whereof was kept by the woman, while the other part remained with the man.¹ Strutt, in his *Manners and Customs*,² has illustrated this by an extract from the old play of the *Widow*. From this it also appears that no *dry bargain* would hold on such occasions. For on the *Widow's* complaining that Ricardo had artfully drawn her into a verbal contract, she is asked by one of her suitors, "Stay, stay,—you broke no gold between you?" To which she answers, "We broke nothing, sir." And, on his adding, "Nor drank to each other?" she replies, "Not a drop, sir." Whence he draws this conclusion, "that the contract cannot stand good in law." The latter part of the ceremony seems alluded to in the following passage in Middleton's play of *No Wit like a Woman's*: "Ev'n when my lip touch'd the *contracting* cup."

We find, in *Hudibras*, I. i. 487, that the piece broken between the contracted lovers must have been a crooked one :

" Like commendation ninepence crook't,
With to and from my love it lookt."

A circumstance confirmed also in the *Connoisseur*, No. 56, with an additional custom of giving locks of hair woven in a true lover's knot. "If, in the course of their amour, the mistress gives the dear man her hair wove in a true lover's knot, or breaks a crooked ninepence with him, she thinks herself as-

¹ The dialogue between Kitty and Filbert, in the *What d'ye call it*, by Gay, is much to our purpose :

" Yet, Justices, permit us, ere we part,
To break this ninepence as you've broke our heart."

" *Filbert* (breaking the ninepence). As this divides, thus are we torn in twain.

" *Kitty* (joining the pieces). And as this meets, thus may we meet again."

² A MS. in the Harleian Library, No. 980, cited by Strutt, states that, "by the civil law, whatsoever is given ex sponsalitia largitate, betwixt them that are promised in marriage, hath a condition (for the most part silent) that it may be had again if marriage ensue not; but if the man should have had a kiss for his money, he should lose one half of that which he gave. Yet, with the woman it is otherwise, for, kissing is not kissing, whatsoever she gave, she may ask and have it again. However, this extends only to gloves, rings, bracelets, and such like small wares."—*Manners and Customs*, iii. 153.

sured of his inviolate fidelity." This "bent token" has not been overlooked by Gay, Fifth Past., 129 :

—————" A ninepence bent
A token kind to Bumkinet is sent."

It appears to have been formerly a custom also for those who were betrothed to wear some flower as an external and conspicuous mark of their mutual engagement ; the conceit of choosing such short-lived emblems of their plighted loves cannot be thought a very happy one. That such a custom, however, did certainly prevail, we have the testimony of Spenser, in his Shepherd's Calendar for April, as follows :

" Bring coronations and *sops in wine*
Worn of paramours."

Sops-in-wine were a species of flowers among the smaller kind of single gilliflowers or pinks.

Camden, in his Ancient and Modern Manners of the Irish, says, that "they are observed to present their lovers with bracelets of women's hair, whether in reference to Venus' cestus or not, I know not." Gough's Camden, iii. 658. See also Memorable Things noted in the Description of the World, p. 113.

In the old play, entitled the Dutch Courtezan, a pair of lovers are introduced plighting their troth as follows : "Enter Freeville. Pages with torches. Enter Beatrice above." After some very impassioned conversation, Beatrice says : "*I give you faith ; and prethee, since, poore soule ! I am so easie to beleve thee, make it much more pitty to deceive me. Weare this sleight favour in my remembrance,*" (throweth down a ring to him).

" *Prev.* Which, when I part from,
Hope, the best of life, ever part from me !
—— Graceful mistresse, *our nuptiall day holds.*

Beatrice. With happy constancye a wished day." [*Erit.*]

Of gentlemen's presents on similar occasions, a lady, in Cupid's Revenge (a play of Beaumont and Fletcher's) says :

" Given earings we will wear ;
Bracelets of our lovers' hair,
Which they on our arms shall twist,
(With their names carv'd) on our wrist."

In Greene's Defence of Conny-Catching, is the following passage: "Is there not heere resident about London, a crew of terryble hacksters in the habite of gentlemen wel appareed? and yet some weare bootes for want of stockings, *with a locke worne at theyr lefte eare for their mistrisse favour.*" The subsequent is taken from Lodge's Wit's Miserie, 1596, p. 47: "When he rides, you shall know him by his fan: and if he walke abroad, and misse *his mistres favour about his neck, arme, or thigh*, he hangs the head like the soldier in the field that is disarmed."

Among affiancing customs, the following will appear singular. Park, in his Travels in the Interior of Africa, tells us: "At Baniseribe, a Slatee having seated himself upon a mat by the threshold of his door, a young woman (his intended bride) brought a little water in a calabash, and, kneeling down before him, desired him to wash his hands; when he had done this, the girl, with a tear of joy sparkling in her eye, drank the water; this being considered as the greatest proof of her fidelity and love."

We gather from Howe's Additions to Stow's Chronicle, that in the reign of Queen Elizabeth, it was "the custome for maydes and gentilwomen to give their favorites, as tokens of their love, little handkerchiefs of about three or foure inches square, wrought round about, and with a button or a tassel at each corner, and a little one in the middle, with silke and threed; the best edged with a small gold lace, or twist, which being fouled up in foure crosse foldes, so as the middle might be seene, gentlemen and others did usually weare them in their hats, as favours of their loves and mistresses. Some cost six pence apiece, some twelve pence, and the richest sixteene pence."

In the old play of the Vow-Breaker, or the Fayre Maid of Clifton, 1636, act i. sc. 1, Miles, a miller, is introduced, telling his sweetheart, on going away to the wars, "Mistress Ursula, 'tis not unknowne that I have lov'd you; if I die, it shall be for your sake, and it shall be valiantly: *I leave an hand-kercher with you; 'tis wrought with blew Coventry*: let me not, at my returne, fall to my old song, *she had a clowte of mine sowde with blew Coventry*, and so hang myself at your infidelity."

The subsequent passage, from the Arraignment of lewd,

idle, froward, and unconstant Women, 1632, points out some of the vagaries of lovers of that age: "Some thinke, that, if a woman smile on them, she is presentlie over head and eares in love. One must *weare her glove*, another *her garter*, another *her colours of delight*," &c. pp. 31, 32. As does the following epigram of a still earlier date, in the House of Correction, by I. H., sm. 8vo. 1619:

"Little Pigeus weares his mistris glove,
Her ring and feather (favours of her love);
Who could but laugh to see the little dwarfe
Grace out himselfe with her imbrodered scarfe?
'Tis strange, yet true, her glove, ring, scarfe, and fan,
Makes him (unhansome) a well-favour'd man."

In Quarles' *Shepherd's Oracles*, 4to. 1646, p. 63, is the following passage:

"The musick of the *oaten reeds* perswades
Their hearts to mirth.——
And whilst they sport and dance, the love-sick swains
Compose *rush-rings* and *myrtleberry* chains,
And stuck with glorious *king-cups*, and their bonnets
Adorn'd with *lawrell-slips*, chaunt their love-sonnets,
To stir the fires and to encrease the flames
In the cold hearts of their beloved *dames*."

A joint-ring appears to have been anciently a common token among betrothed lovers. These, as we gather from the following beautiful passage in Dryden's play of *Don Sebastian*, 1690, p. 122, were by no means confined to the lower orders of society:

"A curious artist wrought 'em,
With joynts so close as not to be perceiv'd;
Yet are they both each other's counterpart.
(Her part had *Juan* inscrib'd, and his had *Zayda*.
You know those names were theirs:) and, in the midst,
A heart divided in two halves was plac'd.
Now if the rivets of those rings, inclos'd,
Fit not each other, I have forg'd this lye:
But if they join, you must for ever part.¹

¹ It appears from other passages in this play that one of these rings was worn by Sebastian's father, the other by Almeyda's mother, as pledges of love. Sebastian pulls off his, which had been put on his finger by his dying father; Almeyda does the same with hers, which had been given her by her mother at parting; and Alvarez unscrews both the rings, and fits one half to the other.

Bowed money appears anciently to have been sent as a token of love and affection from one relative to another. Thus we read in the Third Part of Conny-Catching, "Then taking fourth a *bowed groat*, and an *old pennie bowed*, he gave it her as being sent from her uncle and aunt." In the Country Wake, a comedy by Doggett, 1696, v. i., Hob, who fancies he is dying, before he makes his last will and *testimony*, as he calls it, when his mother desires him to try to speak to Mary, "for she is thy *wife*, and no other," answers, "I know, I'm sure to her—and I do own it before you all; I ask't her the question last Lammas, and at Allhollow's-tide *we broke a piece of money*, and if I had liv'd till last Sunday, we had been ask'd in the church." [In an old penny history, called Bateman's Tragedy, or the perjured Bride justly rewarded, being the history of the unfortunate love of German's wife and young Bateman, an allusion occurs to this practice: "Long they dwelt not on this theme, before they fell to that of love, renewing their vows of eternal love and constancy that nothing but death should be able to separate them: and, to bind it, *he broke a piece of gold, giving her the one half, and keeping the other himself*: and then with tears and tender kisses they parted."]

Swinburne on Spousals, p. 10, says: "Some spousals are contracted by signs, as the giving and receiving a ring, others by words."

In the play of the Vow-Breaker, i. 1, Young Bateman and Anne, we read:

Ba. Now, Nan, here's none but thou and I; thy love
Emboldens me to speak, and cheerfully
Here is a peece of gold; 'tis but a little one,
Yet big enough to ty and seale a knot,
A jugall knot on earth, to which high heaven
Now cries amen: say thou so too, and then
When eyther of us breakes this sacred bond,
Let us be made strange spectacles to the world,
To heaven, and earth.

An. Amen, say I;
And let heaven loth me when I falsifie."

Afterwards, on Young Bateman's return from the wars, during whose absence Anne has been induced by her father to marry another person, Anne says, "I am married."

Ba. I know thou art, to me, my fairest Nan :
 Our vows were made to heaven, and on earth
 They must be ratifide : in part they are,
 By giving of a pledge, a *peece of gold* :
 Which when we broke, joyntly then we swore,
 Alive or dead, for to enjoy each other,
 And so we will, spight of thy father's frownes."

And afterwards, act iii. sc. 1, Anne, seeing the ghost of Young Bateman, who had hanged himself for her sake, exclaims :

" It stares, beckons, *points to the peece of gold*
We brake between us : looke, looke there,—here, there !"

[Compare also the following lines in the Exeter Garland, 8vo. about 1750 :

" A *ring* of pure gold she from her finger took,
 And just in the middle the same then she broke :
 Quoth she, as a token of love you this take,
 And this as a pledge I will keep for your sake."

In the Scourge for Paper Persecutors, 1625, p. 11, we find the penance for anti-nuptial fornication :

" Or wanton rig, or letcher dissolnte,
 Doe stand at *Paul's-crosse* in a sheeten sute."

In Codrington's Second Part of Youth's Behaviour, or Decency in Conversation amongst Women, 1664, p. 33, is the following very remarkable passage : " It is too often seen that young gentlewomen by gifts are courted to *interchange*, and to return the courtesie : *rings* indeed and ribbands are but trifles, but believe me, they are not trifes that are aimed at in such exchanges : let them therefore be counselled that they neither give nor receive any thing that afterwards may procure their shame."

In Whimzies, or a New Cast of Characters, 1631, the unknown author, in his description of a pedlar, ii. 21, has the following passage : can it allude to the custom of interchanging betrothing rings? ¹ "*St. Martin's rings* and counterfeit bracelets are commodities of infinite consequence. They will passe

¹ " St. Martin's rings were imitations of gold ones, made with copper, and gilt. They may have been so called from the makers or vendors of them residing within the collegiate church of St. Martin's-le-Grand."—Halliwell's Dictionary, p. 543.

for current at a *May-pole*, and purchase a favour from their *May-Marian*."

In Herrick's *Hesperides*, p. 201, a *Jimmel ring* is mentioned as a love-token :

"The Jimmel Ring, or True-love Knot.

Thou sent'st to me a true-love knot; but I
Return'd a ring of jimmals, to imply
Thy love had one knot, mine a *triple-tye*."

The difference between the betrothing or affiancing ceremony and that of marriage is clearly pointed out in the following passages : "*Sponsalia non sunt de essentia sacramenti matrimonii, possuntque sine illius præjudicio omitti, sicut et pluribus in locis revera omittuntur,*" dit le Rituel d'Evreux de l'annee 1621. Le Concile Provincial de Reims en 1583 dit : '*Sponsalia non nisi coram parocho, vel ejus vicario deinceps fiant, idque in ecclesia et non alibi.*' Les Statuts Synodaux de Sens, en 1524 : '*Possunt prius et debent dare fidem inter se de matrimonio contrahendo, et hoc palam in ecclesia et in præsentia sacerdotis, &c.*'" *Traité des Superstitions*, par M. Jean Baptiste Thiers, Par. 1704, iv. 470. To the betrothing contract under consideration must be referred, if I mistake not, and not to the marriage ceremony itself (to which latter, I own, however, the person who does not nicely discriminate betwixt them will be strongly tempted to incline), the well-known passages on this subject in Shakspeare's play of *Twelfth Night*.¹

I am by no means satisfied with the comment of Steevens on these passages, though at first I had hastily adopted it. After painful research, I can find no proof that in our ancient ceremony at marriages the man received as well as gave the ring : nor do I think the custom at all exemplified by the quotation from Lupton's first book of *Notable Things*. The expression is equivocal, and "his maryage ring" I should think means no more than the ring used at his marriage, that which he gave and which his wife received : at least we are not warranted to interpret it at present any otherwise, till some passage can actually be adduced from the ancient manuscript rituals to evince that there ever did at marriages take

¹ See the last act of that play.

place such "interchangement of rings," a custom which however certainly formed one of the most prominent features of the ancient *betrothing ceremony*.

A MS. missal, as old as the time of Richard the Second, formerly the property of University College in Oxford, gives not the least intimation that the woman too gave a ring. I shall cite this afterwards under Marriage Ceremonies. The following passage from Coats's Dictionary of Heraldry, 1725. *v.* ANNULUS, would bear hard against me, were it supported by any other authority than that of an ipse dixit: "But for my part, I believe *the rings married people gave one another* do rather denote the truth and fidelity they owe to one another, than that they import any servitude." And yet concession must be made that the bridegroom appears to have had a ring given him as well as the bride in the diocese of Bordeaux in France.¹

In Sir John Sinclair's Statistical Account of Scotland, 1792, ii. 80, the minister of Galston, in Ayrshire, informs us of a singular custom there: "When a young man wishes to pay his addresses to his sweetheart, instead of going to her father's and professing his passion, he goes to a public-house; and having let the landlady into the secret of his attachment, the object of his wishes is immediately sent for, who never almost

¹ "Dans le diocese de Bourdeaux on donnoit, comme en Orient, au futur epoux et a la future epouse, chacun un anneau en les epousant. Au moins cela est-il préscrit par le Rituel de Bourdeaux (pp. 98, 99) de 1596. *Benedictio annulorum*. *Benedic Domine, hos annulos, &c.* *Aspergat sacerdos annulos arras et circumstantes aqua benedicta. Deinde sacerdos accipit alterum anulum inter primos tres digitos, dicens, Benedic Domine hunc anulum, &c., et infigit illum in digitum quartum dextrae manus sponsi, dicens, In nomine Patris, &c.* *Pari modo alterum anulum accipit et benedicit ut supra, et tradit eum sponso, qui accipiens illum tribus digitis, infigit illum in quarto digito manus dextrae ipsius sponsae, &c.*"—*Traité des Superstitions*, iv. 512. The following, too, occurs, *ibid.* p. 513: "Certaines gens en vûe de se garentir de malefice, font venir plusieurs anneaux, quand ils trouvent des prêtres assés ignorans, ou assés complaisans pour le faire, et les mettent tous dans le doigt annulaire de la maine gauche ou de la main droite de leurs epouses, car en certains dioceses c'est à la main droite, et en d'autres c'est a la main gauche, qu'on le donne aux nouvelles mariées, quoique le quatrieme Concile Provincial de Milan en 1576, ordonne qu'on le mette à la main gauche (Constit. p. 3, n. 9). Mais ils ne scauroient mettre ce mauvais moiën en pratique sans tomber dans la superstition de la vaine observance, et dans celle de l'observance des rencontres."

refuses to come. She is entertained with ale and whisky, or brandy, and the marriage is concluded on. The second day after the marriage, a *creeling*, as it is called, takes place. The young wedded pair, with their friends, assemble in a convenient spot. A small creel, or basket, is prepared for the occasion, into which they put some stones: the young men carry it alternately, and allow themselves to be caught by the maidens, who have a kiss when they succeed. After a great deal of innocent mirth and pleasantry, the creel falls at length to the young husband's share, who is obliged to carry it generally for a long time, none of the young women having compassion upon him. At last, his fair mate kindly relieves him from his burden; and her complaisance in this particular is considered as a proof of her satisfaction with the choice she has made. The creel goes round again; more merriment succeeds; and all the company dine together and talk over the feats of the field. Perhaps the French phrase, 'Adieu panniens, vendanges sont faites,' may allude to a similar custom."

[In Guernsey, when a young man offers himself to a young lady, and is accepted, the parents of the parties give what is termed a *flouncing*; that is, they invite their friends to a feast. The young lady is led round the room by her future father-in-law, and introduced to his friends, and afterwards the young man is paraded in like manner by his future father-in-law; then there is an exchange of rings and some articles of plate, according to the rank of the parties. After this, it is horrid for the damsel to be seen walking with any other male person, and the youth must scarce glance at anything feminine; in this way they court for years. After this ceremony, if the gentleman alters his mind, the lady can claim half his property; and if the fickle lass should repent, the gentleman can demand the half of hers. The natives of Guernsey keep themselves very secluded; they have three classes of society—the sixties, the forties, and the twenties. The first, in their evening visiting carry a lantern with three lights; the second, one with two; and the third one.

In Wales, there is a custom called *bundling*, in which the betrothing parties go to bed in their clothes. It has given rise to many actions for seduction.]

PEASCOD WOOING.

[It is somewhat surprising that a custom of a very singular character, which was common in this country some centuries ago, and is still partly retained in some counties, should have altogether escaped the notice of all writers on our popular customs and superstitions; and the commentators on Shakespeare have entirely misunderstood a passage in the works of our great dramatic poet, from not having been aware that our ancestors were frequently accustomed in their love affairs to employ the divination of a peascod, by selecting one growing on the stem, snatching it away quickly, and if the good omen of the peas remaining in the husk were preserved, then presenting it to the lady of their choice. Touchstone, in *As You Like it*, act ii. scene 4, thus alludes to this practice: "I remember, when I was in love, I broke my sword upon a stone, and bid him take that for coming a-night to Jane Smile; and I remember the kissing of her batler, and the cow's dugs that her pretty chapped hands had milked; and I remember the wooing of a peascod instead of her, from whom I took two cods, and, giving her them again, said, with weeping tears, 'Wear these for my sake.'"

Mr. Davy, of Ufford, in Suffolk, informs me that the efficacy of peascods in the affairs of sweethearts is not yet forgotten among our rustic vulgar. The kitchen-maid, when she shells green peas, never omits, if she finds one having *nine* peas, to lay it on the lintel of the kitchen-door, and the first clown who enters it is infallibly to be her husband, or at least her sweetheart. Anderson mentions a custom in the North, of a nature somewhat similar. A Cumbrian girl, when her lover proves unfaithful to her, is, by way of consolation, rubbed with *peas-straw*¹ by the neighbouring lads; and when a Cumbrian youth loses his sweetheart, by her marriage with a rival, the

¹ [In the south of Scotland the superstition about the cod with nine peas in it is equally prevalent; and the present statement will explain a line in a beautiful Scottish pastoral, perhaps little understood:

"If you meet a bonnie lassie,
Gie her a kiss and let her gae;
If you meet a dirty hussey,
Fie, gae rub her o'er wi' strae!"

same sort of comfort is administered to him by the lasses of the village. "Winter time for shoeing, peascod time for wooing," is an old proverb in a MS. Devon Gl. The divination by peascods, alluded to by Mr. Davy, is thus mentioned by Gay :

"As peascods once I pluck'd, I chanced to see
 One that was closely fill'd with three times three;
 Which, when I cropp'd, I safely home convey'd,
 And o'er the door the spell in secret laid;
 The latch mov'd up, when who should first come in,
 But in his proper person,—Lubberkin!"

But perhaps the passage in Shakespeare is best illustrated by the following passage from Browne's *Britannia's Pastorals*, p. 71, which seems to have escaped the notice of all writers on this subject :

"The peascod greene, oft with no little toyle
 He'd seek for in the fattest fertil'st soile,
 And rend it from the stalke to bring it to her,
 And in her bosom for acceptance wooe her."

Grose tells us that "a scadding of peas" is a custom in the North of boiling the common gray peas in the shell, and eating them with butter and salt, first shelling them. A bean, shell and all, is put into one of the pea-pods; whoever gets this bean is to be first married.]

RING AND BRIDECAKE.

AMONG the customs used at marriages, those of the RING and BRIDECAKE seem of the most remote antiquity. Confarreation and the ring¹ were used anciently as binding ceremo-

¹ "*Annulus sponsæ dono mittebatur a viro qui pronubus dictus.* Alex. ab Alexandro, lib. ii. c. 5. Et, *mediante annulo contrahitur matrimonium papianorum.*" Moresini *Papatus*, p. 12. It is farther observable that *the joining together of the right hands* in the marriage ceremony is from the same authority: "*Dextra data, acceptaque invicem, Persæ et Assyrii adus matrimonii ineunt.* Alex. ab Alexandro, lib. ii. cap. 5. *Papatus unanet.*" Ibid. p. 50.

nies by the heathens¹ in making agreements, grants,² &c., whence they have doubtless been derived to the most solemn of our engagements.

The ceremony used at the solemnization of a marriage was called *confarreatio*, in token of a most firm conjunction between the man and the wife, with a cake of *wheat* or *barley*. This, Blount tells us, is still retained in part with us, by that which is called the bridecake used at weddings. Moffet, in his *Health's Improvement*, p. 218, informs us that "the English, *when the bride comes from church, are wont to cast wheat upon her head*; and when the bride and bridegroom return home, one presents them with a pot of butter, as pre-saging plenty, and abundance of all good things."

This ceremony of *confarreatio* has not been omitted by the learned Moresin: "*SUMANALIA, panis erat formam rotæ factus; hoc utuntur papani in nuptiis, &c.*" *Papatus*, p. 165. Nor has it been overlooked by Herrick in his *Hesperides*. At p. 128, speaking to the bride, he says:³

"While some repeat
Your praise, and bless you, *sprinkling you with wheat.*"

The connexion between the bridecake and wedding is strongly marked in the following custom, still retained in Yorkshire, where the former is cut into little square pieces, thrown over the bridegroom's and bride's head, and then put through the ring. The cake is sometimes broken over the

¹ Quintus Curtius tells us, lib. i. de Gest. Alexandri M., "Et rex medio cupiditatis ardore jussit afferri patrio more PANEM (hoc erat apud Macedones sanctissimum coeuntium pignus) quem divisum gladio uterque libabat."

² The following extract is from an old grant, cited in Du Cange's Glossary, v. *Confarreatio*: "Miciacum concedimus et quicquid est fisci nostri intra fluminum alveos et per sanctam *confarreationem* et annulum inexceptionaliter tradimus."

³ It was also a Hebrew custom. See Selden's *Uxor Hebraica*, lib. ii. cap. xv. Opera, iii. 633. In the same volume, p. 668, is a passage much to our purpose: "Quamquam sacra quæ fuere in *confarreatione* paganica, utpote Christianismo plane adversantia, sub ejusdem initia, etiam apud Paganos evanescere—nihilominus *farris ipsius usus* aliquis *solennis* in *libis conficiendis, diffringendis, communicandis*, locis saltem in nonnullis semper obtinuit. Certè frequentissimus apud Anglos est et antiquitus fuit liborum admodum grandium in nuptiis usus, quæ BRIDECAKES, id est, liba sponsalitia seu nuptialia appellantur. Ea quæ tum a sponsis ipsis confecta tum ab propinquis amicisque solenniter muneri nuptiali data."

bride's head, and then thrown away among the crowd to be scrambled for. This is noted by the author of the *Convivial Antiquities*, f. 68, in his description of the rites of marriages in his country and time: "Peracta re divina sponsa ad sponsi domum deducitur, indeque panis projicitur, qui a pueris certatim rapitur." In the North, slices of the bridecake are put through the wedding ring: they are afterwards laid under pillows, at night, to cause young persons to dream of their lovers. Douce says this custom is not peculiar to the north of England. It seems to prevail generally. The pieces of the cake must be drawn nine times through the wedding ring.

Aubrey, in the *Remains of Gentilisme and Judaisme*, MS. Lansd. 226, f. 109, says: "When I was a little boy (before the civil wars), I have seen, according to the custome then, the bride and bridegroome kisse over the bridecakes at the table. It was about the latter end of dinner; and the cakes were layd one upon another, like the picture of the shewbread in the old Bibles. The bridegroom waited at dinner."

The supposed Heathen origin of our marriage ring had well-nigh caused the abolition of it during the time of the Commonwealth. The facetious author of *Hudibras* (III. ii. 303) gives us the following chief reasons why the Puritans wished it to be set aside:

"Others were for abolishing
That tool of matrimony, a ring,
With which th' unsanctify'd bridegroom
Is marry'd only to a thumb
(As wise as ringing of a pig
That us'd to break up ground and dig);
The bride to nothing but her will,
That nulls the after-marriage still."

The following thought on the marriage ring, in Herrick's *Hesperides*, p. 72, is well expressed:

"And as this round
Is no where found
To flaw, or else to sever:
So let our love
As endlesse prove,
And pure as gold for ever."

¹ In Swinburne's *Treatise of Spousals*, p. 207, we read: "The first inventor of the ring, as is reported (he cites Alberic de Rosa in suo *Dictionar. v. Annulus*), was one Prometheus. The workman which made it

The allusion both to the form and metal of which it is composed is elegant. Were it not too long, it would be the best *poesie* for a wedding ring that ever was devised.

Vallancey, in his *Collectanea de Rebus Hibernicis*, xiii. 98, says that "there is a passage in Ruth, chap. iv., v. 7, which gives room to think the ring was used by the Jews as a covenant." He adds, that the Vulgate have translated *narthick* (which ought to be a ring) a shoe. "In Irish, *nuirt* is an amulet worn on the finger or arm, a ring." "Sphæra solis est *narthick*," says Buxtorf in his *Chaldee Lexicon*. Leo Modena, in his *History of the Rites, Customes, and Manner of Life of the present Jews throughout the World*, translated by Chilmead, 1650, p. 176, speaking of their contracts and manner of marrying, says that, before the writing of the bride's dowry is produced and read, "the bridegroom putteth a ring upon her finger, in the presence of two witnesses, which commonly used to be the Rabbines, saying withal unto her, 'Behold, thou art my espoused wife, according to the custome of Moses and of Israel.'"

The wedding ring is worn on the fourth finger of the left hand, because it was anciently believed, though the opinion has been justly exploded by the anatomists of modern times, that a small artery ran from this finger to the heart. Wheatley, on the authority of the *Missals*, calls it a vein. "It is," says he, "because from thence there proceeds a particular vein to the heart. This, indeed, is now contradicted by experience; but several eminent authors, as well Gentiles as Christians, as well physicians as divines, were formerly of this opinion, and therefore they thought this finger the properest to bear this pledge of love, that from thence it might be conveyed, as it were, to the heart."

In the Hereford, York, and Salisbury *Missals* the ring is directed to be put first upon the thumb, afterwards upon the second, then on the third, and lastly, on the fourth finger,

was Tubal-Cain: and Tubal-Cain, by the counsel of our first parent Adam (as my author telleth me), gave it unto his son to this end, that therewith he should espouse a wife like as Abraham delivered unto his servants bracelets and ear-rings of gold. *The form of the ring being circular, that is, round and without end, importeth thus much, that their mutual love and hearty affection should roundly flow from the one to the other as in a circle, and that continually and for ever.*"

where it is to remain, "quia in illo digito est quædam vena procedens usque ad cor."

It is very observable that none of the above Missals mention the hand, whether right or left, upon which the ring is to be put. This has been noticed by Selden, in his *Uxor Hebraica*: "Digito quarto, sed non liquet dexteræ an sinistræ manus." The Hereford Missal inquires, "Quæro quæ est ratio ista, quare anulus ponatur in quarto digito cum pollice computato, quam in secundo vel tercio? Isidorus dicit quod quædam vena extendit se a digito illo usque ad cor, et dat intelligere unitatem et perfectionem amoris."

It appears from Aulus Gellius, lib. x. cap. 10, that the ancient Greeks and most of the Romans wore the ring "in eo digito qui est in manu sinistra minimo proximus." He adds, on the authority of Appian, that a small nerve runs from this finger to the heart; and that therefore it was honoured with the office of bearing the ring, on account of its connexion with that master-mover of the vital functions.

Levinus Lemnius tells us, speaking of the ring-finger, that "a small branch of the arterie, and not of the nerves, as Gellius thought, is stretched forth from the heart unto this finger, the motion whereof you shall perceive evidently in women with child and wearied in travel, and all affects of the heart, by the touch of your fore finger. I use to raise such as are fallen in a swoond by pinching this joynt, and by rubbing the ring of gold with a little saffron, for by this a restoring force that is in it passeth to the heart, and refresheth the fountain of life, unto which this finger is joyn'd: wherefore it deserved that honour above the rest, and antiquity thought fit to compasse it about with gold. Also the worth of this finger that it receives from the heart procured thus much, that the old physicians, from whence also it hath the name of *Medicus*, would mingle their medicaments and potions with this finger, for no venom can stick upon the very outmost part of it, but it will offend a man, and communicate itself to his heart." English Trans. 1658, p. 109.

Macrobius (*Saturnal.* lib. vii. cap. 13) assigns the same reason; but also quotes the opinion of Ateius Capito, that the right hand was exempt from this office, because it was much more used than the left hand, and therefore the precious stones of the rings were liable to be broken; and that the

finger of the left hand was selected which was the least used. For the ring having been used by the Romans at their marriages, consult Juvenal, Sat. vi., v. 27.

To a Querist in the British Apollo, 1708, i. 18, "Why is it that a person to be married is enjoined to put a ring upon the fourth finger of his spouse's left hand?" It is answered, "There is nothing more in this, than that the custom was handed down to the present age from the practice of our ancestors, who found the left hand more convenient for such ornaments than the right, in that it's ever less employed; for the same reason they chose the fourth finger, which is not only less used than either of the rest, but is more capable of preserving a ring from bruises, having this one quality peculiar to itself, that it cannot be extended but in company with some other finger, whereas the rest may be singly stretched to their full length and straightness. Some of the ancients were of opinion in this matter, that the ring was so worn because to that finger, and to that only, comes an artery from the heart; but the politer knowledge of our modern anatomists having clearly demonstrated the absurdity of that notion, we are rather inclined to believe the continuance of the custom owing to the reason above mentioned."

There is an old proverb on the subject of wedding rings, which has no doubt been many a time quoted for the purpose of encouraging and hastening the consent of a diffident or timorous mistress:

"As your wedding ring wears,
Your cares will wear away."

In a scarce tract in my collection, entitled *A Briefe Discourse of a Disease called the Suffocation of the Mother*, written by Edward Jorden, Doctor in Physicke, 1603, the learned author, in a list of "superstitious remedies which have crept into our profession," mentions a whimsical superstition relating to the wedding ring which need not be repeated.

Many married women are so rigid, not to say superstitious, in their notions concerning their wedding rings, that neither when they wash their hands, nor at any other time, will they take it off from their finger, extending, it should seem, the expression of "till death us do part" even to this golden circlet, the token and pledge of matrimony.

This may have originated in the Popish *hallowing of this ring*, of which the following form occurs in the *Doctrine of the Masse Booke*, from Wyttonberge, by Nicholas Dorcaster, 1554: "*The hallowing of the woman's ring at wedding*. Thou Maker and Conserver of mankinde, gever of spiritual grace and graunter of eternal salvation, Lord, *send thy ✠ blessing upon this ring*, (here the Protestant translator observes in the margin, 'Is not here wise gear?') *that she which shall weare it, maye be armed wyth the vertue of heavenly defence*, and that it maye profit her to eternal salvation, thorowe Christ," &c. "*A prayer*. ✠ Halow thou, Lord, this ring, which we blesse in thy holye Name: *that what woman soever shall weare it, may stand fast in thy peace, and continue in thy wyl, and live and grow and waxe old in thy love*, and be multiplied into that length of daies, throw our Lord, &c. Then let holy water be sprinkled upon the ryng."

Columbiere, speaking of rings, says: "The hieroglyphic of the ring is very various. Some of the antients made it to denote servitude, alledging that the bridegroom was to give it to his bride, to denote to her that she is to be subject to him, which Pythagoras seemed to confirm when he prohibited wearing a streight ring, that is, not to submit to over-rigid servitude."¹

Rings appear to have been given away formerly at weddings. In Wood's *Athenæ Oxonienses*, i. 280, we read in the account of the famous philosopher of Queen Elizabeth's days, Edward Kelly, "Kelly, who was openly profuse beyond the modest limits of a sober philosopher, did give away in *gold-wire rings* (or rings twisted with three gold wires), at the marriage of one of his maid-servants, to the value of 4000*l*." This was in 1589, at Trebona.

In Davison's *Poetical Rapsody*, 1611, p. 93, occurs the following beautiful sonnet:

"*Upon sending his Mistresse a Gold Ring with this Poesie,*
PURE AND ENDLESSE.

"If you would know the love which I you beare,
Compare it to the ring which your faire hand
Shall make more precious, when you shall it weare;
So my love's nature you shall understand.

¹ Coats's Dictionary of Heraldry, in v. *Annulet*.

Is it of mettall pure? so you shall prove
 My love, which ne'er disloyall thought did staine.
Hath it no end? so endlesse is my love,
 Unlessse you it destroy with your disdain.
 Doth it the purer waxe the more 'tis tri'de?
 So doth my love; yet herein they dissent,
 That whereas gold the more 'tis purifide,
 By waxing lesse, doth shew some part is spent,
 My love doth waxe more pure by your more trying,
 And yet increaseth in the purifying."

A remarkable superstition still prevails among the lowest of our vulgar, that a man may lawfully sell his wife to another, provided he deliver her over with a halter about her neck. It is painful to observe that instances of this frequently occur in our newspapers.

Every one knows that in England, during the time of the Commonwealth, justices of peace were empowered to marry people. A jeu d'esprit on this subject may be found in Flecknoe's Diarium, 1656, p. 83: "On the justice of peace's making marriages, and the crying them in the market."

RUSH RINGS.

A CUSTOM extremely hurtful to the interests of morality appears anciently to have prevailed both in England and other countries of marrying with a RUSH RING; chiefly practised, however, by designing men, for the purpose of debauching their mistresses, who sometimes were so infatuated as to believe that this mock ceremony was a real marriage.¹

¹ That this custom prevailed in France appears from the following passage in Du Breul's Theatre des Antiquitez de Paris, 1622, p. 90: "Quant a la Cour de l'Official, il se presente quelques personnes qui ont forfait a leur honneur, la chose estant averée, si l'on ny peult remedier autrement pour sauver l'honneur des maisons, l'on a accoustomée d'amener en ladict eglise l'homme et la femme qui ont forfait en leur honneur, et là estans conduicts par deux sergents (au cas qu'ils n'y veulent venir de leur bonne volonté) *il sont espousez ensemble par le curè dudict lieu avec un anneau de paille*: leur enjoignant de vivre en paix et amitié, et ainsi couvrir l'honneur des parens et amis ausquels ils appartiennent, et sauver leurs ames du danger où ils s'estoient mis par leur péché et offense." One of the Con-

BRIDE FAVOURS.

A KNOT, among the ancient northern nations, seems to have been the symbol of love, faith, and friendship, pointing out the indissoluble tie of affection and duty. Thus the ancient Runic inscriptions, as we gather from Hickes's *Thesaurus*,¹ are in the form of a knot. Hence, among the northern English and Scots, who still retain, in a great measure, the language and manners of the ancient Danes, that curious kind of knot, a mutual present between the lover and his mistress, which, being considered as the emblem of plighted fidelity, is therefore called a true-love knot: a name which is not derived, as one would naturally suppose it to be, from the words "true," and "love," but formed from the Danish verb

stitutions of Richard Bishop of Salisbury, in 1217, cited by Du Cange, in his Glossary, *v. Annulus*, says: "Nec quisquam *annulum de junco vel quacunque vili materia vel pretiosa, jocando* manibus innectat muliercularum, ut liberius cum eis fornicetur: ne dum *jocari se putat, honoribus matrimonialibus se astringat.*" Douce refers Shakespeare's expression, "Tib's rush for Tom's forefinger," which has so long puzzled the commentators, to this custom. "L'official marie dans l'église de St. Marine ceux qui ont forfait a leur honneur, ou ils sont epouses ensemble par le curé du lieu avec un anneau de paille."—Sausal, *Antiq. de Paris*, i. 429. "Pour faire observer, sans doute," adds the editor of *Le Voyageur a Paris*, iii. 156, "au mari, combien etoit fragile la vertu de celle qu'il choisissait." Compare also the *Traité des Superstitions*, par M. Thiers, iii. 462, where Bishop Poore's Constitution is also quoted.

¹ *Gramm. Island.*, p. 4: "In his autem monumentis, ut in id genus fere omnibus, inscriptionum Runæ in nodis sive gyris nodorum insculptæ leguntur, propterea quod apud veteres septentrionales gentes *nodus amoris, fidei, amicitia* symbolum fuisse videtur, ut quod insolubilem pietatis et affectus nexum significavit. Hinc apud boreales Anglos, Scotosque, qui Danorum veterum tum sermonem, tum mores magna ex parte adhuc retinent, nodus in gyros curiose ductus, fidei et promissionis quam Amasius et Amasia dare solent invicem, symbolum servatur, quodque ideo vocant a *true-love knot*, a veteri Danico *trulofa*—fidem do.—Hinc etiam apud Anglos Scotosque consuetudo reportandi capitalia donata curiose in gyros nodosque torta a solennibus nuptiis plane quasi symbola insolubilis fidei et affectus, quæ sponsum inter et sponsam esse debent." Many of these Runic knots are engraved in Sturleson's *History of Stockholm*. The following is found in Selden's *Uxor Hebraica* (*Opera*, iii. 670): "Quin et post benedictionem per vittæ candidæ permissione et purpureæ unum invicem vinculum (modum amatorium, a *true-loves knot*), copulabantur, inquit Isidorus, videlicet, ne compagem conjugalitatis unitatis dirumpant."

Trulofa, fidem do, I plight my troth, or faith. Thus we read, in the Islandic Gospels, the following passage in the first chapter of St. Matthew, which confirms, beyond a doubt, the sense here given—"til einrar Meyar er trulofad var einum Manne," &c.; i. e. to a virgin espoused, that is, who was promised or had engaged herself to a man, &c. Hence, evidently, the bride favours, or the top-knots, at marriages, which have been considered as emblems of the ties of duty and affection between the bride and her spouse, have been derived.

Sir Thomas Browne, in his *Vulgar Errors*, says: "The true-lover's knot is much magnified, and still retained in presents of love among us; which, though in all points it doth not make out, had, perhaps, its original from Nodus Herculanus, or that which was called Hercules his knot, resembling the snaky complication in the caduceus, or rod of Hermes, and in which form the zone or woollen girdle of the bride was fastened, as Turnebus observes in his *Adversaria*."

The following beautiful madrigal, entitled "The True-love's Knot," occurs in Davison's *Poetical Rapsody*, 1611, p. 216:

"Love is the linke, the knot, the band of unity,
And all that love, do love with their belov'd to be:
Love only did decree
To change his kind in me.

For though I lov'd with all the powers of my mind,
And though my restles thoughts their rest in her did finde,
Yet are my hopes declinde,
Sith she is most unkinde.

For since her beauties sun my fruitles hope did breede,
By absence from that sun I hop't to sterve that weede;
Though absence did, indeede,
My hopes not sterve, but feede.

For when I shift my place, like to the stricken deere,
I cannot shift the shaft which in my side I beare:
By me it resteth there,
The cause is not elsewhere.

So have I seene the sicke to turne and turne againe,
As if that outward change could ease his inward paine:
But still, alas! in vaine,
The fit doth still remaine.

Yet goodnes is the spring from whence this ill doth grow,
For goodnes caus'd the love, which great respect did owe;
Respect true love did show;
True love thus wrought my woe."

Gay, in his Pastoral called the Spell, thus beautifully describes the rustic manner of knitting the true-love knot :

“ As Lubberkin once slept beneath a tree,
I twitch'd his dangling garter from his knee ;
He wist not when the hempen string I drew ;
Now mine I quickly doff, of inkle blue ;
Together fast I tie the garters twain,
And, while I knit the knot, repeat this strain—
Three times a true-love's knot I tie secure :
Firm be the knot, firm may his love endure.”

Another species of knot divination is given in the *Connoisseur*, No. 56 : “ Whenever I go to lye in a strange bed, I always tye my garter nine times round the bed-post, and knit nine knots in it, and say to myself : ‘ This knot I knit, this knot I tye, to see my love as he goes by, in his apparel'd array, as he walks in every day.’ ” This is of course intended for poetry.

I find the following passage in the *Merry Devil of Edmonton*, 4to. 1631 :

“ With pardon, sir, that name is quite undon,
This true-love knot cancelles both maide and nun.”

Bride favours appear to have been worn by the peasantry of France, on similar occasions, on the arm. In England these knots of ribands were distributed in great abundance formerly, even at the marriages of persons of the first distinction. They were worn at the hat (the gentleman's I suppose), and consisted of ribands of various colours. If I mistake not, white ribands are the only ones used at present. Ozell, in a note to his translation of *Misson*, p. 350, says the favour “ was a large knot of ribbands, of several colours, gold, silver, carnation, and white. This is worn upon the hat for some weeks.” Another note, in p. 351, says : “ It is ridiculous to go to a wedding without *new cloaths*. If you are in mourning, you throw it off for some days, unless you are in mourning for some near relation that is very lately dead.” *Misson*, p. 350, says : “ Formerly in France they gave *livrées de nœces*, which was a knot of ribbands, to be worn by the guests upon their arms ; but that is practis'd now only among peasants. In England it is done still among the greatest noblemen. These ribbands they call *favours*, and give them not only to those that are at the wedding, but to five hundred people besides ;

they send them about, and distribute them at their own houses. 'Tother day, when the eldest son of M. de Overkerque marry'd the Duke of Ormond's sister, they dispers'd a whole inundation of those little favours. Nothing else was here to be met with, from the hat of the king down to that of the meanest servant. Among the citizens and plain gentlemen, which is what they call the *gentry*, they sometimes give these favours; but it is very common to avoid all manner of expence as much as possible."

In *Paradoxical Assertions and Philosophical Problems*, by R. H., 1664, p. 19, we read: "I shall appeal to any enamoretto but newly married, whether he took not more pleasure in *weaving innocent true-love knots* than in untying the virgin zone, or knitting that more than Gordian knot which none but that invincible Alexander, Death, can untye?"

'To the variety of colours in the bride favours used formerly, the following passage, wherein Lady Haughty addresses Morose, in Jonson's play of the *Silent Woman*, evidently alludes:

"Let us know your bride's colours and yours at least."

The bride favours have not been omitted in the northern provincial poem of the *Collier's Wedding*:

"The blithsome, bucksome country maids,
With *knots of ribbands* at their heads,
And pinners flutt'ring in the wind,
That fan before and toss behind."

And speaking of the youth, with the bridegroom, it says:

"Like streamers in the painted sky,
At every breast the favours fly."

In a curious old book, called the *Fifteen Comforts of Marriage*, a conference is introduced at pp. 44, 47, and 48, concerning bridal colours in dressing up the bridal bed by the bridesmaids—not, say they, with *yellow ribbands*, these are the emblems of jealousy—not with *fueille mort*, that signifies fading love—but with *true-blue*, that signifies constancy, and *green* denotes youth—put them both together, and there's youthful constancy. One proposed *blew and black*, that signifies constancy till death; but that was objected to, as those colours will never match. *Violet* was proposed, as signifying

religion ; this was objected to as being too grave : and at last they concluded to *mingle a gold tissue with grass-green*, which latter signifies youthful jollity. For the bride's *favours, top-knots, and garters*, the bride proposed *blew, gold-colour, popingay-green, and limon-colour*,—objected to, *gold-colour* signifying avarice—*popingay-green* wantonness. The younger bridemaid proposed mixtures,—*flame-colour—flesh-colour—willow—and milk-white*. The second and third were objected to, as *flesh-colour* signifies lasciviousness, and *willow* forsaken. It was settled that *red* signifies justice, and *sea-green* inconstancy. The milliner, at last, fixed the colours as follows : for the favours, blue, red, peach-colour, and orange-tawny : for the young ladies' top-knots, flame-colour, straw-colour (signifying plenty), peach-colour, grass-green, and milk-white ; and for the garters, a perfect yellow, signifying honour and joy.

The following allusion to bride favours is from Herrick's *Hesperides*, p. 252 :

“ What posies for our wedding-rings,
What gloves we'll give, and ribbanings.”

In the *Gentleman's Magazine* for October, 1733, iii. 545, are “Verses sent by a young lady, lately married, to a quondam lover, inclosing a *green ribbon noozed*.”¹

“ Dear D.

In Betty lost, consider what you lose,
And, for the *bridal knot*, accept this nooze ;
The healing ribbon, dextrously apply'd,
Will make you bear the loss of such a bride.”

There is a retort courteous to this very unladylike intimation, that the discarded lover may go hang himself, but it is not worth inserting.

¹ Thus Cunningham :

A top-knot he bought her, and garters of green :
Pert Susan was cruelly stung :
I hate her so much, that, to kill her with spleen,
I'd wed, if I were not too young.

BRIDEMAIDS.

THE use of bridemaids at weddings appears as old as the time of the Anglo-Saxons; among whom, as Strutt informs us, "the bride was led by a matron, who was called the bride's woman, followed by a company of young maidens, who were called the bride's maids." The bridemaids and the bridegroom men are both mentioned by the author of the *Convivial Antiquities*, in his description of the rites at marriages in his country and time.¹

In later times it was among the offices of the bridemaids to lead the bridegroom to church, as it was the duty of the bridegroom's men to conduct the bride thither. This has not been overlooked in the provincial poem of the *Collier's Wedding*:

"Two lusty lads, well drest and strong,
Stepp'd out to lead the bride along;
And two young maids, of equal size,
As soon the bridegroom's hands surprize."

It was an invariable rule for the men always to depart the room, till the bride was undressed by her maids and put to bed.

It is stated in the account of the marriage ceremonials of Philip Herbert and the Lady Susan, performed at Whitehall in the reign of James I., that "the Prince and the Duke of Holst. led the bride to church."

In the old History of John Newchombe, the Wealthy Clothier of Newbery, cited by Strutt, iii. 154, speaking of his bride, it is said, that "after hee, came the chiefest maidens of the country, some bearing bridecakes, and some garlands, made of wheat finely gilded, and so passed to the church. She was led to church between two sweet boys, with bride-laces and rosemary tied about their silken sleeves; the one was Sir Thomas Parry, the other Sir Francis Hungerford."

In the old play of *A Woman is a Weathercock*, act i, sc. 1. on a marriage going to be solemnized, Count Fredericke says:

¹ "Antequam eatur ad templum Jentaculum sponsæ et invitatis apponitur, sarta atque corollæ distribuuntur. Postea certo ordine viri primum cum sponso, deinde puellæ cum sponsa in templum procedunt." *Antiquitat. Convivial. fol. 68.*

"My bride will never be readie, I thinke; heer are *the other sisters*." Pendant observes: "Looke you, my lorde; there's Lucida weares the willow-garland for you, and will so go to church, I hear." As Lucida enters with a willow-garland, she says:

"But since my sister he hath made his choise,
This wreath of willow, that begirts my browes,
Shall never leave to be my ornament
Till he be dead, or I be married to him."

Waldron, in his Description of the Isle of Man (Works, fol. p. 169), speaking of the Manx weddings, says: "They have bridemen and brides-maids, who lead the young couple as in England, only with this difference, that the former have ozier wands in their hands, as an emblem of superiority."

In Brooke's England's Helicon, we read:

"Forth, honour'd groome; behold, not farre behind,
Your willing bride, led by *two strengthlesse boyes*."

marked in the margin opposite, "Going to church—bride boyes."

Misson, in his Travels, p. 352, says: "The bridemaids carry the bride into the bed-chamber, where they undress her and lay her in the bed. They must throw away and lose all the pins. Woe be to the bride if a single one is left about her; nothing will go right. Woe also to the bridemaids if they keep one of them, for they will not be married before Whitsontide." Or, as we read in Hymen, 1760, p. 173, "till the Easter following at soonest."

BRIDEGROOM MEN.

THESE appear anciently to have had the title of bride-knights.¹ Those who led the bride to church were always bachelors, but she was to be conducted home by two married

¹ "Paranymphe ejusmodi seu sponsi amici appellantur etiam *viai τὸ νομφωνος* (Matth. ix. 15) filii thalami nuptialis; qua de re optime vir præstantissimus Hugo Grotius. Singulare habetur et apud nos nomen ejusmodi eorum quos *bride-knights*, id est, ministros sponsalities qui sponsam deducere solent, appellamus." Seldeni Uxor Hebraica, Opera, iii. 638.

persons. Polydore Vergil, who wrote in the time of Henry the Eighth, informs us that a third married man, in coming home from church, preceded the bride, bearing, instead of a torch, a vessel of silver or gold.¹ Moresin relates that to the bachelors and married men who led the bride to and from church, she was wont to present gloves for that service during the time of dinner.²

It was part of the bridegroom men's office to put him to bed to the bride, after having undressed him.

The following passage is in Beaumont and Fletcher's *Scornful Lady*: "Were these two arms encompassed with the hands of batchelors to lead me to the church?"

In *A Pleasant History of the First Founders*, p. 57, we read: "At Rome the manner was that two children should lead the bride, and a third bear before her a torch of white-thorn in honour of Ceres, which custom was also observed here in England, saving that in place of the torch there was carried before the bride a bason of gold or silver; a garland, also, of corn-eares was set upon her head, or else she bare it on her hand; or, if that were omitted, wheat was scattered over her head in token of fruitfulness; as also, before she came to bed to her husband, fire and water were given her, which, having power to purify and cleanse, signified that thereby she should be chaste and pure in her body. Neither was she to step over the threshold, but was to be borne over, to signifie that she lost her virginity unwillingly; with many other superstitious ceremonies, which are too long to rehearse."

¹ "In Anglia servatur ut duo pueri velut paranympsi, id est, auspices, qui olim pro nuptiis celebrandis auspicia capiebant, nubentem ad templum —et inde domum duo viri deducant, et tertius loco facis, *vasculum aureum*, vel *argenteum* præferat." This was called "the bride-cup." So we read in the account of the marriage of John Newchombe (cited by Strutt, ut supra), where, speaking of the bride's being led to church, it is added by the writer that "there was a fair bride-cup of silver-gilt, carried before her, wherein was a goodly branch of rosemary, gilded very fair, and hung about with silken ribbands of all colours." It is remarkable that Strutt (i. 77) should be at a loss to explain a man with a cup in his hand, in plate xiii. fig. 1, representing a marriage.

² "In Anglia adhuc duo pueri mediam in templum, præcedente tibicine-deferunt nupturam, duo conjugati referunt, his, tempore prandii, ob præstitam operam nova nupta dat chirothecas." Papatus, pp. 114-5.

**STREWING HERBS, FLOWERS, OR RUSHES,
BEFORE THE BRIDEGROOM AND BRIDE IN THEIR WAY TO CHURCH;
AS ALSO THE WEARING NOSEGAYS ON THE OCCASION.**

THERE was anciently a custom at marriages of strewing herbs and flowers, as also rushes, from the house or houses where persons betrothed resided to the church. The following is in Herrick's *Hesperides*, p. 129 :

"Glide by the banks of virgins then, and passe
The showers of roses, lucky foure-leav'd grasse :
The while the cloud of younglings sing,
And drown ye with a flowrie spring."

As is the subsequent, in Braithwaite's *Strappado* for the *Divell*, 8vo. Lond. 1615, p. 74 :

"All haile to Hymen and his marriage day,
Strew rushes, and quickly come away ;
Strew rushes, maides ; and ever as you strew,
Think one day, maides, like will be done for you."

So, likewise, Browne's *Britannia's Pastorals*, p. 50. Every one will call to mind the passage in Shakespeare to this purpose :

"Our *bridal flowers* serve for a buried corse."

Armin's *History of the Two Maids of Moreclacke*, 4to. 1609, opens thus, preparatory to a wedding : "Enter a maid *strewing flowers*, and a serving-man perfuming the door. The maid says, 'Strew, strew,'—the man, 'The muscadine stays for the bride at church.'" So in Brooke's *Epithalamium in England's Helicon* :

"Now busie maydens strew sweet flowres."

In *Ram Alley, or Merry Tricks*, 1636, we read : "Enter Adriana and another, *strawing hearbes*."

"*Adr.* Come, straw apace ; Lord, shall I never live
To walke to church on flowers ? O 'tis fine
To see a bride trip it to church so lightly,
As if her new choppines would scorn to bruze
A silly flower."

In the *Oxford Drollery*, 1671, p. 118, is a poem styled "A

Supposition," in which the custom of strewing herbs is thus alluded to :

"Suppose the way *with fragrant herbs* were strowing,
All things were ready, we to church were going ;
And now suppose the priest had joyn'd our hands," &c.

"'Tis worthy of remark that something like the ancient custom of strewing the threshold of a new-married couple with flowers and greens is, at this day, practised in Holland. Among the festoons and foliage, the laurel was always most conspicuous ; this denoted, no doubt, that the wedding-day is a day of triumph."—Hymen, or an accurate Description of the Ceremonies used in Marriage in every Nation of the World, 1760, p. 39. The strewing herbs and flowers on this occasion, as mentioned in a note upon the old play of Ram Alley, to have been practised formerly, is still kept up in Kent and many other parts of England. Among the allusions of modern poetry to this practice may be mentioned Six Pastorals, by George Smith, Landscape Painter at Chichester in Sussex, 1770, where, p. 35, we read :

"What do I hear? The country bells proclaim
Evander's joy and my unhappy flame.
My love continues, though there's no redress!
Ah, happy rival!—Ah, my deep distress!
Now, like the gather'd flow'rs that strew'd her way,
Forc'd from my love, untimely I decay."

So also Rowe, in the Happy Village (Poems, 1796, i. 113), tells us :

"The *wheaten ear* was scatter'd near the porch,
The green bloom blossom'd strew'd the way to church."

The bell-ringing, &c., used on these occasions are thus introduced :

"Lo! where the hamlet's ivy'd gothic tow'r
With merry peals salutes the auspicious hour,
With sounds that thro' the chearful village bear
The happy union of some wedded pair ;"
—"The wedding-cake now through the ring was led,
The stocking thrown across the nuptial bed."
—"Now Sunday come, at stated hour of prayer,
Or rain or shine, the happy couple there :
Where nymphs and swains in variour colours dight,
Gave pleasing contrast to the modest *white*."

With regard to nosegays, called by the vulgar in the north

of England "Posies," Stephens has a remarkable passage in his character of a Plaine Country Bridegroom, p. 353. "He shews," says he, "neere affinity betwixt marriage and hanging; and to that purpose he provides a great nosegay, and shakes hands with every one he meets, as if he were now preparing for a condemned man's voyage." Nosegays occur in the poem of the Collier's Wedding:

"Now all prepared and ready stand,
With fans and *posies* in their hand."

In Hacket's Marriage Present, a Wedding Sermon, the author introduces, among flowers used on this occasion, *primroses*, *maidens'-blushes*, and *violets*. Herrick, in his Hesperides, plays thus upon the names of flowers selected for this purpose, p. 131:

- "Strip her of spring-time, tender whimp'ring maids,
Now autumn's come, when all those flow'rie aids
Of her delays must end: dispose
That lady-smock, that pansie, and that rose,
Neatly apart;
But for prick-madam and for gentle-heart,
And soft maiden's-blush, the bride
Makes holy these, all others lay aside:
Then strip her, or unto her
Let him come who dares undo her."

In Vox Graculi, 4to. 1623, "Lady Ver, or the Spring," is called "the Nosegay-giver to weddings," p. 19.

We may here notice that it was also usual to strew flowers in churches on days of humiliation and thanksgiving. In Nichols's Illustrations of the Manners and Expences of Ancient Times in England, 1797, among the parish accounts of St. Margaret, Westminster, under the year 1650, are the following items: "Item, paid for herbs that were strewed in the windows of the church, and about the same, att two severall daies of humiliation, 3*s.* 10*d.* Item, paid for herbs that were strewed in the church upon a daie of thanksgiving, 2*s.* 6*d.*" Under 1651: "Item, paid for hearbs that were strewed in the church on the 24th day of May, being a day of humiliation, 3*s.* Item, paid to the ringers for ringing on the 24th of October, being a day of thanksgiving for the victorie over the Scots at Worcester, 7*s.* Item, paid for hearbes and lawrell that were strewed in the church the same day, 8*s.*"

ROSEMARY AND BAYS AT WEDDINGS.

ROSEMARY, which was anciently thought to strengthen the memory, was not only carried at funerals, but also worn at weddings. Herrick, in his *Hesperides*, p. 273, has the following lines on the Rosemarie Branch :

“ Grow for two ends : it matters not at all,
Be't for my *bridall* or my *buriall*.”

In the old play called *A Faire Quarrel*, 4to. Lond. 1617, act v. sc. 1, we read—

“ *Phis*. Your maister is to be married to-day ?
Trim. Else all this rosemary is lost.”

In another old play, *Ram Alley*, or *Merrie Tricks*, 1611, is the following allusion to this old custom :

“ Know, varlet, I will be wed this morning ;
Thou shalt not be there, nor once be grac'd
With a peece of rosemary.”

In a curious wedding sermon, by Roger Hacket, 1607, entitled *A Marriage Present*, he thus expatiates on the use of rosemary at this time : “ The last of the flowers is the rosemary (*Rosmarinus*, the rosemary, is for married men), the which by name, nature, and continued use, man challengeth as properly belonging to himselfe. It overtoppeth all the flowers in the garden, boasting man's rule. It helpeth the braine, strengtheneth the memorie, and is very medicinable for the head. Another property of the rosemary is, it affects the hart. Let this *Ros marinus*, this flower of men, ensigne of your wisdome, love, and loyaltie, be carried not only in your hands, but in your heads and harts.” [Compare, also, an old ballad called the *Bride's Good-morrow*, a copy of which is in the British Museum :

“ Young men and maids do ready stand,
With sweet rosemary in their hand,
A perfect token of your virgin's life :
To wait upon you they intend
Unto the church to make an end,
And God make thee a joyfull wedded wife !”

And perhaps the reason for the custom may be found in the

following lines in Robinson's *Handfull of Pleasant Delites*, 1584 :

“ Rosemarie is for remembrance
 Betweene us daic and night,
 Wishing that I may alwaies have
 You present in my sight.”]

Both rosemary and bays appear to have been gilded on these occasions. So Hacket, *ut supra*;—“ Smell sweet, O ye flowers, in your native sweetness : be not gilded with the idle arte of man.” Thus, in Herrick's *Hesperides*, p. 252 :

—“ This done, we'l draw lots, who shall buy
 And guild the baies and rosemary.”

Also, p. 208, are “ Lines to Rosemary and Baies :”

“ My wooing's ended ; now my wedding's neere ;
 When gloves are giving, gilded be you there.”

It appears from a passage in Stephens's *Character of a Plaine Countrey Bride*, p. 357, that the bride gave also, or wore, or carried, on this occasion, “ gilt rases of ginger.”—“ Gilt rases of ginger, rosemary, and ribbands be her best magnificence. She will therefore bestow a livery, though she receives back wages.”

In a very curious old printed account of “ The receiving of the Queen's Majesty into the City of London, January 14th, 1558,” in the possession of Mr. Nichols, is the following passage : “ How many nosegayes did her Grace receyve at poore women's hands ! How oftentimes stayed she her chariot when she saw any simple body offer to speake to her Grace ! A braunch of rosemary given to her Grace, with a supplication, by a poor woman about Fleet Bridge, was seene in her chariot till her Grace came to Westminster.” In Strype's edition of Stow's *Survey*, b. i. p. 259, A. D. 1560, at “ a wedding of three sisters together,” we read : “ *Fine flowers and rosemary [were] strewed for them coming home* : and so to the father's house, where was a great dinner prepared for his said three bride-daughters, with their bridegrooms and company.” In the year 1562, July 20, a wedding at St. Olave's, “ a daughter of Mr. Nicholls (who seems to have been the Bridge-master) was married to one Mr. Coke. At the celebration whereof were present my Lord Mayor, and all the aldermen, with

many ladies, &c. : and Mr. Becon, an eminent divine, preached a wedding sermon. Then all the company went home to the Bridge House to dinner : where was as good cheer as ever was known, with all manner of musick and dancing all the remainder of the day ; and at night a goodly supper ; and then followed a masque till midnight. The next day the wedding was kept at the Bridge House, with great cheer ; and after supper came in masquers. One was in cloth of gold. The next masque consisted of friars, and the third of nuns. And after, they danced by times : and lastly, the friars and the nuns danced together."

In *A Perfect Journall*, &c. of that memorable Parliament begun at Westminster, Nov. 3, 1640, i. 8, is the following passage : "Nov. 28.—That afternoon Master Prin and Master Burton came into London, being met and accompanied with many thousands of horse and foot, and rode *with rosemary and bayes in their hands and hats* ; which is generally esteemed the greatest affront that ever was given to the courts of justice in England."

The rosemary used at weddings was previously dipped, it should seem, in scented water. In Dekker's *Wonderfull Yeare*, 1603, speaking of a bride who died of the plague on her wedding-day, he says : "Here is a strange alteration, for the rosemary that was washt in sweet water to set out the bridall, is now wet in teares to furnish her buriall." And in Beaumont and Fletcher's *Scornful Lady*, it is asked "were the rosemary branches dipped?"

Stephens, in his character of a *Plaine Country Bridegroom*, p. 352, says : "He is the finest fellow in the parish, and hee that misinterprets my definition deserves no rosemary nor rose-water." At p. 355 he adds : "He must savour of gallantry a little : though he perfume the table with rose-cake, or appropriate bone-lace and Coventry-blew : " and is passing witty in describing the following trait of our bridegroom's clownish civility : "He hath heraldry enough to place every man by his armes." Coles, in his *Adam in Eden*, speaking of rosemary, says : "The garden rosemary is called *rosemarinum coronarium*, the rather because women have been accustomed to make crowns and garlands thereof."

The following is in Parkinson's *Garden of Flowers*, 1629, p. 598 : "The bay-leaves are necessary both for civil uses and

for physic, yea, both for the sick and for the sound, both for the living and for the dead. It serveth to adorn the house of God as well as man—to crowne or encircle, as with a garland, the heads of the living, and to sticke and decke forth the bodies of the dead; so that, from the cradle to the grave, we have still use of it, we have still need of it." Ibid., p. 426: "Rosemary is almost of as great use as bays—as well for civill as physical purposes: for civil uses, as all doe know, at weddings, funerals, &c. to bestow among friends." [To these may be added the following curious observations in Eachard's Observations, 8vo. Lond. 1671, p. 71: "I cannot forget him, who having at some time or other been suddenly cur'd of a little head-ach with a rosemary posset, would scarce drink out of any thing but rosemary cans, cut his meat with a rosemary knife, and pick his teeth with a rosemary sprig. Nay, sir, he was so strangely taken up with the excellencies of rosemary, that he would needs have the Bible cleared of all other herbs, and only rosemary to be inserted."]

Coles, in his Art of Simpling, p. 73, repeats the observation of rosemary, that it "strengthens the senses and memory." In a rare work, entitled A Strange Metamorphosis of Man, 1634, in No. 37, "The Bay Tree," it is observed that "hee is fit for *halls* and *stately roomes*, where, if there be a wedding kept, or such like feast, he will be sure to take a place more eminent than the rest. He is a notable smell-feast, and is so good a fellow in them, that almost it is no feast without him. He is a great companion with the *rosemary*, who is as good a gossip in all feasts as he a trencher-man." In the Elder Brother, 1637, act iii. sc. 3, in a scene immediately before a wedding:

"*Lew.* Pray take a peece of rosemary.

"*Mir.* I'll wear it, but for the lady's sake, and none of yours."

In the first scene of Fletcher's *Woman's Pride*, "The parties enter with rosemary *as from a wedding*." So in the *Pilgrim*:

"*Alph.* Well, well, since wedding will come after wooing,

Give me some rosemary, and letts be going."

We gather from the old play of Ben Jonson, entitled the *Tale of a Tub*, that it was customary for the maidens, i. e. the bridesmaids, on the bridegroom's first appearance in the morn-

ing, to present him with a bunch of rosemary bound with ribands.¹

So late as the year 1698, the old country use appears to have been kept up, of *decking the bridal bed with sprigs of rosemary*; it is not, however, mentioned as being general. See Lex Forcia, a rare tract on the Abuses of Great Schools, 1698, p. 11.

GARLANDS AT WEDDINGS.

NUPTIAL garlands are of the most remote antiquity. They appear to have been equally used by the Jews and the heathens.² "Among the Romans," says Vaughan, in his Golden Grove, 1608, "when the marriage-day was come, the bride was bound to have a chaplet of flowers or hearbes upon her head, and to weare a girdle of sheeps wool about her middle, fastened with a true-loves-knot, the which her husband must loose. Here hence rose the proverb: He hath undone her virgin's girdle; that is, of a mayde he hath made her a woman."

Among the Anglo-Saxons, after the benediction in the church, both the bride and the bridegroom were crowned with crowns of flowers, kept in the church for that purpose. In the eastern church the chaplets used on these occasions appear

¹ See Ben Jonson's Tale of a Tub, where Turf, speaking of the intended bridegroom's first arrival, says: "Look, an the wenches ha' not found un out, and do present un with a van of rosemary, and bays enough to vill a bow-pott, or trim the head of my best vore-horse; we shall all ha' bride-laces, or points, I zee." Similar to this, in the Marrow of Compliments, 1655, p. 49, a rustic lover tells his mistress that, at their wedding, "Wee'l have rosemary and bayes to vill a bow-pot, and with the zame Ile trim that vorehead of my best vore-horse." In the Knight of the Burning Pestle, act v. sc. 1, we read: "I will have no great store of company at the wedding, a couple of neighbours and their wives, and we will have a capon in stewed broth, with marrow, and a good piece of beef stuck with rosemary."

² Seldini Uxor Hebraica, Opera, iii. 655. "Coronarum nuptialium mentio occurrit apud veteres paganos, quæ item in ornamentis sponzorum Ebraicis, ut supra ostendimus."

to have been blessed.¹ The nuptial garlands were sometimes made of myrtle. In England, in the time of Henry VIII., the bride wore a garland of corn-ears; sometimes one of flowers.² In dressing out Grisild for her marriage, in the Clerk of Oxenford's Tale, in Chaucer, the chaplet is not forgotten: "A coroune on hire hed they han y-dressed."

In Nichols's Churchwardens' Accounts, 1797, St. Margaret's Westminster, under 1540 is the following: "Paid to Alice Lewis, a goldsmith's wife of London, for a *serclett to marry maydens* in, the 26th day of September, £3 10s." In Field's Amends for Ladies, 1639, scene the last, when the marriages are agreed upon, there is a stage direction to *set garlands upon the heads of the maid and widow that are to be married.*

Dallaway, in his Constantinople, 1797, p. 375, tells us: "Marriage is by them (of the Greek Church) called the matrimonial coronation, *from the crowns or garlands with which the parties are decorated*, and which they solemnly dissolve on the eighth day following."

I know not Gosson's authority for the following passage: "In som countries *the bride is crowned by the matrons with a garland of prickles*, and so delivered unto her husband that hee might know he hath tied himself to a thorny pleasure." Schoole of Abuse, 1587, or rather the Ephemerides of Phialo, 1579, p. 73.

"*Donner le chapelet.* Se prend pour marier, à cause que

¹ Seldeni Uxor Hebraica, Opera iii. 661. "Coronas tenent a tergo paranymphe, quæ capitibus sponsorum iterum a sacerdote non sine benedictione solenni aptantur." The form is given, p. 667: "Benedic, Domine, annulum istum et coronam istam, ut sicut annulus circumdat digitum hominis et corona caput, ita gratia Spiritus Sancti circumdet sponsum et sponsam, ut videant filios et filias usque ad tertium aut quartam generationem," &c.

² Polydore Vergil. "*Spicea autem corona (interdum florea) sponsa redimita, caput, præsertim ruri deducitur, vel manu gerit ipsam coronam.*" Compare Langley's Transl. f. 9.

Concerning the crowns or garlands used by brides, see Leland, Col. v. 332. In the Dialogue of Dives and Pauper, 1493, "The sixte precepte, chap. 2," is the following curious passage: "Thre ornamentys longe pryncypaly to a wyfe: A ryng on hir fynger, a broch on hir brest, and a *garland on hir hede.* The ringe betokenethe true love, as I have seyde; the broch betokenethe clenness in herte and chastitye that she oweth to have; the *GARLANDE* bytokeneth gladnesse and the dignytye of the sacrament of wedlok."

l'on met ordinairement sur la teste des nouvelles mariées, je dis des personnes de peu de condition, un chapelet de romarin. Et nôtre vieille coûtume porte, qu'un pere peut marier sa fille d'un chapeau de roses, c'est a dire, ne luy bailler rien que son chapelet. La couronne est appelée chapelet, diminutif de chapeau, quod capiti imponeretur." *Les Origines de quelques Coutumes Anciennes*, 12mo. Caen, 1672, p. 53. Ibid. p. 70 : "*Chapeau ou chapel de roses*. C'est un petit mariage, car quand on demande ce qu'un pere donne à une fille, et qu'on veut repondre qu'il donne peu, on dit qu'il lui donne un chapeau de roses—qu'un chapel ou chapelet de roses soit convenable aux nouvelles mariés, personne n'en doute : les fleurs en général, et les roses particulièrement, étant consacrés à Venus, aux Graces, et l'Amour."

The author of the *Convivial Antiquities*, in his description of the rites at marriages in his country and time, has not omitted *garlands* : "Antequam eatur ad templum jentaculum sponsæ et invitatis apponitur, *serta atque corollæ* distribuntur." *Antiquitates Convivial.* f. 68.

GLOVES AT WEDDINGS.

THE giving of gloves at marriages is a custom of remote antiquity. The following is an extract from a letter to Mr. Winwood from Sir Dudley Carleton, dated London, January 1604, concerning the manner of celebrating the marriage between Sir Philip Herbert and the Lady Susan : "No ceremony was omitted of bridecakes, points, garters and gloves."

In Ben Jonson's play of the *Silent Woman*, Lady Haughty observes to Morose, "We see no ensigns of a wedding here, no character of a bridale; where be our skarves and our gloves?" The bride's gloves are noticed in Stephens's character of *A Plaine Country Bride*, p 358 : "She hath no rarity worth observance, if her gloves be not miraculous and singular; those be the trophy of some forlorne suitor, who contents himself with a large offering, or this glorious sentence, that she should have bin his bedfellow."

It appears from Selden's *Uxor Hebraica*, Opera, iii. 673,

that the Belgic custom at marriages was for the priest to ask of the bridegroom the ring, and, if they could be had, a pair of red gloves, with three pieces of silver money in them (*arrhæ loco*), then putting the gloves into the bridegroom's right hand, and joining it with that of the bride, the gloves were left, on loosing their right hands, in that of the bride.

The custom of giving away gloves at weddings occurs in Wilson's play of the Miseries of Inforced Marriage. White gloves still continue to be presented to the guests on this occasion. So also in Herrick's *Hesperides*, p. 252 :

"What posies for our wedding-rings,
What *gloves* we'll give, and ribbanings."

In Arnold's *Chronicle* (circa 1521), chiefly concerning London, among "the artycles upon whiche is to inquire in the visitacions of ordynaryes of chyrches," we read: "Item, whether the curat refuse to do the solemnysacyon of lawfull matrimonye before he have gyfte of money, hoses, or *gloves*."

There is some pleasantry in the vulgar, rather amorous than superstitious, notion, that if a woman surprises a man sleeping, and can steal a kiss without waking him, she has a right to demand a pair of gloves. Thus Gay in his *Sixth Pastoral*:

"Cic'ly, brisk maid, steps forth before the rout,
And kiss'd, with smacking lip, the snoring lout;
For custom says, whoe'er this venture proves,
For such a kiss demands a pair of gloves."

In the north of England a custom still prevails at maiden assizes, i. e. when no prisoner is capitally convicted, to present the judges with white gloves. It should seem, by the following passage in Clavell's *Recantation of an Ill-led Life*, 1634, that anciently this present was made by such prisoners as received pardon after condemnation. It occurs in his dedication "to the impartiall judges of his majestie's bench, my Lord Chiefe Justice, and his other three honourable assistants."

"Those pardon'd men, who taste their prince's loves,
(As married to new life) do give you *gloves*."

Clavell was a highwayman, who had just received the king's pardon. He dates from the King's Bench Prison, October 1627. Fuller, in his *Mixt Contemplations on these Times*, 1660, says, p. 62: "It passeth for a generall report of what was customary in former times, that *the sheriff of the county*

used to present the judge with a pair of *white gloves*, at those which we call *mayden assizes*, viz. when no malefactor is put to death therein."

Among the lots in a Lottery presented before the late Queen's Majesty, at the Lord Chancellor's House, 1601, in Davison's Poetical Rapsody, 1611, p. 44, is, No. 8,

“ *A Paire of Gloves.*

“ Fortune these *gloves* to you IN CHALLENGE sends,
For that you love not fooles that are her friends.”

Can the custom of *dropping or sending the glove*, as the signal of a challenge, have been derived from the circumstance of its being the cover of the hand, and therefore put *for the hand itself*? The giving of the hand is well known to intimate that the person who does so will not deceive, but stand to his agreement. To *shake hands upon it* would not, it should seem, be very delicate in an agreement to fight, and therefore *gloves* may, possibly, have been deputed as substitutes. We may, perhaps, trace the same idea in wedding gloves.

The late Rev. Dr. Lort says in a MS. note: “At Wrexham, in Flintshire, on occasion of the marriage of the surgeon and apothecary of the place, August 1785, I saw at the doors of his own and neighbours' houses, throughout the street where he lived, large boughs and posts of trees, that had been cut down and fixed there, filled with white paper, cut in the shape of women's gloves and of white ribbons.”

GARTERS AT WEDDINGS.

GARTERS at weddings have been already noticed under the head of *Gloves*. There was formerly a custom in the north of England,¹ which will be thought to have bordered very

¹ From the information of a person at Newcastle-upon-Tyne, who had often seen it done. A clergyman in Yorkshire told me that to prevent this very indecent assault, it is usual for the bride to give garters out of her bosom. I have sometimes thought this a fragment of the ancient ceremony of loosening the virgin zone, or girdle, a custom that needs no explanation. Compare also the British Apollo, 1710, iii. No. 91.

closely upon indecency, and strongly marks the grossness of manners that prevailed among our ancestors ;¹ it was for the young men present at a wedding to strive, immediately after the ceremony, who could first pluck off the bride's garters from her legs. This was done before the very altar. The bride was generally gartered with ribands for the occasion. Whoever were so fortunate as to be victors in this singular species of contest, during which the bride was often obliged to scream out, and was very frequently thrown down, bore them about the church in triumph.

I find the following in the Epithalamie on Sir Clipesby Crew and his Lady, in Herrick's *Hesperides*, p. 128 :

" Quickly, quickly then prepare,
And let the young men and the bride-maids share
Your *garters* ; and their joyntts
Encircle with *the bridegroom's points*."

In Brooke's *Epithalamium in England's Helicon*, we read :

" Youths, take his poynts, your wonted right ;
And maydens, take your due, her garters."

A note to a curious and rare tract, 4to. 1686, entitled a *Joco-Serious Discourse in two Dialogues between a Northumberland Gentleman and his Tenant, a Scotchman, both old Cavaliers*, p. 24, tells us : " the piper at a wedding has always a piece of the bride's garter tyed about his pipes." These garters, it should seem, were anciently worn as trophies in the hats. So Butler, in *Hudibras*, I. ii. 524 :

" Which all the saints, and some since martyrs,
Wore in their hats like wedding garters."

Misson, in his *Travels in England*, translated by Ozell, p. 352, says : " When bed-time is come, the bride-men pull off the bride's garters, which she had before unty'd, that they might hang down, and so prevent a curious hand from coming too neer her knee. This done, and *the garters being fasten'd to the hats of the gallants*, the bridemaids carry the bride

¹ From passages in different works, it should seem that the striving for garters was originally after the bride had been put to bed. See *Folly in Print*, or a *Book of Rhymes*, p. 121 ; *Stephens's Character of a Plaine Country Bride*, p. 359 ; the old song of Arthur of Bradley ; and a *Sing-Song on Clarinda's Wedding*, in *R. Fletcher's Poems*, 1656, p. 230. See also *Ritson's Ancient Songs*, 1792, p. 297.

into the bride chamber, where they undress her and lay her in bed." It is the custom in Normandy for the bride to bestow her garter on some young man as a favour, or sometimes it is taken from her.

In Aylet's *Divine and Moral Speculations*, 1654, is a copy of verses "on sight of a most honourable lady's *Wedding Garter*." I am of opinion that the origin of the ORDER OF THE GARTER is to be traced to this nuptial custom, anciently common to both court and country.

Among the lots in a Lottery presented before the late Queene's Majesty at the Lord Chancellor's House, 1601 (Davison's *Poetical Rapsody*, 1611, p. 45), there occurs, No. 14:

"A Payre of Garters.

"Though you have Fortune's garters, you must be
More staid and constant in your steps than she."

Sir Abraham Ninny, in the old play of a *Woman's a Weather-Cock*, 1612, act i. sc. 1, declares:

"Well, since I'm disdain'd, *off garters blew*,
Which signifies Sir Abram's love was true.
Off cypresse blacke, for thou befits not me;
Thou art not cypresse, of the cypresse tree,
Befitting lovers; out green shoe-strings, out,
Wither in pocket, since my Luce doth pout."

SCARVES, POINTS, AND BRIDE LACES AT WEDDINGS.

THAT scarves, now confined to funerals, were anciently given at marriages, has been already noticed in a former section, from Ben Jonson's *Silent Woman*.¹ In the same

¹ In a curious manuscript in my possession, entitled *A Monthes Journey into Fraunce: Observations on it*, 4to. without date, but bearing internal evidence of having been written in the time of Charles the First (soon after his marriage with Henrietta Maria), and that the writer was a Regent M.A. of the University of Oxford, p. 82, is the following passage: "A scholler of the university never disfurnished so many of his friendes to provide for his journey, as they (the French) doe neighbours, to adorne their weddings. At my being at Pontoise, I sawe mistres brude returne from the

author's Tale of a Tub, Turf is introduced as saying on this occasion: "We shall all ha' *bride-laces*, or points, I zee."

Among the lots presented to Queen Elizabeth, in 1601, already quoted from Davison's Rapsody, p. 44, the three following occur, in a list of prizes for ladies:

" 9. *A Dozen of Pointes.*

You are in every point a lover true,
And therefore fortune gives the *points* to you."

" 16. *A Scarfe.*

Take you this *scarfe*, bind Cupid hande and foote,
So Love must aske you leave before he shoote."

" 10. *A Lace.*

Give her the *lace* that loves to be straight-lac'd,
So Fortune's little gift is aptly plac'd."

Herrick, in his *Hesperides*, p. 128, in the "Epithalamie on Sir Clipesby Crew and his Lady," thus cautions the bridegroom's men against offending the delicacy of the new-married lady:

" We charge ye that no strife
(Farther than gentleness tends) get place
Among ye *striving for her LACE.*"

And it was observed before, in the account of the marriage ceremony of John Newchombe, the wealthy clothier of Newbury, (Strutt, iii. 154,) that his bride was led to church between two sweet boys, "with *bride-laces* and rosemary tied about their silken sleeves." In Dekker's *Honest Whore*, 1630, we read: "Looke yee, doe you see the *bride-laces that I give at my wedding* will serve to tye rosemary to both your coffins, when you come from hanging."

church. The day before shee had bene somewhat of the condition of a kitchen wench, but now so tricked up with *SCARVES*, *rings*, and *crosse-garters*, that you never saw a Whitsun-lady better rigged. I should much have applauded the fellowes fortune, if he could have maryed the cloathes but (God be mercifull to hym!) he is chayned to the wench; much joy may they have together, most peerlesse couple, Hymen Hymenæi, Hymen, Hymen O Hymenæe! The match was now knytt up amongst them. I would have a French man marie none but a French woman."

BRIDE KNIVES.

STRANGE as it may appear, it is however certain, that knives were formerly part of the accoutrements of a bride. This perhaps will not be difficult to account for, if we consider that it anciently formed part of the dress for women to wear a knife or knives sheathed and suspended from their girdles;¹ a finer and more ornamented pair of which would very naturally be either purchased or presented on the occasion of a marriage.² In the *Witch of Edmonton*, 1658, p. 21, Somerton says: "But see, the bridegroom and bride come; *the new pair of Sheffield knives fitted both to one sheath.*"³ A bride

¹ See Mr. Douce's Essay on this subject in the *Archæologia of the Soc. of Antiq.* vol. xii. In a book of some curiosity, entitled the *French Garden, for English Ladyes and Gentlewomen to walke in*, 1621, in a dialogue describing a lady's dress, the mistress thus addresses her waiting-woman: "Give me my *girdle*, and see that all the furniture be at it; looke if my cizers, the pincers, the *pen-knife*, the *knife to close letters*, with the bodkin, the ear-picker, and the seale be in the case: where is my purse to weare upon my gowne?"

² Thus as to another part of the dress, in the old play of the *Witch of Edmonton*, 1658, p. 13, Old Carter tells his daughter and her sweetheart: "Your marriage-money shall be receiv'd before your *wedding-shoes* can be pulled on. Blessing on you both." So in Dekker's *Match me in London*: "I thinke your *wedding-shoes* have not been oft unty'd." Down answers, "Some *three times.*"

³ Chaucer's Miller of Trumpington is represented as wearing a Sheffield knife:

"A Shefeld thwitel bare he in his hose;"

and it is observable that all the portraits of Chaucer give him a knife hanging at his breast. I have an old print of a female foreigner, entitled "*Forma Pallii mulieris Clevensis euntis ad forum*," in which are delineated, as hanging from her girdle, her purse, her keys, and *two sheathed knives*. Among the women's trinkets about A.D. 1560, in the *Four P's* of John Heywood, occur:

"Silker's swathbonds, ribands, and sleeve-laces,
Girdles, *knives*, purses, and pin-cases."

"An olde marchant had hanging at his girdle, a pouch, a spectacle-case, a punniard, a pen and inckhorne, and a handkertcher, with many other trinkets besides, which a merry companion seeing, said it was like a habberdasher's shop of small wares." *Wits, Fits, and Fancies*, 1614, p. 177.

says to her jealous husband, in Dekker's Match me in London, 1631 :

" See at my girdle hang *my wedding knives!*
With those dispatch me."

From a passage in the old play of King Edward the Third, 1599, there appear to have been two of them. So among the lots, in a Lottery presented before the Queen, in Davison's Poetical Rapsody, No. 11 is

"*A Pair of Knives.*

" Fortune doth give these paire of knives to you,
To cut the thred of love if 't be not true."

In the old play of a Woman's a Weather-Cocke, act v. sc. 1, Bellafront says :

" Oh, were this wedlock knot to tie againe,
Not all the state and glorie it containes,
Joyn'd with my father's fury, should enforce
My rash consent ; but, Scudmore, thou shalt see
This false heart (in my death) most true to thee.
(*Shews a knife hanging by her side.*)"

In Well Met, Gossip ; or, 'tis Merry when Gossips meet, 1675, the widow says :

" For this you know, that all the wooing season,
Suiters with gifts continual seek to gain
Their mistriss love," &c.

The wife answers :

" That's very true——
In conscience I had twenty pair of gloves,
When I was maid, given to that effect ;
Garters, knives, purses, girdles, store of rings,
And many a thousand dainty, pretty things."

The following remarkable passage occurs in the Praise of Musicke (ascribed to Dr. Case), 1586 : " I come to marriages, wherein as our ancestors (I do willingly harp upon this string, that our yonger wits may know they stand under correction of elder judgments) did fondly and with a kind of doting maintaine many rites and ceremonies, some whereof were either shadowes or abodements of a pleasant life to come, as *the eating of a quince peare*, to be a preparative of sweete and delightfull dayes between the married persons."

The subsequent, no less curious, I find in Northbrook's Treatise on Dicing, 1579, p. 35: "In olde time (we reade) that there was usually caried before the mayde when she shoulde be maried, and came to dwell in hir husbandes house, *a distaffe, charged with flax, and a spyndle hanging at it*, to the intente that shee might bee myndefull to lyve by hir labour."

THE MARRIAGE CEREMONY,

OR PART OF IT, PERFORMED ANCIENTLY IN THE CHURCH-PORCH, OR BEFORE THE DOOR OF THE CHURCH.

CAN this custom have had its rise in the uses of Gentilism? Vallancey informs us that "the antient Etruscans always were married in the streets, before the door of the house, which was thrown open at the conclusion of the ceremony." All the ancient missals mention at the beginning of the nuptial ceremony the placing of the man and woman before the door of the church,¹ and direct, towards the conclusion, that here they shall enter the church as far as the step of the altar. The vulgar reason assigned for the first part of this practice, i. e. "that it would have been indecent to give permission within the church for a man and a woman to sleep together," is too ridiculous to merit any serious answer.

Selden, in his *Uxor Hebraica* (Opera, iii. 680), asserts that nowhere else, but before the face of, and at the door of the church, could the marriage-dower have been lawfully assigned.² "Neque alibi quam in facie ecclesiæ et ad ostium ecclesiæ, atque ante desponsationem in initio contractus (ut juris con-

¹ In the *Missale ad Usum Ecclesiæ Sarisburiensis*, 1555: "Statuantur vir et mulier ante ostium ecclesiæ, sive in faciem ecclesiæ, coram Deo et sacerdote et populo." See also the "Formula" in the Appendix to Hearne's *Hist. and Antiq. of Glastonb.* p. 309.

² We read in Bridge's *History of Northamptonshire*, i. 135, that "Robert Fitz Roger, in the 6th Ed. I. entered into an engagement with Robert de Tybetot to marry, within a limited time, John, his son and heir, to Hawisia, the daughter of the said Robert de Tybetot, *to endow her at the church-door*, on her wedding day, with lands amounting to the value of one hundred pounds per annum."

sultus nostri veteres aiunt) sic fundi dos legitimè assignari potuit.”

Chaucer, who flourished during the reign of Edward the Third, alludes to this custom in his *Wife of Bath*, thus :

“ She was a worthy woman all her live,
Husbands at the church dore had she five.”

In the curious collection of prints, illustrating ancient customs, in the library of Mr. Douce, there is one that represents a marriage solemnizing at the church door. [It was customary to baptise, marry people, and to bury them in the church-porch. Hence the “font or piscina” was there placed to hold consecrated water (called by St. Austin *sacrarium regenerationis*, the sacred laver of regeneration) for the holy baptism ; when, after receiving this, the first sacrament of the Christian church, “the child entered it as into the care of a guardian ; she takes him up in all the solemn crises of life, and at his death receives him into her bosom. The church is the general home, the universal mother, the mediator and conciliator between this world and the next, the outward and visible sign of the revelation of the Divine law.” We have many instances of fonts being placed in the porch of our ancient churches ; there is a beautiful hexagon one in the porch of East Dereham church, Norfolk. Until the time of Edward VI. marriages were performed in the church-porch, and not in the church. Edward I. was married at the door of Canterbury cathedral, September 9, 1299, to Margaret, sister of the king of France : and until 1599, the people of France were married at the church-door.]

In a MS. entitled *Historical Passages concerning the Clergy in the Papal times*, cited in the *History of Shrewsbury, 1779*, p. 92, notes, it is observed that “the pride of the clergy and the bigotry of the laity were such, that both rich and poor were married at the church doors.”

In a MS. Missal of the date of Richard the Second's reign, formerly the property of University College in Oxford, in the marriage ceremony, the man says : “Ich M. take the N. to my weddid wyf, to haven and to holden, for fayrere, for fouler, for bettur for wors, for richer for porer, in seknesse and in helthe, for thys tyme forward, til dethe us departe, 3if holi-chirche will it orden ; and 3erto iche plizt the my treuthe :”

and on giving the ring: "With this ring I the wedde, and this gold and selver ich the zeve, and with my bodi I the worschepe, and with all my worldly catelle I the honoure." The woman says: "Iche N. take the M. to my weddid husbond, to haven and to holden, for fayrer for fouler, for better for wors, for richer for porer, in seknesse and in helthe, to be bonlich and buxum in bed and at burde, tyl deth us departe, fro thys tyme forward, and if holichirche it wol orden; and 3erto iche plizt the my truthe." The variations of these missals on this head are observable. The Hereford missal makes the man say: "I N. underfyng the N. for my wedde wyf, for betere for worse, for richer for porer, yn sekenes and in helthe, tyl deth us departe, as holy church hath ordeyned; and therto y plygth the my trowthe." The woman says: "I N. underfyng the N. &c. to be boxum to the, tyl deth us departe," &c.

In the Sarum Manual there is this remarkable variation in the woman's speech: "to be bonere and buxom in bedde and at borde," &c. Bonaire and buxum are explained in the margin by "meek and obedient." In the York Manual the woman engages to be "buxom" to her husband; and the man takes her "for fairer for fouler, for better for warse."

By the parliamentary reformation of marriage and other rites under King Edward the Sixth, the man and woman were first permitted to come into the body or middle of the church, standing no longer, as formerly, at the door: yet by the following, from Herrick's *Hesperides*, p. 143, one would be tempted to think that this custom had survived the Reformation:

"The Entertainment; or, PORCH VERSE at the Marriage of Mr. Henry Northly and the most witty Mrs. Lettice Yard.

"Welcome! but yet no entrance till we blesse
 First you, then you, and both for white successe:
 Profane no porch, young man and maid, for fear
 Ye wrong the threshold-god that keeps peace here:
 Please him, and then all good luck will betide
 You the brisk bridegroom, you the dainty bride."

DRINKING WINE IN THE CHURCH AT MARRIAGES.

THIS custom is enjoined in the Hereford Missal. By the Sarum Missal it is directed that the sops immersed in this wine, as well as the liquor itself, and the cup that contained it, should be blessed by the priest.² The beverage used on this occasion was to be drunk by the bride and bridegroom and the rest of the company.

In Lysons's *Environs of London*, iii. 624, in his account of Wilsdon parish, in Middlesex, he tells us of an "Inventory of the goods and ornaments belonging to Wilsdon church about A.D. 1547," in which occur "two masers that were appointed to *remayne in the church for to drynk in at bride-ales.*"³

In the *Workes of John Heiwood*, newlie imprinted, 1576, the following passage occurs :

"The drinke of my brydecup I should have forborne
Till temperaunce had tempred the taste beforne.
I see now, and shall see, while I am alive,
Who wedth or he be wise shall die or he thrive."

¹ "Post missam, panis, et vinum, vel aliud bonum potabile in vasculo proferatur, et gustent in nomine Domini, sacerdote primo sic dicente, 'Dominus vobiscum.'"

² "*Benedicatur* panis et vinum vel aliud quid potabile in vasculo, et gustent in nomine Domini, sacerdote dicente, 'Dominus vobiscum.'" The form of benediction ran thus: "Benedic, Domine, panem istum et hunc potum et hoc vasculum, sicut benedixisti quinque panes in Deserto et sex hydrias in Chanaan Galilææ, ut sint sani et sobrii atque immaculati omnes gustantes ex iis," &c.

³ In Coates's *History of Reading*, p. 225, under the year 1561, in the churchwardens' accounts of St. Lawrence's parish, is the following entry: "*Bryde-past*. It. receyved of John Radleye, vis. viijd." A note says: "Probably *the wafers*, which, together with sweet wine, were given after the solemnization of the marriage." See the account of the ceremony of the marriage between Frederick Count Palatine of the Rhine and the Princess Elizabeth, eldest daughter of King James the first, on St. Valentine's day, 1613, in Leland's *Collectanea*, vi. 335. So, at the marriage of Queen Mary and Philip of Spain, "wine and sops were hallowed." Leland, iv. 400.

In the Compleat Vintner, 1720, p. 17, it is asked :

“ What priest can join two lovers' hands,
But wine must seal the marriage-bands ?
As if celestial wine was thought
Essential to the sacred knot,
And that each bridegroom and his bride
Believ'd they were not firmly ty'd
Till Bacchus, with his bleeding tun,
Had finished what the priest begun.”¹

The pieces of cake, or wafers, that appear to have been immersed in the wine on this occasion, were properly called sops, and doubtless gave name to the flower termed Sops-in-wine. The allusions to this custom in our old plays are very numerous ; as in Shakespeare's *Taming of the Shrew*, where Petruchio calls for wine, gives a health, and having quaffed off the muscadel, throws the sops in the sexton's face.

In the beginning of Armin's *History of the Two Maids of Moreclacke*, 1609, the serving-man, who is perfuming the door, says : “ *The muscadine stays for the bride at church.*” Again, in Beaumont and Fletcher's *Scornful Lady*, i. 1 :

“ If my wedding-smock were on,
Were the gloves bought and given, the licence come,
Were the rosemary branches dipt, and all
The hippocras and cakes eat and drunk off.”

In the articles ordained by Henry VII. for the regulation of his household, Article for the Marriage of a Princess, we read : “ Then pottes of ypocrice to bee ready, and to be put into the cupps with soppe, and to be borne to the estates ; and to take a soppe and a drinke,” &c. In Dekker's *Satiro-Mastix*, 1602, we read : “ And when we are at church bring the wine and cakes.” At the magnificent marriage of Queen Mary and Philip in Winchester Cathedral, 1554, this was

¹ This custom, too, has its traces in Gentilism. It is of high antiquity, says Malone, for it subsisted among our Gothic ancestors : “ Ingressus domum convivalem sponsus cum pronubo suo, sumpto poculo, quod maritalale, vocant, ac paucis a pronubo de mutato vitæ genere prefatis, in signum constantiæ, virtutis, defensionis et tutelæ, propinat sponsæ et simul morgennaticam (dotalitium ob virginitatem) promittit, quod ipsa grato animo recolens, pari ratione et modo, paulo post mutato in uxorium habitum operculo capitis, ingressa, poculum ut nostrates vocant, uxorium leviter delibans, amorem, fidem, diligentiam, et subjectionem promittit.” *Stiernhook de Jure Sueorum et Gothorum vetusto*, 4to. 1672, p. 163.

practised: "The trumpetts sounded, and they both returned, hand in hand, to their traverses in the quire, and there remained until mase was done; at which tyme *wyne and sopes were hallowed, and delivered to them booth.*"—Leland, Collocatan. ed. 1770, iv. App. 400. Dr. Farmer has adduced a line in an old canzonet on a wedding, set to music by Morley, 1606: "*Sops in wine, spice, cakes are a dealing.*" In Ben Jonson's *Magnetic Lady*, the wine drank on this occasion is called a "knitting cup."

The Jews have a custom at this day, when a couple are married, to break the glass in which the bride and bridegroom have drunk, to admonish them of mortality. This custom of nuptial drinking appears to have prevailed in the Greek Church.

A wedding sermon was anciently preached at almost every marriage of persons of any consequence. In the account of the parish of Driffild, in Gloucestershire (Fosbrooke's *Hist.* ii. 476), we read: "One John Humphries, M.A., in Feb. 1742, published a sermon preached at a wedding here. The Marriage Psalm, on the first Sunday of the couple's appearance at church, still continues." In the British Museum, is a Sermon preached at Trafford, in Lancashire, at the Marriage of a daughter of the right worshipfull Sir Edmund Trafford, knight, the 6th of September, Anno 1586, by William Massie, 12mo. Oxford, 1586.

In a curious account of Irish marriage customs about 1682, in Piers's *Description of Westmeath*, in Vallancey, i. 122, it is stated, that "in their marriages, especially in those countries where cattle abound, the parents and friends on each side meet on the side of a hill, or, if the weather be cold, in some place of shelter about mid-way between both dwellings. If agreement ensue, they drink *the agreement bottle*, as they call it, which is a bottle of good usquebaugh (i. e. whisky, the Irish *agua vitæ*, and not what is now understood by usquebaugh), and this goes merrily round. For payment of the portion, which generally is a determinate number of cows, little care is taken. Only the father or next of kin to the bride, sends to his neighbours and friends, *sub mutua vicissitudinis obtentu*, and every one gives his cow or heifer, which is all one in the case, and thus the portion is quickly paid; nevertheless, caution is taken from the bridegroom, on the

day of delivery, for restitution of the cattle, in case the bride die childless within a certain day limited by agreement, and in this case every man's own beast is restored. Thus care is taken that no man shall grow rich by often marriages. On the day of bringing home, the bridegroom and his friends ride out, and meet the bride and her friends at the place of treaty. Being come near each other, the custom was of old to cast short darts at the company that attended the bride, but at such a distance that seldom any hurt ensued; yet it is not out of the memory of man that the Lord Hoath on such an occasion lost an eye: this custom of casting darts is now obsolete."

The following is from the *Gent. Mag.* for March, 1767, p. 140: "The ancient custom of seizing wives by force, and carrying them off, is still practised in Ireland. A remarkable instance of which happened lately in the county of Kilkenny, where a farmer's son, being refused a neighbour's daughter of only twelve years of age, took an opportunity of running away with her; but being pursued and recovered by the girl's parents, she was brought back and married by her father to a lad of fourteen. But her former lover, determining to maintain his priority, procured a party of armed men, and besieged the house of his rival; and in the contest the father-in-law was shot dead, and several of the besiegers were mortally wounded, and forced to retire without their prize."

THE NUPTIAL KISS IN THE CHURCH.

THIS nuptial kiss in the church is enjoined both by the York Missal¹ and the Sarum Manual.² It is expressly mentioned in the following line from the old play of the *Insatiate Countess*, by Marston:

"The kisse thou gav'st me in the church, here take."

¹ Thus the York Missal: "Accipiat sponsus pacem (the pax) a sacerdote, et ferat sponsæ, osculans eam, et neminem alium, nec ipse nec ipsa."

² 4to. Par. 1553, Rubrick, fol. 69: "Surgant ambo, sponsus et sponsa, et accipiat sponsus pacem a sacerdote, et ferat sponsæ, osculans eam, et neminem alium, nec ipse nec ipsa."

We learn that, in dancing, "a kiss was anciently the established fee of a lady's partner." So, in a Dialogue between Custom and Veritie concerning the Use and Abuse of Dancing and Minstrelsie, printed by John Alde :

"But some reply, what foole would daunce,
If that, when daunce is doone,
He may not have at ladyes' lips
That which in daunce he woon?"

This custom is still prevalent among the country people in many, perhaps all, parts of the kingdom. When the fiddler thinks his young couple have had music enough, he makes his instrument squeak out two notes which all understand to say, "*Kiss her!*" In the Tempest this line occurs :

"Curtsied when you have and kissed."

To which the following is a note : "As was antiently done at the beginning of some dances." So, in King Henry VIII. that prince says :

"I were unmannerly to take you out,
And not to kiss you."

It is still customary among persons of middling rank as well as the vulgar, in most parts of England, for the young men present at the marriage ceremony to salute the bride, one by one, the moment it is concluded. This, after officiating in the ceremony myself, I have frequently seen done. In the provincial poem of the Collier's Wedding, the bride is introduced as being waylaid, after the ceremony, at the church style for this purpose. [It is almost unnecessary to remind the reader of the excellent use made of this custom by Shakespeare in the Taming of the Shrew.]

The subsequent curious particulars relating to the *nuptial kiss in the church*, &c. are from Randolph's Letters, cited by Andrews in his Continuation of Henry's History of Great Britain, 1796, p. 148, note. He is speaking of the marriage of Mary Queen of Scots to Lord Darnley : "She had on her back the great mourning gown of black, with the great white mourning hood, &c. The rings, which were three, the middle a rich diamond, were put on her finger. They kneel together, and many prayers were said over them ; she tarrieth out the mass, and *he taketh a kiss*, and leaveth her there, and went

to her chamber, whither, within a space, she followeth, and being required (according to the solemnity) to cast off her cares, and leave aside these sorrowful garments, and give herself to a more pleasant life, after some pretty refusal (more, I believe for manner sake than grief of heart), she suffereth them that stood by, every man that could approach, to take out a pin; and so, being committed to her ladies, changed her garments, but went not to bed; to signifie to the world that it was not lust that moved them to marry, but only the necessity of her country, not, if God will, to leave it without an heir."¹ Vaughan, in his *Golden Grove*, 1608, says: "Among the Romans, the future couple sent certain pledges one to another, which, most commonly, they themselves afterwards being present, would confirme with a *religious kisse*."

CARE CLOTH.

AMONG the Anglo-Saxons the nuptial benediction was performed under a veil, or square piece of cloth, held at each corner by a tall man over the bridegroom and bride, to conceal her virgin blushes; but if the bride was a widow, the veil was esteemed useless. According to the use of the church of Sarum, when there was a marriage before mass, the parties kneeled together and had a fine linen cloth (called the care

¹ Nor is the nuptial kiss an English ceremony only. In the *Dissertations sur les Antiquités de Russie*, by Dr. Guthrie, already quoted, we have the following section among the marriage ceremonies, p. 129: "*Kitra, ou baiser d'amour des Grecs*.—Après que la bénédiction nuptiale a déclaré les jeunes époux mari et femme, ce caractère leur donne le droit de suivre une coutume aussi singulière qu'ancienne, qui consiste à se donner le *kitra* des Grecs, ou le fameux baiser d'antiquité, si emblématique de l'amour et de l'attachement, dont Théocrite parle dans la cinquième idylle, où il représente une jeune nymphe qui se plaint amèrement de son amant Alcippes; parce que l'ingrat, à qui elle a bien voulu donner un baiser, a dédaigné de jouir de cette faveur selon la manière usitée, c'est-à-dire, *en la prenant par les oreilles*. Tibulle, dans sa cinquième élégie, liv. II., et Cicéron dans sa vingt-septième épître familière, citent pareillement ce témoignage curieux de l'amour, que nous trouvons encore en usage parmi les paysans Russes, lorsqu'une fois engagés par le lien du mariage ils se donnent le premier baiser conjugal."

cloth) laid over their heads during the time of mass, till they received the benediction, and then were dismissed.¹

I have a curious Wedding Sermon, by William Wheatley, preacher of Banbury in Oxfordshire, 1624, entitled a Care Cloth, or a Treatise of the Cumbers and Troubles of Marriage. I know not the etymology of the word "care," used here in composition with "cloth."² Wheatley has given it the ordinary meaning of the word, but I think erroneously. Like many other etymologists, he has adapted it to his own purpose. Selden's fifteenth chapter in his *Uxor Hebraica* (Opera iii. 633), treats "de velaminibus item quibus obtecti sponsi."

In the Appendix to Hearne's *Hist. and Antiq. of Glastonbury*, p. 309, is preserved "Formula antiqua nuptias in iis partibus Angliæ (occidentalibus nimirum) quæ ecclesiæ Herefordensis in ritibus ecclesiasticis ordine sunt usi, celebrandi." The care cloth seems to be described in the following passage: "Hæc oratio '*S. propiciare Domine,*' semper dicatur super nubentes sub pallio prosternentes."

In Sir John Sinclair's *Statistical Account of Scotland*, 1793,

¹ Blount in v. In the Hereford Missal it is directed that at a particular prayer the married couple shall prostrate themselves, while four clerks hold the pall, i. e. the care cloth over them. See the Appendix to Hearne's *Glastonbury*, p. 309 et seq. The Rubric in the Sarum Manual is somewhat different: "Prosternat se sponsus et sponsa in oratione ad gradum altaris, extenso super eos pallio, quod teneant quatuor clerici per quatuor cornua in superpelliciis." The York Manual also differs here: "Missa dein celebratur, illis genuflectentibus sub pallio super eos extento, quod teneant duo clerici in superpelliceis."

² Something like this care cloth is used by the modern Jews, from whom it has probably been derived into the Christian church: "There is a square vestment called Taleth, with pendants about it, put over the head of the bridegroom and the bride together." See Leo Modena's *Rites of the Jews*, by Chilmead, 1650, p. 176. Levi, in his *Succinct Account of the Rites and Ceremonies of the Jews as observed by them in their different dispersions throughout the World at this present time*, p. 132, speaks of a "velvet canopy." He adds, that when the priest has taken the glass of wine into his hand, he says as follows: "Blessed art thou, O Lord our God! King of the universe, the creator of the fruit of the vine. Blessed art thou, O Lord our God! King of the universe, who hath sanctified us with his commandments, and hath forbid us fornication, and hath prohibited unto us the betrothed, but hath allowed unto us those that are married unto us *by the means of the CANOPY and the wedding-ring*: blessed art thou, O Lord! the sanctifier of his people Israel, *by the means of the CANOPY and wedlock.*"

v. 83, the minister of Logierait in Perthshire, speaking of the superstitious opinions and practices of the parish, says: "Immediately before the celebration of the marriage-ceremony, every knot about the bride and bridegroom (garters, shoe-strings, strings of petticoats, &c.) is carefully loosened. After leaving the church the whole company walk round it, keeping the church-walls always upon the right hand. The bridegroom, however, first retires one way with some young men to tie the knots that were loosened about him; while the young married woman, in the same manner, retires somewhere else to adjust the disorder of her dress."

BRIDE ALE,

CALLED ALSO BRIDE-BUSH, BRIDE-STAKE, BIDDING,
AND BRIDE-WAIN.

BRIDE-ALE, bride-bush, and bride-stake are nearly synonymous terms, and all derived from the circumstance of the bride's selling ale on the wedding-day, for which she received, by way of contribution, whatever handsome price the friends assembled on the occasion chose to pay her for it. The expense of a bride-ale was probably defrayed by the relations and friends of a happy pair, who were not in circumstances to bear the charges of a wedding-dinner.

In the Christen State of Matrimony, 1543, f. 48, we read: "When they come home from the church, then beginneth excesse of eatyng and drynking, and as much is waisted in one daye as were sufficient for the two newe-maried folkes halfe a year to lyve upon."¹

The following is from the Antiquarian Repertory, iii. 24, communicated by Astle from the court-rolls of Hales-Owen Borough, in the county of Salop (in the hands of Thomas

¹ I know not the meaning of the following lines in Christopher Brooke's Epithalamium:

"The board being spread, furnished with various plenties;
The bride's fair object in the middle plac'd."

Opposite, in the margin, is "dinner."

Littleton, lord of that borough), of the 15th year of Queen Elizabeth: "*Custom of bride-ale.*—Item, a payne is made that no person or persons that shall brewe any weddyn-ale to sell, shall not brewe above twelve strike of mault at the most, and that the said persons so married shall not keep nor have above eight messe of persons at his dinner within the burrowe: and before his brydall daye he shall keep no unlawfull games in hys house, nor out of hys house, on pain of 20 shillings."

In Harrison's Description of Britain, it is remarked: "In feasting, also, the husbandmen do exceed after their manner, especially at bridales, &c., where it is incredible to tell what meat is consumed and spent; ech one brings such a dish, or so manie, with him, as his wife and he doo consult upon, but alwaies with this consideration, that the leefter friend shall have the better provision."

Thus it appears that, among persons of inferior rank, a contribution was expressly made for the purpose of assisting the bridegroom and bride in their new situation. This custom must have doubtless been often abused; it breathed, however, a great deal of philanthropy, and would naturally help to increase population by encouraging matrimony. This custom of making presents at weddings seems also to have prevailed amongst those of the higher order. From the account before cited of the nuptials of the Lady Susan with Sir Philip Herbert, in the reign of James I., it appears that the presents of plate and other things given by the noblemen were valued at 2500*l.*, and that the king gave 500*l.* for the bride's jointure. His Majesty gave her away, and, as his manner was, archly observed on the occasion, that "if he were unmarried, he would not *give her*, but *keep her* for himself." From a passage in Ben Jonson's *Silent Woman*, Andrews, in his *Continuation of Henry's History of Great Britain*, 4to. p. 529, infers that it seems to have been a general custom to make presents to the married pair, in proportion to the gay appearance of their wedding.

Morant, in his *History of Essex*, ii. 303, speaking of Great Yeldham, in Hinckford hundred, says: "A house near the church was anciently used and appropriated for dressing a dinner for poor folks when married, and had all utensils and furniture convenient for that purpose. It hath since been converted into a school." *Ibid.* p. 499, speaking of matching

in Harlow Half-hundred, he says: "A house close to the churchyard, said to be built by one Chimney, was designed for the entertainment of poor people on their wedding-day. It seems to be very ancient, but ruinous."

Gough, in his Camden, edit. 1789, i. 341, Hertfordshire, says: "At Therfield, as at Braughing, was till lately a set of kitchen furniture lent to the poor at weddings." Hutchinson, in his History of Cumberland, i. 553, speaking of the parish of Whitbeck, says: *Newly-married peasants* beg corn to sow their first crop with, and are called *Cornlainers*."

Owen, in his Welsh Dictionary, in v. *Cawsa*, says: "It is customary in some part of Wales for poor women newly married to go to farmers' houses, to ask for cheese, which is called *Cawsa*." Also, *ibid.*, in v. *Cymhorth*: "The poor people in Wales have a marriage of contribution, to which every guest brings a present of some sort of provision or money, to enable the new couple to begin the world."

Bride-ales are mentioned by Puttenham, in his *Arte of Poesie*, 1589, p. 69: "During the course of Queen Elizabeth's entertainments at Kenilworth Castle, in 1575, a bryde-ale was celebrated with a great variety of shews and sports." See also Laneham's Letter, dated the same year.

Newton, in his *Herbal for the Bible*, p. 94, speaking of rushes, says: "Herewith be made manie pretie imagined devises for *bride-ales*, and other solemnities, as little baskets, hampers, panniers, pitchers, dishes, combes, brushes, stooles, chaires, purses with strings, girdles, and manie such other pretie, curious, and artificiall conceits, which at such times many do take the paines to make and hang up in the houses as tokens of good-will to the new-married bride; and, after the solemnity ended, to bestow abroad for bride-gifts or presents." *Ibid.* p. 225, when speaking of the rose, Newton says: "At *bride-ales* the houses and chambers were wont to be strawed with these odoriferous and sweet herbes, to signifie that in wedlocke all pensive sullennes and lowring cheer, all wrangling strife, jarring, variance, and discorde ought to be utterly excluded and abandoned; and that in place thereof, al mirth, pleasantnes, cheerfulness, mildnes, quietnes, and love should be maintained, and that in matters passing betweene the husband and the wife all secresie should be used."

According to Johnson, the secondary sense of "bush," is

a bough of a tree fixed up at a door to show that liquors are sold there. Hence the well-known proverb—"Good wine needs no bush." There is a wedding-sermon by Whateley, of Banbury, entitled a *Bride-Bush*, as is another, preached to a new-married couple at *Esen*, in Norfolk. Thus Ben Jonson :

"With the phant'sies of Hey-troll
Troll about the bridal bowl,
And divide the broad bride-cake
Round about the *bride's stake*."

A bush at the end of a stake or pole was the ancient badge of a country alehouse. Around this bride-stake the guests were wont to dance as about a maypole.

The bride-ale appears to have been called in some places a bidding, from the circumstance of the bride and bridegroom's bidding or inviting the guests. A writer in the *Gent. Mag.* for May, 1784, p. 343, mentions this custom in some parts of South Wales, peculiar, he thinks, to that country, and still practised at the marriages of servants, tradesfolks, and little farmers : "Before the wedding an entertainment is provided, to which all the friends of each party are *bid* or invited, and to which none fail to bring or send some contribution, from a cow or calf down to half-a-crown or a shilling. An account of each is kept, and if the young couple do well, it is expected that they should give as much at any future bidding of their generous guests. I have frequently known of 50*l.* being thus collected, and have heard of a *bidding* which produced even a hundred." In the *Cambrian Register*, 1796, p. 430, we read : "Welsh weddings are frequently preceded, on the evening before the marriage, by presents of provisions and articles of household furniture to the bride and bridegroom. On the wedding-day as many as can be collected together accompany them to the church, and from thence home, where a collection is made in money from each of the guests, according to their inclination or ability, which sometimes supplies a considerable aid in establishing the newly-married couple, and in enabling them to 'begin the world,' as they call it, with more comfort ; but it is, at the same time, considered as a debt to be repaid hereafter, if called upon, at any future wedding of the contributors, or of their friends or their children, in similar circumstances. Some time previous to these weddings, where they mean to receive contributions, a herald, with a crook or

wand adorned with ribbons, makes the circuit of the neighbourhood, and makes his 'bidding,' or invitation, in a prescribed form. The knight-errant cavalcade on horseback, the carrying off the bride, the rescue, the wordy war in rhythm between the parties, &c., which formerly formed a singular spectacle of mock contest at the celebration of nuptials, I believe to be now almost, if not altogether, laid aside everywhere through the principality."

The following is from the *Gent. Mag.* for 1789, lix. 99 :
 " *Bidding*.—As we intend entering the nuptial state, we propose having a bidding on the occasion on Thursday the 20th day of September instant, at our own house on the Parade, where the favour of your good company will be highly esteemed; and whatever benevolence you please to confer on us shall be gratefully acknowledged, and retaliated on a similar occasion, by your most obedient humble servants,

WILLIAM JONES, } Caermarthen,
 ANN DAVIES, } Sept. 4, 1787.

"N.B. The young man's father (Stephen Jones), and the young woman's aunt (Ann Williams), will be thankful for all favours conferred on them that day."

Another writer in the *Gent. Mag.* for 1784, liv. 484, mentions a similar custom in Scotland, called *penny weddings*. "When there was a marriage of two poor people who were esteemed by any of the neighbouring gentry, they agreed among themselves to meet, and have a dance upon the occasion, the result of which was a handsome donation, in order to assist the new-married couple in their outset in life." In the *Statistical Account of Scotland*, iv. 86, parish of Drainy, co. of Elgin, we are told: "A *penny wedding* is when the expense of the marriage entertainment is not defrayed by the young couple or their relations, but by a club among the guests. Two hundred people, of both sexes, will sometimes be convened on an occasion of this kind." In the same work, xxi. 146, parish of Monquhitter, speaking of the time of "our fathers," the minister observes: "Shrove Tuesday, Valentine Eve, the Rood-day, &c. &c., were accompanied by pastimes and practices congenial to the youthful and ignorant mind. The market-place was to the peasant what the drawing-room is to the peer, the theatre of show and of consequence.

The scene, however, which involved every amusement and every joy of an idle and illiterate age was a *penny bridal*. When a pair were contracted, they, for a stipulated consideration, bespoke their wedding at a certain tavern, and then ranged the country in every direction to solicit guests. One, two, and even three hundred would have convened on these occasions to make merry at their own expense for two or more days. This scene of feasting, drinking, dancing, wooing, fighting, &c., was always enjoyed with the highest relish, and, until obliterated by a similar scene, furnished ample materials for rural mirth and rural scandal. But now *the penny bridal is reprobated as an index of want of money and of want of taste*. The market-place is generally occupied by people in business. Athletic amusements are confined to schoolboys. Dancing, taught by itinerant masters, cards, and conversation, are the amusements now in vogue; and the pleasures of the table enlivened by a moderate glass are frequently enjoyed in a suitable degree by people of every class." In the same work, xv. 636, parish of Avoch, co. Ross, it is said: "Marriages in this place are generally conducted in the style of *penny weddings*. Little other fare is provided except bread, ale, and whisky. The relatives, who assemble in the morning, are entertained with a dram and a drink gratis. But, after the ceremony is performed, every man pays for his drink. The neighbours then convene in great numbers. A fiddler or two, with perhaps a boy to scrape on an old violoncello, are engaged. A barn is allotted for the dancing, and a house for drinking; and thus they make merry for two or three days, till Saturday night. On Sabbath, after returning from church, the married couple give a sort of dinner or entertainment to the present friends on both sides: so that these weddings, on the whole, bring little gain or loss to the parties." Jamieson, in his Etymological Dictionary, quotes an Act of the General Assembly, 13th February, 1645, for the restraint of *pennie brydals*.¹

In Cumberland it had the appellation of a bride-wain, a

¹ We learn from Löccenius that penny bridals were common in Sweden. The custom has probably existed from an early period. "In nonnullis locis sumtus nuptialis ab invitatis hospitibus in *cranio* vel *collectis* solent adjuvari ac sublevari: quum plures unam facilius, quam unus et solus seipsum impensis majori instruere possit." Antiq. Suio-Goth., p. 109.

term which will be best explained by the following extract from the Glossary of Douglas's Virgil, v. Thig: There was a custom in the Highlands and North of Scotland, where new-married persons had no great stock, or others low in their fortune, brought carts and horses with them to the houses of their relations and friends, and received from them corn, meal, wool, or whatever else they could get." The subsequent, headed *Bride-wain*, is extracted from the Cumberland Packet, a newspaper so called:

" There let Hymen oft appear
 In saffron robe and taper clear,
 And pomp and feast and revelry,
 With mask and ancient pageantry."

" George Payton, who married Ann, the daughter of Joseph and Dinah Collin, of Crossley Mill, purposes having a bride-wain at his house at Crossley, near Mary Port, on Thursday, May 7th next (1789), where he will be happy to see his friends and well-wishers, for whose amusement there will be a saddle, two bridles, a pair of gands-d'amour gloves, which whoever wins is sure to be married within the twelve months, a girdle (ceinture de Venus), possessing qualities not to be described, and many other articles, sports, and pastimes too numerous to mention, but which can never prove tedious in the exhibition," &c.

A short time after a match is solemnized, the parties give notice, as above, that on such a day they purpose to have a bride-wain. In consequence of this the whole neighbourhood for several miles round assemble at the bridegroom's house, and join in all the various pastimes of the country. This meeting resembles our wakes and fairs; and a plate or bowl is fixed in a convenient place, where each of the company contributes in proportion to his inclination and ability, and according to the degree of respect the parties are held in; and by this very laudable custom a worthy couple have frequently been benefited at setting out in life with a supply of money of from ten to fourscore pounds.

Sir F. M. Eden, in his work on the State of the Poor, 1797, i. 598, observes: "The custom of a general feasting at weddings and christenings is still continued in many villages in Scotland, in Wales, and in Cumberland; districts which, as the refinements of legislation and manners are slow in

reaching them, are most likely to exhibit vestiges of customs deduced from remote antiquity, or founded on the simple dictates of nature; and indeed it is not singular that marriages, births, christenings, house-warmings, &c., should be occasions in which people of all classes and all descriptions think it right to rejoice and make merry. In many parts of these districts of Great Britain, as well as in Sweden and Denmark, all such institutions, now rendered venerable by long use, are religiously observed. It would be deemed ominous, if not impious, to be married, have a child born, &c., without something of a feast. And long may the custom last; for it neither leads to drunkenness and riot, nor is it costly, as, alas! is so commonly the case in convivial meetings in more favoured regions. On all these occasions the greatest part of the provisions is contributed by the neighbourhood; some furnishing the wheaten flour for the pastry; others, barley or oats for bread and cakes; some, poultry for pies; some, milk for the frumenty; some, eggs; some, bacon; and some, butter; and, in short, every article necessary for a plentiful repast. Every neighbour, how high or low soever, makes it a point to contribute something. At a *daubing* (which is the erection of a house of clay), or at a *bride-wain* (which is the carrying of a bride home), in Cumberland, many hundreds of persons are thus brought together; and as it is the custom also, in the latter instance, to make presents of money, one or even two hundred pounds are said to have sometimes been collected. A deserving young couple are thus, by a public and unequivocal testimony of the good will of those who best know them, encouraged to persevere in the paths of propriety, and are also enabled to begin the world with some advantage. The birth of a child also, instead of being thought or spoken of as bringing on the parents new and heavy burthens, is thus rendered, as it no doubt ought to be, a comfort and a blessing, and, in every sense, an occasion of rejoicing. I own," adds this honourable advocate in the cause of humanity, "I cannot figure to myself a more pleasing or a more rational way of rendering sociableness and mirth subservient to prudence and virtue."

"In most parts of Essex it is a common custom, when poor people marry, to make a kind of dog-hanging, or money-gathering, which they call a wedding-dinner, to which they

invite tag and rag, all that will come; where, after dinner, upon summons of the fiddler, who setteth forth his voice like a town-crier, a table being set forth, and the bride set simpering at the upper end of it, the bridegroom standing by with a white sheet athwart his shoulders, whilst the people march up to the bride, present their money and wheel about. After this offering is over, then is a pair of gloves laid upon the table, most monstrously bedaubed about with ribbon, which by way of auction is set to sale at who gives most, and he whose hap it is to have them, shall withall have a kiss of the bride." History of St. Billy of Billericay, and his Squire Ricardo (a very admirable parody on Don Quixote), chap. ix.

In the Statistical Account of Scotland, xviii. 122, parish of Gargunnoch, co. Stirling, we read: "It is seldom there are social meetings. Marriages, baptisms, funerals, and the conclusion of the harvest, are almost the only occasions of feasting. At these times there is much unnecessary expense. Marriages usually happen in April and November. The month of May is cautiously avoided. A principal tenant's son or daughter has a crowd of attendants at marriage, and the entertainment lasts for two days at the expense of the parties. The company at large pay for the musick."

Waldron, in his Description of the Isle of Man (Works, p. 169, speaking of the Manks' wedding feasts, says: "Notice is given to all the friends and relations on both sides though they live ever so far distant. Not one of these, unless detained by sickness, fails coming and bringing something towards the feast; the nearest of kin, if they are able, commonly contribute the most, so that they have vast quantities of fowls of all sorts; I have seen a dozen of capons in one platter, and six or eight fat geese in another; sheep and hogs roasted whole, and oxen divided but into quarters."¹

In Vaughan's Golden Grove, 1608, we read: "The marriage day being come (in some shires of England), the invited

¹ In the Glossarium Suio-Gothicum, auctore I. Ihre, fol. Upsalix, 1769, we read: "BRUDSKAL. *Gifwa i Brudskålen* dicitur de erano vel munere collectio quod sponsæ die nuptiarum a convivis in pateram mittitur, habito antea brevi sermone a præsentate sacerdote. Nescio, an huc quicquam faciat tributum illud, quod in Gallia sponsæ dabatur *escuellatta* dictum, et de quo Du-Fresne in Gloss. Lat." Ibid. v. JUL. p. 1005: *HEMKOMOL, convivium quod novi conjuges in suis ædibus instrunt.*"

ghosts do assemble together, and at the very instant of the marriage doe cast their presents (which they bestowe upon the new-married folkes) into a bason, dish, or cup which standeth upon the table in the church, ready prepared for that purpose. But this custome is onely put in use amongst them which stand in need."

It appears from Allan Ramsay's Poems, 1721, p. 120, that it was a fashion in Scotland for the friends to assemble in the new-married couple's house, before they had risen out of bed, and to throw them their several presents upon the bed-clothes:

"As fou's the house cou'd pang,
To see the young fouk or they raise,
Gossips came in ding dang,
And wi' a soss aboon the claiths
Ilk ane their-gifts down flang," &c.

Here a note informs us, "They commonly throw their gifts of household furniture above the bed-clothes where the young folks are lying." One gives twelve horn spoons, another a pair of tongs, &c.

Park, in his Travels into the Interior of Africa, describes a wedding among the Moors, p. 135: "April 10, in the evening, the tabala, or large drum, was beat to announce a wedding. A great number of people of both sexes assembled. A woman was beating the drum, and the other women joining at times in chorus, by setting up a shrill scream. Mr. Park soon retired, and having been asleep in his hut, was awakened by an old woman, who said she had brought him a present from the bride. She had a wooden bowl in her hand; and before Mr. Park was recovered from his surprise, discharged the contents full in his face. Finding it to be the same sort of *holy water* with which a Hottentot priest is said to sprinkle a new-married couple, he supposed it to be a mischievous frolic, but was informed it was a nuptial benediction from the bride's own person, and which, on such occasions, is always received by the young unmarried Moors as a mark of distinguished favour. Such being the case, Mr. Park wiped his face, and sent his acknowledgments to the lady. The wedding drum continued to beat, and the women to sing all night. About nine in the morning the bride was brought in state from her mother's tent, attended by a number of women, who carried her tent (a present from the husband), some

bearing up the poles, others holding by the strings, and marched singing until they came to the place appointed for her residence, where they pitched the tent. The husband followed with a number of men, leading four bullocks, which they tied to the tent-strings; and having killed another, and distributed the beef among the people, the ceremony closed."

[In the north of England, it is considered unlucky for a couple to be married, or for a woman to be churched, while there is a grave open in the churchyard. It is also ominous of misfortune to be married in green. If there is an odd number of guests at a wedding, one is sure to die within the succeeding twelve months.]

WINNING THE KAIL.

THIS is mentioned in the curious local poem by Edward Chicken, the Collier's Wedding, ed. 1764, p. 21:

"Four rustic fellows wait the while
To kiss the bride at the church-style:
Then vig'rous mount their felter'd steeds,
With heavy heels, and clumsy heads;
So scourge them going, head and tail—
To win what country call the kail."

The Glossary to Burns's Scottish Poems describes "*Broose*" (a word which has the same meaning with "Kail") to be "a race at country weddings who shall first reach the bridegroom's house on returning from church." The meaning of the word is everywhere most strangely corrupted. "*Broose*" was originally, I take it for granted, the name of the prize on the above occasion, and not of the race itself; for whoever first reaches the house to bring home the good news, wins the "kail," i. e. a smoking prize of spice broth,¹ which stands

¹ Compare Jamieson's Etymolog. Dict. of the Scottish Language, v. *Bruse*. I know not whether the following passage is to be referred to this, or is given only as describing the bridegroom's awkwardness in supping broth. New Essayes and Characters, by John Stephens, 1631, p. 353, speaking of a plain country bridegroom, the author says: "Although he points out his bravery with ribbands, yet hath he no vaine glory; for he contemnes fine cloathes with dropping pottage in his bosome."

ready prepared to reward the victors in this singular kind of race. This same kind of contest is called in Westmoreland "riding for the ribbon."

Sampson, in his Statistical Survey of the County of Londonderry, 1802, p. 417, says: "At the Scotch weddings the groom and his party vie with the other youngsters who shall gallop first to the house of the bride. Nor is this feat of gallantry always without danger; for in every village through which they are expected, they are received with shots of pistols and guns; these discharges, intended to honour the parties, sometimes promote their disgrace, if to be tumbled in the dirt on such an occasion can be called a dishonour. At the bride's house is prepared a bowl of *broth*, to be the reward of the victor in the race, which race is therefore called the running for the *brose*. The Irish wedding is somewhat different, especially in the mountainous districts. However suitable the match, it is but a lame exploit, and even an affront, if the groom does not first run away with the bride. After a few days' carousal among the groom's friends, the *weddingers* move towards the bride's country, on which occasion not only every relative, but every poor fellow who aspires to be the *well-wisher* of either party, doth bring with him a *bottle of whisky*, or the price of a bottle, to the rendezvous. After this second edition of matrimonial hilarity, the bride and groom proceed quietly to their designed home, and, forgetting all at once their romantic frolic, settle quietly down to the ordinary occupations of life."

That riding for the broose is still kept up in Scotland, may be seen by the following extract from the account of marriages in the Courier newspaper of January 16th, 1813: "On the 29th ult. at Mauchline, by the Rev. David Wilson, in Bankhead, near Cumnock, Mr. Robert Ferguson, in Whitehill of New Cumnock, to Miss Isabella Andrew, in Fail, parish of Tarbolton. Immediately after the marriage four men of the bride's company started for the broos, from Mauchline to Whitehill, a distance of thirteen miles; and when one of them was sure of the prize, a young lady, who had started after they were a quarter of a mile off, outstripped them all, and, notwithstanding the interruption of getting a shoe fastened on her mare at a smithy on the road, she gained the prize, to the astonishment of both parties."

In the History and Antiquities of Claybrook, by the Rev. A. Macaulay, 1791, p. 130, we read: "A custom formerly prevailed in this parish and neighbourhood, of *riding for the bridecake*, which took place when the bride was brought home to her new habitation. A pole was erected in front of the house, three or four yards high, with the cake stuck upon the top of it. On the instant that the bride set out from her old habitation, a company of young men started off on horseback; and he who was fortunate enough to reach the pole first, and knock the cake down with his stick, had the honour of receiving it from the hands of a damsel on the point of a wooden sword, and with this trophy he returned in triumph to meet the bride and her attendants, who, upon their arrival in the village, were met by a party, whose office it was to adorn their horses' heads with garlands, and to present the bride with a posy. The last ceremony of this sort that took place in the parish of Claybrook was between sixty and seventy years ago, and was witnessed by a person now living in the parish. Sometimes the bridecake was tried for by persons on foot, and then it was called *throwing the quintal*, which was performed with heavy bars of iron; thus affording a trial of muscular strength as well as of gallantry." Macaulay mentions here that, in Minorca, if not now, at least forty years ago, a custom as old as Theocritus and Virgil was kept up, i. e. the ceremony of throwing nuts and almonds at weddings, that the boys might scramble for them. "Spargite, marite, nuces." Virg.

Malkin, in his Tour in South Wales, Glamorganshire, p. 67, says: "Ill may it befall the traveller who has the misfortune of meeting a Welsh wedding on the road. He would be inclined to suppose that he had fallen in with a company of lunatics escaped from their confinement. It is the custom of the whole party who are invited, both men and women, to ride full speed to the church-porch; and the person who arrives there first has some privilege or distinction at the marriage-feast. To this important object all inferior considerations gave way, whether the safety of his Majesty's subjects, who are not going to be married, or their own, be incessantly endangered by boisterous, unskilful, and contentious jockeyship. The natives, who are acquainted with the custom, and warned against the cavalcade by its vociferous approach, turn aside at

respectful distance: but the stranger will be fortunate if he escapes being overthrown by an onset, the occasion of which puts out of sight that urbanity so generally characteristic of the people."

A respectable clergyman informed me that, riding in a narrow lane near Macclesfield, in Cheshire, in the summer of 1799, he was suddenly overtaken (and indeed they had well-nigh rode over him) by a nuptial party at full speed, who, before they put up at an inn in the town, where they stopped to take some refreshment, described several circles round the market-place, or rode, as it were, several rings.

In the Westmoreland Dialect, 8vo, Kendal, 1790, a country wedding is described with no little humour. The clergyman is represented as chiding the parties for not coming before him nine months sooner. The ceremony being over, we are told that "Awe raaid haam fearful wele, *an the youngans raaid for th' ribband*, me cusen Betty banged aw th' lads an gat it for sure."

FOOTBALL MONEY.

IN the North of England, among the colliers, &c., it is customary for a party to watch the bridegroom's coming out of church after the ceremony, in order to demand money for a football, a claim that admits of no refusal.¹ Coles, in his Dictionary, speaks of another kind of ball money given by a new bride to her old playfellows.

It is the custom in Normandy for the bride to throw a ball over the church, which bachelors and married men scramble for. They then dance together.

¹ "Ce sont des insolences, plutôt que des superstitions, que ce qui se pratique en certains lieux, où l'on a de coutume de jeter de l'eau benite sur les personnes qui viennent de fiancer, lorsqu'elles sortent de l'église; de les battre, quand ils sont d'une autre paroisse; de les enfermer dans les églises; d'exiger d'elles de l'argent pour boire; de les prendre par la foi du corps, et de les porter dans les cabarets; de les insulter; et de faire de grands bruits, de *grandes huées, et des charivaris, quand elles refusent de donner de l'argent à ceux qui leur en demandent.* Mais ces insolences sont prosrites." *Traité des Superstitions*, par Jean Baptiste Thiers, 12mo. Par. 1704, iii. 477.

TORCHES USED AT WEDDINGS.

At Rome the manner was that two children should lead the bride, and a third bear before her a torch of whitethorn, in honour of Ceres. I have seen foreign prints of marriages, where torches are represented as carried in the procession. I know not whether this custom ever obtained in England, though, from the following lines in Herrick's *Hesperides*, one might be tempted to think that it had :

“ *Upon a Maid that dyed the day she was marryed.*

That morne which saw me made a bride,
The ev'ning witnest that I dy'd.
Those holy lights, wherewith they guide
Unto the bed the bashful bride,
Serv'd but as tapers for to burne
And light my reliques to their urne.
This epitaph, which here you see,
Supply'd the epithalamie.”

Gough, in the introduction to his second volume of *Sepulchr. Mon.* p. 7, speaking of funeral torches, says : “The use of torches was however retained alike in the daytime, *as was the case at weddings* ; whence Propertius, beautifully,

“ *Viximus insignes inter utramque facem :*”

thus illustrated by Ovid, *Epist. Cydippes ad Acontium*, l. 172 :

“ *Et face pro thalami fax mihi mortis adest ;*”

and *Fasti*, ii. 561, speaking of February, a month set apart for *Parentalia*, or funeral anniversaries, and therefore not proper for marriage :

“ *Conde tuas, Hymenæe, faces, et ab ignibus atris*
Aufer, habent alias mœsta sepulchra faces.”

“The Romans admitted but five torches in their nuptial solemnities.” — *Browne's Cyprus Garden, or the Quincunx Mystically Considered*, p. 191.

In Swinburne's account of gipsies in his *Journey through Calabria*, p. 304, is the following remark : “At their weddings *they carry torches*, and have paranympths to give the bride away, with many other unusual rites.” Lamps and flambeaux

are in use at present at Japanese weddings. "The *nuptial torch*," says the author of *Hymen*, 1760, p. 149, "used by the Greeks and Romans, has a striking conformity to the flambeaux of the Japanese. The most considerable difference is, that, amongst the Romans, this torch was carried before the bride by one of her virgin attendants; and among the Greeks, that office was performed by the bride's mother." In the Greek church the bridegroom and bride enter the church with lighted wax tapers in their hands.¹ (*Ibid.* p. 153.)

MUSIC AT WEDDINGS.

At the marriages of the Anglo-Saxons the parties were attended to church by music. In the old History of John Newchombe, the wealthy clothier of Newbury, cited by Strutt, iii. 154, speaking of his marriage and the bride's going to church, the writer observes, "there was a noise (i. e. company) of musicians that played all the way before her."

Dame Sibil Turfe, a character in Ben Jonson's play of *A Tale of a Tub*, is introduced reproaching her husband as follows: "A clod you shall be called, to let no music go afore your child to church, to cheer her heart up!" and Scriben, seconding the good old dame's rebuke, adds, "She's i' th' right, sir; for your wedding dinner is starved without music."

In the *Cristen State of Matrimony*, 1543, p. 48, we read as follows: "Early in the mornyng the weddyng people begynne to exceed in superfluous eatyng and drinkyng, whereof they spytte untill the halfe sermon be done, and when they come to the preachyng they are halfe droncke, some all together. Therefore regard they neyther the prechyng nor prayer, but stond there only because of the custome. Such folkes also do come to the church with all manner of pompe and pride, and gorgiousnes of rayment and jewels. They come *with a*

¹ *Torches* are used at Turkish marriages: thus Selden, "*Deductio sequitur in domum, nec sine facibus, et sponsa matri sponsa traditur. Quamprimum vero sponsa cubiculum ingreditur, maritus pede suo uxoris pedem tangit statimque ambo recluduntur.*" *Uxor Hebraica*. (*Opera*, iii. 686.)

great noise of harpes, lutes, kyttes, basens, and drommes, wherwyth they trouble the whole church, and hyndre them in matters pertayning to God. And even as they come to the church, *so go they from the churche agayne*, lyght, nice, in shameful pompe, and vaine wantonnesse."

The following is from Vernon's *Hunting of Purgatory to Death*, 1561, f. 51: "I knewe a priest (this is a true tale that I tell you, and no lye,) whiche, when any of his parishioners should be maryed, woulde take his backe-pype, and go fetche theym to the church, playnge sweetely afore them, and then would he laye his instrument handsomely upon the aultare tyll he had maryed them and sayd masse. Which thyng being done, he would gentillye bringe them home agayne with backe-pype. Was not this priest a true ministrell, thynke ye? for he dyd not counterfayt the ministrell, but was one in dede."

Puttenham, in his *Arte of English Poesie*, 1589, p. 69, speaks of "*blind harpers*, or such like taverne minstrels that give a fit of mirth for a groat, and their matters being for the most part stories of old time, as the Tale of Sir Topas, the Reportes of Bevis of Southampton, Guy of Warwick, Adam Bell, Clymme of the Clough, and such other old romances, or historical rimes, made purposely for recreation of the common people at Christmasse dinners and *bride-ales*, and in tavernes and ale-houses, and such other places of base resort."

In Brooke's *Epithalamium* we read :

" Now whiles slow howres doe feed the times delay,
 Confus'd discourse, *with musicke mixt among*,
 Fills up the semy-circle of the day."

In the margin opposite is put "*Afternoone Musicke.*" [And so runs the old ballad, sung about the streets within the last few years,—

" Ye patriots and courtiers so hearty,
 That speech shall vote for each party,
 For one be both constant and steady,
 And vote to support widow Brady.
 To all that I now see before me,
 The bottom, the top, and the middle,
 For music we now must implore ye,
 What's a wedding without pipes and fiddle?"]

In Griffith's *Bethel, or a Forme for Families*, 1634, is the following on marriage feasts, p. 279: "Some cannot be merry

without a noise of fiddlers, who scrape acquaintance at the first sight; nor sing, unlesse the divell himselfe come in for a part, and the ditty be made in hell," &c. He had before said, "We joy indeed at weddings; but how? Some please themselves in breaking broad, I had almost said bawdy jests." Speaking of wedding entertainments, *ibid.*, he says: "Some drink healths so long till they lose it, and (being more heathenish in this than was Ahasuerus at his feast) they urge their companions to drink by measure, out of measure."

Waldron, in his *Description of the Isle of Man* (Works, fol. ed. p. 169,) tells us that at the marriages of the inhabitants, "they are preceded (to church) by music, who play all the while before them the tune, *the Black and the Grey*, and no other is ever used at weddings." He adds, "that when they arrive at the churchyard, they walk three times round the church before they enter it."

This requisite has not been omitted in the *Collier's Wedding* :

"The pipers wind and take their post,
And go before to clear the coast."

The rejoicing by ringing of bells at marriages of any consequence, is everywhere common. On the fifth bell at the church of Kendal, in Westmoreland, is the following inscription, alluding to this usage :

"In wedlock bands,
All ye who join with hands,
Your hearts unite;
So shall our tuneful tongues combine
To laud the nuptial rite."

SPORTS AT WEDDINGS.

AMONG the Anglo-Saxons, as Strutt informs us, in his *Manners and Customs*, i. 76, after the nuptial feast, "the remaining part of the day was spent by the youth of both sexes in mirth and dancing, while the graver sort sat down to their drinking bout, in which they highly delighted."

Among the higher ranks there was, in later times, a wedding-sermon, an epithalamium,¹ and at night a masque.²

It was a general custom between the wedding dinner and supper to have dancing. The cushion-dance at weddings is thus mentioned in the Apophthegms of King James, the Earl of Worcester, 1658, p. 60,—a wedding entertainment is spoken of:—"At last, when the masque was ended, and time had brought in the supper, *the cushion led the dance out of the parlour into the hall,*" &c. In the Christen State of Matrimony, 1543, f. 49, we read: "After the bancket and feast there begynnethe a vayne, madde, and unmannerlye fashion, for the bryde must be brought into an open *dauncynge place*. Then is there such rennynge, leapyng, and flyngyng amonge them; then is there suche a lyftyng up and discoveryng of the damselles clothes and other womennes apparell, that a man might thynke they were sworne to the Devils daunce. Then muste the poore bryde kepe foote with al dauncers and refuse none, how scabbed, foule, droncken, rude and shameles soever he be. Then must she oft tymes heare and se much wyckednesse, and many an uncomely word; and that noyse and rombyng endureth even tyll supper." So, in the Summe of the Holy Scripture, 1547: "Suffer not your children to go to weddings or banckettes; for nowe a daies one can learne nothing there but ribaudry and foule wordes."

Northbrooke, in his Treatise against Dauncing, p. 137, says: "In the Counsell of Laoditia, A. D. 364, it was decreed thus: It is not meete for Christian men to *daunce at their mariages*. Let the cleargie aryse and go their wayes when the players on the instruments (which serve for dauncing) doe bygynne to playe, least by their presence they shoulde seeme to allowe that wantonnesse." Fiddlers are called *crowders*. (Ibid. p. 141.) In Scott's Mock Marriage, a Comedy, 1696, p. 50, it is said: "You are not so merry as men in your condition should be. *What! a couple of weddings, and not a dance?*"

¹ In Herrick's Hesperides, p. 258, are ten short songs, or rather choral gratulations, entitled, "Connubii Flores, or the Well-Wishes at Weddings."

² It appears from the Account of the Marriage Ceremonials of Philip Herbert and the Lady Susan, in the time of James I., that in grand weddings it was usual to have a *masque* at night. "At night there was a masque in the hall."

So, in the popular old ballad called the Winchester Wedding :

“ And now they had din'd, advancing
 Into the midst of the hall,
 The fiddlers struck up for dancing,
 And Jeremy led up the brawl.
 Sucky, *that danc'd with the cushion,*” &c.

In Playford's *Dancing-Master*, 1698, p. 7, is an account of “Joan Sanderson, or the Cushion Dance, an old round dance. This dance is begun by a single person (either man or woman), who, taking a cushion in his hand, dances about the room, and at the end of the tune he stops and sings, ‘This dance it will no farther go.’ The musician answers, ‘I pray you, good sir, why say you so?’ *Man*. ‘Because Joan Sanderson will not come to.’ *Musick*. ‘She must come to, and she shall come to, and she must come, whether she will or no.’ Then he lays down the cushion before a woman, on which she kneels, and he kisses her, singing, ‘Welcom, Joan Sanderson, welcom, welcom.’ Then she rises, takes up the cushion, and both dance, singing, ‘Prinkum-prank'um is a fine dance, and shall we go dance it once again, and once again, and shall we go dance it once again.’ Then making a stop, the woman sings as before, ‘This dance it will no further go.’ *Musick*. ‘I pray you, madam, why say you so?’ *Woman*. ‘Because John Sanderson will not come to.’ *Musick*. ‘He must come to,’ &c. (as before). And so she lays down the cushion before a man, who, kneeling upon it, salutes her, she singing, ‘Welcome, John Sanderson,’ &c. Then, he taking up the cushion, they take hands and dance round, singing, as before, and thus they do till the whole company are taken into the ring. Then the cushion is laid before the first man, the woman singing, ‘This dance,’ &c. (as before), only instead of ‘Come to,’ they sing ‘Go fro :’ and, instead of ‘Welcome, John Sanderson,’ &c., they sing, ‘Farewell, John Sanderson, farewell, farewell ;’ and so they go out one by one, as they came in. *Note*, the woman is kiss'd by all the men in the ring at her coming in and going out, and likewise the man by the women.”

The following extract from Selden's *Table Talk*, under “King of England,” 7, is illustrative of our cushion-dance : “The court of England is much altered. At a solemn dancing, first you have the grave measures, then the corrantoes and the galliards, and this is kept up with ceremony, at length to

French-more" (it should be Trench-more), "and the cushion-dance, and then all the company dance, lord and groom, lady and kitchen-maid, no distinction. So in our court, in Queen Elizabeth's time, gravity and state were kept up. In King James's time things were pretty well. But in King Charles's time there has been nothing but French-more, and the cushion-dance, omnium gatherum, tolly, polly, hoite come toite." In the same work, under the head "Excommunication," is an allusion to the custom of *dancing at weddings*: "Like the wench that was to be married: she asked her mother, when 'twas done, if she should go to bed presently? No, says her mother, you must dine first. And then to bed, mother? No, *you must dance after dinner*. And then to bed, mother? No, you must go to supper," &c.

It appears from the Glossary to Bishop Kennet's Parochial Antiquities, that the quintain was anciently a customary sport at weddings.¹ He says it was used in his time at Blackthorne, and at Deddington, in Oxfordshire. It is supposed to have been a Roman exercise, left by that people at their departure from this island. We read in Blount's Glossographia, v. *Quintain*, that it is "a game or sport still in request at marriages, in some parts of this nation, specially in Shropshire: the manner, now corruptly thus, a *quintin*, buttress, or thick plank of wood, is set fast in the ground of the highway where the bride and bridegroom are to pass; and poles are provided, with which the young men run a tilt on horseback, and he that breaks most poles, and shows most activity, wins the garland." From Aubrey's Remains of Gentilisme and Judaism, it should appear that this was a common sport at weddings, till the breaking out of the civil wars, even among people in the lower rank of life.

"On Offham Green," says Hasted, History of Kent, ii. 224, "there stands a *quintin*, a thing now rarely to be met with, being a machine much used in former times by youth, as well to try their own activity as the swiftness of their horses

¹ In Strype's Annals of the Reformation, ii. 394, anno 1575, among the various sports, &c. used to entertain Queen Elizabeth at Kenilworth Castle, he tells us: "That afternoon (as the relator expresseth it), in honour of this Kenilworth Castle, and of God and St. Kenelme (whose day by the kalendar this was), was a solemn country bridal, *with running at quintin*." The queen stayed here nineteen days.

in running at it. (He gives an engraving of it.) The cross-piece of it is broad at one end, and pierced full of holes, and a bag of sand is hung at the other, and swings round on being moved with any blow. The pastime was for the youth on horseback to run at it as fast as possible, and hit the broad part in his career with much force. He that by chance hit it not at all was treated with loud peals of derision; and he who did hit it made the best use of his swiftness, lest he should have a sound blow on his neck from the bag of sand, which instantly swang round from the other end of the quintin. The great design of this sport was to try the agility of the horse and man, and to break the board, which whoever did, he was accounted chief of the day's sport. It stands opposite the dwelling-house of the estate, which is bound to keep it up." The same author (*ibid.* p. 639), speaking of Bobbing parish, says: "There was formerly a quintin in this parish, there being still a field in it called from thence the *Quintin Field*."

Owen, in his *Welsh Dictionary*, v. *Cwintan*, describes a hymeneal game thus acted: "A pole is fixed in the ground, with sticks set about it which the bridegroom and his company take up and try their strength and activity in breaking them upon the pole."

In the marriage ceremonies amongst the ancient Romans, the bridegroom threw nuts about the room for the boys to scramble. The epithalamiums in the classics prove this. It was a token that the party scattering them was now leaving childish diversions.¹

It appears to have been a waggish custom at weddings to

¹ "Quamquam Plinius, lib. xv. cap. 22, causas alias adfert, quam ob rem nuces in nuptialibus ceremoniis consueverint antiquitus adhiberi; sed præstat ipsius referre verba: Nuces, inquit, *juglandes* quamquam et ipsæ nuptialium Feacenninorum comites, multum pineis minores universitate, eademque portione ampliores nucleo. Nec non et honor his naturæ peculiaris, gemino protectis operimento, pulvinati primum calycis, mox lignei putaminis. Quæ causa eas nuptiis fecit religiosas, tot modis factu munito: quod est verisimilius," &c. See Erasmus on the proverb, "Nuces relinere." Adag. fol. Col. Allobr. 1606, col. 1356. The Roman boys had some sport or other with nuts, to which Horace refers in these words:

—"Postquam te talos aule nucesque
Ferre sinu laxo, donare et ludere vidi."

hang a bell under the party's bed. See Fletcher's *Night Walker*, act i. sc. 1. "Il oult une risée de jeunes hommes qui s'étoient exprès cachez auprès de son *lit*, comme on a coûtume de faire en pareilles occasions,"—Contes d'Ouille, i. 3.

DIVINATIONS AT WEDDINGS.

DIVINATION at marriages was practised in times of the remotest antiquity. Vallancey tells us that, in the *Memoirs of the Etruscan Academy of Cortona*, is a drawing of a picture found in *Herculaneum* representing a marriage. In the front is a sorceress casting the five stones. The writer of the memoir justly thinks she is divining. The figure exactly corresponds with the first and principal cast of the Irish Purin; all five are cast up, and the first catch is on the back of the hand. He has copied the drawing; on the back of the hand stands one, and the remaining four on the ground. Opposite the sorceress is the matron, attentive to the success of the cast. No marriage ceremony was performed without consulting the Druidess and her Purin:

"Auspices solebant nuptiis interesse."—Juvenal, Sat. xii.

Pliny, in the tenth book, chap. viii. of his *Natural History*, mentions that in his time the *circos*, a sort of lame hawk, was accounted a lucky omen at weddings.

In the north of, and perhaps all over England, as has been already noticed, slices of the bride-cake are thrice, some say nine times, put through the wedding-ring, which are afterwards by young persons laid under their pillows when they go to bed, for the purpose of making them dream of their lovers, or of exciting prophetic dreams of love and marriage. Thus Humphrey Clinker, iii. 265, edit. 1771: "A cake being broken over the head of Mrs. Tabitha Lismahago, the frag-

¹ Vallancey adds: "This is now played as a game by the youths of both sexes in Ireland. The Irish *Seic Seona* (*Shec Shona*) was readily turned into *Jack Stones* by an English ear, by which name this game is now known by the English in Ireland. It has another name among the vulgar, viz. *Gob-stones*."

ments were distributed among the bystanders, according to the custom of the ancient Britons, on the supposition that every person who ate of this hallowed cake should that night have a vision of the man or woman whom Heaven designed should be his or her wedded mate." So the Spectator: "The writer resolved to try his fortune, fasted all day, and, that he might be sure of dreaming upon something at night, procured a handsome slice of bridecake, which he placed very conveniently under his pillow."

The Connoisseur, also, notices the practice, No. 56: "Cousin Debby was married a little while ago, and she sent me a piece of bridecake to put under my pillow, and I had the sweetest dream; I thought we were going to be married together." The following occurs in the Progress of Matrimony, 1733, p. 30:

"But, madam, as a present take
This little paper of bride-cake;
Fast any Friday in the year,
When Venus mounts the starry sphere, }
Thrust this at night in pillowbeer;
In morning slumber you will seem
T' enjoy your lover in a dream."

In the St. James's Chronicle, from April 16th to April 18th, 1799, are the following lines on *the Wedding Cake*:

"Enlivening source of hymeneal mirth,
All hail the blest receipt that gave thee birth!
Tho' Flora culls the fairest of her bowers,
And strews the path of Hymen with her flowers,
Not half the raptures give her scatter'd sweets;
The *cake* far kinder gratulation meets.
The bridemaid's eyes with sparkling glances beam,
She *views the cake*, and greets the promis'd dream.
For, when endow'd with necromantic spell,
She knows what wondrous things the cake will tell.
When from the altar comes the pensive bride,
With downcast looks, her partner at her side,
Soon from the ground these thoughtful looks arise,
To meet the cake that gayer thoughts supplies.
With her own hand she charms each destin'd slice,
And thro' the ring repeats *the trebled thrice*.
The hallow'd ring, infusing magic pow'r,
Bids Hymen's visions wait the midnight hour;
The mystic treasure, plac'd beneath her head,
Will tell the fair if haply she may wed.

These mysteries portentous lie conceal'd,
 Till Morpheus calls and bids them stand reveal'd;
 The future husband that night's dream will bring,
 Whether a parson, soldier, beggar, king,
 As partner of her life the fair must take,
 Irrevocable doom of *bridal cake*."

For the sun to shine upon the bride was a good omen.
 Thus Herrick's *Hesperides*, p. 152 :

"While that others do divine,
 Blest is the bride on whom the sun doth shine."

It was formerly a custom among the noble Germans, at weddings, for the bride, when she was conducted to the bride-chamber, to take off her shoe and throw it among the by-standers, which every one strove to catch, and whoever got it thought it an omen that they themselves would shortly be happily married.¹

Hutchinson, in his *History of Durham*, i. 33, speaking of a cross near the ruins of the church in Holy Island, says: "It is now called the *Petting Stone*. Whenever a marriage is solemnised at the church, after the ceremony the bride is to step upon it; and if she cannot stride to the end thereof, it is said the marriage will prove unfortunate." The etymology there given is too ridiculous to be remembered: it is called *petting*, lest the bride should take pet with her supper.

Grose tells us of a vulgar superstition, that holds it unlucky to walk under a ladder, as it may prevent your being married that year. Our rustics retain to this day many superstitious notions concerning the times of the year when it is accounted lucky or otherwise to marry. It has been remarked in the former volume of this work, that none are ever married on Childermas Day; for whatever cause, this is a black day in the calendar of impatient lovers. See *Aubrey's Miscell.* edit. 1748, p. 5. *Randle Holme*, too, in his *Academy of Armory and Blazon*, edit. 1688, B. iii. cap. 3. p. 131, tells

¹ *Antiquitat. Convivial.*, f. 229. There was an ancient superstition, that for a bride to have good fortune it was necessary at her marriage that she should enter the house under two drawn swords placed in the manner of a St. Andrew's cross. "Si sponsa debet habere bonam fortunam, oportet quod in nuptiis ingrediatur domum sub duobus evaginatiss gladiis, positiss ad modum crucis S. Andreæ. *Delrio Disquisit. Magic.* p. 454, from *Beezius*.

us: "Innocence Day, on what day of the week soever it lights upon, that day of the week is by astronomers taken to be a cross-day all the year through." The following proverb, from Ray, marks another ancient conceit on this head:

"Who marries between the sickle and the scythe
Will never thrive."

We gather from the author of the *Convivial Antiquities*, that the heathen Romans were not without their superstitions on this subject. The month of May has been already noticed from Ovid's *Fasti* as a time which was considered particularly unlucky for the celebration of marriage. In the Roman Calendar in my library, so often quoted, several days are marked as unfit for marriages: "Nuptiæ non fiunt," i. e. "Feb. 11, June 2, Nov. 2, Decemb. 1." On the 16th of September, it is noted, "Tobiæ sacrum. Nuptiarum ceremoniæ a nuptiis deductæ, videlicet de ense, de pisce, de pompa, et de pedibus levandis."¹

In a curious old Almanac for the year 1559, "by Lewes Vaughan, made for the merydian of Gloucestre," are noted as follow: "The tymes of weddinges when it begynneth and endeth. Jan. 14, weding begin. Jan. 21, weddinge goth out. April 3, wedding be. April 29, wedding goeth out. May 22, wedding begyn." And in another almanac, for 1655, by Andrew Waterman, mariner, we have pointed out to us, in the last page, the following days as "good to marry, or contract a wife (for then women will be fond and loving), viz. January 2, 4, 11, 19, and 21. Feb. 1, 3, 10, 19, 21. March 3, 5, 12, 20, 23. April 2, 4, 12, 20, and 22. May 2, 4, 12, 20, 23. June 1, 3, 11, 19, 21. July 1, 3, 12, 19, 21, 31. August 2, 11, 18, 20, 30. Sept. 1, 9, 16, 18, 28. Octob. 1,

¹ "Tempus quoque nuptiarum celebrandarum," says Stuckius, "certum a veteribus definitum et constitutum esse invenio. Concilii Ilerdensis, xxxiii. 9, 4. Et in Decreto Ivonis, lib. 6, non oportet a Septuagesima usque in Octavam Paschæ, et tribus Hebdomadibus ante Festivitatem S. Joannis Baptistæ, et ab adventu Domini usque post Epiphaniam, nuptias celebrare. Quod si factum fuerit, separentur." *Antiquitat. Conviv.* p. 72. See also the Formula in the Append. to Hearne's *Hist. and Antiq. of Glastonbury*, p. 309.

"De tempore prohibiti matrimonii.

"Conjugium adventus tollit, sed stella reducit,
Mox cineres stringunt, lux pascha octava relaxat."

8, 15, 17, 27, 29. Nov. 5, 11, 13, 22, 25. Decemb. 1, 8, 10, 19, 23, 29."

In Sir John Sinclair's Account of Scotland, xv. 311, the minister of the parishes of South Ronaldsay and Burray, two of the Orkney Islands, in his Statistical Account of the Character and Manners of the People, says: "No couple chuses to marry except with a growing moon, and some even wish for a flowing tide."

In a letter from Sir Dudley Carleton to Mr. Winwood, London, January, 1604, among other notices relating to marriages at Court in the reign of James I., is the following: "At night there was casting off the bride's left hose, and many other pretty sorceries."

Grose tells us of a singular superstition on this occasion, i. e. that if in a family the youngest daughter should chance to be married before her elder sisters, they must all dance at her wedding without shoes; this will counteract their ill-luck, and procure them husbands.

In a Boulster Lecture, 1640, p. 280, mention occurs of an ancient custom, "when at any time a couple were married, the sole of the bridegroom's shoe was to be laid upon the bride's head, implying with what subjection she should serve her husband."

There was an ancient superstition that the bride was not to step over the threshold in entering the bridegroom's house, but was to be lifted over by her nearest relations. She was also to knit her fillets to the door-posts, and anoint the sides, to avoid the mischievous fascinations of witches.¹ Previous to this, too, she was to put on a yellow veil. See Herrick's Hesperides, in the Epithalamium on Sir Thomas Southwell and his Lady, p. 57 :

" And now the yellow vaile at last
Over her fragrant cheek is cast.
You, you, that be of her nearest kin,
Now o'er the threshold force her in.
But to avert the worst,
Let her her fillets first.

¹ "The bryde anoynted the poostes of the doores with swyne's grease, because she thought by that meanes to dryve away all misfortune, whereof she had her name in Latin, '*Uxor ab ungendero.*'" Langley's Transl. of Polyd. Vergil, f. 9.

Knit to the posts ; this point
 Rememb'ring, to anoint
 The sides : for 'tis a charme
 Strong against future harme :
 And the evil deeds, the which
 There was hidden by the witch."

Pennant informs us that, among the Highlanders, during the marriage ceremony, great care is taken that dogs do not pass between the couple to be married ; and particular attention is paid to leaving the bridegroom's left shoe without buckle or latchet, to prevent the secret influence of witches on the nuptial night. He adds : "This is an old opinion." Gesner says that witches made use of toads as a charm, "ut vim coeundi, ni fallor, in viris tollerent." Gesner de Quad. Ovi. p. 72.

Tying the point was another fascination, illustrations of which may be found in Reginald Scot's Discourse concerning Devils and Spirits, p. 71 ; in the Fifteen Comforts of Marriage, p. 225 ; and in the British Apollo, ii. No. 35, 1709. In the old play of the Witch of Edmonton, 1658, young Banks says, "*Ungirt, unblest'd*, says the proverb. But my girdle shall serve as a *riding knit* ; and a fig for all the witches in Christendom."

It was held unlucky, also, if the bride did not weep bitterly on the wedding-day. [And bad weather was most unpropitious. In a letter from Chamberlain to Dudley Carleton, dated July 10, 1603, he says : "Mr. Winwood was married on Tuesday, with much thunder and lightning and rain. The ominous weather and dismal day put together might have made a superstitious man startled, but he turned all to the best, and so may it prove."]

FLINGING THE STOCKING.

FLINGING the stocking is thus mentioned in a curious little book entitled, the West Country Clothier undone by a Peacock, p. 65 : "The sack posset must be eaten and the stocking flung, to see who can first hit the bridegroom on the nose." Misson, in his Travels through England, tells us of this cus-

tom, that the young men took the bride's stocking, and the girls those of the bridegroom; each of whom sitting at the foot of the bed, threw the stocking over their heads, endeavouring to make it fall upon that of the bride or her spouse: if the bridegroom's stockings, thrown by the girls, fell upon the bridegroom's head, it was a sign that they themselves would soon be married; and a similar prognostic was taken from the falling of the bride's stocking, thrown by the young men. Throwing the stocking has not been omitted in the Collier's Wedding:

"The stocking's thrown, the company gone,
And Tom and Jenny both alone."

In the *Fifteen Comforts of Marriage*, p. 60, the custom is represented a little different. "One of the young ladies, instead of throwing the stocking at the bride, flings it full in the basin" (which held the sack-posset), "and then it's time to take the posset away; which done, they last kiss round, and so depart." So *Hymen, &c.* 8vo. Lond. 1760, p. 174: "The men take the bride's stockings, and the women those of the bridegroom: they then seat themselves at the bed's feet, and throw the stockings over their heads, and whenever any one hits the owner of them, it is looked upon as an omen that the person will be married in a short time; and though this ceremony is looked upon as mere play and foolery, new marriages are often occasioned by such accidents. Meantime the posset is got ready and given to the married couple. When they awake in the morning, a sack-posset is also given them."

"The posset too of sack was eaten,
And stocking thrown too (all besweaten)."
Vereingetsrixia, p. 26.

In "A Sing-song on Clarinda's wedding," in *Fletcher's Translations and Poems*, 1656, p. 230, is the following account of this ceremony:

"This clutter ore, Clarinda lay
Half-bedded, like the peeping day
Behind Olympus' cap;
Whiles at her head each twitt'ring girle
The fatal stocking quick did whirle,
To know the lucky hap."

So in *Folly in Print, or a Book of Rhymes*, p. 121, in the description of a wedding, we read :

“ But still the stockings are to throw,
Some threw too high, and some too low,
There’s none could hit the mark.”

In the *Progress of Matrimony*, 8vo. 1733, p. 49, is another description (in the *Palace Miscellany*) :

“ Then come all the younger folk in,
With ceremony throw the stocking ;
Backward, o’er head, in turn they toss’d it ;
Till in sack-posset they had lost it.
Th’ intent of flinging thus the hose
Is to hit him or her o’ th’ nose ;
Who hits the mark thus o’er left shoulder,
Must married be ere twelve months older.
Deucalion thus, and Pyrrha, threw
Behind them stones, whence mankind grew !”

Again, in the poem entitled the “*Country Wedding*,” in the *Gentleman’s Magazine* for March 1735, v. 158 :

“ Bid the lasses and lads to the merry brown bowl,
While rashers of bacon shall smoke on the coal ;
Then Roger and Bridget, and Robin and Nan,
Hit ’em each on the nose with the hose if you can.”

In the *British Apollo*, 1708, i. 42, we read :

“ Q. Apollo say, whence ’tis, I pray,
The ancient custom came,
Stockings to throw (I’m sure you know)
At bridegroom and his dame ?
“ A. When Britons bold bedded of old,
Sandals were backward thrown ;
The pair to tell that, ill or well,
The act was all their own.”

Allan Ramsay, in his *Poems*, 1721, p. 116, introduces this custom :

“ The bride was now laid in her bed,
Her left leg Ho was flung ;
And Geordy Gib was fidge glad,
Because it hit Jean Gun.”

In the *British Apollo*, before quoted, 1711, iii. 133, is the following query : “ Why is the custom observed for the bride to be placed in bed next the left hand of her husband, seeing

it is a general use in England for men to give their wives the right hand when they walk together? *A.* Because it looks more modest for a lady to accept the honour her husband does her as an act of generosity at his hands, than to take it as her right, since the bride goes to bed first."

In the Christen State of Matrimony, 1543, f. 49, it is said: "As for supper, loke how much shameles and dronken the evenyng is more than the mornynge, so much the more vyce, excesse, and mysnourture is used at the supper. After supper must they begynne to pype and daunce agayne of the new. And though the yonge personnes, beyng wery of the bablynge noyse and inconvenience, come once towarde theyr rest, yet canne they have no quietnes: for a man shall fynde unmanerly and restles people that wyll first go to theyr chambre dore, and there syng vicious and naughty ballades, that the dyvell may have his whole tryumphe nowe to the uttermost."

SACK-POSSET.

IN the evening of the wedding-day, just before the company retired, the sack-posset was eaten. Of this posset the bride and bridegroom were always to taste first. I find this called *the Benediction Posset*.¹

The custom of eating a posset at going to bed seems to have prevailed generally among our ancestors. The Tobacconist, in the Wandering Jew telling Fortunes to English Men, 1640, p. 20, says: "And at my going to bed, this is *my posset*." Skinner derives the word from the French *poser*, residere, to settle; because, when the milk breaks, the cheesy parts, being heavier, subside. "Nobis proprie designat lac calidum infuso vino cerevisiâ, &c. coagulatum." See Junii Etymol. in v.

¹ It is so called by Smollet in his Humphrey Clinker, and also hinted at by Herrick in his Hesperides, p. 132:

"If needs we must for ceremonies sake,
Blesse a sacke-posset; luck go with it, take
The night-charm quickly: you have spells
And magicks for to end."

Herrick has not overlooked the posset in his *Hesperides*, p. 253 :

“What short sweet prayers shall be said,
And how the posset shall be made
With cream of lilies, not of kine,
And maidens'-blush for spiced wine.”

Nor is it omitted in the *Collier's Wedding* :

“Now some prepare t' undress the bride,
While others tame the posset's pride.”

It is mentioned too among the bridal rites in the *West Country Clothier*, before cited, where we are told “the sack-posset must be eaten.” In the *Fifteen Comforts of Marriage*, p. 60, it is called “an ancient custom of the English matrons, who believe that sack will make a man lusty, and sugar will make him kind.”

Among the Anglo-Saxons, as Strutt informs us, in his *Manners and Customs*, i. 77, at night the bride was by the women attendants placed in the marriage-bed, and the bridegroom in the same manner conducted by the men, where having both, with all who were present, drunk the marriage health, the company retired. In the old song of Arthur of Bradley we read :

“And then they did foot it and toss it,
Till the cook had brought up *the posset* ;
The *bride-pye* was brought forth,
A thing of mickle worth,
And so all, at the bed-side,
Took leave of Arthur and his bride.”

Misson, in his *Travels in England*, translated by Ozell, p. 352, says : “The posset is a kind of cawdle, a potion made up of milk, wine, yolks of eggs, sugar, cinnamon, nutmeg,” &c. He adds (p. 354) : “They never fail to bring them another sack-posset next morning.”

A singular instance of tantalizing, however incredible it may seem, was most certainly practised by our ancestors on this festive occasion, i. e. sewing up the bride in one of the sheets. Herrick, in his *Hesperides*, in the “Nuptial Song on Sir Clipesby Crew and his Lady,” expressly mentions this as a then prevailing custom :

“But since it must be done, dispatch and sowe
Up in a sheet your bride, and what if so,” &c.

It is mentioned too in the account of the marriage ceremonial of Sir Philip Herbert and the Lady Susan, performed at Whitehall in the time of James I., before cited: "At night there was *sewing into the sheet*."

In the Papal times no new-married couple could go to bed together till the bridal bed had been blessed. In a manuscript entitled, *Historical Passages concerning the Clergy in the Papal Times*, cited in the *History of Shrewsbury*, 1779, p. 92, it is stated that "the pride of the clergy and the bigotry of the laity were such that new-married couples were made to wait till midnight, after the marriage-day, before they would pronounce a benediction, unless handsomely paid for it, and they durst not undress without it, on pain of excommunication." The Romish rituals give the form of blessing the nuptial bed. We learn from "Articles ordained by King Henry VII. for the Regulation of his Household," published by the Society of Antiquaries, that this ceremony was observed at the marriage of a princess. "All men at her coming in to be voided, except woemen, till she be brought to her bedd: and the man, both: he sitting in his bedd, in his shirte, with a gowne cast about him. Then the bishoppe with the chaplaines to come in and blesse the bedd: then every man to avoide without any drinke, save the twoe estates, if they liste priviely." See also the Appendix to Hearn's *History and Antiquities of Glastonbury*, p. 309; and St. Foix, *Essais sur Paris*.

MORNING AFTER THE MARRIAGE.

"AMONG the Anglo-Saxons," as we gather from Strutt, i. 77, after the marriage, "next morning the whole company came into the chamber of the new-married couple, before they arose, to hear the husband declare the Morning's Gift, when his relations became sureties to the wife's relations for the performance of such promises as were made by the husband." This was the ancient pin-money, and became the separate property of the wife alone.

Owen, in his *Welsh Dictionary*, v. *Cowyll*, explains that word as signifying a garment or cloak with a veil, presented

by the husband to his bride on the morning after marriage ; and, in a wider sense, the settlement he has made on her of goods and chattels adequate to her rank. In more modern times there is a custom similar to this in Prussia. There the husband may (is obliged if he has found her a virgin) present to his bride the *Morgengabe*, or gift on the morning after marriage, even though he should have married a widow.

The custom of awaking a couple the morning after the marriage with a concert of music, is of old standing. In the letter from Sir Dudley Carleton to Mr. Winwood, describing the nuptials of the Lady Susan with Sir Philip Herbert, it is stated that "they were lodged in the council chamber, where the king gave them a *reveille matin* before they were up." Of such a *reveille matin*, as used on the marriages of respectable merchants of London in his time, Hogarth has left us a curious representation, in one of his prints of the Idle and Industrious Apprentices.

So in the *Comforts of Wooing, &c.* p. 62 : "Next morning come the fiddlers and scrape him a wicked reveillez. The drums rattle, the shaumes tote, the trumpets sound tan ta ra, ra, ra, and the whole street rings with the benedictions and good wishes of fiddlers, drummers, pipers, and trumpeters. You may safely say now the wedding's *proclaimed*." Mason, in his *Travels in England*, translated by Ozell, p. 252, speaking of the *reveillez* on the morning after a wedding, says : "If the drums and fiddles have notice of it, they will be sure to be with them by daybreak, making a horrible racket, till they have got the pence." Gay, in his *Trivia*, has censured the use of drums in this concert :

"Here rows of drummers stand in martial file,
And with their vellum thunder shake the pile,
To greet the new-made bride. Are sounds like these
The proper preludes to a state of peace?"

The custom of *creeling*, on the second day after marriage, has been already noticed, from Sir John Sinclair's *Statistical Account of Scotland*. Allan Ramsay, in his *Poems*, 1721, p. 125, mentions this custom as having been practised the day after the marriage. He adds, "'Tis a custom for the friends to endeavour the next day after the wedding to make the new-married man as drunk as possible."

"In North Wales," says Pennant's manuscript, "on the

Sunday after marriage, the company who were at it come to church, i. e. the friends and relations of the party make the most splendid appearance, disturb the church, and strive who shall place the bride and groom in the most honourable seat. After service is over, the men, with fiddlers before them, go into all the ale-houses in the town."

In the *Monthly Magazine* for 1798, p. 417, we read: "It is customary, in country churches, when a couple has been newly married, for the singers to chaunt, on the following Sunday, a particular psalm, thence called the Wedding Psalm, in which are these words: 'Oh, well is thee, and happy shalt thou be.'"

The *Mercheta Mulierum* has been discredited by an eminent antiquary. It was said that Eugenius III., King of Scotland, did wickedly ordain that the lord or master should have the first night's lodging with every woman married to his tenant or bondman; which ordinance was afterwards abrogated by King Malcolme III, who ordained that the bridegroom should have the sole use of his own wife, and therefore should pay to the lord a piece of money called *Marca*. (*Hect. Boet. l. iii. c. 12, Spotsw. Hist. fol. 29.*) One cannot help observing, on the above, that they must have been bondmen or (in the ancient sense of the word,) villains, indeed, who could have submitted to so singular a species of despotism.¹

DUNMOW FLITCH OF BACON.

A CUSTOM formerly prevailed, and has indeed been recently observed, at Dunmow in Essex, of giving a flitch of bacon to any married man or woman who would swear that neither of them, in a year and a day, either sleeping or waking, repented of their marriage. The singular oath administered to them ran thus:

¹ I found the subsequent clause in a curious MS. in the Cotton Library, Vitell. E. 5. entitled, *Excerpta ex quodam antiquo registro prioris de Tynemouth, remanente apud comitem Northumbriæ de Baroniis et Feodis: Rentale de Tynemuth, factum A.D. 1378. "Omnes tenentes de Tynemouth, cum contigerit, solvent Layrewrite filiabus vel ancillis suis et etiam Merchet pro filiabus suis maritandis."*

" You shall swear, by custom of confession,
 If ever you made nuptial transgression,
 Be you either married man or wife,
 If you have brawls or contentious strife;
 Or otherwise, at bed or at board,
 Offended each other in deed or word:
 Or, since the parish-clerk said Amen,
 You wish'd yourselves unmarried agen;
 Or, in a twelvemonth and a day,
 Repented not in thought any way,
 But continued true, in thought and desire,
 As when you join'd hands in the quire.
 If to these conditions, without all feare,
 Of your own accord you will freely sweare,
 A whole gammon of bacon you shall receive,
 And hear it hence with love and good leave:
 For this is our custom at Dunmow well knowne,
 Though the pastime be ours, the bacon's your own."

The parties were to take this oath before the prior and convent and the whole town, humbly kneeling in the churchyard upon two hard pointed stones, which still are shown. They were afterwards taken upon men's shoulders, and carried, first, about the priory churchyard, and after through the town, with all the friars and brethren, and all the townsfolk, young and old, following them with shouts and acclamations, with their bacon before them.¹

I have a large print, now become exceedingly rare, entitled "An exact perspective view of Dunmow, late the Priory, in the County of Essex, with a representation of the ceremony and procession in that Mannor, on Thursday the 20th of June, 1751, when Thomas Shapshaft, of the parish of Weathersfield, in the county aforesaid, weaver, and Ann his wife, came to demand and did actually receive a Gammon of Bacon, having first kneeled down upon two bare stones within the church door and taken the oath, &c. N.B. Before the dissolution of

¹ Blount's *Jocular Tenures*, by Beckwith, 1784, p. 296. A writer in the *Gentleman's Magazine* for 1751, xxi. 248, attributes the origin of this ceremony to an ancient institution of the Lord Fitzwalter, in the reign of King Henry III., who ordered that "whatever married man did not repent of his marriage, or quarrel with his wife, in a year and a day after it, should go to his priory, and demand the bacon, on his swearing to the truth, kneeling on two stones in the churchyard." The form and ceremony of the claim, as made in 1701 by William Parsley, of Much Easton, in the county of Essex, butcher, and Jane his wife, is detailed in the same page.

monasteries it does not appear, by searching the most ancient records, to have been demanded above three times, and, including this, just as often since. Taken on the spot and engraved by David Osborne."

Dugdale, from whom Blount seems to have obtained the greater part of his information on the Dunmow Bacon, gives the oath in prose, from the collections of Sir Richard St. George, Garter, about 1640. He adds, that, "in the book belonging to the house," he had found the memoranda of three claims prior to the dissolution. The first is in the seventh year of King Edward IV., when a gammon of bacon was delivered to one Steven Samuel of Little Ayston; the second in the twenty-third year of King Henry VI, when a flitch was delivered to Richard Wright of Badbourne, near the city of Norwich; and the third, in 1510, the second year of King Henry VIII., when a gammon was delivered to Thomas Ley, fuller, of Coggeshall, in Essex.

Among the rolls belonging to the Lansdowne MSS. in the British Museum, No. 25, is a copy on parchment of the record of proceedings at the manor-court of Dunmow, late the priory, in the county of Essex, before the steward, jury, suitors, and other officers of the said court, on the delivery of two gammons of bacon to John Reynolds, of Hatfield Regis, and Ann, his wife, who had been married ten years; and to William Parsley, of Much Eyston, butcher, and Jane, his wife, who had been married three years on the 27th of June, 1701. It is stated that the bacon was delivered "with the usual solemnity." This record contains the rhyming oath and sentence. The jury consisted of five spinsters.

It is stated in a newspaper of the year 1772, that on the 12th of June that year, John and Susan Gilder, of the parish of Tarling, in Essex, made their public entry into Dunmow, escorted by a great concourse of people, and demanded the gammon of bacon, according to notice previously given, declaring themselves ready to take the usual oath; but to the great disappointment of the happy couple and their numerous attendants, the priory gates were found fast nailed, and all admittance refused, in pursuance of the express orders of the lord of the manor. Gough, in his edition of Camden's *Britannia*, 1809, ii. 54, mentions that the custom is now abolished, "on account of the abuse of it in these loose-prin-

cipld times." The John Bull newspaper, Oct. 8, 1837, speaks of the renewal of this ceremony at a meeting of the Saffron Walden and Dunmow Agricultural Society.

The Dunmow bacon is alluded to in the Visions of Pierce Plowman, and in Chaucer's Wife of Bath's Prologue. [And a very early notice of it occurs in MS. Laud. 416, a metrical paraphrase of the Ten Commandments, in the Bodleian Library :

" I can fynd no man now that wille enquire
The parfyte wais unto Dunmow ;
For they repent hem within a yere,
And many within a weke, and sonner, men trow ;
That cawsith the weis to be rowgh and over grow,
That no man my fynd path or gap."]

A similar custom prevailed at Whichenovre, in Staffordshire. This appears to have been in conformity to an ancient tenure and was certainly as old as the tenth year of King Edward III., when the manor was held by Sir Philip de Somerville. The oath, as appears by the following copy, was less strict than that at Dunmow ; it was taken on a book laid above the bacon : " Here ye, Sir Philippe de Somervile, Lord of Whichenovre, maynteyner and gyver of this baconne, that I *A.* sithe I wedded *B.* my wife, and sythe I hadd hyr in my keypyng, and at my wylle, by a yere and a day, after our mariage, I wold not have chaunged for none other, farer ne fowler, rycher ne pourer, ne for none other descended of greater lynage, slepyng ne waking, at noo tyme. And yf the seyde *B.* were sole, and I sole, I would take her to be my wyfe, before all the wymen of the worlde, of what condicones soever they be, good or evylle, as helpe me God and hys seyntys ; and this flesh and all fleshes." It is observable that this Whichenovre flitch was to be hanging in the hall of the manor " redy arrayede all times of the yere, bott in Lent." It was to be given to every man or woman married, " after the day and the yere of their marriage be past ; and to be gyven to everyche mane of religion, archbishop, bishop, prior, or other religious, and to everyche preest, after the year and day of their profession finished, or of their dignity reseved." See Plott's Hist. of Staffordshire, p. 440 ; and the Spectator, No. 607.

This whimsical institution it should seem was not confined

entirely to Dunmow and Whichenovre, for there was the same abroad at Bretagne.

[A notice of the custom occurs in the Chelmsford Chronicle for January, 1838: "25. The anniversary of the *Dunmow Agricultural Society* held, when the flitch of bacon was distributed: at the dinner at the Town Hall fifty gentlemen sat down, T. M. Wilson, Esq., in the chair."]

CORNUTES.

In pursuing our notices of marriage customs we come to the consideration of the vulgar saying, that *a husband wears horns*, or is a *cornute*, when his wife proves false to him; as also that of the meaning of the word *cuckold*, which has for many ages been the popular indication of the same kind of infamy, which also it has been usual slyly to hint at by throwing out the little and forefinger when we point at those whom we tacitly call cuckolds.

In the Disputation between a Hee Conny-Catcher and a Shee Conny-Catcher, 4to., of the time of Queen Elizabeth, is the following witticism on this head: "Hee that was *hit with the horne* was pincht at the heart." Also, *ibid.*: "Let him dub her husband knight *of the forked order.*" So Othello:

"O curse of marriage!

—'Tis destiny, unshunnable like death.

Even then *this forked plague* is fated to us,
When we do quicken."

In one of George Houfnagle's Views in Spain (Seville), dated 1593, is a curious representation of "riding the stang," or "skimmington," as then practised in that country. The patient cuckold rides on a mule, hand-shackled, and having on an amazing large pair of antlers, which are twisted about with herbs, with four little flags at the top, and three bells. The vixen rides on another mule, and seems to be belabouring her husband with a crabbed stick; her face is entirely covered with her long hair. Behind her, on foot, follows a trumpeter, holding in his left hand a trumpet, and in his right a bastinado, or large strap, seemingly of leather, with which he beats

her as they go along. The passengers, or spectators, are each *holding up at them two fingers like snail's horns*. In the reference this procession is styled, in Spanish, "Execution de justitia de los cornudos patientes."¹

In the English Fortune Teller, 1609, the author, speaking of a wanton's husband, says: "He is the wanton wenches game amongst themselves, and wagge's sport to *point at with two fingers*." Bulwer, in his *Chirologia*, 1644, p. 181, says: "To present the index and eare-finger (i. e. the *fore* and *little* finger) wagging, with the thumb applied unto the temples, is their expression who would scornfully reprove any. The same gesture, if you take away the motion, is used, in our nimble-fingered times, to call one *cuckold*, and to present *the badge of cuckoldry*, that mentall and imaginary *horne*; seeming to cry, 'O man of happy note, whom Fortune, meaning highly to promote, hath stucke on thy forehead the earnest penny of succeeding good lucke.'" The following passage occurs in a curious publication, entitled the *Horne exalted*, 1661, p. 37: "Horns are signified by the *throwing out the little and fore finger* when we point at such whom we tacitly called cuckolds." In the famous print of "a skimmington," engraved by Hogarth for Hudibras, we observe a tailor's wife employed in this manner to denote her own, but, as she thinks, her husband's infamy.

Winstanley, in his *Historical Rarities*, p. 76, says: "The Italians, when they intend to scoff or disgrace one, use to put their thumb between two of their fingers, and say 'Ecco la fico;' which is counted a disgrace answerable to our English custom of making horns to the man whom we suspect to be

¹ This punishment, however, seems only to have been inflicted on those who, availing themselves of the beauty of their wives, made a profit of their prostitution. See Colmenar's *Delices de l'Espagne et du Portugal*, where, speaking of the manners of the Spaniards, v. 839, he says: "Lorsqu'un homme surprend sa femme en adultère, il peut la tuer avec son corrupteur, et l'impunité lui est assurée. Mais si, sachant que sa femme lui fait porter les cornes, il le souffre pour en tirer quelque profit, lorsque on vient à le découvrir, on le saisit lui et sa femme, on les met chacun à chevauchon sur un âne, on lui attache à la tête une belle grand paire de cornes, avec des sonnettes, en cet état on l'expose en montre au peuple. La femme est obligée de fouetter son mari, et elle est fouettée en même temps par le bourreau." This account is also accompanied by a print.

a cuckold." He goes on thus to account for it: "In the time of the Emperor Frederick Barbarossa, anno 1161, Beatrix, the emperor's wife, coming to see the city of Millain in Italy, was by the irreverent people, first imprisoned and then most barbarously handled; for they placed her on a mule, with her face towards the tail, which she was compelled to use instead of a bridle; and when they had thus shown her to all the town, they brought her to a gate, and kicked her out. To avenge this wrong, the emperor besieged and forced the town, and adjudged all the people to die, save such as would undergo this ransome. Between the buttocks of a skittish mule a bunch of figs was fastened; and such as would live must, with their hands bound behind, run after the mule till, with their teeth, they had snatched out one or more of the figs. This condition, besides the hazard of many a sound kick, was, by most, accepted and performed."

Greene, in his *Concept*, 1598, p. 33, uses this expression of a cornute: "But certainly beleevd that Giraldo his master was as soundly armde for the heade, as either Capricorne, or the stoutest horned signe in the Zodiacke."

It is well known that the word horn in the Sacred Writings denotes fortitude and vigour of mind;¹ and that in the classics, personal courage (metaphorically from the pushing of horned animals) is intimated by horns.² Whence then are we to deduce a very ancient custom which has prevailed almost universally, of saying that the unhappy husbands of false women wear horns, or are cornutes? It may be said almost universally, for we are told that even among the Indians it was the highest indignity that could be offered them even to point at a horn.³

There is a singular passage upon this subject in Nicolson and Burn's *History of Westmoreland and Cumberland*, i. 540, which I shall give, and leave, too, without comment, as I find it. They are speaking of the monument of Thomas the first

¹ "His *horn* shall be exalted." "The *horn* of my salvation," &c. &c.

² "Namque in malos asperrimus
Parata tollo cornua." Horat. Epod.

"Jam feror in pugnas et nondum cornua sumpsi." Ovid. de Ebrietate.

³ In Spain it is a crime as much punishable by the laws to *put up horns* against a neighbour's house, as to have written a libel against him.

Lord Wharton, in the church of Kirkby Stephen in Westmoreland, the crest of whose arms was a bull's head: "The consideration of horns, generally used upon the crest, seemeth to account for what hath hitherto by no author or other person ever been accounted for; namely the connexion betwixt horns and cuckolds. The notion of cuckolds wearing horns prevails through all the modern European languages, and is of four or five hundred years' standing. The particular estimation of badges and distinction of arms began in the time of the Crusades, being then more especially necessary to distinguish the several nations of which the armies were composed. Horns upon the crest, according to that of Silius Italicus,

'Casside *cornigera* dependens insula,'

were erected in terrorem: and after the husband had been absent three or four years, and came home in his regimental accoutrements, it might be no impossible supposition that the man who wore the horns was a cuckold. And this accounts, also, why no author at that time, when the droll notion was started, hath ventured to explain the connexion; for woe be to the man in those days that should have made a joke of the Holy War, which indeed, in consideration of the expense of blood and treasure attending it, was a very serious affair."

There is a great parade of learning on the subject of this very serious jest in a foreign work in Latin, printed at Brussels in 1661, in folio, and entitled the *Paradise of Pleasant Questions*. The various opinions of the learned are given in this curious collection, but I much doubt if any of them will be thought satisfactory. In one of them "cornutus" is most forcibly derived from *nudus* and *corde*, as meaning a pitiful fellow, such an one as he must needs be who can sit tamely down under so great an injury. Such kind of etymology merits no serious confutation. In another, Cælius Rhodoginus is introduced as wishing to derive it from an insensibility peculiar, as he says, to the *he-goat*, who will stand looking on while another is possessing his female. As writers on natural history do not admit the truth of the assertion, this too will, of course, fall to the ground.¹

¹ In the *Blazon of Jealousie*, 1615, p. 57, we are told a very different story of a swan. "The tale of the *swanne* about Windsor finding a strange cocke with his mate, and how far he swam after the other to kill

Another conjecture is, that some mean husbands, availing themselves of their wives' beauty, have turned it to account by prostituting them, obtaining by this means *the horn of Amalthea*, the *cornu copiae*, which by licentious wits has since been called, in the language of modern gallantry, tipping the horns with gold. The fact is too notorious to be doubted; but as this only accounts for a *single horn*, perhaps we must lay no great stress upon the probability of this surmise.

Pancirollus, on the other hand, derives it from a custom of the debauched Emperor Andronicus, who used to hang up in a frolic in the porticos of the forum, the stag's horns he had taken in hunting, intending, as he says, by this new kind of insignia, to denote at once the manners of the city, the lasciviousness of the wives he had debauched, and the size of the animals he had made his prey, and that from hence the sarcasm spread abroad, that the husband of an adulterous wife bare horns. I cannot satisfy myself with this account; for what Andronicus did seems to have been only a continuation, not the origin, of this custom. In Shakespeare's *Titus Andronicus*, ii. 3, the following occurs:

“ Under your patience, gentle empress,
 ’Tis thought you have a goodly gift in horning.
 Jove shield your husband from his hounds to-day!
 ’Tis pity they should take him for a stag.”

The following is extracted from the *Gentleman's Magazine* for December 1786, p. 1020: “The woman who is false to her husband is said to plant horns on his head. I know not how far back the idea of giving his head this ornament may be traced, but it may be met with in *Artemidorus* (lib. ii.), and I believe we must have recourse to a Greek epigram for an illustration:¹

“ Οστις εσω πυροος καταλαμβανει ουκ αγοραζων,
 Κεινον Αμαλθειας ή γυνη εστι κερς.” Antholog. lib. ii.

it, and then, returning backe, slew his hen also (this being a certain truth, and not many yeers done upon this our Thames), is so well knowne to many gentlemen, and to most watermen of this river, as it were needlesse to use any more words about the same.”

¹ “The lightness of his wife shines through it, and yet cannot he see, though he have his own lantern to light him.” Shaks. This joke seems evidently to have been taken from that of *Plautus*: “*Quò ambulas tu,*

Shakespeare and Ben Jonson seem both to have considered the horns in this light: "Well, he may sleep in security, for he hath the horn of abundance, and the lightness of his wife shines through it; and yet cannot he see, though he have his own lantern to light him." Second Part of King Henry IV., act i. sc. 2.

"What! never sigh;
Be of good cheer, man, for thou art a cuckold.
'Tis done, 'tis done! nay, when such flowing store,
Plenty itself falls in my wife's lap,
The cornu copiæ will be mine, I know."

Every Man in his Humour, a. iii. sc. 6.

Steevens, on the above passage in 2 Henry IV. has these additions: "So in Pasquil's Night-Cap, 1612, p. 43.

"But chiefly citizens, upon whose crowne
Fortune her blessings most did tumble downe;
And in whose eares (as all the world doth know)
The *horne of great abundance* still doth blow."

The same thought occurs in the Two Maids of Moreclacke, 1609:

"Your wrongs
Shine through the *horn*, as candles in the eve,
To light out others."

Armstrong, in his History of the Island of Minorca, 1756, p. 170, says the inhabitants bear hatred to the sight and name of a horn; "for they never mention it but in anger, and then they curse with it, saying *cuerno*, as they would *diablo*."

[It was formerly a common notion that the unfaithfulness of a woman to her husband was always guided by a destiny which no human power could avert. In Grange's Garden, 1577, we have an allusion to this:

"And playing thus with wanton toyes, the cuckow had good morow;
Alas, thought I, a token 'tis for me to live in sorrow:
Cuckow sang he, Cuckow sayd I, what destiny is this?
Who so it heares, he well may thinke it is no sacred blisse.

qui Vulcanum in cornu conclusum geris?" (Amph. act i. sc. 1), and much improved. We need not doubt that a joke was here intended by Plautus; for the proverbial term of horns for cuckoldom is very ancient, as appears by Artemidorus, who says: "Προειπεῖν αὐτῷ ὅτι ἡ γυνή σου πορνεύσει, καὶ τὸ λεγομενον, κέρατα αὐτῷ ποιήσει, καὶ ὄντως ἀπέβη." Ονειροί. lib. ii. cap. 12. And he copied from those before him.

Alas, quoth she, what can have you, as yet thus for to say
 In cuckow time few have a charme to cause his tongue to stay;
 Wherefore,
 Content yourself as well as I, let reason rule your minde,
 As cuckolds come by destiny, so cuckowes sing by kinde."

Compare also Nicolls's poem on the Cuckoo, 1607, p. 12 :

" Meanetime Dan Cuckow, knowing that his voice
 Had no varietie, no change, no choice :
 But through the wesand pipe of his harsh throate,
 Cri'd only Cuckow, that prodigious note !"]

In the *Horne Exalted*, 1661, I find several conjectures on the subject, but such light and superficial ones as I think ought not much to be depended upon. One of them derives the etymology from *bulls*; asserting that such husbands as regarded not their wives were called bulls, because it is said that that animal, when satiated with his females, will not even feed with them, but removes as far off as he can. Hence the woman in Aristophanes, complaining of the absence and slights of her husband, says: "Must I in house without Bull stay alone?" On which account those husbands have been called bulls, who by abandoning their wives occasioned their proving unchaste, and consequently were mocked with *horns*. By another the word *horns*, or *cornuto*, is thought to have been taken from the injured and angry moon, which is all one with Venus, from whence generation. Another conjecture, playing on the Italian word *beccho*, which signifies a cuckold or goat, derives it from Bacchus, whom Orpheus calls the god with two horns. Thus drunkenness causing men, by neglecting them, to have wanton wives, they are said to have horns, to show to the world the occasion of their shame; and that by missing the horn (meaning the drinking-horns) so much to their heads, they are said to have horns, fixing them at last to their foreheads. Another derives the word *horns* from the infamy, for which, as in other public matters, they sound and *blow horns* in the streets, and supposes horns are only a public opinion and scattering of this infamy of the husband about, as proclamations are made known by sound of trumpets. There is, lastly, a conjecture that the beginning of horns came from the Indians (it will be thought a far-fetched one), whose women had a custom that, when any lover presented his mistress with an elephant, the last favour might be granted him

without prejudice to her name or honesty ; that it even became matter of praise to her, not objected to even by her husband, who preserved the *horns* as the better part of the elephant, in order to show them to the world as trophies of his wife's beauty. What a pity it is to spoil such a surmise, by suggesting that these reputed horns are really the elephant's teeth !

There used formerly (and I believe it is still now and then retained) to be a kind of ignominious procession in the north of England, called "Riding the Stang," when, as the glossary to Douglas's *Virgil* informs us, "one is made to ride on a pole for his neighbour's wife's fault." "*Staung Eboracensibus est lignum ablongum. Contus bajulorum.*"—Hickes. This custom bids fair not to be of much longer continuance in the north, for I find, by the *Newcastle-upon-Tyne Courant* for August 3d, 1793, that at the assizes at Durham, in the preceding week, "Thomas Jameson, Matthew Marrington, Geo. Ball, Jos. Rowntree, Simon Emmerson, Robert Parkin, and Francis Wardell, for *violently assaulting* Nicholas Lowes, of Bishop Wearmouth, and *carrying him on a stang*, were sentenced to be imprisoned two years in Durham gaol, and find sureties for their good behaviour for three years." The law taking such cognisance of the practice, it must of course terminate very shortly.

This custom is represented in a plate in the *Costume of Yorkshire, 1814*, p. 63. The letter-press says, "This ancient provincial custom is still occasionally observed in some parts of Yorkshire, though by no means so frequently as it was formerly. It is no doubt intended to expose and ridicule any violent quarrel between man and wife, and more particularly in instances where the pusillanimous husband has suffered himself to be beaten by his virago of a partner. A case of this description is here represented, and a party of boys, assuming the office of public censors, are riding the stang. This is a pole, supported on the shoulders of two or more of the lads, across which one of them is mounted, beating an old kettle or pan with a stick. He at the same time repeats a speech, or what they term a *nominy*, which, for the sake of detailing the whole ceremony, is here subjoined :

" With a ran, tan, tan,
On my old tin can,
Mrs. ——— and her good man.

She bang'd him, she bang'd him,
 For spending a penny when he stood in need.
 She up with a three-footed stool;
 She struck him so hard, and she cut so deep,
 Till the blood run down like a new stuck sheep!"

The word Stang, says Ray, is still used in some colleges in Cambridge; to stang scholars in Christmas time being to cause them to ride on a colt-staff, or pole, for missing chapel. It is derived from the Islandic *Staug*, hasta.

It appears from Allan Ramsay's Poems, 1721, p. 128, that riding the stang was used in Scotland. A note says: "The riding of the stang on a woman that hath beat her husband, is as I have described it, by one's riding upon a sting, or a long piece of wood, carried by two others on their shoulders, where, like a herald, he proclaims the woman's name, and the manner of her unnatural action:

"They frae a barn a kabers raught,
 Ane mounted wi' a bang,
 Betwisht twa's shoulders, and sat straught
 Upon 't, and *rade the stang*
On her that day."

Callender observes, says Jamieson in his Etymological Dictionary, that, in the north, riding the stang "is a mark of the highest infamy." "The person," he subjoins, "who has been thus treated, seldom recovers his honour in the opinion of his neighbours. When they cannot lay hold of the culprit himself, they put some young fellow on the stang, or pole, who proclaims that it is not on his own account that he is thus treated, but on that of another person, whom he names."—Anc. Scot. Poems, pp. 154-5. "I am informed," Dr. Jamieson adds, "that in Lothian, and perhaps in other counties, the man who had debauched his neighbour's wife was formerly forced to ride the stang." So in R. Galloway's Poems, p. 12:¹

"On you I'll ride the *stang*."

¹ "Here," says Jamieson, "we have evidently the remains of a very ancient custom. The Goths were wont to erect what they called *nidstaeng*, or the pole of infamy, with the most dire imprecations against the person who was thought to deserve this punishment; Isl. *nidstong*. He who was subjected to this dishonour was called *niding*, to which the English word infamous most nearly corresponds; for he could not make oath in any cause. The celebrated Islandic bard, Egill Skallagrinn, having performed

“To ride,” or “riding Skimmington,” is, according to Grose, a ludicrous cavalcade in ridicule of a man beaten by his wife: it consists of a man riding behind a woman with his face to the horse’s tail, holding a distaff in his hand, at which he seems to work, the woman all the while beating him with a ladle. A smock displayed on a staff is carried before them, as an emblematical standard, denoting female superiority: they are accompanied by what is called rough music, that is, frying-pans, bulls’-horns, marrow-bones and cleavers, &c.—a procession admirably described by Butler in his *Hudibras*. [The following allusion to it occurs in *Poor Robin’s Almanack* for 1699 :

“What’s a cuckold? learn of me,
 Few do know his pedigree,
 Or his subtle nature conster,
 Born a man, but dies a monster;
 Yet great antiquaries say,
 He sprung from old Methusala,
 Who after Noah’s Flood was found
 To have his crest with branches crown’d.
 God in Eden’s happy shade
 Such a creature never made:
 Then to cut off all mistaking,
 Cuckolds are of women’s making.
 Then next we shall to you declare
 How many sorts of cuckolds are;
 The *patient* cuckold he is first,
 The *grumbling* cuckold one oth’ worst,
 The *loving* cuckold he is best,
 The *patient* cuckold lives at rest,
 The *frantick* cuckold giveth blows,
 The *ignorant* cuckold nothing knows,
 The *jealous* cuckold double twang’d,
 The *pimping* cuckold would be hang’d;
 The Skimmington cuckold he is one,
 And so I think their number’s done.
 Thus, reader, by these lines you see
 That there nine sorts of cuckolds be,

this tremendous ceremony at the expense of Eric Bloddox, King of Norway, who, as he supposed, had highly injured him, Eric soon after became hated by all, and was obliged to fly from his dominions. v. *Ol. Lex. Run. v. nijd*. The form of imprecation is quoted by Callender, ut supra. It may be added, that the custom of ‘riding the stang’ seems also to have been known in Scandinavia; for Seren gives *stonghesten* as signifying the rod, or roddle-horse; v. *rod*.”

And many others too that border
 No doubt upon this forked order,
 Whereby we do this profit reap,
 All sorts of horns thereby are cheap."]

In Bagford's Letter relating to the Antiquities of London, printed in the first volume of Leland's Collectanea, p. lxxvi., he says: "I might here mention the old custom of Skimmington, when a woman beats her husband, of which we have no memory but in Hudibras, altho' I have been told of an old statute made for that purpose." Hogarth's print, which accompanies Butler's description, is also called the Skimmington, though none of the commentators on Hudibras have attempted an elucidation of the ceremony.

In Hymen, an Account of different Marriage Ceremonies, 1760, p. 177, is the following account of a Skimmington: "There is another custom in England, which is very extraordinary: a woman carries something in the shape of a man, crowned with a huge pair of horns, a drum goes before and a vast crowd follows, making a strange music with tongs, gridirons, and kettles. This burlesque ceremony was the invention of a woman, who thereby vindicated the character of a neighbour of hers, who had stoutly beaten her husband for being so saucy as to accuse his wife of being unfaithful to his bed. The figure with horns requires no explanation; it is obvious to everybody that it represents the husband." So Misson, in his Travels in England, translated by Ozell, p. 129, says: "I have sometimes met in the streets of London a woman carrying a figure of straw representing a man, crown'd with very ample horns, preceded by a drum, and followed by a mob, making a most grating noise with tongs, gridirons, frying-pans, and saucepans. I asked what was the meaning of all this; they told me that a woman had given her husband a sound beating for accusing her of making him a cuckold, and that upon such occasions some kind neighbour of the *poor innocent injured* creature generally performed this ceremony."

A curious little book, entitled Divers Crab-tree Lectures that Shrews read to their Husbands, 1639, has a woodcut facing the frontispiece, representing a woman beating her husband with a ladle, is called Skimmington and her Husband. This cut is repeated in a chapter entitled Skimmington's Lecture

to her Husband, which is the errand Scold, with some verses, wherein occur the following pithy lines :

“ But all shall not serve thee,
For have at thy pate,
My ladle of the crab-tree
Shall teach thee to cogge and to prate.”

By the above it should seem to appear that the word “Skimmington” signifies an errant scold, and has most probably been derived from the name of some woman of great notoriety in that line. Thus a “sandwich,” the “little cold collation,” from the Earl of Sandwich. Douce derives it from the skimming-ladle; and I find the following account of its supposed origin in D. Bellamy’s, Gordon’s, and other gentlemen’s Dictionary, 2d edit. 8vo. Lond. “*Skimmington*, a sort of burlesque procession in ridicule of a man who suffers himself to be beat by his wife. In commerce it is particularly used for the membrane stripped off the animal to be prepared by the tanner, skinner, currier, parchment-maker, &c. to be converted into leather,” &c.

The following curious passage is taken from Dr. King’s Miscellany Poems; see his Works, 1776, iii. 256 :

“ When the young people ride the Skimmington,
There is a general trembling in a town.
Not only he for whom the person rides
Suffers, but they sweep other doors besides;
And by that hieroglyphic does appear
That the good woman is the master there.”

It should seem from the above lines that in this ludicrous procession, intended to shame some notoriously tame husband, and who suffered his wife to wear the breeches, it was part of the ceremony *to sweep before the door of the person* whom they intended to satirise; and if they stopped at any other door and *swept there too*, it was a pretty broad hint that there were more Skimmingtons, i. e. shrews, in the town than one. In Gloucestershire, in 1786, this was called a “Skimmington.”

Douce has a curious print, entitled An exact Representation of the humourous Procession of the Richmond Wedding of Abram Kendrick and Mary Westurn, 17**. Two grenadiers go first, then the flag with a crown on it is carried after them; four men with hand-bells follow; then two men, one carrying a block-head, having a hat and wig on it, and a pair of horns,

the other bearing a ladle; the pipe and tabor, hautboy and fiddle; then the bridegroom in a chair, and attendants with hollyhock flowers; and afterward the bride, with her attendants carrying also hollyhock flowers. Bridemaids and bride-men close the procession.

In Strype's edition of Stow's Survey of London, i. 258, we read: "1562, Shrove Monday, at Charing-cross was a man carried of four men; and before him a bag-pipe playing, a shawm, and a drum beating, and twenty links burning about him. The cause was, *his next neighbour's wife beat her husband*; it being so ordered that *the next should ride about the place to expose her.*" In Lupton's Too Good to be True, 1580, p. 50, *Siquila* says: "In some places with us, *if a woman beat her husband*, the man that dwelleth next unto hir shall ride on a cowlstaffe; and there is al the punishment she is like to have." *Omen* observes: "That is rather an uncomly custome than a good order; for he that is in faintnesse is undecently used, and the unruly offendor is excused thereby. If this be all the punishment your wives have that beate their simple husbandes, it is rather a boldning than a discouraging of some bolde and shamelesse dames to beate their simple husbandes, to make their next neyghbors (whom they spite) to ride on a cowlstaffe, rather rejoising and fearing at the riding of their neighbours, than sorrowing or repenting for beating of their husbandes."

Park, in his Travels in the Interior of Africa, speaking of Kolor, a considerable town, near the entrance to which was a sort of masquerade-habit hanging upon a tree, made of the bark of trees, which, he was told, belonged to Mumbo Jumbo, says: "This is a strange bugbear, common in all the Mandingo towns, and employed by the Pagan natives in keeping the women in subjection; for, as they are not restricted in the number of their wives, every one marries as many as he can conveniently maintain, and it often happens that the ladies disagree among themselves: family quarrels sometimes rise to such a height that the voice of the husband is disregarded in the tumult. Then the interposition of Mumbo Jumbo is invoked, and is always decisive. This strange minister of justice, this sovereign arbiter of domestic strife, disguised in his masquerade attire, and armed with the rod of public authority, announces his coming by loud and dismal screams in the adjacent woods. He begins as soon as it is dark to enter the

town, and proceeds to a place where all the inhabitants are assembled to meet him. The appearance of Mumbo Jumbo, it may be supposed, is displeasing to the African ladies; but they dare not refuse to appear when summoned, and the ceremony commences with dancing and singing, which continues till midnight, when Mumbo seizes on the offender. The unfortunate victim, being stripped naked, is tied to a post, and severely scourged with Mumbo's rod, amidst the shouts and derision of the whole assembly; and it is remarkable that the rest of the women are very clamorous and outrageous in their abuse of their unfortunate sister, till daylight puts an end to this disgusting revelry."

The following is an extract from Hentzner's Travels in England, 1598: "Upon taking the air down the river (from London), on the left hand lies Ratcliffe, a considerable suburb. On the opposite shore is fixed a long pole, with ram's-horns upon it, the intention of which was vulgarly said to be a reflection upon wilful and contented cuckolds." Edit. 1757, p. 47.

Grose mentions a fair called Horn-Fair, held at Charlton, in Kent, on St. Luke's day, the 18th of October. It consists of a riotous mob, who, after a printed summons dispersed through the adjacent towns, meet at Cuckold's Point, near Deptford, and march from thence in procession through that town and Greenwich to Charlton, with horns of different kinds upon their heads; and at the fair there are sold ram's-horns, and every sort of toy made of horn; even the ginger-bread figures have horns. A sermon is preached at Charlton church on the fair day. Tradition attributes the origin of this licentious fair to King John, who, *it is said*, being detected in an adulterous amour, compounded for his crime by granting to the injured husband all the land from Charlton to Cuckold's Point, and established the fair as a tenure.

It appears from the Whole Life of Mr. William Fuller, 1703, p. 122, that it was the fashion in his time to go to Horn fair dressed in women's clothes. "I remember being there upon Horn fair day, *I was dressed in my land-lady's best gown, and other women's attire*, and to Horn fair we went, and as we were coming back by water, all the cloaths were spoiled by dirty water, &c., that was flung on us in an inundation, for which I was obliged to present her with two guineas, to make atonement for the damage sustained, &c."

In an extract from an old newspaper, I find it was formerly a custom for a procession to go from some of the inns in Bishopsgate street, in which were a king, a queen, a miller, a councillor, &c., and a great number of others, with horns in their hats, to Charlton, where they went round the church three times, &c. So many indecencies were committed upon this occasion on Blackheath (as the whipping of females with furze, &c.), that it gave rise to the proverb of "all is fair at Horn fair." Lysons, in the *Environs of London*, iv. 325, says the burlesque procession has been discontinued since the year 1768. [I possess an old ballad called the *Merry Humours of Horn Fair*, in which this procession is referred to :

"The first that rides is called the king, sir,
 He has a large pair of horns
 Gilt with gold, that they may glitter,
 That all who see may know he's horned.
 The parson's wife rides with the miller ;
 She said, I hate horns, I do declare,
 Yet happy are the men who wear them,
 My husband he shall have a pair."]

Grose in his *Classical Dictionary of the Vulgar Tongue*, has noticed two customs evidently connected with our present subject :

"**HIGHGATE.** Sworn at Highgate.—A ridiculous custom formerly prevailed at the public-houses in Highgate, to administer a ludicrous oath to all travellers of the middling rank who stopped there. The party was sworn on a pair of horns, fastened on a stick ; the substance of the oath was, never to kiss the maid when he could kiss the mistress, never to drink small beer when he could get strong, with many other injunctions of the like kind : to all which was added the saving clause, 'Unless you like it best.' The person administering the oath was always to be called father by the juror, and he in return was to style him son, under the penalty of a bottle." One or two of the public-houses in this village still (1841) have a pair of horns elevated upon a post standing in front of the house.

"**HOISTING.** A ludicrous ceremony formerly performed on every soldier the first time he appeared in the field after being married. It was thus managed : As soon as the regiment or company had grounded their arms to rest awhile, three or

four men of the same company to which the bridegroom belonged seized upon him, and, putting a couple of bayonets out of the two corners of his hat to represent horns, it was placed on his head, the back part foremost. He was then hoisted on the shoulders of two strong fellows, and carried round the arms, a drum and a fife beating and playing the Pioneers' call, named Round-heads and Cuckolds, but on this occasion styled the Cuckold's March. In passing the colours he was to take off his hat. This in some regiments was practised by the officers on their brethren."

The following is from a View of London and Westminster, or the Town Spy, 1725, p. 26. The author is speaking of St. Clement Danes: "There was formerly a good custom of *saddling the spit* in this parish, which, for reasons well known at Westminster, is now laid aside; so that wives, whose husbands are sea-faring persons, or who are otherwise absent from them, have lodged here ever since very quietly."

OF THE WORD CUCKOLD.

I KNOW not how this word, which is generally derived from *cuculus* a cuckoo, has happened to be given to the injured husband, for it seems more properly to belong to the adulterer, the cuckoo being well known to be a bird that deposits its eggs in other birds' nests. The Romans seem to have used *cuculus* in its proper sense, as the adulterer, calling with equal propriety the cuckold himself *carruca*, or hedge-sparrow, which bird is well known to adopt the other's spurious offspring.¹ Johnson, in his Dictionary, says: "The cuckow is

¹ *Arga*, in Sir Henry Spelman's Glossary, is rendered by *curruca* and *cucurbita*, i. e. cuckold, or coucoid. For the French call a gourd, *coucoid*; and we only change their *r* into *l*, as we say *Coriander* for their *Coliander*, *coronel* for their *colonel*, &c. Such a blockhead, then, that hath caput *cucurbitinum*, is called *arga*, as Paul. Diacon. de Gest. Longobard., perhaps from the Greek *ἀργος*, i. e. one that doth not his work or business, and so *corbita* in LL. Longobard. signifies advoutery and whoredom, which Martinus derives from *κουρβη*, a tree of a saddle, and says *kurba* in the Slavonian signifies a lewd woman, as *kurvin*, to bow down, &c., from *curvare*, as fornication from *fornix*, and probably hence comes our word pumpkin for a silly rude fellow.

said to suck the eggs of other birds, and lay her own to be hatched in their place; from which practice it was usual to alarm a husband at the approach of an adulterer by calling 'Cuckoo,' which by mistake was in time applied to the husband."

Pennant, in his *Zoology*, 1776, i. 234, speaking of the cuckoo, says: "His note is so uniform, that his name in all languages seems to have been derived from it, and in all other countries it is used in the same reproachful sense:

'The plain song cuckoo grey,
Whose note full many a man doth mark,
And dares not answer nay.' Shakesp.

"The reproach seems to arise from this bird making use of the bed or nest of another to deposit its eggs in, leaving the care of its young to a wrong parent; but Juvenal, vi. 275, with more justice, gives the infamy to the bird in whose nest the supposititious eggs were layed:

'Tu tibi tunc curruca places.'

Pliny, xviii. 26, tells us that vine-dressers were anciently called cuckoos, i. e. slothful, because they deferred cutting their vines till that bird began to sing, which was later than the right time; so that the same name may have been given to the unhappy persons under consideration, when, through disregard and neglect of their fair partners, they have caused them to go a gadding in search of more diligent and industrious companions. The cuckoo has been long considered as a bird of omen. Gay, in his *Shepherd's Week*, in the fourth Pastoral, notes the vulgar superstitions on first hearing the bird sing in the season:

"When first the year, I heard the cuckoo sing,
And call with welcome note the budding spring,
I straightway set a running with such haste,
Deb'rah that won the smock scarce ran so fast.
Till spent for lack of breath, quite weary grown,
Upon a rising bank I sat adown,
And doff'd my shoe, and by my troth I swear,
Therein I spied this yellow frizzled hair,¹
As like to Lubberkin's in curl and hue,
As if upon his comely pate it grew."

¹ Thus described in the *Connoisseur*, No. 56: "I got up last May morning, and went into the fields to hear the cuckoo, and when I pulled off my left shoe I found a hair in it exactly the same colour with his."

I find the following still more extraordinary in *Natural and Artificiall Conclusions*, by Thomas Hill, 1650, cxxvii.: "A very easie and merry conceit to keep off fleas from your beds or chambers. Plinie reporteth that if, when you first hear the cuckow, you mark well where your right foot standeth, and take up of that earth, the fleas will by no means breed, either in your house or chamber, where any of the same earth is thrown or scattered."

In the north of, and perhaps all over England, it is vulgarly accounted to be an unlucky omen if you have no money in your pocket when you hear the cuckoo for the first time in a season.

Green, the author of a *Quip for an Upstart Courtier*, 1620, calls a cuckoo the cuckold's quirister: "It was just at that time when the cuckold's quirister began to bewray April gentlemen with his never-changed notes."

The *Morning Post* newspaper of May 17th, 1821, says: "A singular custom prevails in Shropshire at this period of the year, which is peculiar to that county. As soon as the first cuckoo has been heard, all the labouring classes leave work, if in the middle of the day, and the time is devoted to mirth and jollity over what is called the cuckoo ale."

There is a vulgar error in natural history in supposing the substance vulgarly called "cuckoo-spit" to proceed from the exhalation of the earth, from the extravasated juice of plants, or a hardened dew. According to the account of a writer in the *Gent. Mag.* for July, 1794, p. 602, it really proceeds from a small insect, which incloses itself within it, with an oblong obtuse body, a large head, and small eyes. The animal emits the spume from many parts of the body, undergoes its changes within it, then bursts into a winged state, and flies abroad in search of its mate; it is particularly innoxious; has four wings, the two external ones of a dusky brown, marked with two white spots.

From the subsequent passage in Green's work just quoted, it should seem that this substance was somehow or other vulgarly considered as emblematical of cuckoldom: "There was loyal lavender, but that was full of *cuckow-spittes*, to show that women's light thoughts make their husbands *heavy heads*."

The following passage is in that most rare tract, *Plaine*

Percevall, the Peace-maker of England, 4to. : "You say true, *Sal sapit omnia*; and *service without salt*, by the rite of England, is a cuckold's fee if he claim it."

Steevens, commenting on the mention of *columbine* in Hamlet, says : "From the *Caltha Poetarum*, 1599, it should seem as if this flower was the emblem of cuckoldom :

'The blue *cornuted* columbine,
Like to the crooked horns of Acheloy.'

"Columbine," says another of the commentators, S. W., "was an emblem of cuckoldom, on account of the horns of its nectaria, which are remarkable in this plant. See *Aquilegia*, in Linnæus's *Genera*, 684." A third commentator, Holt White, says : "The columbine was emblematical of forsaken lovers :

'The columbine, in tawny often taken,
Is then ascrib'd to *such as are forsaken*.'
Browne's *Britannia's Pastorals*, I. ii. 1613."

Among the witticisms on cuckolds that occur in our old plays, must not be omitted the following in *Ram Alley*, or *Merry Tricks*, 1636 :

"Why, my good father, what should you do with a wife?
Would you be *crested*? Will you needs *thrust your head*
In one of Vulcan's helmets? Will you perforce
Weare a city cap, and a court feather?"

Chaucer, in his *Prosopoeia of Jealousie*, brings her in with a garland of gold yellow, and a cuckoo sitting on her fist.

The following expression for being jealous is found in *Ritson's Old Songs*, 1792, p. 112 :

"The married man cannot do so :
If he be merrie and toy with any,
His wife will frowne and words give manye :
Her yellow hose she strait will put on."

Butler, in his *Hudibras*, II. ii. 317, in the following passage, informs us for what a singular purpose carvers used formerly to invoke the names of cuckolds :

"Why should not Conscience have vacation,
As well as other courts o' th' nation ;
Have equal power to adjourn,
Appoint appearance and return ;
And make as nice distinction serve
To split a case, as those that carve,
Invoking cuckolds' names, hit joints?"

In *Wit and Mirth Improved, or a New Academy of Complements*, p. 95, the fourth gossip says :

“ Lend me that knife, and I'll cut up the goose :
I am not right—let me turn edge and point.
Who must I think upon to hit the joint ?
My own good man ? I think there's none more fit.
He's in my thoughts, and now the joint I hit.”

In *Batt upon Batt*, 1694, p. 4, I find the following :

“ *So when the mistress cannot hit the joynt,*
Which proves sometimes, you know, a diff'cult point,
Think on a cuckold, straight the gossips cry ;
But think on *Batt's* good carving knife say I ;
That still nicks sure, without offence and scandal :
Dull blades may be beholden to their handle :
But those *Batt* makes are all so sharp, they scorn
To be so charmed by his neighbour's horn.”

In the *British Apollo*, 1708, ii. 59, is the following query :
“ When a person is joynting a piece of meat, if he finds it difficult to joynt, he is bid to think of a cuckold. I desire to know whence the proverb? *A. Thomas Webb*, a carver to a Lord Mayor of London, in King Charles the First's reign, was as famous for his being a cuckold as for his dexterity in carving : therefore what became a proverb was used first as an invocation, when any took upon him to carve.”

Kyrle, the Man of Ross, celebrated by *Pope*, had always company to dine with him on a market-day, and a goose, if it could be procured, was one of the dishes ; which he claimed the privilege of carving himself. When any guest, ignorant of the etiquette of the table, offered to save him that trouble, he would exclaim : “ Hold your hand, man : if I am good for anything, it is for hitting cuckold's joints.”

In *Flecknoe's Diarium*, 1656, p. 70, is the following :

“ *On Doctor Cuckold,*

“ Who so famous was of late,
He was *with finger* pointed at :
What cannot learning do, and single state ?

“ Being married, he so famous grew,
As he was pointed at *with two* ;
What cannot learning and a wife now do ?”

It is still supposed that the word *culculus* gave some rise to the name of cuckold, though the cuckoo lays in other nests ;

yet the etymology may still hold, for lawyers tell us that the honours and disgrace of man and wife are reciprocal; so that what the one hath, the other partakes of it. Thus then the lubricity of the woman is thrown upon the man, and her dishonesty thought his dishonour; who, being the head of the wife, and thus abused by her, he gains the name of cuckold, from cuckoo, which bird, as he used to nestle in other's places; so it was of old, the hieroglyphic of a fearful, idle, and stupid fellow, and hence became the nickname of such men as neglected to dress and prune their vines in due season. So Horace,

"Magna compellans voce cucullum."¹

Douce's manuscript notes, however, say: "That the word *cuculus* was a term of reproach amongst the ancients there is not the least doubt, and that it was used in the sense of our 'cuckold' is equally clear. Plautus has so introduced it on more than one occasion."²

¹ In *Paradoxical Assertions and Philosophical Problems*, by R. H., 8vo. Lond. 1664, p. 5, "Why cuckolds are said to wear horns?" we read: "Is not this monster said to wear the horns because other men with their two fore-fingers point and *make horns* at him?" Ibid. p. 28: "Why the abused husband is called cuckold? Since Plautus wittily, and with more reason, calls the adulterer, and not him whose wife is adulterated, *cuculum*, the cuckold, because he gets children on others' wives, which the credulous father believes his own: why should not he then that corrupts another man's wife be rather called the cuckow, for he sits and sings merrily whilst his eggs are hatched by his neighbour's hens?"

² In his *Asinaria*, v. 2, he makes a woman thus speak of her husband: "Ac etiam cubat *cuculus*, surge, amator, i domum;" and again: "Cano capite te *cuculum* uxor domum exlustris rapit." And yet in another place, viz. the *Pseudolus*, i. 1, where *Pseudolus* says to *Callidorus*, "Quid fles, *cucule*?" the above sense is out of the question, and it is to be taken merely as a term of reproach. Horace certainly uses the word as it is explained by Pliny in the passage already given, and the conclusion there drawn appears to be that which best reconciles the more modern sense of the term being likewise supported by a note in the *Variorum Horace*:

"*Cuculum* credi supposititios adsciscere pullos, quod enim sit timidus, et defendendi impar, cum etiam a minimis velli avibus. Avis autem quæ pullos ipsius rapiunt suos ejicere, eo quod cuculi pullus sit elegans." *Antigoni Carystii Hist. Mirabilium*, 4to. 1619. The application of the above passage to our use of the word cuckold, as connected with the cuckoo, is, that the husband, timid, and incapable of protecting his honour, like that bird, is called by its name and thus converted into an object of contempt and derision. "Curuca, avis quæ alienos pullos nutrit. Currucare, aliquem currucam facere ejus violando uxorem." *Vetus Glossar. inter MSS. Bernens. vide Sinnei Catal.*, i. 412.

I must conclude this subject, which is not of the most delicate kind, with an apology; yet in speaking of popular antiquities, it seemed incumbent upon me to say something concerning it. To jest concerning a crime which is replete with every evil to society is indeed to scatter firebrands and arrows in our sport.¹ It may be added, there is no philosophical justice in such insults. If the husband was not to blame, it is highly ungenerous, and an instance of that common meanness in life of confounding a person's misfortunes with his faults. The cruelty of such wanton reflections will appear, if we consider that a man, plagued with a vicious wife, needs no aggravation of his misery.

In the Athenian Oracle, ii. 359, it is remarked of cuckoldry, "The Romans were honourable, and yet Pompey, Cæsar, Augustus, Lucullus, Cato, and others, had this fate, but not its infamy and scandal. For a vicious action ought to be only imputed to the author, and so ought the shame and dishonour which follow it. He only that consents and is pimp to his own cuckoldry is really infamous and base."

THE PASSING-BELL, OR SOUL-BELL.

"Make me a straine speake groaning like a *bell*,
That towles *departing* soules."

Marston's Antonio and Mellida, 1633.

THE word "Passing," as used here, signifies clearly the same as "departing," that is passing from life to death. So that even from the name we may gather that it was the intention in tolling a passing-bell to pray for the person dying, and

¹ I find the following most spirited invective against the pernicious vice in Cotgrave's English Treasury of Wit and Language, 1655, p. 136:

"He that dares violate the husband's honour,
The husband's curse stick to him, a tame cuckold;
His wife be fair and young; but most dishonest;
Most impudent, and have no feeling of it,
No conscience to reclaim her from a monster.
Let her lie by him, like a flattering ruin,
And at one instant kill both name and honour:
Let him be lost, no eye to weep his end,
And find no earth that's base enough to bury him."

who was not yet dead. The following clause, in the Advertisements for due Order, in the 7th year of Queen Elizabeth, is much to our purpose: "Item, that when anye Christian bodie is *in passing*, that *the bell be tolled*, and that the curate be speciallie called for to comforte the sicke person; and *after the time of his passage* to ringe no more but one shorte peale; and one before the buriall, and another short peale after the buriall."¹

In Catholic times, here, it has been customary to toll the passing-bell at all hours of the night as well as by day; as the subsequent extract from the churchwardens' accounts for the parish of Wolchurch (MS. Harl. 2252), A. D. 1526, proves: "Item, the clerke to have for tollynge of the passynge belle, for manne, womanne, or childe, if it be in the day, *iiijd*. Item, if it be in the night, for the same, *viijd*." See Strutt's Manners, iii. 172.²

There is a passage in Shakespeare's Henry the Fourth, Second Part, which proves that our poet has not been a more accurate observer of Nature than of the manners and customs of his time:

" And his tongue
Sounds ever after as a sullen bell
Remember'd knolling a *departing friend*."

Douce is inclined to think that the passing-bell was originally intended to drive away any demon that might seek to take possession of the soul of the deceased. In the cuts to those Horæ which contain the service of the dead, several devils are waiting for this purpose in the chamber of the dying man, to whom the priest is administering extreme unction. He refers to the Schol. in Theocrit. Idyll. ii. v. 36, and adds: "It is to be hoped that this ridiculous custom will never be revived, which has most probably been the cause of sending many a good soul to the other world before its time: nor can the practice of tolling bells for the dead be defended upon any

¹ "His gowned brothers follow him, and bring him to his long home. *A short peale closeth up his funeral-pile.*" An hospital man, in Whimsies, or a New Cast of Characters, 12mo. 1631, p. 64. See Ibid. p. 206.

² The following is a passage in Stubbs's Anatomie of Abuses, 1585, p. 75. He is relating the dreadful end of a swearer in Lincolnshire. "At the last, the people perceiving his ende to approche, *caused the bell to tolle*; who, hearing the bell toll for him, rushed up in his bed very vehemently."

principle of common sense, prayers for the dead being contrary to the articles of our religion."¹

Among the many objections of the Brownists, it is laid to the charge of the Church of England, that though we deny the doctrine of purgatory, and teach the contrary, yet how well our practice suits with it may be considered in our ringing of hallowed bells for the soul. See Bishop Hall's Apology against the Brownists. "We call them," says the Bishop (p. 568), "*soul-bells*, for that they signify the departure of the soul, *not for that they help the passage of the soul.*" Wheatly, in his Illustration of the Liturgy, apologises for our retaining this ceremony: "Our Church," says he, "in imitation of the saints in former ages, calls on the minister and others who are at hand to assist their brother in his last extremity. In order to this, she directs that when any one is passing out of this life a bell should be tolled." &c. It is called from thence the passing-bell.

I find the following in Articles to be enquired of within the Archdeaconry of Yorke by the Church Wardens and Sworne-Men, A. D. 163—: "Whether doth your clerk or sexton, *when any one is passing out of this life, neglect to toll a bell, having notice thereof or, the party being dead, doth he suffer any more ringing than one short peale, and before his burial one, and after the same another?*" Inquiry is also directed to be made, "whether at the death of any there be any *superstitious ringing?*"

"The passing-bell," says Grose, "was anciently rung for two purposes: one to bespeak the prayers of all good Christians for a soul just departing; the other to drive away the evil spirits who stood at the bed's foot and about the house, ready to seize their prey, or at least to molest and terrify the

¹ Cassalion has this taunt against the Protestants: "Though," says he, "the English now deny that prayers are of any service to the dead, yet I could meet with no other account of this ceremony than that it was a custom of the old church of England, i. e. the church of Rome. 'Et talis ritus etiam de præsentibus servatur in Anglia, ut cum quis decessit, statim campana propriæ illius parochiæ speciali quodam modo sonat per aliquod temporis spatium. Quamvis Angli negent modo orationes et suffragia defunctis proficua: non aliam tamen in hoc ab illis rationem potui percipere, quam quod talis sonus sit ritus antiquæ ecclesiæ Anglicanæ.'" Cassal. de Vet. Sac. Christ. Rit. p. 241. Bourne, Antiq. Vulg. ch. i. Cassalion should have consulted Durand's Rationale.

soul in its passage: but by the ringing of that bell (for Durandus informs us evil spirits are much afraid of bells) they were kept aloof; and the soul, like a hunted hare, gained the start, or had what is by sportsmen called law.¹ Hence, perhaps, exclusive of the additional labour, was occasioned the high price demanded for tolling the greatest bell of the church; for, that being louder, the evil spirits must go farther off to be clear of its sound, by which the poor soul got so much more the start of them: besides, being heard farther off, it would likewise procure the dying man a greater number of prayers. This dislike of spirits to bells is mentioned in the Golden Legend by Wynkyn de Worde."²

Bourne supposes that from the proverb mentioned by Bede, "Lord have mercy upon the soul," as St. Oswald said when he fell to the earth,³ has been derived the present national saying:

"When the bell begins to toll,
Lord have mercy on the soul."

He tells us that it was a custom with several religious families at Newcastle-upon-Tyne to use prayers, as for a soul departing, at the tolling of the passing-bell. In Ray's Collection of old English Proverbs I find the following couplet:

"When thou dost hear a toll or knell,
Then think upon *thy passing-bell*."

In the Rape of Lucrece, by T. Heywood, 1630, Valerius says: "Nay, *if he be dying*, as I could wish he were, *l'le ring out his funerall peale*, and this it is:

"Come list and harke, the bell doth towle,
For some but new departing soule.
And was not that some ominous fowle,

¹ Durandus says: "Item ut dæmones tinnitu campanarum, Christianos ad preces concitantium, terreantur. Formula vero baptizandi seu benedicendi campanas antiqua est." Rationale, lib. C. xxii. sec. 6.

² Grose tells us of another remarkable superstition: that "It is impossible for a person to die whilst resting on a pillow stuffed with the feathers of a dove; but that he will struggle with death in the most exquisite torture. The pillows of dying persons are therefore frequently taken away, when they appear in great agonies, lest they may have pigeon's feathers in them."

³ "Unde dicunt in proverbio Deus miserere animabus dixit Oswaldus, cadens in terram." Bed. Hist. Eccl. l. iii. c. 12.

The batt, the night-crow, or skreech-owle.
 To these I heare the wild wolfe howle
 In this black night that seems to skowle.
 All these my black-booke shall in-rowle.
 For hark, still, still, the bell doth towle,
For some but now departing sowle."

It is also alluded to by Gascoigne, in his *Workes*, 1587, p. 95, where, in the *Historie of Dan Bartholomew of Bathe*, he prefaces a sonnet with a great number of lines, beginning—

“ Alas, loe now I heare the passing-bell,
 Which Care appoynteth carefully to knoule ;
 And in my brest I feele my heart now swell,
 To breake the stringes which joynd it to my soule.”

When Lady Catherine Grey died a prisoner in the tower, Sir Owen Hopton, who had then the charge of that fortress, “perceiving her to draw towards her end, said to Mr. Bokeham, ‘Were it not best to send to the church, *that the bell may be rung?*’ And she herself, hearing him, said, ‘Good Sir Owen, let it be so.’ Then immediately perceiving her end to be near, she entered into prayer, and said, ‘O Lord! into thy hands I commend my soul: Lord Jesus, receive my spirit:’ and so, putting down her eyes with her own hands, she yielded unto God her meek spirit at nine of the clock in the morning, the 27th of January, 1567.” See “The Manner of her departing,” Harl. MS. 39, in Ellis’s *Original Letters*, 2d Series, ii. 290.

The custom of the bell being tolled whilst the person was dying, is alluded to as late as 1732, in Nelson’s *Fasts and Festivals of the Church*, who, p. 144, speaking of the dying Christian who has subdued his passions, says: “If his senses hold out so long, he can hear even *his passing-bell without disturbance.*” As for the title of *soul-bell*, if that bell is so called which they toll after a person’s breath is out, and mean by it that it is a call upon us to pray for *the soul* of the deceased person, I know not how the church of England can be defended against the charge of those who, in this instance, would seem to tax us with praying for the dead.

Bourne considers the custom as old as the use of bells themselves in Christian churches, i. e. about the seventh century. Bede, in his *Ecclesiastical History*, speaking of the death of the Abbess of St. Hilda, tells us that one of the sisters of a

distant monastery, as she was sleeping,¹ thought she heard the well-known sound of that bell which called them to prayers when any of them had departed this life. Bourne thinks the custom originated in the Roman Catholic idea of the prevalency of prayers for the dead. The abbess above mentioned had no sooner heard this, than she raised all the sisters, and called them into the church, where she exhorted them to pray fervently, and sing a requiem for the soul of their mother.

The same author contends that this bell, contrary to the present custom, should be tolled before the person's departure, that good men might give him their prayers, adding, that, if they do no good to the departing sinner, they at least evince the disinterested charity of the person that prefers them.²

In Copley's Wits, Fits, and Fancies, 1614, p. 195, if any proofs were wanting, we find the following, that the passing-bell was anciently rung while the person was dying. "A gentleman lying very sicke abed, heard a passing-bell ring out, and said unto his physician, 'Tell me, maister Doctor, *is yonder musicke for my dancing?*'" Ibid. p. 196, concerning "*The ringing out at the burial,*" is this anecdote: "A rich churle and a begger were buried, at one time, in the same church-

¹ "Hæc, tunc in dormitorio sororum pausans, exaudivit subito in aere notum campanæ sonum quo ad orationes excitari vel convocari solebant, cum quis eorum de seculo fuisset evocatus. Quod cum illa audisset, suscitavit cunctas sorores, et in ecclesiam convocatas, orationibus et psalmis pro anima matris operam dare monuit." Bed. Eccles. Hist. lib. iv. cap. 23.

² In a Funeral Oration made the 14th daye of January by John Hoper, the year of oure Salvation 1549, 12mo. 1550, occurs this singular passage: "Theyr remedyes be folyshe and to be mocked at, as *the ryngynge of belles, to ease the payne of the dead*, wythe other:" as if the purpose of tolling the passing-bell had been intended to give an easy passage to the dying person. The following passage is from Veron's Hunting of Purgatory to Death, 1561, f. 60: "*If they shoulde tolle theyr belles* (as they did in good Kynge Edwardes dayes) *when any bodye is drawing to his ende* and departinge out of this worlde, for to cause all menne to praye unto God for him, that of his accustomed goodnesse and mercye, he should vouchsafe to receive him unto his mercye, forgevinge him all his sinnes: their ringynge shuld have better appearance and should be more conformable to the aunciente catholicke churche." In the Diarey of Robert Birrel, preserved in Fragments of Scottish History, 1798, is the following curious entry: "1566. The 25 of October, vord came to the toune of Edinburge, from the queine, yat her majestie was deadly seike, and desyrit ye bells to be runge, and all ye peopill to resort to ye kirk to pray for her, for she wes so seike that none lipped her life," i. e. expected her to live.

yard, and *the belles rung out amaine for the miser* : now, the wise-acre his son and executor, to the ende the worlde might not thinke that all that ringing was for the begger, but for his father, hyred a trumpetter to stand all the ringing-while in the belfrie, and betweene every peale to sound his trumpet, and proclaime aloude and say, Sirres, this next peale is not for R., but for Maister N., his father."

In Articles to be enquired of throughout the Diocese of Chichester, 1638, under the head of "Visitation of the sicke and persons at the point of death," we read: "In the meane time is there a passing-bell tolled, that they who are within the hearing of it may be moved in their private devotions to recommend the state of the departing soule into the hands of their Redeemer, a duty which all Christians are bound to, out of a fellow-feeling of their common mortality."

Fuller, in his *Good Thoughts in Worse Times*, 1647, p. 3, has the following very curious passage: "Hearing a passing-bell, I prayed that the sick man might have, through Christ, a safe voyage to his long home. Afterwards I understood that *the party was dead some hours before*; and, it seems in some places of London, the tolling of the bell is but a preface of course to the ringing it out. Bells better silent than thus telling lyes. What is this but giving a false alarme to men's devotions, to make them to be ready armed with their prayers for the assistance of such who have already fought the good fight, yea, and have gotten the conquest? Not to say that men's charity herein may be suspected of superstition in praying for the dead."

Dr. Zouch in a note on the Life of Sir Henry Wotton (*Walton's Lives*, 1796, p. 144), says: "The soul-bell was tolled before the departure of a person out of life, as a signal for good men to offer up their prayers for the dying. Hence the abuse commenced of praying for the dead. '*Aliquo oriente campanæ debent pulsari, ut populus hoc audiens oret pro illo.*' *Durandi rationale.*" He is citing Donne's letter to Sir Henry Wotton in verse:

"And thicken on you now, as prayers ascend
To heaven on troops at a good man's passing-bell."¹

¹ Camden, in his *Ancient and Modern Manners of the Irish*, tells us: "When a person is at the point of death, just before he expires, certain

Bourne says, the custom was held to be popish and superstitious during the grand rebellion; for in a vestry-book belonging to the chapel of All Saints, in Newcastle-upon-Tyne, it is observable that the tolling of the bell is not mentioned in the parish from the year 1643 till 1655, when the church by this and such like means having been brought in dilapidations, through want of money, it was at a vestry, held January 21 that year, ordered to be tolled again.

I find the following in Articles of Visitation for the Diocese of Worcester, 1662: "Doth the parish clerk or sexton take care to *admonish the living*, by tolling of a passing-bell of any that are dying, thereby to meditate of their own deaths, and to commend the other's weak condition to the mercy of God?" In similar articles for the diocese of St. David, in the same year, I read as follows: "Doth the parish-clerk, or sexton, when any person is passing out of this life, upon notice being given him therof, toll a bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?"

To a dispute about the origin of this custom, and whether the bell should be rung out when the party is dying, or some time after, the British Apollo, ii. No. 7, Supernumerary for October 1709, answers: "The passing peal was constituted, at

women mourners, standing in the cross-ways, spread their hands, and call him with cries adapted to the purpose, and endeavour to stop the departing soul, reminding it of the advantages it enjoys in goods, wives, person, reputation, kindred, friends, and horses; asking why it will go, and where, and to whom, and upbraiding it with ingratitude; and lastly, complaining that the departed spirit will be transformed into those forms which appear at night and in the dark; and after it has quitted the body, they bewail it with howlings and clapping of hands. They follow the funeral with such a noise, that one would think there was an end both of living and dead. The most violent in these lamentations are the nurses, daughters, and mistresses. They make as much lamentation for those slain in battle as for those who die in their beds, though they esteem it the easiest death to die fighting or robbing; but they vent every reproach *against their enemies*, and cherish a lasting, deadly hatred against all their kindred." Camd. Brit. ed. 1789, iii. 668. In the Statistical Account of Scotland, viii. 213, Parish of Nigg, co. Kincardine, we read: "On the sudden death of their relations, or fear of it, by the sea turning dangerous, the fisher-people, especially the females, express their sorrow by exclamation of voice, and gesture of body, like the Eastern nations, and those in an early state of civilization."

first, to be rung when the party was dying, to give notice to the religious people of the neighbourhood to pray for his soul; and therefore properly called the passing peal."

Pennant, in his *History of Whiteford and Holywell*, p. 99, says: "That excellent memento to the living, the *passing-bell*, is punctually sounded. I mention this because idle niceties have, in great towns, often caused the disuse. It originated before the Reformation, to give notice to the priest to do the last duty of extreme unction to the departing person, in case he had no other admonition. The canon (67) allows one short peal after death, one other before the funeral, and one other after the funeral. The second is still in use, and is a single bell solemnly tolled. The third is a merry peal, rung at the request of the relations; as if, Scythian like, they rejoiced at the escape of the departed out of this troublesome world." He says, p. 100: "*Bell-corn* is a small perquisite belonging to the clerk of certain parishes. I cannot learn the origin."

The following passage is in a *Strange Horse-Race*, by Thomas Dekkar, 1613. Speaking of "rich curmudgeons" lying sick, he says: "Their sonnes and heires cursing as fast (as the mothers pray) until the great *capon-bell* ring out." If this does not mean the passing-bell, I cannot explain it.

There seems to be nothing intended at present by tolling the passing-bell, but to inform the neighbourhood of any person's death.

Sir John Sinclair, in the *Statistical Account of Scotland*, xviii. 439, says, in a note to the account of the parish of Borrowstowness, co. Linlithgow: "At the burials of the poor people, a custom, almost obsolete in other parts of Scotland, is continued here. The beadle perambulates the streets with a bell, and intimates the death of the individual in the following language: 'All brethren and sisters, I let ye to wit, there is a *brother* (or *sister*) departed at the pleasure of the Almighty (here he lifts his hat), called ——. All those that come to the burial, come at —— of clock. The corpse is at ——. He also walks before the corpse to the churchyard, ringing his bell.'"

Till the middle of the last century a person, called the bell-man of the dead, went about the streets of Paris, dressed in a deacon's robe, ornamented with death's heads, bones, and

tears, ringing a bell, and exclaiming, "Awake, you that sleep! and pray to God for the dead!" This custom prevailed still longer in some of the provinces, where they permitted even the trivial parody, "Prenez vos femmes embrasser les." See the *Voyageur à Paris*, i. 72.

I cannot agree with Bourne in thinking that the ceremony of tolling a bell on this occasion was as ancient as the use of bells, which were first intended as signals to convene the people to their public devotions. It has more probably been an after-invention of superstition. Thus praying for the dying was improved upon into praying for the dead.

Durand, who flourished about the end of the twelfth century, tells us, in his *Rationale*,¹ "when any one is dying, bells must be tolled, that the people may put up their prayers; twice for a woman and thrice for a man; if for a clergyman, as many times as he had orders; and at the conclusion a peal on all the bells, to distinguish the quality of the person for whom the people are to put up their prayers. A bell, too, must be rung while the corpse is conducted to church, and during the bringing it out of the church to the grave." This seems to account for a custom still preserved in the North of England, of making numeral distinctions at the conclusion of this ceremony; i. e. nine knells for a man, six for a woman, and three for a child, which are undoubtedly the vestiges of this ancient injunction of popery.

¹ "Verum aliquo moriente, campanæ debent pulsari; ut populus hoc audiens, oret pro illo. Pro muliere quidem bis, pro eo quod invenit asperitatem. Primò enim fecit hominem alienum a Deo, quare secunda dies non habuit benedictionem. Pro viro verò ter pulsatur, quia primo inventa est in homine Trinitas: primò enim formatus est Adam de terra, deinde mulier ex Adam, postea homo creatus est ab utroque, et ita est ibi Trinitas. Si autem clericus sit, tot vicibus simpulsatur, quot ordines habuit ipse. Ad ultimum verò compulsari debet cum omnibus campanis, ut ita sciat populus pro quo sit orandum. Debet etiam compulsari quando ducitur ad ecclesiam, et quando de ecclesia ad tumulum deportatur." Durandi *Rationale*, lib. i. c. 4, 13. A similar passage is found in an old English Homily for Trinity Sunday. See Strutt's *Manners and Customs*, iii. 176: "The fourme of the Trinity was founden in manne, that was Adam our forefadir, of earth oon persone, and Eve of Adam the secunde persone; and of them both was the third persone. At the death of a manne three bellis shulde be ronge, as his knyll, in worscheppe of the Trinette, and for a womanne, who was the secunde persone of the Trinette two bellis should be rungen."

Distinction of rank is preserved in the North of England, in the tolling of the soul-bell. A high fee annexed excludes the common people, and appropriates to the death of persons of consequence the tolling of the great bell in each church on this occasion. There, too, as Durand, above cited, orders, a bell is tolled, and sometimes chimes are rung, a little before the burial, and while they are conducting the corpse to church. They chime, or ring, too, at some places, while the grave is filling up. Durand, whose superstition often makes one smile, is of opinion, as has been already noticed from Grose, that devils are much afraid of bells, and fly away at the sound of them. His words are: "Cæterum campanæ in processionibus pulsantur ut dæmones timentes fugiant. Timent enim, auditis tubis ecclesiæ militantis, scilicet campanis, sicut aliquis tyrannus timet, audiens in terra sua tubas alicujus potentis regis inimici sui." *Rationale*, lib. i. c. 4, 15. That ritualist would have thought it a prostitution of the sacred utensils, had he heard them rung, as I have often done, with the greatest impropriety, on winning a long main at cock-fighting. He would, perhaps, have talked in another strain, and have represented these aërial enemies as lending their assistance to ring them.

On the ringing of bells to drive away spirits, much may be collected from Magius de *Tintinnabulis*. See Swinburne's *Travels in the Two Sicilies*, i. 98.

I have not been able to ascertain precisely the date of the useful invention of bells. The ancients had some sort of bells. I find the word *tintinnabula*, which we usually render bells, in Martial, Juvenal, and Suetonius. The Romans appear to have been summoned by these, of whatever size or form they were, to their hot baths, and to the business of public places.¹ The small bells which are seen in ancient representations of hermitages, were most probably intended

¹ See some curious particulars upon the subject of bells in Sir Henry Spelman's *History of Sacrilege*, p. 284, et seq. The same learned writer, in his *Glossary*, in v. *Campana*, has preserved two monkish lines on the subject of the ancient offices of bells:

"Laudo Deum verum, plebem voco, congreco clerum,
Defunctos ploro, pestem fugo, festa decoro."

I find the following monkish rhymes on bells in a *Helpe to Discourse*, 1633, p. 63, in which the first of these lines is repeated:—

to drive away evil spirits. St. Anthony stood in particular need of such assistance.

I have examined the passage before mentioned of Bede in King Alfred's Saxon version. In rendering *campana*, I find he has used *cluggan*, which properly signifies a clock. *Bellun* is in the margin. Clock is the old German name for a bell, and hence it is called in French *une cloche*. There were no clocks in England in King Alfred's time. He is said to have measured his time by wax candles, marked with circular lines to distinguish the hours. I would infer from this, that our clocks have been certainly so called from the bells in them. Strutt confesses he has not been able to trace the date of the invention of clocks in England. Stow tells us they were commanded to be set upon churches in the year 612. A gross mistake! and into which our honest historian must have been led by his misunderstanding the word "*cloca*," a Latin term coined from the old German name for a bell. For clocks, therefore, *meo periculo*, read bells.

The large kind of bells, now used in churches, are said to have been invented by Paulinus, bishop of Nola,¹ in Campania, whence the *Campana* of the lower Latinity, about the four hundredth year of the Christian era. Two hundred years afterwards they appear to have been in general use in churches. Bingham, *Antiq. Christ. Church*, i. 316, however, thinks this a vulgar error. The Jews, according to Josephus, used trumpets for bells. The Turks do not permit the use of them at all;

"En ego campana, nunquam denuntio vana,
Lando Deum verum, plebem voco, congreco clerum,
Defunctos plango, vivos voco, fulmina frango,
Vox mea, vox vitæ, voco vos ad sacra venite.
Sanctos collaudo, tonitrua fugo, funera claudio,
Funera plango, fulgura frango, Sabbatha pango;
Excito lentos, dissipo ventos, paco cruentos."

¹ Nola etymologiam in obscuro positam esse, affirmare ausim; etsi nonnulli, ut Polydorus Virgilius de *Inventoribus Rerum*, lib. iii. cap. 18, et alii tintinnabulum dici Nola credederint, à Nola Campaniæ urbe, cujus episcopus Paulinus nolæ, sive campanæ inventor fuerit: qua in re hallucinantur, nam ante Paulinum Episcopum Nolanum, de quo Gennadius in *additamentis ad D. Hyeronimi librum de viris illustribus* scribens nihil tale profert, Nolæ mentionem fecit Quintilianus, qui Domitiani imperatoris ætate floruit. Satis enim illud tritum est sermone proverbium. *In cubiculo Nola.*" Magius de *Tintinnabulis*, pp. 7, 8. Cf. Spelman in v. *Campana*.

the Greek Church under their dominion still follow their old custom of using wooden boards, or iron plates full of holes, which they hold in their hands and knock with a hammer or mallet, to call the people together to church. See Dr. Smith's Account of the Greek Church. He was an eyewitness of this remarkable custom, which Durand tells us is retained in the Romish Church on the last three days of the week preceding Easter.

Bingham informs us of an invention before bells for convening religious assemblies in monasteries: it was going by turns to every one's cell, and with the knock of a hammer calling the monks to church. This instrument was called the night signal and the wakening mallet. In many of the colleges at Oxford the bible-clerk knocks at every room-door with a key to waken the students in the morning, before he begins to ring the chapel bell: a vestige it should seem, of the ancient monastic custom.

China has been remarkably famous for its bells. Father Le Comte tells us that at Pekin there are seven bells, each of which weighs one hundred and twenty thousand pounds.

Baronius¹ informs us that Pope John the Thirteenth, A.D. 968, consecrated a very large new-cast bell in the Lateran church, and gave it the name of John. This is the first instance I met with of what has been since called *the baptising of bells*, a superstition which the reader may find ridiculed in the Romish Beehive, p. 17. The vestiges of this custom may be yet traced in England, in *Tom* of Lincoln, and *Great Tom* ("the mighty Tom") at Christ-Church in Oxford. In a Pontificale of Clement VIII. the ceremony of blessing or consecrating a bell is engraved.

In Coates's Hist. of Reading, 1802, p. 214, in the church-wardens' accounts of St. Laurence's Parish, 1499, is the following article: "It. payed for halowing of the bell named *Harry*, vjs. viij*d.* and ovir that Sir Willm. Symys, Richard Clech, and Maistres Smyth, being godfaders and godmoder at the consecracyon of the same bell, and beryng all oth' costs to the suffrygan."

¹ "Cum vero post hæc Johannes Papa in urbem rediisset, contigit primariam Lateranensis ecclesiæ campanam miræ magnitudinis, recens ære fusam super campanile elevari, quam prius idem pontifex sacris ritibus Deo consecravit atque *Johannis* nomine nuncupavit." Baronii Annal. a Spondano, A.D. 968, p. 871.

Pennant, speaking of St. Wenefride's Well, in Flintshire, says: "A bell belonging to the church was also christened in honour of her. I cannot learn the names of the gossips, who, as usual, were doubtless rich persons. On the ceremony they all laid hold of the rope; bestowed a name on the bell; and the priest, sprinkling it with holy water, baptised it in the name of the Father, &c.; he then clothed it with a fine garment. After this the gossips gave a grand feast, and made great presents, which the priest received in behalf of the bell. Thus blessed, it was endowed with great powers; allayed (on being rung) all storms; diverted the thunderbolt; drove away evil spirits. These consecrated bells were always inscribed. The inscription on that in question ran thus:

' Sancta Wenefreda, Deo hoc commendare memento,
Ut pietate sua, nos servet ab hoste cruento.'

And a little lower was another address:

' Protege prece pia quos convoco, Virgo Maria.'¹

Egheic, abbot of Croyland, about the time of King Edgar, cast a ring of six bells, to all which he gave names, as Bartholomew, Bethhelm, Turketul, &c.² The historian tells us his predecessor, Turketul, had led the way in this fancy. The custom of rejoicing with bells on high festivals, Christmas Day, &c., is derived to us from the times of popery.³ The ringing of bells on the arrival of emperors, bishops, abbots, &c., at places under their own jurisdiction, was also an old

¹ Delrio, in his *Magical Disquisitions*, lib. vi. p. 527, denies that bells were baptized: "Recte docuit Cardinalis Hosius campanas non baptizari sed benedici. Legant ipsum Pontificale Romanum: de baptismo nihil invenient. Legant Alcuinum Flaccum et reperient hæc verba, 'Neque novum videri debet *campanas benedicere et ungere et eis nomen imponere.*' En tibi vere et integrè ritum totum, an hoc est baptizare?"

² "Fecit ipse fieri duas magnas campanas quas Bartholomæum et Bettelimum cognominavit, et duas medias quas Turketulum et Tatvinum vocavit, et duas minores quas Pegam et Begam appellavit. Fecerat antea fieri Dominus Turketulus Abbas unam maximam campanam nomine Guthlacum, quæ cum predictis campanis fuit composita fiebat mirabilis harmonia, nec erat tunc talis consonantia campanarum in tota Anglia." *Historia Ingulphi, Rerum Anglicar. Script. Vet.* 1684, i. 53.

³ Durand tells us, "In festis quæ ad gratiam pertinent, campanæ tumultuosius tinniunt et prolixius concrepant." *Rationale*, lib. i. cap. 4, 12.

custom;¹ whence we seem to have derived the modern compliment of welcoming persons of consequence by a cheerful peal.

In the account we have of the gifts made by St. Dunstan to Malmesbury Abbey, it appears that bells were not very common in that age, for he says the liberality of that prelate consisted chiefly in such things as were then wonderful and strange in England, among which he reckons the large bells and organs he gave them. An old bell at Canterbury took twenty-four men to ring it; another required thirty-two men *ad sonandum*. The noblest peal of ten bells, without exception, in England, whether tone or tune be considered, is said to be in St. Margaret's church, Leicester. When a full peal was rung, the ringers were said *pulsare classicum*.

Bells were a great object of superstition among our ancestors. Each of them was represented to have its peculiar name and virtues, and many are said to have retained great affection for the churches to which they belonged, and where they were consecrated. When a bell was removed from its original and favorite situation, it was sometimes supposed to take a nightly trip to its old place of residence, unless exercised in the evening, and sécured with a chain or rope. Warner, in his *Topographical Remarks on the S. W. parts of Hampshire*, ii. 162, thus enumerates the virtues of a bell, in a translation of the last two lines quoted in p. 213, from the *Helpe to Discourse*:

“ Men's death I tell
By doleful knell.
Lightning and thunder
I break asunder.

¹ “*Campanarum pulsatio in adventu episcoporum et abbatum in ecclesiis quæ iis subditæ sunt, in charta compositionis inter archiepiscopum Cantuar. et abbat. S. Aug. Cantuar.*” apud Will. Thorn, p. 1882, 1883. *Mon. Ang. tom. iii. p. 164. Matth. Paris, an. 1245, p. 463, &c.* See Du Cange, voce *Campana*. “*Tradit continuator Nangii, an. 1378. Carolum IV. imperatorem cum in Galliam venit, nullo campanarum sonitu exceptum in urbibus, quod id sit signum domini: 'Et est assavoir que en la dite Ville, et semblablement par toutes les autres villes, ou il a esté, tant en venant a Paris, comme en son retour, il n'a esté receu en quelque Eglise à procession, ni cloches sonnées à son venir, ne fait aucun signe de quelque domination ne seigneurie,'*” &c. Vide Du Cange, *Gloss. ut supra*.

On Sabbath all
 To church I call.
 The sleepy head
 I raise from bed.
 The winds so fierce
 I doe disperse.
 Men's cruel rage
 I doe asswage."

In Barnabe Googe's translation of the *Regnum Papisticum* of Naogeorgus, f. 41, we have the following lines on *belles*:

"If that the thunder chauce to rore, and stormie tempest shake,
 A wonder is it for to see the wretches how they quake,
 Howe that no fayth at all they have, nor trust in any thing,
 The clarke doth all the belles forthwith at once in steeple ring:
 With wond'rous sound and deeper farre than he was wont before,
 Till in the loftie heavens darke the thunder bray no more.
 For in these christned belles they thinke doth lie much powre and might,
 As able is the tempest great and storme to vanquish quight.
 I sawe my self at Numburg once, a towne in Toring coast,
 A bell that with this title bolde hirself did proudly boast:
 By name I Mary called am, with sound I put to flight
 The thunder crackes and hurtfull stormes, and every wicked spright.
 Such things whenas these belles can do, no wonder certainlie
 It is, if that the Papistes to their tolling alwayes flie,
 When haile, or any raging storme, or tempest comes in sight,
 Or thunderboltes, or lightning fierce, that every place doth smight."

In 1464 is a charge in the churchwardens' accounts of Sandwich for bread and drink for "ryngers in the great thunderyng." In the Burnynge of Paules Church in London, 1561, we find enumerated, among other Popish superstitions: "*ringinge the hallowed belle in great tempestes or lightnings.*" I have seen a tract, *De Superstitiosis Campanarum pulsibus, ad eliciendas Preces, quibus placentur Fulmina, excogitatis Responso: autore Gaspare Hombergio Vezlariense.* 12mo. Franc. ad M. 1577.

Aubrey, in his *Miscellanies*, p. 148, says: "At Paris, when it begins to thunder and lighten, they do presently ring out the great bell at the Abbey of St. Germain, which they do believe makes it cease. The like was wont to be done heretofore in Wiltshire. When it thundered and lightened, they did ring St. Adelm's bell at Malmesbury Abbey. The curious do say that the ringing of bells exceedingly disturbs spirits."

Our forefathers, however, did not entirely trust to the ringing of bells for the dispersion of tempests, for in 1313 a cross, full of reliques of divers saints, was set on St. Paul's steeple, to preserve from all danger of tempests. I find the following in a newspaper: "Berlin, Nov. 3, 1783. It is long since the learned in natural history have apprised the world of the danger there is of *ringing bells on the approach and duration of a thunder-storm*. But how hard it is to root out popular prejudices! What sound reason could not effect, royal authority has brought about. His Majesty, by a late ordinance, directs that the prohibition against ringing bells, &c. on such occasions, be read publicly in all the churches throughout his dominions."

Dr. Francis Hering, in *Certain Rules, Directions, or Advertisements for this Time of pestilential Contagion, 1625*, advises: "Let the bells in cities and townes be rung often, and the great ordnance discharged; thereby the aire is purified."

There is a passage in Fuller's *History of Waltham Abbey, 1542*, relative to the wages of bell-ringers—it is preserved in the churchwardens' accounts: "Item, paid for the ringing at the prince his coming, *a penny*."¹ In Coates's *History of Reading, 1802*, p. 218, under the churchwardens' accounts of St. Laurence's parish, is the following article, sub anno 1514. "It. payd for a galon of ale, for the ryngers, *at the death of the king of Scots, ijd.*" "Antient ceremonies used throughout the kingdome, continued from antiquity till the days of our last fathers, that whensoever any noble man or peere of the realme passed through any parish, all the bells were accustomed to be rung in honor of his person, and to give notice of the passage of such eminency—and when their letters were upon occasions read in any assemblies, the commons present would move their bonnets, in token of reverence to their names and persons." Smith's *Berkeley MSS.* ii. 363.

At Newcastle-upon-Tyne, the tolling of the great bell of St. Nicholas's church there has been from ancient times a signal for the burgesses to convene on guild-days, or on the

¹ Bishop Kennet, in one of his manuscripts, says: "Non pulsare campanas in adventu episcopi signum contemptus et vilipendii manifeste, pro quo vicarius citatur ad respondend: Anno 1444, Reg. Alnewyk Episc. Linc."

days of electing magistrates. It begins at nine o'clock in the morning, and with little or no intermission continues to toll till three o'clock, when they begin to elect the mayor, &c. Its beginning so early was doubtless intended to call together the several companies to their respective meeting-houses, in order to choose the former and latter electors, &c. A popular notion prevails, that it is for the old mayor's dying, as they call his going out of office—the tolling as it were of his *passing-bell*.

Ruffhead, in his preface to the Statutes at Large, speaking of the Folc-mote Comitatus, or Shire-mote, and the Folc-mote Civitatis vel Burgi, or Burg-mote, says: "Besides these annual meetings, if any sudden contingency happened, it was the duty of the aldermen of cities and boroughs to ring the bell called in English Mot-bell, in order to bring together the people to the burg-mote," &c. See Blount's Law Dictionary, v. *Mot-bell*.

The bells at Newcastle-upon-Tyne are muffled on the 30th of January every year. For this practice of muffling I find no precedent of antiquity. Their sound is by this means peculiarly plaintive.¹ The inhabitants of that town were par-

¹ In *Campanologia, or the Art of Ringing*, 1753, p. 200, we have: "*A funeral or dead peal*. It being customary not only in this city of London, upon the death of any person that is a member of any of the honourable societies of ringers therein, but likewise in most counties and towns in England (not only upon the death of a ringer, but likewise of any young man or woman), at the funeral of every such person to ring a peal; which peal ought to be different from those for mirth and recreation (as the musick at the funeral of any master of musick, or the ceremony at the funeral of any person belonging to military discipline), and may be performed two different ways: the one is by ringing the bells round at a set pull, thereby keeping them up so as to delay their striking, that there may be the distance of three notes at least (according to the true compass of ringing upon other occasions) between bell and bell; and having gone round one whole pull every bell (except the tenor), to set and stand, whilst the tenor rings one pull in the same compass as before; and this is to be done whilst the person deceased is bringing to the ground; and after he is interred, to ring a short peal of round ringing, or changes in true time and compass, and so conclude. The other way is called *buffeting the bells*, that is, *by tying pieces of leather, old hat, or any other thing that is pretty thick, round the ball of the clapper of each bell, and then by ringing them as before is shown, they make a most doleful and mournful sound*: concluding with a short peal after the funeral is over (the clappers being clear as at other times): which way of buffeting is most practised in this city of London."

ticularly loyal during the parliamentary wars in the grand rebellion, which may account for the use of this custom, which probably began at the Restoration.

Misson, in his *Travels in England*, translated by Ozell, p. 306, says: "Ringing of bells is one of their great delights, especially in the country. They have a particular way of doing this; but their chimes cannot be reckoned so much as of the same kind with those of Holland and the Low Countries."

In the *Statistical Account of Scotland*, x. 512, parish of Inverkeithing, co. Fife, we read: "In this parish is the castle of Rosyth, almost opposite to Hopeton House. It is built upon rock, and surrounded by the sea at full-tide. Upon the south side, near the door, is this inscription, pretty entire and legible:

"In dev time drav yis cord ye bel to clink,
Qvhais mery voce varnis to meat and drink."

Dates about the building, 1561 and 1639. Yet "it cannot now be ascertained by whom it was built, or at what time."

The little carnival on Pancake Tuesday at Newcastle-on-Tyne commences by the same signal. A bell, usually called the Thief and Reeve Bell, proclaims the two annual fairs of that town. A peculiar kind of alarm is given by a bell on accidents of fire. A bell is rung at six every morning, except Sundays and holidays, with a view, it should seem, of calling up the artisans to their daily employment.

THE CURFEW BELL.¹

THE following occurs in Peshall's *History of the City of Oxford*, p. 177: "The custom of ringing the bell at Carfax every night at eight o'clock (called *Curfew Bell*, or *Cover-fire Bell*), was by order of King Alfred, the restorer of our University, who ordained that all the inhabitants of Oxford should, at the ringing of that bell, cover up their fires and go to bed, which custom is observed to this day, and the bell as con-

¹ [We are indebted for some of our additions to this article to a very valuable paper on the subject by Mr. Syer Cuming.]

stantly rings at eight, as Great Tom tolls at nine. It is also a custom added to the former, after the ringing and tolling this bell, to let the inhabitants know the day of the month by so many tolls." [There are few points in the ancient jurisprudence of England which are enveloped in more obscurity, or which have given rise to more conflicting opinions as to their origin and intention, than the *couvre-feu* law. Although there is no evidence to show that it originated with the Norman Conqueror, yet it appears certain that in 1068 he ordained that all people should put out their fires and lights at the eight o'clock bell, and go to bed. But that it was not intended as a badge of infamy is evident from the fact that the law was of equal obligation upon the foreign nobles of the court as upon the native-born Saxon serfs. And yet we find the name of *curfew law* employed as a by-word denoting the most odious tyranny, and historians, poets, and lawyers speaking of it as the acme of despotism levelled alone at the vanquished English. However well-intentioned the *couvre-feu* law may have been, it appears to have met with much opposition, as in 1103 we find Henry I. repealing the enactment of his father. Blackstone says that though it is mentioned a century afterwards, it is rather spoken of as a time of night than as a still subsisting custom. Thus Chaucer :

" The dede slepe, for every besnesse,
Fell on this carpenter, right as I gesse,
Aboute *curfew time*, or litel more."]

The curfew is commonly believed to have been of Norman origin.¹ A law was made by William the Conqueror that all people should put out their fires and lights at the eight o'clock bell, and *go to bed*. See Seymour's edit. of Stow's Survey of London, book i. cap. 15. The practice of this custom, we are

¹ Henry, in his History of Britain, 4to. iii. 567, tells us, "The custom of covering up their fires about sunset in summer, and about eight at night in winter, at the ringing of a bell called the *couvre-feu* or *curfew* bell, is supposed by some to have been introduced by William I., and imposed upon the English as a badge of servitude. But this opinion doth not seem to be well founded; for there is sufficient evidence that the same custom prevailed in France, Spain, Italy, Scotland, and probably in all the countries of Europe, in this period, and was intended as a precaution against fires, which were then very frequent and very fatal, when so many houses were built of wood."

told, to its full extent, was observed during that and the following reign only. Thomson has inimitably described its tyranny :

“The shiv’ring wretches, at the curfew sound,
Dejected sunk into their sordid beds,
And, through the mournful gloom of ancient times,
Mus’d sad, or dreamt of better.”

In the second mayoralty of Sir Henry Colet, Knt. (father of Dean Colet), A.D. 1495, and under his direction, the solemn charge was given to the Quest of Wardmote in every ward, as it stands printed in the Customary of London. “Also yf ther be anye paryshe clerke that ryngeth curfewe *after the curfewe be ronge at Bowe Chyrche, or Saint Brydes Chyrche, or Saint Gyles without Cripelgat*, all suche to be presented.” (Knight’s Life of Dean Colet, p. 6.) In the Articles for the Sexton of Faversham, agreed upon and settled in 22 Hen. VIII. (preserved in Jacob’s History, p. 172), we read: “Imprimis, the sexton, or his sufficient deputy, shall lye in the church steeple ; and at eight o’clock every night shall ring the curfewe by the space of a quarter of an hour, with such bell as of old time hath been accustomed. In Lysons’s Environs, i. 232, is the following extract from the Churchwardens’ and Chamberlains’ Accounts of Kingston-upon-Thames : “1651. For ringing the curfew bell for one year, £1 10 0.” I find, however, in the old play of the Merry Devil of Edmonton, 4to. 1631, that the curfew was sometimes rung at *nine o’clock* ; thus the Sexton says : “Well, ’tis nine a clocke, ’tis time to ring curfew.”

[Shakespeare seems to have laboured under some strange mistake respecting the hour of *couvre-feu*. In Measure for Measure, iv. 2, occurs the following :

“Duke. The best and wholesom’st spirits of the night
Invellop you, good Provost ! Who call’d here of late ?
Provost. None, since the *curfew* rung.”

In this instance no particular time is specified, but in Romeo and Juliet, iv. 4, he makes Lord Capulet say :

“Come, stir, stir, stir, the second cock hath crow’d,
The *curfew* bell hath rung, ’tis three o’clock.”

And in other of his plays he fixes the time at a later hour. Thus in the Tempest, v. 1, Prospero says :

“You, whose pastime
Is to make midnight mushrooms, that rejoice
To hear the solemn *curfew*.”

And in King Lear, iii. 4, Edgar exclaims: "This is the foul fiend Flibbertigibbet: he begins at *curfew*, and walks to the first cock."]

In Bridges's History of Northamptonshire, i. 110, speaking of Byfield church, the author tells us: "A bell is rung here at four in the morning, and at eight in the evening, for which the clerk hath 20*s.* yearly paid him by the rector." A bell was formerly rung at Newcastle-upon-Tyne, also, at four in the morning.

In Hutchins's Dorset, ii. 267, the author, speaking of Mapouder church, mentions land given "to find a man to ring the morning and curfeu bell throughout the year." Also (*ibid.* p. 422), under Ibberton, is mentioned one acre given for ringing the eight o'clock bell, and £4 for ringing the morning bell. Macaulay, in his History of Claybrook, 1791, p. 128, says: "The custom of ringing curfew, which is still kept up at Claybrook, has probably obtained without intermission since the days of the Norman Conqueror." [It is probable in the middle ages some superstitious regard was paid to the ringing of the *couvre-feu*, for we find that land was occasionally left to pay for the ringing of the *couvre-feu* bell. This feeling appears not to have been altogether extinct, even so late as the close of the sixteenth century, for in Bishop Hall's Fourth Satire occurs the following:

"Who ever gives a paire of velvet shoes
To th' Holy Rood, or liberally allowes
But a new rope to ring the *couvre-feu* bell,
But he desires that his great deed may dwell,
Or graven in the chancel window glasse,
Or in his lasting tombe of plated brasse."

We find the *couvre-feu* mentioned as a common and approved regulation. It was used in most of the monasteries and towns of the north of Europe, the intent being merely to prevent the accidents of fires. All the common houses consisted at this time of timber. Moscow, therefore, being built with this material, generally suffers once in twenty years. That this happened equally in London Fitzstephen proves: "Solæ pestes Lundoniæ sunt stultorum immodica potatio, et frequens incendium." The Saxon Chronicle also makes frequent mention of towns being burned, which might be expected for the same reason, the Saxon term for building being *getimbrian*.

The Hon. Daines Barrington, in his *Observations on the Ancient Statutes*, p. 153, tells us: "Curfew is written curphour in an old Scottish poem, published in 1770, with many others from the MS. of George Bannatyne, who collected them in the year 1568. It is observed in the annotations on these poems, that by act 144, parl. 13, Jam. I., this bell was to be rung in boroughs at nine in the evening; and that the hour was afterwards changed to ten, at the solicitation of the wife of James Stewart, the favourite of James the Sixth."

There is a narrow street in the town of Perth, in Scotland, still called *Couvre-feu Row*, leading west to the Black Friars, where the couvre-feu bell gave warning to the inhabitants to cover their fires and go to rest when the clock struck ten. *Muses' Threnodie*, note, p. 89.

"At Ripon, in Yorkshire, at nine o'clock every evening, a man blows a large horn at the Market Cross, and then at the mayor's door." *Gent. Mag.* for Aug. 1790, lx. 719.

[The curfew bell is still tolled at Hastings at eight o'clock in the evening, from Michaelmas to Lady Day.

The bell-ringing in the city of London is not to be invariably attributed to the *curfew*, but in numerous instances to bequests in wills for the purpose. In the parish of St. Mary-le-Bow, one Mr. Donne, a mercer and citizen of London, had devised two tenements in Bow lane (then called Hosier lane), for the ringing of the tenor bell of Bow church (now the most celebrated peal in the kingdom), at six o'clock in the morning and eight o'clock in the evening. Mr. Lott, after considerable research for this will, has at last discovered it in the *Hustings' Court of London*. The early ringing was supposed to be for the purpose of waking up the London apprentices. The poetical remonstrance of these personages to the parish clerk of Bow, in consequence of his neglect of his duty, is thus recorded by Stow:

"Clerk of the Bow bell,
With thy yellow locks,
For thy late ringing,
Thy head shall have knocks."

The clerk of that day was a match for his young complainants, and replied in equal poetical vein—

"Children of Cheap,
Hold you all still,
For you shall hear the Bow bell
Rung at your will."

Mr. N. Gould, F.S.A., informs us that, during his parochial reign, he had kept the beadle to a strict performance of this duty, which is performed to this day. Mr. Gould describes, in a humorous vein, his ascent to the summit of the steeple, on the back of the dragon, during the repairs of 1820, and refuted the alleged fulfilment of the old prophecy of the visits of the Exchange grasshopper and dragon of Bow, the latter having never quitted the country during the repairs. We may also notice a bequest in Spitalfields, for matinal and evening bell-ringing; and another provincial bequest for the same purpose, by a lady who had lost her way on a moor, and was guided home by the sound of a church bell.]

THE LAKE-WAKE.

THE word Lake-Wake, that is, a watching with the dead, is plainly derived from the Anglo-Saxon lic or lice, a corpse, and wæcce, a wake, vigil, or watching. It is used in this sense by Chaucer, in his Knight's Tale :

“ Shall not be told by me
How that Arcite is brent to ashen cold,
Ne how that there the liche-wake was y-hold
All that night long.”

They were wont, says Bourne, to sit by the corpse from the time of death till its exportation to the grave, either in the house it died in, or in the church itself. To prove this he cites St. Austin, concerning the watching the dead body of his mother Monica; and Gregory Turon., concerning that of St. Ambrose, whose body was carried into the church the same hour that he died.

Under the word Walkin, in Ruddiman's Glossary to Douglas's Virgil, we read: “ Proper like-wakes (Scotch) are the meetings of the friends of the deceased a night or nights before the burial.”¹

¹ Dr. Jamieson says: “ This ancient custom most probably originated from a silly superstition with respect to the danger of a corpse being carried off by some of the agents of the invisible world, or exposed to the ominous liberties of brute animals. But, in itself, it is certainly a decent

Pennant, in describing Highland ceremonies, says: "The late-wake is a ceremony used at funerals. The evening after the death of any person, the relations or friends of the deceased meet at the house, attended by a bagpipe or fiddle: the nearest of kin, be it wife, son, or daughter, opens a melancholy ball, dancing and greeting, i. e. crying violently at the same time; and this continues till daylight, but with such gambols and frolics among the younger part of the company, that the loss which occasioned them is often more than supplied by the consequences of that night. If the corpse remain unburied for two nights, the same rites are renewed. Thus, Scythian-like, they rejoice at the deliverance of their friends out of this life of misery." He tells us in the same place that the Coranich, or singing at funerals, is still in use in some places. "The songs are generally in praise of the deceased; or a recital of the valiant deeds of their ancestors."—Tour in Scotland, 1769, p. 112.

"In North Wales," says Pennant, speaking of the manners of the eighteenth century, "the night before a dead body is to be interred, the friends and neighbours of the diseased resort to the house the corpse is in, each bringing with him some small present of bread, meat, drink (if the family be something poor), but more especially candles, whatever the family be; and this night is called *wyl nŷs*, whereby the country people seem to mean a watching night. Their going to such a house, they say, is *i wilior corph*, i. e. to watch the corpse; but *wylo* signifies to weep and lament, and so *wyl nŷs* may be a night of lamentation. While they stay together on that night they are either singing psalms, or reading some part of the holy scriptures. Whenever anybody comes into a room where a dead body lyes, especially the *wyl nŷs* and the day of its interment, the first thing he does, he falls on his knees by the corpse, and says the Lord's prayer."

In the Irish Hudibras, a burlesque of Virgil's story of Æneas going down to visit his father in the shades, 1689, p. 34, is the following description of what is called in the margin *an Irish Wake*:

and proper one; because of the possibility of the person, considered as dead, being only in a swoon. Whatever was the original design, the *lik-wake* seems to have very early degenerated into a scene of festivity extremely incongruous to the melancholy occasion."

"To their own sports (the masses ended)
 The mourners now are recommended.
 Some for their pastime count their beads,
 Some scratch their breech, some louse their heads ;
 Some sit and chat, some laugh, some weep ;
 Some sing cronans (*songs*), and some do sleep ;
 Some pray, and with their prayers mix curses ;
 Some vermin pick, and some pick purses ;
 Some court, some scold, some blow, some puff ;
 Some take tobacco, some take snuff ;
 Some play the trump, some trot the hay ;
 Some at macham, some at noddy¹ play,
 With all the games they can devise ;
 And (when occasion serves 'em) cries.
 Thus did mix their grief and sorrow,
 Yesterday bury'd, kill'd to-morrow."

An account of the wake, less overcharged, will be read with pleasure from the glossary of Castle Rackrent, by Miss Edgeworth, ed. 1810, p. 214 : "In Ireland a wake is a mid-night meeting, held professedly for the indulgence of holy sorrow, but usually it is converted into orgies of unholy joy. When an Irish man or woman of the lower order dies, the straw which composed the bed, whether it has been contained in a bag to form a mattress, or simply spread upon the earthen floor, is immediately taken out of the house, and burned before the cabin door, the family at the same time setting up the death-howl. The ears and eyes of the neighbours being thus alarmed, they flock to the house of the deceased, and by their vociferous sympathy excite, and at the same time soothe, the sorrows of the family. It is curious to observe how good and bad are mingled in human institutions. In countries which were thinly inhabited, this custom prevented private attempts against the lives of individuals, and formed a kind of coroner's inquest upon the body which had recently expired, and burning the straw upon which the sick man lay, became a simple preservative against infection. At night the dead body is waked ; that is to say, all the friends and neighbours of the deceased collect in a barn or stable, where the corpse is laid upon some boards, or an unhinged door, supported upon stools, the face exposed, the rest of the body covered with a white sheet. Round the body are stuck in brass can-

¹ Macham and noddy are games at cards.

dlesticks, which have been borrowed perhaps at five miles distance, as many candles as the poor person can beg or borrow, observing always to have an odd number. Pipes and tobacco are first distributed, and then, according to the *ability* of the deceased, cakes and ale, and sometimes whiskey, are *dealt* to the company :

‘ Deal on, deal on, my merry men all,
Deal on your cakes and your wine ;
For whatever is dealt at her funeral to-day,
Shall be dealt to-morrow at mine.’

“ After a fit of universal sorrow, and the comfort of a universal dram, the scandal of the neighbourhood, as in higher circles, occupies the company. The young lads and lasses romp with one another ; and when the fathers and mothers are at last overcome with sleep and whiskey (*vino et somno*) the youth become more enterprising, and are frequently successful. It is said that more matches are made at wakes than at weddings.”¹ [The verses used by the Irish on the occasion of their wakes and funerals are called *keens*, from *caoine*, which is explained by Lloyd as “ a sort of verse used in elegies or funeral poems, and sometimes also in panegyrics and satyrs.” An excellent collection of keens has been published by Mr. Crofton Croker for the Percy Society, 1844.]

That watching with the corpse was an ancient custom everywhere practised, numerous passages from ecclesiastical writers might be cited to prove, could there be any doubt of the an-

¹ See also the Survey of the South of Ireland, 8vo. p. 210. In the Gent. Mag. for August 1771, xli. 351, it is said of a girl who was killed by lightning in Ireland, that she could not be *waked* within doors, an expression which is explained as alluding to a custom among the Irish of dressing their dead in their best clothes, to receive as many visitors as please to see them ; and this is called keeping their wake. The corpse of this girl, it seems, was so offensive, that this ceremony could not be performed within doors.

² Hutchinson, in his History of Cumberland, i. 553, speaking of the parish of Whitbeck, says : “ People always keep *wake* with the dead.” In the Statistical Account of Scotland, parish of Cruden, Aberdeenshire, v. 435, we read : “ Of all those who attended the *late-wake* of a person who died of a putrid fever, not one escaped catching the infection.” And a note tells us that the late-wake is a practice common in many parts of Scotland, and not yet exploded here, of people sitting up all night with the corpse in the chamber of the deceased. *Ibid.* xv. 372, parish of

tiquity of a custom' which, owing its origin to the tenderest affections of human nature, has perhaps on that account been used from the infancy of time.

The abuse of this vigil, or lake-wake, is of pretty old standing.¹ The tenth canon at the provincial synod held in London temp. Edw. III. in Collier's Ecclesiast. History, i. 546, "endeavours to prevent the disorders committed at people's watching a corpse before burial. Here the synod takes notice that the design of people's meeting together upon such occasions was to join their prayers for the benefit of the dead person; that this ancient and serviceable usage was overgrown with superstition and turned into a convenience for theft and debauchery; therefore, for a remedy against this disorder, 'tis decreed, that, upon the death of any person, none should be allowed to watch before the corpse in a private house, excepting near relations and friends of the deceased,

Campsie, co. Stirling, we read: "It was customary for them to have at least two lyke-wakes (the corpse being kept two nights before the interment), where the young neighbours watched the corpse, being merry or sorrowful, according to the situation or rank of the deceased." Waldron, in his Description of the Isle of Man, p. 170, says that "when a person dies, several of his acquaintance come to sit up with him, which they call the wake. The clerk of the parish is obliged to sing a psalm, in which all the company join; and after that they begin some pastime to divert themselves, having strong beer and tobacco allowed them in great plenty. This is a custom borrowed from the Irish, as indeed are many others much in fashion with them."

"The *lik-wake* is retained in Sweden, where it is called *wakstuga*, from *wak-a*, to watch, and perhaps *stuga*, a room, an apartment, or cottage. Ihre observes, that 'although these wakes should be dedicated to the contemplation of our mortality, they have been generally passed in plays and computations, whence they were prohibited in public edicts.' v. *Wake*." Jamieson.

¹ Durand cites one of the ancient councils, in which it is observed that psalms were wont to be sung, not only when the corpse was conducted to church, but that the ancients watched on the night before the burial, and spent the vigil in singing psalms. "Porro observandum est, nedum psalmos cani consuetum, cum funus ducitur, sed etiam nocte quæ præcedit funus, veteres vigilasse nocturnasque vigiliis canendis psalmis egisse." p. 232. So also St. Gregory, in the epistle treating of the death of his sister Macrina, says: "Cum igitur nocturna pervigilatio, ut in martyrum celebritate canendis psalmis perfecta esset, et crepusculum advenisset," &c. *ibid*. It appears that among the primitive Christians the corpse was sometimes kept four days. Pelagia, in Gregory of Turon. requests of her son, "ne eam *ante diem quartum* sepeliret."

and such as offered to repeat a set number of psalms for the benefit of his soul." The penalty annexed is excommunication. This is also mentioned in Becon's Reliques of Rome, and comprised in the catalogue of crimes that were anciently cursed with bell, book, and candle.

Bourne complains of the sport, drinking, and lewdness used at these lake-wakes in his time. They still continue to resemble too much the ancient bacchanalian orgies—an instance of depravity that highly disgraces human nature. It would be treating this serious subject with too much levity to say, that if the inconsiderate wretches who abuse such solemn meetings think at all, they think with Epicurean licentiousness that since life is so uncertain, no opportunity should be neglected of transmitting it, and that the loss, by the death of one relation, should be made up by the birth of another.

DEATHBED SUPERSTITIONS.

[In some parts of Yorkshire it is thought that no person can die on a bed which contains pigeons' feathers, however small the quantity. A correspondent of the Athenæum recollects "when a child in Cumberland, inquiring why turkey feathers were not saved, and being told by an old servant that they must not be put into a bed as no person could die on them;" and thinks "that the prohibition extended to game feathers;" adding, "I believe it will be found that none of these feathers are fit for use, being too hard and sharp in the barrel." Another correspondent writes, "that the superstition of a person not dying easily on the feathers of wild fowl prevails in Derbyshire; and the same idea prevails in Monmouthshire, Glamorganshire, and probably in other Welsh counties;" and another says that a similar superstition exists in Sligo and Mayo. In this case the superstition has probably arisen from the disuse of the feathers in question, in consequence of their unfitness. Be this as it may, the belief would appear by the following communication in the same journal, from a medical correspondent in Lancashire, that it also obtains in that

county: "Some years ago, I attended a young woman who was consumptive. The agony was protracted for three or four days, as occasionally happens in such cases; and I was consulted as to the expediency of removing her to another bed. 'She could not die upon the one she then occupied, as it had got some pigeons' feathers in it.' They did not heed my directions to keep her still, and she died as they were placing her in another bed. These people had two or three tales in proof of their assertion; and this case would probably be accounted additional evidence, though I took care to tell the parties they had killed the poor creature, as others had been killed before, by the act of removing her."

In West Sussex there is a curious belief that when an infant dies, it communicates the fact itself, by a visit, as if in the body, to some near relative.

There is a curious superstition in Devonshire, that the departure of life is delayed whilst any lock is closed in the dwelling or any bolt shot. It is a practice, therefore, when a dying person is at the last extremity, to open every door in the house. This notion extends even to the supposition that a beam over the head of the dying man impedes the departure of the spirit. A clerical friend, who was most indefatigable in the discharge of his duties among the poor of his parish, related to me that, in a village near Collumpton, he witnessed the death of a person, when the last moments seemed delayed by some unseen cause, and the relatives, in consequence, moved the bed, observing that over the place there was a beam concealed in the floor above. In consequence of such removal, as they said, the sick man "went off like a lamb."—*Devizes Gazette*. Another belief is, that a bed made of goose feathers has the same effect on a dying man as that attributed to the beam.]

LAYING-OUT OR STREEKING THE BODY.

DURAND gives a pretty exact account of some of the ceremonies used at laying-out the body, as they are at present practised in the North of England, where the laying-out is

called streeking.¹ He mentions the closing of the eyes² and lips, the decent washing,³ dressing, and wrapping-up in a winding sheet⁴ or linen shroud;⁵ of which shroud Prudentius thus speaks :

“Candore nitentia claro
Prætendere lintea mos est.”⁶

Gough, in the introduction to his second volume of Sepulchral Monuments, p. 205, citing Lowe's MS. History of Orkney, says : “Funeral ceremonies in Orkney are much the same as in Scotland. The corpse is laid out after being stretcht on a board till it is coffined for burial. I know not for what reason they lock up all the cats of the house and cover all the looking-glasses as soon as any person dies ; nor can they give any solid reason.” It by no means seems difficult to assign a reason for locking up the cats on the occasion ; it is obviously to prevent their making any depredations upon the corpse, which it is known they would attempt to do if not

¹ *To streek*, to expand, or stretch out, from the Anglo-Saxon *strecan*, *extendere*. See Benson's Anglo-Saxon Vocabulary, in v. A streeking-board is that on which they stretch out and compose the limbs of the dead body.

² The face-cloth, too, is of great antiquity. Strutt tells us that after the closing of the eyes, &c. a linen cloth was put over the face of the deceased. Thus we are told that “Henry IV., in his last illness, seeming to be dead, his chamberlain covered his face with a linen cloth.” Engl. Era, p. 105.

³ Misson, in his Travels in England, translated by Ozell, p. 89, mentions, under the head of Funerals, “the washing the body thoroughly clean, and shaving it, if it be a man, and his beard be grown during his sickness.”

⁴ Stafford, in his Niobe, or his Age of Teares, 1611, p. 162, says : “I am so great an enemy to ceremonies, as that I would onelie wish to have that *one ceremonie at my buriall*, which I had at my *birth*, I mean *swadling*, and yet I am indifferent for that too.”

⁵ “*Quinetiam sanctorum corpora, manibus erectis supinisque excipere, occludere oculos, ora obturare, decenter ornare, lavare accuratè, et linteo funebri involvere,*” &c. Durand. de Ritibus, p. 224. We have the very coffin of the present age described in Durand. “*Corpus-lotum et sindone obvolutum, ac loculo conditum, veteres in cenaculis, seu tricliniis exponebant.*” p. 225. *Loculus* is a box or chest. Thus in old registers I find coffins called *kists*, i. e. chests. See Gough's Sepulchr. Monuments, ii. *Introductio*, p. 5.

⁶ “The custome is to spread abroad
White linens, grac'd with splendour pure.” Beaumont.

prevented. In the Statistical Account of Scotland, xxi. 147, parish of Monquhitter, we read: "It disturbed the ghost of the dead, and was fatal to the living, if a tear was allowed to fall on a winding-sheet. What was the intention of this, but to prevent the effects of a wild or frantic sorrow? If a cat was permitted to leap over a corpse, it portended misfortune. The meaning of this was to prevent that carnivorous animal from coming near the body of the deceased, lest, when the watchers were asleep, it should endeavour to prey upon it," &c. These notions appear to have been called in Scotland "Frets."

In Wits, Fits, and Fancies, 1614, p. 186, is the following, alluding to the practice of laying out or streaking the body: "One said to a little child *whose father died that morning*, and was *layd out in a coffin in the kitchen*, 'Alas, my pretty child, thy father is now in heaven;' the child answered, 'Nay, that he is not; for he is yet in the kitchen.'" Laying out the corpse is an office always performed by women, who claim the linen, &c. about the person of the deceased at the time of performing the ceremony. It would be thought very unlucky to the friends of the person departed, were they to keep back any portion of what is thus found. These women give this away in their turn by small divisions; and they who can obtain any part of it, think it an omen or presage of future good fortune to them or theirs.

The interests of our woollen manufactures have interfered with this ancient rite in England. Misson, speaking of funerals in England, says: "There is an Act of Parliament which ordains that the dead shall be buried in a woollen stuff, which is a kind of thin bays, which they call flannel; nor is it lawful to use the least needleful of thread or silk. (The intention of this act is for the encouragement of the woollen manufacture.) This shift is always white; but there are different sorts of it as to fineness, and consequently of different prices. To make these dresses is a particular trade, and there are many that sell nothing else." The shirt for a man "has commonly a sleeve purfled about the wrists, and the slit of the shirt down the breast done in the same manner. This should be at least half a foot longer than the body, that the feet of the deceased may be wrapped in it, as in a bag. Upon the head they put a cap, which they fasten with a very broad

chin-cloth; with gloves on the hands, and a cravat round the neck, all of woollen. The women have a kind of head-dress with a forehead cloth."—Travels in England, translated by Ozell, p. 88. He adds, p. 90, "that the body may ly the softer, some put a lay of bran, about four inches thick, at the bottom of the coffin. The coffin is sometimes very magnificent. The body is visited to see that it is buried in flannel, and that nothing about it is sowed with thread. They let it lye three or four days."

[A correspondent of the Athenæum says: "I can tell you of a fancy that some people have in the wilder parts of Craven, that if the mark of a dead person (the body, however, not being cold) be put to a will, it is valid in law. A few years ago, a case of this nature occurred. A farmer had omitted to make his will; he died, and, before the body was cold, a will was prepared by some relative (of course in his own favour), and a mark, purporting to be that of the deceased, was made by putting the pen into the hand of the dead man, and so making his mark to the will. The body of the man was not then cold. The will was contested by some parties, and, I believe, proceeded to a trial at law: when the circumstance of the belief of the parties came out in evidence."]

It is customary at this day, in some parts of Northumberland, to set a pewter plate containing a little salt upon the corpse. A candle, too, is sometimes set upon the body, in like manner.¹ Salt, says the learned Moresin, is the emblem of eternity and immortality. It is not liable to putrefaction itself, and it preserves things that are seasoned with it from decay.²

¹ In Articles to be enquired of within the Archdeaconry of Yorke, by the Churchwardens and Sworne Men, A.D. 163—, I find the following curious item: "Whether at the death of any, there be any superstitious burning of candles over the corpse in the day, after it be light."

² "Salem abhorre constat diabolium, et ratione optima nititur, quia sal æternitatis est et immortalitatis signum, neque putredine neque corruptione infestatur unquam, sed ipse ab his omnia vindicat."—Moresini Papatus, p. 154. Considered in reference to this symbolical explication, how beautiful is that expression, "Ye are the salt of the earth!" Reginald Scot, in his Discourse concerning Devils and Spirits, p. 16, cites Bodin, as telling us that "the devil loveth no salt in his meat, for that is a sign of eternity, and used by God's commandment in all sacrifices." Douce says, the custom of putting a plate of salt upon corpses is still retained in

[Train, in his *Historical and Statistical Account of the Isle of Man*, 1845, ii. 136, says: "When a person dies, the corpse is laid on what is called a *straightening-board*; a trencher, with salt in it, and a lighted candle, are placed on the breast, and the bed, on which the straightening-board bearing the corpse rests, is generally strewed with strong-scented flowers."]

Dr. Campbell, in his *Philosophical Survey of the South of Ireland*, 1777, p. 210, mentions this custom as obtaining in Ireland, and says that the plate of salt is placed over the heart. It should seem as if he had seen Moresin's remark, by his supposing that they consider the salt as the emblem of the incorruptible part; "the body itself," says he, "being the type of corruption." Pennant, in his *Tour in Scotland*, tells us, that on the death of a Highlander, the corpse being stretched on a board, and covered with a coarse linen wrapper, the friends lay on the breast of the deceased a wooden platter, containing a small quantity of salt and earth, separate and unmixed: the earth an emblem of the corruptible body, the salt an emblem of the immortal spirit. All fire is extinguished where a corpse is kept; and it is reckoned so ominous for a cat or dog to pass over it, that the poor animal is killed without mercy.

From the following passage in a Boulster Lecture, 1640, p. 139, the corpse appears anciently to have been stuck with flowers: "*Marry another, before those flowers that stuck his corpse be withered.*"

The following is in Herrick's *Hesperides*, p. 394:

"The Soul is the Salt.

*"The body's salt the soule is, which when gone,
The flesh soone sucks in putrifaction."*

In the same work, p. 5, is a copy of verses "to Perilla," abounding with tender allusions to the funeral customs of his time:

*"'Twill not be long (Perilla) after this
That I must give thee the supremest kisse:*

many parts of England, and particularly in Leicestershire, but it is not done for the reason here given. The pewter plate and salt are laid on the corpse with an intent to hinder air from getting into the bowels, and swelling up the belly, so as to occasion either a bursting, or, at least, a difficulty in closing the coffin. See *Gent. Mag.* for 1785, lv. 603, 760.

Dead when I am, first *cast in salt*, and bring
 Part of the creame from that religious spring ;
 With which (*Perilla*) wash my hands and feet ;
 That done, then wind me in that very sheet
 Which wrapt thy smooth limbs (when thou didst implore
 The gods' protection but the night before) ;
 Follow me weeping to my turfe, and there
 Let fall a primrose, and with it a teare :
 Then lastly let some weekly strewings be
 Devoted to the memory of me :
 Then shall my ghost not walk about, but keep
 Still in the coole and silent shades of sleep."

Moresin gives us also his conjecture on the use of the candle upon this occasion.¹ "It was an Egyptian hieroglyphic for life, meant to express here the ardent desire of having had the life of the deceased prolonged." Pope, conversant in Papal antiquities, says :

"Ah, hopeless lasting flames ! like those that burn
 To light the dead, and warm the unfruitful urn."

In Levi's Account of the Rites and Ceremonies of the modern Jews, we read, p. 163 : that when any of the sick among that people have departed, the corpse is taken and laid on the ground, and a pillow put under its head ; and the hands and feet are laid out even, and the body is covered over with a black cloth, *and a light is set at its head*. It appears from Scogin's Jests (ed. 1796), p. 4, that in Henry the Eighth's time it was the custom *to set two burning candles over the dead body*. The passage is curious, as illustrative of more customs than one : "On Maundy-Thursday, Scogin said unto his chamber-fellow, We will make our Maundy, and eat and drink with advantage : Be it, said the scholar. On Maundy-Thursday at night they made such cheer that the scholar was drunk. Scogin then pulled off all the scholar's cloaths, and laid him stark naked on the rushes, and set a

¹ "Lucerna, seu candela mortuis cadaveribus semper apponitur in domibus et templis, quamdiu supra terram sunt, et frequenter toto anno post humationem. An hinc ducto more, oculo, vel lucerna incensa veteres Egyptii vitam significabant, unde veteres soliti sunt lucernas ardentes sepulchris imponere, hac saltem ratione significantes se mortuorum quamdiu possent vitas producturos."—Moresini Papatus, p. 89. "Jubet papa cadaveris expiationes fieri, ut quod valde immundum est, aspergatur aqua benedicta, thurificetur, exorcisetur sacris orationibus, illustretur sacris luminibus, quousque supra terram fuerit," &c. Ibid. p. 26.

form over him, and spread a coverlet over it, and *set up two tallow candles in candlesticks over him*, one at his head, the other at his feet, and ran from chamber to chamber, and told the fellows of that place that his chamber-fellow was dead." Adding, "I pray you, go up, and pray for his soul; and so they did. And when the scholar had slept his first sleep, he began to turn himself, and cast down the form and the candles. The fellows seeing that Scogin did run first out of the chamber, were afraid, and came running and tumbling down ready to break each other's neck. The scholar followed them stark naked; and the fellows seeing him run after them like a ghost, some ran into their chambers, some into one corner, and some into another. Scogin ran into the chamber to see *that the candles should do no harm*, and at last fetched up his chamber-fellow, who ran about like a madman, and brought him to bed, for which matter Scogin had rebuke."

FUNERAL ENTERTAINMENTS.

THESE funeral entertainments are of very old date. Cecrops is said to have instituted them for the purpose of renewing decayed friendship amongst old friends, &c. [Robert de Brunne, writing in the thirteenth century, asks :

" Art thou i-wont at lychwake
Any pleyes for to make ?"]

Moresin tells us that in England, in his time, they were so profuse on this occasion, that it cost less to portion off a daughter than to bury a dead wife.¹ These burial feasts are still kept up in the north of England, and are there called *arvals* or *arvils*. The bread distributed on these occasions is called *arvil-bread*. The custom seems borrowed from the ancients, amongst whom many examples of it are collected by Horuman in his treatise *de Miraculis Mortuorum*, cap. 36.

¹ "Convivia funebria Cecrops primus instituit prudenter, ut amici amicitiam fortasse remissam renovarent, et pro uno defuncto acquirerent his mediis plures amicos, &c. In Anglia ita strenue hanc curam obeunt, ut ylliori pretio constet elocatio filia, quam uxoris mortuæ inhumatio." Moresini Papatus, &c. p. 44.

Juvenal, in his fifth Satire, l. 85, mentions the *cæna feralis*, which was intended to appease the ghosts of the dead, and consisted of milk, honey, water, wine, olives, and strewed flowers. The modern arvals, however, are intended to appease the appetites of the living, who have upon these occasions superseded the manes of the dead. An allusion to these feasts occurs in Hamlet, act i. sc. 2, who, speaking of his mother's marriage, says :

—————“ *The funeral bak'd meats*
Did coldly furnish forth *the marriage-tables.*”¹

The word *arval* occurs in the provincial poem styled Yorkshire Ale :

“ Come, bring my jerkin, Tibb, I'll to the arvil,
Yon man's ded seny scoun, it makes me marvill.”

Hutchinson, in his History of Northumberland, ii. ad fin. p. 20, thus mentions the arvel-dinner: “ On the decease of any person possessed of valuable effects, the friends and neighbours of the family are invited to dinner on the day of interment, which is called the Arthel or Arvel dinner. Arthel is a British word, and is frequently more correctly written arddelw. In Wales it is written arddel, and signifies, according to Dr. Davies's Dictionary, *asserere*, to avouch. This custom seems of very distant antiquity, and was a solemn festival made at the time of publicly exposing the corpse, to exculpate the heir, and those entitled to the possessions of the deceased, from fines and mulcts to the lord of the manor,

¹ Gough, in the introduction to the second volume of his Sepulchral Monuments, p. 6, says: “ An entertainment, or supper, which the Greeks called *Περίδειπνον*, and Cicero *circumpotatio*, made a part of a funeral, whence our practice of giving wine and cake among the rich, and ale among the poor.” The ancients had several kinds of suppers made in honour of the deceased. First, that which was laid upon the funeral pile, such as we find in the 23d book of Homer, and the 6th Æneis of Virgil; Catullus, Ep. lv.; Ovid, Fasti, ii. Secondly, the supper given to the friends and relations at their return from the funeral, as in the 24th book of Homer's Iliad, in honour of Hector. This kind of supper is mentioned in Lucian's treatise of Grief, and Cicero's third book of Laws. Thirdly, the *silicernium*, a supper laid at the sepulchre, called *Ἐκάρτης δειπνον*. Others will have it to be a meeting of the very old relations, who went in a very solemn manner after the funeral, and took their leaves one of the other, as if they were never to meet again. The fourth was called *epulum novendiale*.

and from all accusation of having used violence ; so that the persons then convoked might avouch that the person died fairly, and without suffering any personal injury. The dead were thus exhibited by ancient nations, and perhaps the custom was introduced here by the Romans."

It was customary, according to Strutt, i. 66, in the Christian burials of the Anglo-Saxons, to leave the head and shoulders of the corpse uncovered till the time of burial, that relations, &c. might take a last view of their deceased friend. To this day we yet retain (in our way) this old custom, leaving the coffin of the deceased unscrewed till the time of burial.

Among the extracts from the Berkeley MSS. read before the Society of Antiquaries, the following occasioned a general smile: "From the time of the death of Maurice, the fourth Lord Berkeley, which happened June 8, 1368, untill his interment, the reeve of his manor of Hinton spent three quarters and seven bushells of beanes in fattening one hundred geese towards his funerall, and divers other reeves of other manors the like, in geese, duckes, and other pultry." Walsingham, p. 405, says, when Richard the Second was buried at Langley, "*nec erat qui eos invitaret ad prandium post laborem.*"

In Strype's edition of Stow's Survey of London, i. 259, we read from Registr. Lond.: "Margaret Atkinson, widow, by her will, October 18, 1544, orders that *the next Sunday after her burial* there be provided two dozen of bread, a kilderkin of ale, two gammons of bacon, three shoulders of mutton, and two couple of rabbits, desiring all the parish, as well rich as poor, to take part thereof; and *a table to be set in the midst of the church*, with every thing necessary thereto." In 1556, at the funeral of Sir John Gresham, knight, mercer, the church and streets were all hung with black, and arms, great store. A sermon was preached by the Archdeacon of Canterbury, "and after, *all the company came home to as great a dinner as had been seen for a fish day, for all that came*: for nothing was lacking." Ibid. At the funeral of Thomas Percy, 1561, late skinner to Queen Mary, he was "attended to his burial in Saint Mary Aldermary church with twenty black gowns and coats, twenty clerks singing, &c. The floor strewed with rushes for the chief mourners. Mr. Crowley preached. Afterwards was a great dole of money: and then *all went home to a dinner*. The Company of Skinners to their hall, to

dine together. At this funeral all the mourners offered, and so did the said company." In 1562, at the funeral of Sir Humphrey Brown, knight, Lord Chief Justice, Dec. 15, Mr. Reneger made the sermon, and after, *they went home to a great dinner*. The church was hung with black, and arms. The helmet and crest were offered (on the altar), and after that his target; after that his sword; then his coat-armour; then his standard was offered, and his pennon: and after all, the mourners, and judges, and serjeants of the law, and servants, offered.

Waldron, in his Description of the Isle of Man, p. 170, says: "As to their funerals, they give no invitation, but everybody that had any acquaintance with the deceased comes, either on foot or horseback. I have seen sometimes, at a Mank's burial, upwards of an hundred horsemen, and twice the number on foot. All these are entertained at long tables, spread with all sorts of cold provision, and rum and brandy flies about at a lavish rate."

Misson, in his Travels in England, translated by Ozell, p. 91, under the head of Funerals, says: "Before they set out, and after they return, it is usual to present the guests with something to drink, either red or white wine, boiled with sugar and cinnamon, or some other such liquor. Every one drinks two or three cups. Butler, the keeper of a tavern (the Crown and Sceptre, in St. Martin's-street), told me that there was a tun of red port wine drank at his wife's burial, besides mulled white wine. Note, no men ever go to women's burials, nor the women to men's, so that there were none but women at the drinking of Butler's wine."

In the Minute Book of the Society of Antiquaries of London, July 21, 1725, i. 169, we read: "Mr. Anderson gave the society an account of the manner of a Highland lord's funeral. The body is put into a litter between two horses, and, attended by the whole clan, is brought to the place of burial in the churchyard. The nearest relations dig the grave, the neighbours having set out the ground, so that it may not encroach on the graves of others. While this is performing, some hired women, for that purpose, lament the dead, setting forth his genealogy and noble exploits. After the body is interred, a hundred black cattle, and two or three hundred sheep, are killed for the entertainment of the company."

In the Statistical Account of Scotland, vi. 487, parish of Kincardine, Perth, we read: "The desire of what is called a decent funeral, i. e. one to which all the inhabitants of the district are invited, and at which every part of the usual entertainment is given, is one of the strongest in the poor. The expense of it amounts to nearly two pounds. This sum, therefore, every person in mean circumstances is anxious to lay up, and he will not spare it unless reduced to the greatest extremity. So Gray:

"E'en in our ashes live their wonted fires."

Ibid. ix. 543, complaints occur against the expensive mode of conducting burials in the parish of Dunlop, in Ayrshire. It is pointed out as an object of taxation. Ibid. x. 469, parish of Lochbroom, co. Ross: "At their burials and marriages, we are told, the inhabitants too much adhere to the folly of their ancestors. On these occasions they have a custom of feasting a great number of their friends and neighbours, and this often at an expense which proves greatly to the prejudice of poor orphans and young people; although these feasts are seldom productive of any quarrels or irregularities among them." Ibid. xv. 372, parish of Campsie, co. Stirling, we read: "It was customary, till within these few years, when any head of a family died, to invite the whole parish; *they were served on boards in the barn*, where a prayer was pronounced before and after the service, which duty was most religiously observed. The entertainment consisted of the following parts: first, there was a drink of ale, then a dram, then a piece of short-bread, then another dram of some other species of liquor, then a piece of currant-bread, and a third dram, either of spirits or wine, which was followed by loaves and cheese, pipes and tobacco. This was *the old funeral entertainment* in the parish of Campsie, and was styled their service; and sometimes this was repeated, and was then styled a double service, and it was sure of being repeated at the *dredgy*. A funeral cost at least a hundred pounds Scots, to any family who followed the old course. The most active young man was pointed out to the office of *server*; and in those days, while the manners were simple, and at the same time serious, it was no small honour to be a *server at a burial*. However distant any part of the parish was from the place of interment, it was customary for

the attendants to carry the corpse on hand-spokes. The mode of invitation to the entertainment was by some special messenger, which was styled bidding to the burial, the form being nearly in the following words: 'You are desired to come to such-a-one's burial to-morrow, against ten hours.' No person was invited by letter; and, though invited against ten of the clock, the corpse never was interred till the evening, time not being so much valued in those days." Ibid. xviii. 123, parish of Gargunnoch, co. Stirling: "The manner of conducting funerals in the country needs much amendment. From the death to the interment the house is thronged by night and day, and the conversation is often very unsuitable to the occasion. The whole parish is invited at ten o'clock in the forenoon of the day of the funeral, but it is soon enough to attend at three o'clock in the afternoon. Every one is entertained with a variety of meats and drinks. Not a few return to the dirge, and sometimes forget what they have been doing and where they are. Attempts have been lately made to provide a remedy for this evil; but old customs are not easily abolished." Ibid. p. 174, parish of Carmunnoch, co. Lanark, the minister tells us: "We must mention a custom which still prevails, and which certainly ought to be abolished. It is usual in this parish, as in many other parts of Scotland, when a death has taken place, to invite on such occasions the greater part of the country round; and though called to attend at an early hour in the forenoon, yet it is generally towards evening before they think of carrying forth the corpse to the churchyard for interment. While, on these occasions, the good folks are assembled, though they never run into excess, yet no small expense is incurred by the family, who often vie with those around them in giving, as they call it, an honourable burial to their deceased friend. Such a custom is attended with many evils, and frequently involves in debt, or reduces to poverty, many families otherwise frugal and industrious, by this piece of useless parade and ill-judged expense."

In *Whimsies, or a New Cast of Characters*, 1631, p. 89, speaking of a launderer, the author says: "So much she hath reserved out of the labours of her life, as will buy some small portion of *diet-bread*, *comfits*, and *burnt claret*, to welcome in her neighbours now at her departing, of whose cost they never

so freely tasted while she was living.”¹ Ibid. p. 195, in describing a yealous (jealous) neighbour, the author concludes with observing: “Meate for his *funerall pye* is shred, some few ceremoniall teares on his funerall pile are shed; but the wormes are scarce entered his shroud, his corpse flowers not fully dead, till this yealous earthworme is forgot, and another more amorous, but lesse yealous, mounted his bed.”

Mons. Jorevin, who travelled in England in the beginning of King Charles the Second's reign, speaking of a lord's burial at Shrewsbury, which his host procured him a sight of, tells us: “The relations and friends being assembled in the house of the defunct, the minister advanced into the middle of the chamber, where, before the company, he made a funeral oration, representing the great actions of the deceased, his virtues, his qualities, his title of nobility, and those of the whole family, &c. It is to be remarked, that during the oration there stood *upon the coffin a large pot of wine, out of which every one drank to the health of the deceased.* This being finished, six men took up the corpse and carried it on their sholders to the church,” &c. *Antiq. Repert.* ii. 105.

A writer in the *Gent. Mag.* for March, 1780, p. 129, says: “Our ancient funerals, as well as some modern ones, were closed with *merry-makings*, at least equal to the preceding sorrow, most of the testators directing, among other things, *victuals and drink to be distributed at their exequies*; one in particular, I remember, orders a sum of money for a *drinking for his soul.*” Another writer, apparently describing the manners of Yorkshire, lxxviii. 573, for July, 1798, says: “At funerals, on which occasion a large party is generally invited, the attendant who serves the company with ale or wine, has upon the handle of the tankard a piece of lemon-peel, and also upon her left arm a clean white napkin. I believe these customs are invariably observed. From what cause they originated, some ingenious correspondent may be able to inform me.”

¹ “In northern customs duty was exprest
 • To friends departed by their fun'ral feast.
 Tho' I've consulted Hollingshead and Stow,
 I find it very difficult to know
 Who, to refresh th' attendants to the grave,
Burnt claret first, or *Naples-bisket* gave.”

King's Art of Cookery, p. 65.

By the following extract, *wafers* appear to have been used at funeral entertainments: "1671. Jan. 2, died Mr. Cornelius Bee, bookseller in Little Britain. Buried 4 Jan. at St. Bartholomew's, without sermon, *without wine or wafers*; onely gloves and rosemary." Peck's *Desiderata Curiosa*, ii. 549, from MS. Sloane 886, a Catalogue of Persons Deceased between 1628 and 1675, by one Smith, a Secondary of the Poultry Compter.

In Dudley Lord North's *Forest of Varieties*, 1645, p. 105, is the following: "Nor are *all banquets* (no more than music) ordained for merry humors, *some being used even at funeralls.*"

In *Pleasant Remarks on the Humors of Mankind*, 12mo. p. 62, cciii. we read: "'Tis common in England for prentices, when they are out of their time, to make an entertainment, and call it the burial of their wives. Many aldermen would do the like, was it consistent with common decency, at the departure of theirs." Again, p. 83, cclxxv.: "How like Epicurists do some persons drink at a funeral, as if they were met there to be merry and make it a matter of rejoicing that they have got rid of their friends and relations." Richard Flecknoe, in his *Ænigmatical Characters*, 1665, p. 14, speaking of "a curious glutton," observes on his fondness for feasting as follows: "In fine, he thinks of nothing else, as long as he lives, and, when he dyes, onely regrets that *funeral feasts are quite left off*, else he should have the pleasure of one feast more (in imagination at least), even after death; which he can't endure to hear of, onely because they say there is no eating or drinking in the other world."

Books by way of funeral tokens used to be given away at the burials of the better sort in England. In my collection of portraits I have one of John Bunyan, taken from before an old edition of his works which I bought at Ware in Hertfordshire. It is thus inscribed on the back in MS.: "Funeral token in remembrance of Mr. Henry Plomer, who departed this life October 2, 1696, being 79 years of age, and is designed to put us that are alive in mind of our great change. Mr. Daniel Clerk the elder his book, Oct. 23, 1696."

In the *Athenian Oracle*, iii. 114, a querist asks: "Whether books are not more proper to be given at funerals than bisquets, gloves, rings, &c.?" And it is answered: "Undoubt-

edly a book would be a far more convenient, more durable, and more valuable present than what are generally given, and more profitably preserve the memory of a deceased friend." It was anciently the general custom to give a cold entertainment to mourners at a funeral. In distant counties this practice is continued among the yeomanry. So the *Tragique Historie of the Faire Valeria of London, 1598*: "His corpes was with funerall pompe conveyed to the church and there solemnly entered, nothing omitted which necessitie or custom could claime: a sermon, a banquet, and like observations." Again, in the old romance of *Syr Degore*:

"A great feaste would he holde
Upon his quene's mornynge day,
That was buried in an abbay."¹

FUNERALS IN THE CHURCH-PORCH.

[MANY relations might be given of funerals having been solemnized within the church-porch. St. Awdry, who died of the pestilence in the year 669, and St. Chad, who probably, says the Rev. Mr. Samuel Pegge, did not outlive the year 672, with other persons of that era, of extraordinary reputed sanctity, being anxious to creep near the church,² were the first persons placed there. Among the many legends relative to St. Swithin, there is one stating that his corpse not being allowed to enter the church, it was placed in the church-porch, where it remained forty days, during which time it rained incessantly. This account agrees in some measure with the Latin legend quoted in Lord Campbell's *Lives of the Chancellors*; which I imagine William of Malmesbury has also given us as a proof of St. Swithin's great hu-

¹ See also Hayward's *Life and Reigne of King Henry IV.*, 4to. 1599, p. 135: "Then hee (King Richard II.) was conveyed to Langley Abby in Buckinghamshire, and there obscurely interred, without the charge of a dinner for celebrating the funeral."

² [Until the time of Cuthbert, Archbishop of Canterbury, whose pontificate began A.D. 740, and ended in 748, the custom of burying within the precincts of towns and cities did not prevail. Vide Matt. Parker's *Antiq.* p. 91, and Staveley's *Hist. of Churches*, p. 26.]

mility: "for when he was about to bid farewell to this life, he gave orders to be buried outside the church, exposed to the rain dropping from the skies, and the treading of the passers-by;" and so he continued for some time; but the ecclesiastics not liking that a person of his sanctity should be so exposed, dug him up, when it is probable that, agreeably with his desire to be buried outside the church, they placed him in the porch.¹

The churchwardens' accounts of Banwell, Somersetshire, contain the following curious items: "1521. Recd. of Robart Cabyll, for the lyying of his wyffe in the *porche*, 3s. 4d. Recd. of Robart Blandon, for lyyng of his wyffe in the *church*, 6s. 8d." By which it appears that the fee was as much again for burying in the church as in the porch.]

SIN EATERS.

THE following is extracted from Bagford's letter relating to the antiquities of London, printed in Leland's Collectanea, i. 76. It is dated February 1, 1714-5: "Within the memory of our fathers, in Shropshire, in those villages adjoining to Wales, when a person dyed, there was notice given to an old sire (for so they called him), who presently repaired to the place where the deceased lay, and stood before the door of the house, when some of the family came out and furnished him with a cricket, on which he sat down facing the door. Then

¹ [It was the practice among the Romans to lay the dead body in the *porch* of their houses, near the threshold, that passengers might inspect it, and be satisfied whether there were any signs of a violent death. For the benefit of a clearer view, the corpse was set in the position here mentioned, the feet towards the door; which custom Perseus thus alludes to in his third Satire:

" See now the trumpets and the torches !—see
Our spark laid out in sad solemnity !
Stretch'd on the bier, bedaub'd with unguents o'er,
While his stiff heels lie pointed to the door."

This mode of placing the dead was likewise in use among the Greeks, Hom. Il. xix. v. 212.]

they gave him a groat, which he put in his pocket; a crust of bread, which he eat; and a full bowle of ale, which he drank off at a draught. After this he got up from the cricket and pronounced, with a composed gesture, *the ease and rest of the soul departed for which he would pawn his own soul.* This I had from the ingenious John Aubrey, Esq., who made a collection of curious observations, which I have seen, and is now remaining in the hands of Mr. Churchill, the bookseller. How can a man think otherwise of this, than that it proceeded from the ancient heathens?"

Aubrey's collection, here mentioned, was most probably the Remaines of Gentilisme and Judaism, still preserved among the Lansdowne MSS., whence the following remarks on this subject, in Mr. Aubrey's own hand, have been extracted: "In the county of Hereford was an old custome at funeralls to hire poor people, who were to take upon them the sinnes of the party deceased. One of them (he was a long, leane, ugly, lamentable poor raskal), I remember, lived in a cottage on Rosse highway. The manner was, that when the corpse was brought out of the house, and layd on the biere, a loafe of bread was brought out and delivered to the sinne eater, over the corpse, as also a mazar bowle, of maple, full of beer (which he was to drink up), and sixpence in money; in consideration whereof he took upon him, ipso facto, all the sinnes of the defunct, and freed him or her from walking after they were dead. This custome alludes, methinks, something to the scapegoate in the old lawe, Levit. xvi. 21, 22. 'And Aaron shall lay both his hands on the head of the live goate, and confesse over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let the goat goe into the wilderness.' This custome, though rarely used in our dayes, yet by some people was observed even in the strictest time of the presbyterian government, as at Dynder (volens nolens the parson of the parish), the kindred of a woman deceased there had this ceremonie punctually performed, according to her will: and also the like was done at the city of Hereford in those times, where a woman kept, many yeares before her death, a mazard bowle for the sinne-eater; and the

like in other places in this countie; as also in Brecon.¹ I believe this custom was heretofore used all over Wales."²

Bishop Kennett has added this note to Aubrey's MS. : "It seems a remainder of this custom which lately obtained at Amersden, in the county of Oxford, where, at the burial of every corpse, one cake and one flagon of ale, just after the interment, were brought to the minister in the church-porch."

MORTUARIES.

THE payment of mortuaries is of great antiquity. It was anciently done by leading or driving a horse or cow, &c. before the corpse of the deceased at his funeral. It was considered as a gift left by a man at his death by way of recompense for all failures in the payment of tithes and oblations, and called a corse-present. It is mentioned in the national council of Ensham, about the year 1006.

Some antiquaries have been led into a mistake by this leading of a horse before the corpse, and have erroneously represented it as peculiar to military characters.³

Offeringes at Burialles are condemned in a list of Grosse Poyntes of Poperie, evident to all Men, in A Parte of a Register, contayninge sundrie memorable matters, written by divers godly and learned in our time, whiche stande for and desire the Reformation of our Church in Discipline and Ceremonies, accordinge to the Pure Worde of God and the Law of our Lande, p. 63. This work is said by Dr. Bancroft to have been printed at Edinburgh by Robert Waldegrave, who printed most of the puritan books and libels in the latter end of Queen Elizabeth's reign.

¹ "E. g. at Llangors, where Mr. Gwin, the minister, about 1640, could not hinder the performance of this ancient custome."

² MS. Lansd. 226, fol. 116. In another page Aubrey says: "A.D. 1686. This custom is used to this day in North Wales;" where milk seems to have been the substitute for beer.

³ See Collier's Ecclesiastical History, i. 487: Mortuaries were called by our Saxon ancestors *saul pceat* (soul *shot*, or *payment*). See a curious account of them in Dugdale's History of Warwickshire, 1st edit. p. 679. See also Cowel's Law Interpreter, in voce; and Selden's History of Tithes, p. 287.

FOLLOWING THE CORPSE TO THE GRAVE,¹

CARRYING EVERGREENS ON THAT OCCASION IN THE HAND,
TOGETHER WITH THE USE OF PSALMODY.

BOURNE tells us² that the heathens followed the corpse to the grave, because it presented to them what would shortly follow, how they themselves should be so carried out to be deposited in the grave.³

In Articles to be enquired of within the Archdeaconry of Yorke, by the Churchwardens and Sworne Men, 163—, 4to., I find the following: "Whether at the death of any there be *praying for the dead at crosses, or places where crosses have been, in the way to the church.*"

Misson, in his *Travels in England*, translated by Ozell, p. 90, speaking of funerals, says: "They let the body lye three or four days, as well to give the dead person an opportunity of coming to life again, if his soul has not quite left his body, as to prepare mourning, and the ceremonies of the funeral. They send the beadle with a list of such friends and relations as they have a mind to invite; and sometimes they have printed tickets, which they leave at their houses. A little before the company is set in order for the march, they lay the body into the coffin, upon two stools, in a room, where all that please may go and see it; then they take off the top of the coffin, and remove from off the face a little square piece of flannel, made on purpose to cover it, and not fastened to anything. Being ready to move, one or more beadles march first, each carrying a long staff, at the end of which is a great apple, or knob of silver. The body comes just after the minister or

¹ Graves were anciently called *pyttes*. See Strutt's *Manners and Customs*, iii. 172.

² *Antiquitates Vulgares*, chap. iii.

³ "Præcedenti pompa funebri, vivi sequuntur, tanquam haud multo post morituri." Alex. ab Alexand. iii. 67. Polyd. Verg. lib. vi. c. 10, p. 405. So, in Langley's Translation of Polydore Vergil, fol. 128, we read: "In burials the old rite was that the ded corpse was borne afore, and the people folowed after, as one should saie we shall dye and folowe after hym, as their laste wordes to the coarse did pretende. For thei used to saie, when it was buried, on this wise, Farewell, wee come after thee, and of the folowynge of the multitude thei were called exequies."

ministers, attended by the clerk. The relations in close mourning, and all the guests, two and two, make up the rest of the procession."

Macaulay, in his *History of Claybrook*, 1791, p. 131, observes: "At the funeral of a yeoman, or farmer, the clergyman generally leads the van in the procession, in his canonical habiliments; and the relations follow the corpse, two and two, of each sex, in the order of proximity, linked in each other's arms. At the funeral of a young man it is customary to have six young women, clad in white, as pall-bearers; and the same number of young men, with white gloves and hat-bands, at the funeral of a young woman. But these usages are not so universally prevalent as they were in the days of our fathers."

Gough, in the introduction to his second volume of *Sepulchral Monuments*, p. 204, says: "In Flintshire it is customary to say the Lord's prayer on bringing the corpse out of the house." At South Shields, co. Durham, the bidders, i. e. the inviters to a funeral, never use the rapper of the door when they go about, but always knock with a key, which they carry with them for that purpose. I know not whether this custom be retained anywhere else.

The following form of inviting to burials by the public bellman of the town is still, or was very lately, in use at Hexham, in the county of Northumberland: "Blessed are the dead which die in the Lord. Joseph Dixon is departed, son of Christopher Dixon was. Their company is desired tomorrow at five o'clock, and at six he is to be bu—ri—ed. For him and all faithful people give God most hearty thanks."

Grose says: "If you meet a funeral procession, or one passes by you, always take off your hat: this keeps all evil spirits attending the body in good humour."

In Dunbar's *Will of Maister Andro Kennedy*, a profligate student, are some curious, if not profane parodies on the then funeral rites:

"In die meæ sepulturæ,
I will have nane but our awn gang,
Et duos rusticos de rure
Bearand ane barrel on a stang.
Drinkand and playand, cap out even,
Sicut egomet solebam,
Singand and greitand, with the stevin,
Potum meum cum fetu miscebam.

I will no preistis for to sing,
 Dies illæ dies iræ,¹
 Nor yet no bellis for to ring,
 Sicut semper solet fieri;
 But a bagpye to play a spring,
 Et unum *alewisp* ante me,
 Instead of torches for to bring
 Quatuor lagenas cervisiæ.
 Within the graiv to sett, fit thing,
 In modum crucis, juxta me,
 To flee the feynds,² then hardly sing,
 Te terra plasmasti me."

There is a most concise epitaph on a stone that covers the body of one of the fellows of St. John's College, Oxford, in the ante-chapel there. It is "*Præivit*," he is gone before.

Christians, says Bourne, observe the custom of following the corpse to the grave, because this form of procession is an emblem of our dying shortly after our friend. In like manner, the carrying in our hands of ivy, sprigs of laurel, rosemary, or other evergreens, is an emblem of the soul's immortality. So Gay :

"To shew their love, the neighbours far and near
 Followed, with wistful look, the damsel's bier:
Sprigg'd rosemary the lads and lasses bore,
 While dismally the parson walk'd before."

Many instances of the use of rosemary at funerals are to be collected from old writers. In Cartwright's Ordinary, act v. sc. 1, we read :

———"If there be
 Any so kind as to accompany
 My body to the earth, let them not want
 For entertainment. Prythee see they have
A sprig of rosemary, dipp'd in common water,
To smell at as they walk along the streets."

In the second part of Dekker's *Honest Whore*, 1630, is the following passage: "My winding-sheete was taken out of lavender to be stucke with rosemary." In Shirley's *Wedding*, 1633, scene "A table set forth with two tapers; servants placing ewe, bayes, and *rosemary*, &c. Enter Beauford.

¹ A common hymn at funerals.

² Instead of a cross, to drive away the devils.

"*Beau.* Are these the herbs you strow at funerals ?

Servt. Yes, sir.

Beau. ——— ha ye not art enough

To make the ewe-tree grow here, or this bayes,

The embleme of our victory in death ?

But they present that best when they are wither'd."

It appears from the Perfect Diurnall, from the 30th April to May 7th, 1649, that "at the funeral of Robert Lockier (who was shot for mutiny April 27th or 28th preceding, the manner of whose funeral was most remarkable, considering the person to be in no higher quality than a private trooper, for the late king had not half so many to attend his corpse), *the corpse was adorned with bundles of rosemary on each side; one half of each was stained in blood, and the sword of the deceased with them.*" Misson, in his Travels, in continuation of a passage already quoted, says, p. 91, "when the funeral procession is ready to set out, they nail up the coffin, and a servant presents the company with sprigs of rosemary: every one takes a sprig, and carries it in his hand till the body is put into the grave, at which time they all throw in their sprigs after it." In Hogarth's Harlot's Progress, at the prostitute's funeral there are sprigs of rosemary.

The Romans and other heathens, upon this occasion, made use of cypress, which, being once cut, will never flourish nor grow again, as an emblem of their dying for ever:¹ but instead of that, the ancient Christians used the things before mentioned, and deposited them under the corpse in the grave, to signify that they who die in Christ, do not cease to live; for though, as to the body, they die to the world, yet, as to their souls, they live and revive to God.

¹ The reader conversant in the classics will call to mind here the beautiful thought in the idyllium on Bion, by Moschus, iii. 1, 100; though the fine spirit of it will evaporate when we apply it to the Christian doctrine of the resurrection. The antithesis will be destroyed. We quote from the translation by Fawkes:

"Alas! the meanest flowers which gardens yield,
The vilest weeds that flourish in the field,
Which dead in wintry sepulchres appear,
Revive in spring, and bloom another year:
But we, the great, the brave, the learn'd, the wise,
Soon as the hand of Death has closed our eyes,
In tombs forgotten lie; no suns restore;
We sleep, for ever sleep, to wake no more."

The cypress, however, appears to have been retained to later times. Coles, in his Introduction to the Knowledge of Plants, p. 64, says: "*Cypresse garlands* are of great account at funeralls amongst the gentiler sort, but rosemary and bayes are used by the commons both at funeralls and weddings. They are all plants which fade not a good while after they are gathered, and used (as I conceive) to intimate unto us that the remembrance of the present solemnity might not dye presently, but be kept in minde for many yeares." The line,

"And cypress which doth biers adorn,"

is cited in Poole's English Parnassus, v. *Witch*: and Spenser mentions

"The aspin, good for staves, the *cypress* funerall."

Dekker, in his Wonderfulle Yeare, 1603, describes a charnel-house pavement, "instead of greene rushes, strowde with blasted rosemary, wither'd hyacinthes, *fatal cypresse*, and ewe, thickly mingled with heapes of dead men's bones." He says, "*Rosemary*, which had wont to be sold for twelve pence an armefull, went now" (on account of the plague) "at six shillings a handfull." To what has been already said on the subject of rosemary at funerals, may be added that in the British Apollo, 1708, i. No. 73; one asks, "Whence proceeds that so constant formality of persons bearing a sprig of rosemary in their hand, when accompanying the obsequies of a deceased person?" And is answered: *A.* "That custom ('tis like) had its rise from a notion of an alexipharmick, or preservative virtue, in that herb, against pestilential distempers: whence the smelling thereto at funerals was probably thought a powerful defence against the morbid effluvia of the corpse. Nor is it for the same reason less customary to burn rosemary in the chambers of the sick, than frankincense, whose odour is not much different from the former, which gave the Greeks occasion to call rosemary *Λιβανωρίς* a *Λιβανος*. Thus." Ibid. No. 2, Quarterly Paper. To a query why among the ancients yew and cypress were given at funerals, it is answered: "We suppose that, as yew and cypress are always green, the ancients made use of them at burials, as an emblem of the immortality of the deceased through their virtues or good works."

In Poems, by Thomas Stanley, 1651, p. 54, *The Exequies*, we read :

“ Yet strew
Upon my dismall grave
Such offerings as you have,
Forsaken *cypresse*, and sad ewe,
For kinder flowers can take no birth
Or growth from such unhappy earth.”

In the Marrow of Complements, 1655, p. 150, is “A Mayden’s Song for her dead Lover,” in which cypress and yew are particularly mentioned as funeral plants :¹

“ Come you whose loves are dead,
And whilst I sing
Weepe and wring
Every hand, and every head
Bind with *cypresse*, and *sad ewe*,
Ribbands black, and candles blue;
For him that was of men most true.

“ Come with heavy moaning
And on his grave
Let him have
Sacrifice of sighes and groaning;
Let him have faire flowers enough,
White and purple, green and yellow,
For him that was of men most true.”

¹ “ Hædera quoque, vel laurus, et hujusmodi, quæ semper servant virorem, in sarcophago corpori substernuntur; ad significandum quod, si moriuntur in Christo, vivere non desinent.” In some places, he says that coals, holy water, and frankincense are put into the grave. “ Carbones in testimonium quod terra illa ad communes usus amplius redigi non potest. Plus enim durat carbo sub terra quam aliud.” The holy water was to drive away the devils; the frankincense to counteract the ill smells of the body. Durandi Rationale, lib. vii. cap. 35, 38. In the old play of the Fatal Dowry, 1632, act ii. sc. 1, are some curious thoughts on this subject, spoken at the funeral of a marshal in the army, who died in debt, on account of which the corpse was arrested :

“ What weepe ye, souldiers?
The jaylors and the creditors do weepe;
Be these thy bodies balme; *these* and *thy vertue*
Keepe thy fame ever odoriferous—
Whilst the great, proud, rich, undeserving man
Shall quickly both in bone and name consume,
Though wrapt in lead, spicc, seare-cloth, and perfume.
— This is a sacrifice our showre shall crowne
His sepulcher with *olive*, *myrrh*, and *bayes*,
The plants of peace, of sorrow, victorie.”

Herbs and flowers appear to have been sometimes used at funerals with the same intention as evergreens. In the account of the funeral expenses of Sir John Rudstone, Mayor of London, 1531, I find the following article: "For yerbys at the bewryal £0 1 0." See Strutt's *Manners and Customs*, iii. 170. So in a song in *Wit's Interpreter*, we read:

"Shrouded she is from top to toe
With lillies which all o'er her grow,
Instead of bays and rosemary."

In Griffith's *Bethel, or a Forme for Families*, 1634, p. 261, speaking of a woman's attire, the author says: "By her habit you may give a neere guesse at her heart. If (like a coffin) shee be crowned with garlands, and *stuck with gay and gaudy flowers*, it is certaine there is somewhat *dead* within." Sir Thomas Browne, in his *Urne Burial*, p. 56, says, that "in strewing their tombs, the Romans affected the rose, the Greeks amaranthus and myrtle."

In the *Life of Henrietta Maria*, 1669, p. 3, we read: "On the 25th of June, 1610, she was carried with her brother to perform the *ceremony of casting holy water on the corpse of her dead father* (Henry the Fourth of France), who was buried the 28th following."

[It would appear from the ballad of Sarah Wilson, that it was sometimes the custom for the female attendants at the funeral of an unmarried woman to be dressed in white:

"Six pretty maids, pray let me have,
To bear me to the silent grave;
All cloth'd in white, a comely show,
To bear me to the shades below."]

THE YEW-TREE.

To the remarks which have been already made on evergreens used at funerals may be added, that *the planting of yew-trees in churchyards* seems to derive its origin from ancient funeral rites; in which, Sir Thomas Browne conjectures, from its perpetual verdure, it was used as an emblem of the Resurrection. He observes farther that the Christian custom

of decking the coffin with bay is a most elegant emblem. It is said that this tree, when seemingly dead, will revive from the root, and its dry leaves resume their wonted verdure.

The yew is called by Shakespeare, in his *Richard the Second*, *the double fatal yew*, because the leaves of the yew are poison, and the wood is employed for instruments of death. On this Steevens observes, that "from some of the ancient statutes it appears that every Englishman, while archery was practised, was obliged to keep in his house either a bow of yew or some other wood. It should seem, therefore, that yews were not only planted in churchyards to defend the churches from the wind, but on account of their use in making bows; while by the benefit of being secured in inclosed places, their poisonous quality was kept from doing mischief to cattle."

Barrington, in his *Observations on the Statutes*, p. 191, calls the statute here quoted below,¹ the last statute of the reign of Edw. I., and observes on the passage, "that trees in a churchyard were often planted to skreen the church from the wind: that low as churches were built at this time, the thick foliage of the yew answered this purpose better than any other tree. I have been informed, accordingly, that the yew-trees in the churchyard of Gyffin, near Conway, having been lately felled, the roof of the church hath suffered excessively." The same writer, *ibid.* p. 424, on a regulation in the fourth chapter of the statute made at Westminster, 1482,

¹ In *Magna Carta, &c.*, 1566, *Secunda Pars veterum Statutorum*, I find the statute, "*Ne rector prosternet arbores in cemiterio: Quoniam inter rectores ecclesiarum et suos parochianos super arboribus crescentibus in cemiterio altercationes oriri sepius intelleximus, utrisque ad se pertinere contententibus: hujusmodi altercationis dubium declarare juris scripti potius quam statuti juris estimamus. Nam cum cemiterium maxime dedicatum solum sit ecclesie, et quicquid plantatur solo, cedat; sequitur necessarie arbores ipsos debere inter facultates ecclesiasticas numerari, de quibus laicis nulla est attributa facultas disponendi: sed sicut sacra Scriptura testatur, solis sacerdotibus dispositis cura indiscussa a Deo commissa decet: verum arbores ipse propter ventorum impetus ne ecclesiis noceant, SEPE plantantur. Prohibemus, ne ecclesiarum rectores ipsas presumant prosternere indistincte, nisi cum cancellus ecclesie necessaria indigeat refectione. Nec in alios usus aequaliter convertantur, preterquam si navis ecclesie indigerit similiter refectione: et rectores parochianis indigentibus eis caritative de arboribus ipsis duxerint largiendis, quod fieri non precipimus, sed cum factum fuerit, commendamus.*"

that the price of a yew bow is not to exceed 3*s.* 4*d.*, observes: "I should imagine that the planting yews in churchyards, being places fenced from cattle, arose, at least in many instances, from an attention to the material from which the best bows are made; nor do we hear of such trees being planted in the churchyards of other parts of Europe." It appears by 4 Hen. V. chap. 3, that the wood of which the best arrows were made was the asp. There is a statute so late as the 8th of Queen Elizabeth, which relates to bowyers, each of whom is always to have in his house fifty bows made of elm, witch, hazel, or ash. (Chap. x. sect. 7.)¹

In the Gent. Mag. for Dec. 1779, xlix. 578, a writer mentions the two reasons already assigned for the planting of yew-trees in churchyards; but he considers the slow growth of these trees as an objection to the idea of their protecting the church from storms; and the rarity of their occurrence (it being very uncommon to meet with more than one or two in the same place) an indication that they could not have been much cultivated for the purposes of archery. He adds, "I cannot find any statute or proclamation that directs the cultivation of the yew-tree in any place whatever." By different extracts from our old statutes, he continues: "It appears that we depended principally upon imported bow-staves for our best bows; which one would think needed not to have been the case, if our churchyards had been well stocked with yew-trees. The English yew, moreover, was of an inferior goodness;" and that our brave countrymen were forced to have recourse to foreign materials, appears from the following prices settled in an Act of Bowyers, 8 Eliz.: "Bows meet for men's shooting, *being outlandish yew of the best sort*, not over the price of 6*s.* 8*d.*; bows meet for men's shooting, of the second sort, 3*s.* 4*d.*; bows for men, of a coarser sort, called livery bows, 2*s.*; *bows being English yew*, 2*s.* Gerard mentions their growing in churchyards where they have been

¹ Drayton, who is so accurate with regard to British antiquities, informs us, Polyolbion, 26, that the best bows were made of Spanish yew:

"All made of Spanish yew, their bows are wondrous strong."

By 5 Edw. IV. ch. 4 (Irish Statutes), every Englishman is obliged to have "a bow in his house of his own length, either of yew, wych, hazel, ash, or awburn," probably alder.

planted. Evelyn only says that the propagation of them has been forborne since the use of bows has been laid aside." The hypothesis of this writer is, that those venerable yew-trees that are still to be seen in some of our churchyards were planted for no other purpose but that of furnishing *palms* for Palm Sunday, which he thinks were no other but the *branches of yew-trees*. He adds, "that they actually were made this use of is extremely probable, from those in the churchyards in East Kent (where there are some very large and old) being to this day universally called palms."

Another writer in the *Gent. Mag.* for Feb. 1780, Dr. Pegge, l. 74, thinks the yew-tree too much of a funeral nature to be made a substitute for the joyful palm. It is also a tree of baleful influence, whence Statius terms it—

—————"metuendaque succo
Taxus."

He conjectures that some of the yew-trees in our churchyards are as old as the Norman conquest, and were planted with others "for the purpose of protecting the fabric of the church from storms;" but that when the statute of 35 Edw. I. A.D. 1307, began to operate, whereby leave was given to fell trees in churchyards for building and repairs, these would be the only trees left standing, being unfit for the uses prescribed, and afterwards, as an *evergreen*, be thought an *emblem of the resurrection*, and even require some degree of regard and veneration. The first-quoted correspondent, *ibid.* p. 129, answers the above of Pegge, and by reasoning and facts refutes the idea of its baleful influence, and as to its *funeral nature* observes: "When sprigs of yew-tree, as well as of other evergreens, have been used in our funeral ceremonies, it has not been like the cypress of old, emblematical of the total extinction of the deceased, but, as is universally allowed, of his resurrection,—an idea that, instead of being fraught with grief and despair, is, of all others, the most consolatory to the heart of man. So that there seems no reason why this tree, being sometimes used at funerals, should stamp such a lugubrious mark upon it as to render it unsuitable to more joyful occasions. Ivy and bay, that used to adorn the brows of poets and conquerors, have not on that account been thought by the Christians of all ages incompatible with funeral solemnities."

A writer, J. O., *ibid.* p. 168, dislikes all the reasons assigned for planting yew-trees in churchyards, except their *gloomy aspect* and their *noxious quality*: the first intended to add solemnity to the consecrated ground, the other to preserve it from the ravages of cattle. To countenance his first reason, he quotes Dryden, who calls the yew *the mourner yew*, and Virgil, who calls it *the baneful yew*; and to make it still more fitting for the place, adds the magic use which Shakespeare makes of it in *Macbeth*:

“Liver of blaspheming Jew,
Gall of goat, and *slips of yew*,
Sliver’d in the moon’s eclipse.”

He adds, “the great dramatist’s¹ opinion of its noxious properties is evident from Hecate’s answer to the aerial spirit:

“With new-fall’n dew,
From *churchyard yew*,
I will but ‘noint,
And then I’ll mount.” &c.

A fourth writer in the same work, for January 1781, li. 10, says: “We read in the *Antiquities of Greece and Rome* that the branches of the cypress and yew were the usual signals to denote a house in mourning. Now, sir, as Death was a deity among the ancients (the daughter of Sleep and Night), and was by them represented in the same manner, with the addition only of a long robe embroidered with stars, I think we may fairly conclude that the custom of planting the yew in churchyards took its rise from Pagan superstition, and that it is as old as the conquest of Britain by Julius Cæsar.”

Gough, in the introduction to his second volume of *Sepulchral Monuments*, p. 5, speaking of the signs of death in houses among the ancients, notices branches of *pine* and *cypress*, on the authority of Euripides, *Hecuba*, 191, 192; *Suet.* Aug. 101; *Æn.* xi. 31. He says, in a note: “Will it be thought a far-fetched conjecture that yew-trees in churchyards supply the place of cypress round tombs, where Ovid, *Trist.* III. xiii. 21, says they were placed?”

Warner, in his *Topographical Remarks* relating to the South-Western parts of Hampshire, 1793, i. 95, speaking of *Brockenhurst church*, says: “The churchyard exhibits two examples of enormous vegetation—a large oak, apparently

¹ [Not Shakespeare, but Sir W. Davenant.]

coeval with the mound on which it grows, measuring five and twenty feet in girth; and a straight majestic yew-tree. On the latter the axe has committed sad depredations, despoiling it of five or six huge branches, a circumstance that doubtless has taken greatly from its ancient dignity. Still, however, it is a noble tree, measuring in girth fifteen feet, and in height upwards of sixty. I should think it might lay claim to an antiquity nearly equal to its venerable neighbour.¹ The common appearance of yew-trees in almost all old churchyards has given rise to an opinion pretty generally received, that the legislature formerly enforced the propagation of them in these repositories of the dead (places not likely to be violated, particularly in times of superstition), for the purpose of furnishing bow-staves—articles of very high importance to our ancestors previous to the introduction of gunpowder. The opinion is indeed strengthened by a similar tradition among the lower ranks. I do not, however, find any injunction of this sort, though it does not seem improbable that every parish might voluntarily plant yew-trees in its churchyards, as a joint stock for the common benefit of the parishioners—a step extremely likely to be adopted at a period when every person was obliged by act of parliament to be furnished with a bow and arrows,² and when the general consumption of these articles rendered *yew* bows scarce and expensive.³ I do not, however, pretend to say this was the original cause of planting yew-trees in Christian cemeteries; the practice might be nothing more than a remnant of that superstitious worship

¹ "The New Forest, and Brockenhurst in particular (as we learn from its name), being formerly so famous for the production of yews, it might be a matter of wonder that so few remained to the present day, did we not recollect that the old English yeomanry were supplied from this tree with those excellent bows which rendered them the best and most dreaded archers in Europe. This constant and universal demand for yew produced in time such a scarcity, that recourse was had to foreign countries for a supply; and the importation of them was enjoined by express acts of parliament passed for that purpose. Stat. Edw. IV. c. 2, 1 Rich. III. c. ii."

² Stat. 13th Edw. I. ii. c. 6, 3d Hen. VIII. c. 3.

³ "Yew at length became so scarce (as I have hinted in a preceding note), that to prevent a too great consumption of it, bowyers were directed to make four bows of witch-hazel, ash, or elm, to one of yew. And no person under seventeen, unless possessed of moveables worth forty marks, or the son of parents having an estate of ten pounds per annum, might shoot with a yew bow." Grose's Milit. Antiq. i. 142.

paid by the ancient northern nations, in their Pagan state, to trees in general, and to oaks and yews in particular—a deeply-rooted habit, which for a long time infected the Christian converts of the north of Europe ;¹ or, perhaps, the yew-tree might have been placed in churchyards as an emblem of that eternal youth and vigour the soul enjoys when its ‘earthly tabernacle’ is mouldered into dust.² Its frequency, however, in these scenes of mortal decay, has rendered it at length a necessary adjunct in the poetical sketches of a churchyard. The yew is now become the funeral tree ; and the same honours are paid to it by the poets of the present age, as the cypress enjoyed from the bards of antiquity.³ Parnell, for instance, gives us—

‘the yew
Bathing a charnel-house with dew.’

Blair apostrophises it thus :

‘Trusty yew !
Cheerless, unsocial plant, that loves to dwell
‘Midst skulls and coffins, epitaphs and worms.’

Nor could Gray complete his picture without introducing ‘the yew-tree’s shade.’”

White, in his *Selborne*, p. 325, says : “Antiquaries seem much at a loss to determine at what period this tree first obtained a place in churchyards. A statute passed in 1307, and

¹ For the reverence paid to trees by the Gauls, see Pliny, lib. xvi. c. 34. Also, a learned disquisition on this subject in Keyser’s *Ant. Select. Septen.* (Hanover, 1720,) p. 70 et infra. The difficulty of extirpating this ill-directed veneration was very great. “*Diu etiam post Christi inductam religionem arborum, et lucorum cultum adeo invaluisse ac viginisse in Germania, Italia, Gallia, aliisque provinciis constat, ut in eo evellendo multum insudarint pontifices regesque,*” &c. Du Fresne’s *Gloss.* i. 193, in *7. Arborea Sacr.*

² “The yew was a funeral tree, the companion of the grave, among the Celtic tribes. ‘Here,’ says the bard, speaking of two departed lovers, ‘rests their dust, Cuthullin ! These lonely yews sprang from their tomb, and shade them from the storm !’” *Ossian*, i. 240.

³ It is doubtful whether the cypress was meant by the ancients to be an emblem of an immortal state, or of annihilation after death, since the properties of the tree apply, happily enough, to each. The cypress was used on funeral occasions, say the commentators, “*vel quia cariem non sentit, ad gloriæ immortalitatem significandam ; vel quia semel excisa, non renascitur, ad mortem exprimendam.*” Vide Servius in *Æn.* III. l. 64, and the Delphin edit. on the same passage.

35 Edw. I., the title of which is 'Ne Rector arbores in Cemetio prosternat.' Now if it is recollected that we seldom see any other very large or ancient tree in a churchyard but yews, this statute must have principally related to this species of tree; and consequently these being planted in churchyards is of much more ancient date than the year 1307."

As to the use of these trees, possibly the more respectable parishioners were buried under their shade before the improper custom was introduced of burying within the body of the church, where the living are to assemble. Deborah, Rebekah's nurse (Gen. xxxv. 8), was buried under an oak, the most honorable place of interment, probably, next to the cave of Machpelah (Gen. xxiii. 9), which seems to have been appropriated to the remains of the patriarchal family alone. The farther use of yew-trees might be as a screen to churches, by their thick foliage, from the violence of winds; perhaps, also, for the purpose of archery, the best long bows being made of that material; and we do not hear that they are planted in the churchyards of other parts of Europe, where long bows were not so much in use. They might also be placed as a shelter to the congregation assembling before the church-doors were opened, and as an emblem of mortality by their funereal appearance. In the south of England every churchyard almost has its tree, and some two; but in the north, we understand, few are to be found. The idea of R. C., that the yew-tree afforded its branches instead of palms, for the procession on Palm Sunday, is a good one, and deserves attention. See Gentleman's Magazine, l. 128.

In the ancient laws of Wales, given in the Cambrian Register, ii. 332, we read: "A *consecrated yew*, its value is a pound." Upon looking into Wootton's *Leges Wallicæ*, 1730, p. 262, I find the following: "*Taxus sancti* libram valet;" with the subsequent note: "*Sancti* sancto, nempe alicui dicata, *dubritio* v. gr. vel *teliao*, quales apud Wallos in cœmeteriis etiamnum frequentes visuntur." So that the above ought to be translated a *Saint's yew*, i. e. a yew dedicated to some saint.

In the account of the parish of Burton (Preston Patrick) Westmoreland, in Nicholson's and Burn's Westmoreland and Cumberland, i. 242, we read: "Mr. Machel takes notice of a yew-tree in the chapel-yard, which he says was very old and

decayed (1692), which shows, he observes, the antiquity of the chapel.¹ The yew-tree is there yet, which shows also the longevity of that species of wood. These yew-trees in church and chapel yards seem to have been intended originally for the use of archery. But this is only matter of conjecture; antiquity having not furnished any account (so far as we have been able to find) of the design of this kind of plantation." The Rev. Mr. Wrighte assures me that he remembers to have read in a book of churchwardens' accounts, in the possession of the late Mr. Littleton, of Bridgnorth, Salop, an account of a yew-tree being ordered to be planted in the churchyard *for reverence sake*. One may ask those who favour the opinion that yews were planted in churchyards for making bows, and as being there fenced from cattle, are not all plantation grounds fenced from cattle? and whence is it that there are usually but one yew-tree, or two, at the most, in each churchyard?

Sir Thomas Browne, in his *Hydriotaphia, Urne-buriall*, p. 56, tells us, that among the ancients, "the funerall pyre consisted of sweet fuell, cypresse, firre, larix, *yewe*, and trees perpetually verdant." And he asks, or rather observes, "Whether the planting of *yewe* in churchyards holds its original from ancient funerall rites, or as an embleme of resurrection from its perpetual verdure, may also admit conjecture."

In Sir John Sinclair's *Statistical Account of Scotland*, parish of Fortingal, co. Perth, ii. 456: "Among our curiosities may be reckoned a yew-tree in the churchyard of Fortingal, fifty-two feet round."¹ *Ibid.* iii. 144, the minister of Dunscore, shire of Dumfries, tells us: "The old burying-place is not tilled. Upon one corner of it grew a large yew-tree, which was consumed in the heart. Three men have stood in it at once; but it was overturned by the wind this season." *Ibid.* iv. 172, parish of Ormistoun, co. East Lothian, we read: "In Lord Hopetoun's garden at Ormistoun Hall there is a remarkable yew-tree. About the twentieth part of an English acre is

¹ Lysons, in the first volume of the *Magna Britannia*, pp. 254, 578, 643, 681, notices several yew-trees of enormous growth in the counties of Berks and Bucks; particularly one at Wyrardisbury, in the latter county, which, at six feet from the ground, measures thirty feet five inches in girth. There is a yew-tree of vast bulk at Ifley, in Oxfordshire, supposed to be coeval with the church, which is known to have been erected in the twelfth century. Others of great age may be seen in various parts of England.

covered by it. The diameter of the ground overspread by its branches is fifty-three feet, its trunk eleven feet in circumference. From the best information it cannot be under two hundred years old. It seems rather more probable to be between three hundred and four hundred years old." Ibid. xvi. 111: "Two yew-trees at Ballikinrain, parish of Killearn, co. of Stirling, at a distance like one tree, cover an area of eighteen yards diameter." Ibid. xviii. 328: "There is a yew-tree in the garden of Broich, parish of Kippen, counties of Perth and Stirling. The circumference of the circle overspread by the lower branches is a hundred and forty feet. It is supposed to be two hundred or three hundred years old."

The following song in Shakespeare's *Twelfth Night*, act ii. sc. 4 (of which our poet gives this character—

"Mark it, Cesario; it is old and plain:
The spinsters and the knitters in the sun,
And the free maids that weave their thread with bones,
Do use to chant it;"—)

mentions the custom of *sticking yew in the shroud*:

"Come away, come away, death,
And in sad cypress let me be laid;
Fly away, fly away, breath:
I am slain by a fair cruel maid.
My shroud of white, stuck all with yew,
O, prepare it;
My part of death no one so true
Did share it.
Not a flower, not a flower sweet,
On my black coffin let there be strown;"
&c. &c.

And here the reader must be again reminded that in whatever country Shakespeare lays the scene of his drama, he follows the costume of his own. There is another song of like import in Ritson's *Songs*, 1790, p. 197, from the *Maid's Tragedy*, by Beaumont and Fletcher, 1619:

"Lay a garland on my hearse,
Of the *dismal yew*;
Maidens, willow branches bear:
Say I died true.
My love was false, but I was firm
From my hour of birth:
Upon my buried body lie
Lightly, gentle earth!"

In Poole's English Parnassus, the *yew* has the epithets of "warlick, dismal, fatal, mortal, venomous, unhappy, verdant, deadly, deadful," annexed to it: these are all from old English poets. Chaucer, in his *Assembleie of Foules*, calls it "the *shooter ewe*." The yew-tree is thus mentioned in Love's *Festivall at Lust's Funerall*, at the end of "a Boulster Lecture," 1640:

"The screch owle frights us not, nor the towling bell
Summons our vading-startling ghosts to hell.
Tombs, forlorne charnels, unfrequented caves,
The *fatal ewe*, *sad sociate to graves*,
Present no figures to our dying eyes,
'Cause Vertue was our gole, her praise our prize."

The following is from Herrick's *Hesperides*, p. 27:

"An' look, what smallage, night-shade, cypresse, *yew*,
Unto the shades have been, or now are due,
Here I devote."

Ibid. p. 126: "To the yew and cypresse to grace his funerall:"

"Both you two have
Relation to the grave:
And where

The fun'ral trump sounds, you are there."

In Gayton's *Art of Longevity*, 1659, p. 58, is the following passage alluding to St. Paul's Churchyard having been turned into a herb market:

"The ewe, sad box, and cypress (solemn trees),
Once church-yard guests (till burial rites did cease),
Give place to sallads," &c.

A credible person, who was born and brought up in a village in Suffolk, informed me that when he was a boy, it was customary there to cut sprigs and boughs of yew-trees to strew on the graves, &c. at rustic funerals. In Coles's *Introduction to the Knowledge of Plants*, 1656, p. 59, is an account of "the leaves of yew-trees poisoning a clergyman's coves that eat them, who, seeing some boyes *breaking boughs from the yew-tree in the churchyard*, thought himselfe much injured. To prevent the like trespasses, he sent one presently to cut downe the tree, and to bring it into his back yard." Two of the cows feeding upon the leaves died in a few hours afterwards; and Coles remarks that the clergyman had a just reward.

In Collinson's History of Somersetshire, i. 13, speaking of two very large yew-trees in the churchyard at Ashill, the author observes in a note, that "our forefathers were particularly careful in preserving this funeral tree, whose branches it was usual for mourners to carry in solemn procession to the grave, and afterwards," as has been already noticed, "to deposit therein under the bodies of their departed friends. The branches thus cut off from their native stock, which was to shoot forth again at the returning spring, were beautifully emblematical of the resurrection of the body, as, by reason of their perpetual verdure, they were of the immortality of the soul."

And as the carrying of these evergreens is an emblem of the soul's immortality, so it is also of the resurrection of the body: for as these herbs are not entirely plucked up, but only cut down, and will at the returning season revive and spring up again; so the body, like them, is but cut down for a while, and will rise and shoot up again at the resurrection. For, in the language of the evangelical prophet, our bones shall flourish like an herb.

Bourne cites Gregory, c. 26, as observing, that it was customary among the ancient Jews, as they returned from the grave, to pluck up the grass two or three times, and then throw it behind them, saying these words of the Psalmist, "They shall flourish out of the city, like grass upon the earth," which they did to show that the body, though dead, should spring up again as the grass.¹

¹ Levi, describing the rites and ceremonies of the Jews as they exist at present, says, p. 169: "The corpse is carried forward to the grave and interred by some of the society; and as they go forth from the burying ground, they pluck some grass and say, 'They shall spring forth from the city, as the grass of the earth:' meaning at the day of the resurrection."

MUSIC AT FUNERALS, &c

VARIOUS are the proofs of the ancient custom of carrying out the dead with psalmody in the primitive church; in imitation of which it is still customary in many parts of this nation to carry out the dead with singing of psalms and hymns of triumph, to show that they have ended their spiritual warfare, that they have finished their course with joy, and are become conquerors. This exultation, as it were, for the conquest of their deceased friend over hell, sin, and death, was the great ceremony used in all funeral processions among the ancient Christians.

In Pilkington's Burnynge of Paules Church, 1561, we read: "In burialls we do not assemble a number of priestes to swepe purgatorye, or bye forgiveness of synnes of them whiche have no authoritye to sell, but accordinge to Saint Jerom's example *we followe*. At the death of Fabiola, sais he, the people of Ro. were gathered to the solemnite of the buriall. *Psalmes were songe*, and *Alleluia sounding oute on height*, did shake the gildet celinges of the temple. Here was one companie of yonge menne and there another which *did singe the prayses and worthy dedes of the woman*. And no mervaile if men rejoyce of her salvation, of whose conversion th' angelles in heaven be glad. Thus Jerom used burialls."

Stopford, in his Pagano-Papismus, p. 282, says: "The heathens sang their dead to their graves, or places of burial. Alex. ab Alexandro, Gen. Dier. lib.iii. cap. 7. And Macrobius affirms, that this custom was according to the institutions of several nations, and grounded upon this reason, because they believed that souls after death returned to the original of musical sweetness, that is heaven: and therefore in this life every soul is taken with musical sounds, &c. In Somn. Scipion. lib. ii. cap. 3. Other reasons are assigned by Kirkman,

¹ Bourne (chap. iii.) cites Socrates, telling us "that when the body of Babylas the martyr was removed by the order of Julian the Apostate, the Christians, with their women and children, rejoiced and sung psalms all the way as they bore the corpse from Dauphne to Antioch. Thus was Paula buried at Bethlehem, and thus did St. Anthony bury Paul the hermite."

and several authorities urged for this custom: *De Funeribus Roman.* lib. ii. cap. 4.”¹

I find the following passage in a rare book, entitled, *Greene in Concept*, 1598, p. 43: “It is a custome still in use with Christians, to attend the funerall of their deceased friendes with whole chantries of choyce quire-men singing solemnly before them: but behinde followes a troope all clad in blacke, which argues mourning: much have I marveled at this ceremony, deeming it some hidden paradox, confounding thus in one things so opposite as these signes of joy and sorrowe.” Pennant, in his MS. relating to North Wales, says, “there is a custom of singing psalms on the way as the corpse is carried to church.”

Waldron, in his *Description of the Isle of Man*, p. 170, speaking of the Manks burials, says: “The procession of carrying the corpse to the grave is in this manner: when they come within a quarter of a mile of the church they are met by the parson, who walks before them singing a psalm, all the company joining with him. In every churchyard there is a cross, round which they go three times before they enter the church.” In *Cymbeline*, iv. 2, Arviragus, speaking of the apparently dead body of Imogen, disguised in men’s clothes, says:

“And let us, Polydore, *sing him to the ground,*
As once our mother; use like note and words,
Save that Euriphile must be Fidele.”

Gough, in the introduction to the second volume of his *Sepulchral Monuments*, p. 7, says: “*Music* and singing made a part of funerals. Macrobius assigns as a reason, that it implied the soul’s return to the origin of harmony, or heaven. Hyginus understands it to mean a signal of decent disposal of the dead, and that they came fairly by their death, as the tolling bell among Christians.”

¹ The following passage is curious on the subject of singing psalms before the corpse: “*Cantilena feralis per Antiphonas in pompa funebri et fano debacchata hinc est. Inter Græcos demortui cadavere deposito in inferiori domus aula ad portam, et peractis cæteris ceremoniis, cantores funerales accedunt et ἑρῆνον canunt, quibus per intervalla respondebant domesticæ servæ, cum assistentium corona, neque solum domi, sed usque ad sepulchrum præcedebant feretrum ita canentes.*” Guichard, lib. ii. cap. 2, *Funeral.* apud Moresini Papatum, &c. p. 32.

In the Praise of Musicke, by Dr. Case, 1586, the author says : " I wil end with death, the end of all mortality, which, though it be the dissolution of nature and parting of the soul from the body, terrible in itself to flesh and blood, and amplified with a number of displeasent and uncomfortable accidents, as the shaving of the head, howling, mourning apparel, *funeral boughes of yew, box, cipresse, and the like,* yet we shal find, by resorting to antiquities, that *musicke hath had a share amongst them,* as being unseasonable at no time."¹

Barnaby Rich, in his Irish Hubbub, 1619, p. 2, tells us : " Stanhurst, in his History of Ireland, maketh this report of his countrey men : they follow the dead corpse to the ground with howling, and barbarous outcries, pitifull in appearance, whereof (as he supposeth) grew this proverb, '*to weep Irish.*' Myselfe am partly of his opinion, that (indeede) to weepe Irish is to weep at pleasure, without either cause or greefe, when it is an usuall matter amongst them, upon the buriall of their dead, to hire a company of women, that for some small recompence given them, they will follow the corpse, and furnish out the cry with such howling and barbarous outcries, that hee that should but heare them, and did not know the ceremony, would rather thinke they did sing than weep. And yet in Dublin itselfe there is not a corpse carried to the buriall which is not followed with this kinde of mourners, which you shall heare by their howling and their hollowing,

¹ The author of the Survey of the South of Ireland, pp. 206, 209, tells us : " It is the custom of this country to conduct their dead to the grave in all the parade they can display ; and as they pass through any town, or meet any remarkable person, they set up their howl. The conclamatio among the Romans coincides with the Irish cry. The '*Mulieres præficæ*' exactly correspond with the women who lead the Irish band, and who make an outcry too outrageous for real grief.

" Ut qui conducti plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo."

That this custom was Phœnician we may learn from Virgil, who was very correct in the costume of his characters. The conclamatio over the Phœnician Dido, as described by him, is similar to the Irish cry :

" Lamentis gemituque et sæmino ululatu
Tecta fremunt."

The very word "ululatus," or "hulluloo," and the Greek word of the same import, have all a strong affinity to each other.

but never see them to shed any tears." "Such a kinde of lamentation," he adds, it is, "as in the-judgement of any man that should but heare, and did not know their custome, would think it to bee some prodigious presagement, prognosticating some unlucky or ill successe, as they use to attribute to the howling of doggs, to the croaking of ravens, and the shrieking of owles, fitter for infidels and barbarians than to bee in use and custome among Christians."

The author of the *Comical Pilgrim's Pilgrimage into Ireland*, 1723, p. 92, says: "As soon as Death brings his last summons to any one, the wild Irish (both men, women, and children,) go before the corpse, and from his or her house to the church yard, set up a most hideous holoo, loo, loo, which may be heard two or three miles round the country." This custom is also alluded to in *King's Art of Cookery, Works*, 1776, iii. 87:

"So at an Irish funeral appears
A train of drabs with mercenary tears;
Who, wringing of their hands with hideous moan,
Know not his name for whom they seem to groan:
While real grief with silent steps proceeds,
And love unfeign'd with inward passion bleeds."

In the *Irish Hudibras*, 1689, p. 31, we have the following *Form of an Irish Funeral*,—

"Meanwhile the rout to work do fall,
To celebrate the funeral.
And first with turff from bog, and blocks,
They make a fire would roast an oxe.
Some lay the pipkins on, and some
With holy water bathe his ***.
Which office decently perform'd,
The guests with usquebaugh well warm'd,
They raise the cry, and so they fout him
Unto a crate (i. e. cabin) to howl about him;
Where, in one end, the parted brother
Was laid to rest, the cows in t'other.
With all his followers and kin,
Who, far and near, come crowding in,
With *hub-bub-boos*, besides what cryers
For greater state his highnes hires."

In *Dutton's Statistical Survey of the County of Clare*, 1808, p. 364, speaking of persons who attended wakes, he says: "And when they first enter the house, they set up the most hideous but *dry-ey'd yell*, called the Irish cry: this, however,

lasts but a short time." The following is from an ingenious paper in the *World*, No. 24 (written, I believe, by Lord Chesterfield): "When the lower sort of Irish, in the more uncivilized parts of Ireland, attend the funeral of a deceased friend or neighbour, before they give the last parting *howl*, they expostulate with the dead body, and reproach him with having died, notwithstanding that he had an excellent wife, a milch cow, seven fine children, and a competency of potatoes."

On the subject of the Irish howl, in Sir H. Piers's *Description of West Meath*, 1682, in Vallancey, i. 124, we read: "In Ireland at funerals they have their wakes, which, as now, they celebrate, were more befitting Heathens than Christians. They sit up commonly in a barn or large room, and are entertained with beer and tobacco. The lights are set up on a table over the dead; they spend most of the night in obscene stories and bawdy songs, until the hour comes for the exercise of their devotions; then the priest calls on them to fall to their prayers for the soul of the dead, which they perform by repetition of *aves* and *paters* on their beads, and close the whole with a 'De Profundis,' and then immediately to the story or song again, till another hour of prayer comes. Thus is the whole night spent till day. When the time of burial comes, all the women run out like mad, and now the scene is altered, nothing heard but *wretched exclamations, howling, and clapping of hands*, enough to destroy their own and others' sense of hearing: and this was of old the heathenish custom, as the poet hath observed, as translated by Dryden:

'The gaping croud around the body stand,
All weep his fate,
And hasten to perform the fun'ral state.'

"This they fail not to do, especially if the deceased were of good parentage, or of wealth and repute, or a landlord, &c., and think it a great honour to the dead to keep all this coyl, and some have been so vain as to hire these kind of mourners to attend their dead; and yet they do not by all this attain the end they seem to aim at, which is to be thought to mourn for the dead; for the poet hath well observed,

'The truly griev'd in secret weep.'

"At some stages, where commonly they meet with great heaps of stones in the way, the corpse is laid down, and the

priest or priests and all the learned fall again to their aves and paters, &c. During this office all is quiet and hushed. But this done, the corpse is raised, and with it the outcry again. But that done, and while the corpse is laying down and the earth throwing on, is the last and most vehement scene of this formal grief; and all this perhaps but to earn a groat, and from this Egyptian custom they are not to be weaned. In some parts of Connaught, if the party deceased were of good note, they will send to the wake hogsheads of excellent stale beer and wine from all parts, with other provisions, as beef, &c., to help the expense at the funeral, and oftentimes more is sent in than can well be spent."

Gough, in his *Sepulchral Monuments*, ii. Introd. 7, in a note, says: "The women of Picardy have a custom of calling the deceased by his name, as he is carried to the grave. (Incert. des Signes de la Mort, p. 180.) So do the Indians, and expostulate with him for dying. *Xaipe* was a common and affecting parting exclamation at the grave."

Howling at funerals appears to have been of general use in the Papal times from the following passage in Vernon's *Hunting of Purgatory to Death*, 1561, f. 37, where, speaking of St. Chrysostom, he says: "No mention at al doth he make of that manner of singinge or rather unseemely *howling* that *your Papists use* for the salvation of theyr dead, therby, under a pretence of godlinesse, picking the purses of the pore simple and ignorant people." Anthony Stafford, in his *Meditations and Resolutions*, 1612, p. 16, says: "It is a wonder to see the *childish whining* we now-adayes use at the funeralls of our friends. If we could *houl* them back againe, our lamentations were to some purpose; but as they are, they are vaine, and in vain." In *Whimzies, or a New Cast of Characters*, 1631, p. 207, speaking of the death of "a zealous brother," the author says: "Some mourners hee hath of his owne, who *howle* not so much that hee should leave them, as that nothing is left them."

In the *Statistical Account of Scotland*, xv. 636, Parish of Avoch, Ross-shire, we read: "At common funerals, in this district, the corpse is preceded by the parish officer tolling a hand-bell. The pall or mort-cloth is of plain black velvet, without any decoration, except a fringe. An immense crowd of both sexes attend; and the lamentations of the women, in

some cases, on seeing a beloved relative put into the grave, would almost pierce a heart of stone."

Park, in his *Travels in the Interior of Africa*, tells, that among the Moors, April 3, a child died in one of the tents, "and the mother and the relations immediately began the death-howl. They were joined by a number of female visitors, who came on purpose to assist at this melancholy concert. I had no opportunity of seeing the burial, which is generally performed secretly in the dusk of the evening, and frequently at only a few yards distance from the tent. Over the grave they plant one particular shrub; and no stranger is allowed to pluck a leaf, or even to touch it." Speaking elsewhere of the Negroes, he says: "When a person of consequence dies, the relations and neighbours meet together and manifest their sorrow by loud howlings."

In Dudley Lord North's *Forest of Varieties*, 1645, at p. 80, is preserved the following *Requiem at the Entertainment of Lady Rich*, who died August 24th, 1638:

"Whoe'er you are, patron subordinate,
 Unto this house of prayer, and doe extend
 Your eare and care, to what we pray and lend;
 May this place stand for ever consecrate:
 And may this ground and you propitious be
 To this once powerful, now potential dust,
 Concredited to your fraternal trust,
 Till friends, souls, bodies meet eternally.
 And thou, *her tutelary angel*, who
 Wert happy guardian to so faire a charge,
 O leave not now part of thy care at large,
 But tender it as thou wert wont to do.
 Time, common father, join with mother Earth,
 And though you all confound, and she convert,
 Favour this relique of divine desert,
 Deposited for a ne'er dying birth.
 Saint, church, earth, angel, time, prove truly kind
 As she to you, to this bequest consign'd."

In *Batt upon Batt*, a Poem on the Parts, Patience, and Pains of Earth. Kempster, already quoted more than once, we find a notice of what is called *stirrup verse* at the grave, p. 12:

"Must Megg, the wife of Batt, aged eightie,
 Deceas'd November thirteenth, seventy-three,

Be cast, like common dust, into the pit,
 Without one line of monumental wit ?
 One death's-head distich, or mortality-staff
 With sense enough for churchyard epitaph ?
 No *stirrup verse at grave* before she go ?
 Batt does not use to part at tavern so."

In Poems by the Rev. John Black, of Butley in Suffolk, 1799, p. 10, in "an Elegy on the Author's Mother, who was buried in the churchyard of Dunichen in Scotland," is the following stanza :

" Oh, how my soul was griev'd, when I let fall
The string that dropt her silent in the grave !
 Yet thought I then I heard her spirit call :
 ' Safe I have pass'd through death's o'erwhelming wave.' "

On the second line the author has this note : " In Scotland it is the custom of the relations of the deceased themselves to let down the corpse into the grave, by mourning cords, fastened to the handles of the coffin ; the chief mourner standing at the head, and the rest of the relations arranged according to their propinquity. When the coffin is let down and adjusted in the grave, the mourners first, and then all the surrounding multitude, uncover their heads ; there is no funeral service read, no oration delivered : but that solemn pause, for about the space of ten minutes, when every one is supposed to be meditating on death and immortality, always struck my heart in the most awful manner ; never more than on the occasion here alluded to. The sound of the cord, when it fell on the coffin, still seems to vibrate on my ear."

The ancient Christians to testify their abhorrence of Heathen rites, rejected the Pagan custom of burning the dead, depositing the inanimate body entire in the ground. Thus I found at Rutchester, one of the stations upon the Roman wall in Northumberland, a sepulchre hewn out of the living rock, wherein, Leland says, Paulinus, who converted the Northumbrians to Christianity, was interred.

The belief in Yorkshire was, amongst the vulgar, says Aubrey, and perhaps is, in part, still, that after a person's death, the soul went over Whinny Moor ; and till about 1624, at the funeral, a woman came (like a Præfica) and sung the following song :

" This ean night, this ean night,
 Every night and awle,
 Fire and fleet (*water*) and candle-light,
 And Christ receive thy sawle.
 When thou from hence doest pass away,
 Every night and awle,
 To Whinny-Moor! [silly poor] thou comest at last,
 And Christ receive thy sawle.
 If ever thou gave either hosen or shoon (*shoes*),
 Every night and awle,
 Sit thee down and putt them on,
 And Christ receive thy sawle.
 But if hosen nor shoon thou never gave naen,
 Every night and awle,
 The whinnes shall prick thee to the bare beane,
 And Christ receive thy sawle.
 From Whinny-Moor that thou mayst pass,
 Every night and awle,
 To Brig o' Dread thou comest at last,
 And Christ receive thy sawle.
 From Brig of Dread, na brader than a thread,
 Every night and awle,
 To purgatory fire thou com'st at last,
 And Christ receive thy sawle.
 If ever thou gave either milke or drink,
 Every night and awle,
 The fire shall never make thee shrink,
 And Christ receive thy sawle.
 But if milk nor drink thou never gave naen,
 Every night and awle,
 The fire shall burn thee to the bare beane,
 And Christ receive thy sawle."

This song, with one or two trifling variations, is printed under the title of a Lyke-Wake Dirge, in the *Minstrelsy of the Scottish Border*, ii. 363.

I found in a collection of Old Epigrams of the time of James the First, the following quaint one on the subject of carrying the body to the grave with the feet foremost :

"517. *Man's Ingress and Egress.*

" Nature, which headlong into life did throng us,
 With our feet forward to our grave doth bring us ;
 What is less ours than this our borrowed breath ?
 We stumble into life, we goe to death."

¹ From *whin*, furze.

Sir Thomas Browne, in his *Urne-burial*, observes, that "the custom of carrying the corpse as it were out of the world with its feet forward is not inconsonant to reason, as contrary to the native posture of man, and his production first into it."

TORCHES AND LIGHTS AT FUNERALS.

THE custom of using torches and lights at funerals, or in funeral processions, appears to have been of long standing.¹ The learned Gregory tells us that "the funeral tapers, however thought of by some, are of harmlesse import. Their meaning is to show that the departed soules are not quite put out, but having walked here as the children of light, are now gone to walk before God in the light of the living."²

Strutt tells us, *Manners and Customs*, ii. 108, the burning

¹ "Dum autem funus efferebatur, faces præferebantur. Constantii corpus delatum fuisse nocturnis cantionibus et cereorum ignibus," &c. Durand. de Ritibus, p. 228. "Gallos funus honorificè curasse et multitudinem luminum, splendorem sibi etiam per diem vendicantem, repercusso solis radio repulsisse," &c. Ibid.

² Gregorii Opuscula, p. 112. See also Gough's *Introd. to vol. ii. Sepulchral Monuments in Great Britain*, p. 7: "Among the Romans public funerals were celebrated in the day; private burials at night: and both were accompanied with torches." *Female Mentor*, ii. 196. "All funerals," says Adam, in his *Roman Antiquities*, 1792, p. 476, "used anciently to be solemnized in the night-time with torches, that they might not fall in the way of magistrates and priests, who were supposed to be violated by seeing a corpse, so that they could not perform sacred rites till they were purified by an expiatory sacrifice. Serv. in Virg. xi. 143; Donat. Ter. And. i. 1, 81. Thus, to diminish the expenses of funerals, it was ordained by Demetrius Phalerius at Athens, Cic. de Legg. ii. 26, according to an ancient law which seems to have fallen into desuetude, Demosth. adv. Macartatum, p. 666. Hence *funus*, a funeral, from *funes accensi*, Isid. xi. 2, xx. 10, or *funalia*, *funales cerei*, *cereæ faces*, vel *candelæ*, torches, candles or tapers, originally made of small ropes or cords (*funes* vel *funiculi*), covered with wax or tallow (*sebum* vel *sebum*). Serv. ibid. et *Æn.* i. 727; Val. Max. iii. ; 6, 4; Var. de Vit. Pop. R. But in after ages public funerals (*funera indictiva*) were celebrated in the day-time, at an early hour in the forenoon, as it is thought from Plutarch, in Syl., with torches also. Serv. in Virg. *Æn.* vi. 224; Tac. Ann. iii. 4. Private or ordinary funerals (*tacita*) were always at night. Fest. in *Vespilones*."

of torches was very honorable. To have a great many was a special mark of esteem in the person who made the funeral to the deceased. By the will of William de Montacute, Earl of Salisbury, executed April 29, 1397: "Twenty-four poor people, clothed in black gowns and red hoods, are ordered to attend the funeral, *each carrying a lighted torch of eight pounds' weight.*" In Nichols's Illustrations, 1797, Churchw. Accounts of St. Margaret's Westminster, p. 1, under 1460-1, is the following article: "Item. rec. de Joh'e Braddyns die sepultur' Roberti Thorp gen. p. iiii. Tor. vjs. viij*d.*" On which Dr. Pegge observes, p. 243: "Little was done in these ages of gross Popery without lights. These torches cost 1*s.* 8*d.* apiece; but we find them of various prices, according, as we may suppose, to their size. The churchwardens appear to have provided them, and consequently they were an article of profit to the church." The editor adds: "These torches, it is conceived, were made of wax, which in ordinary cases were let out by the church, and charged to the party according to the consumption at the moment. This appears in the York churchwardens' accounts, where wax is charged." Ibid. p. 8, A.D. 1519: "Item, Mr. Hall, the curate, for iv. torches, and for the best lights, at the buryal of Mr. Henry Vued, my Lord Cardinal's servant, vjs. v*d.*"

In Coates's History of Reading, 1802, p. 115, in the churchwardens' accounts of St. Lawrence's parish are the following articles: "1502. It. rec. of wast of torchis at the beryng of Sir John Hide, vicar of Sonyng, ijs. v*d.* 1503. It. rec. for wast of torchys at the buryng of John Long, maist' of the gram' scole, vjs. viij*d.* 1504. It. rec. of the same Margaret," (late the wife of Thomas Platt,) "for wast of torchis at the yer mind of the seid Thomas, xx*d.*" See also Strype's edit. of Stowe's Survey of London, i. 258, A.D. 1556, Sir John Gresham's funeral, "He had *four dozen of great staff torches and a dozen of great long torches.*"

Veron, in his Hunting of Purgatory to Death, 1561, f. 40, says: "If the Christians should bury their dead in the *night-time*, or if they should burne their bodies, as the Painims did, *they might well use torches* as well as the Painims without any just reprehension and blame." He observes, f. 45: "Moreover it is not to be doubted but that the auncient byshops and ministers of the church did bryng in this manner of *bearinge of*

torches, and singinge in funerals, not for thentent and purpose that the Painimes did use it, nor yet for to confirme their superstitious abuses and errors, but rather for to abolishe them. For they did see that it was an hard thing to pluck those old and inveterate customes from the heartes of them that had been nouselled in them from their youth. They did forsee that, if they had buried their dead without som honest ceremonies, as the worlde did then take them, it had bene yet more harde to put away those olde rotten errors from them, that were altogether wedded unto them." Our author tells us, *ibid.* fol. 47: "Chrisostome, likening the deade whome they followed with burnynge torches unto wrestlers and runners, had a respect unto the customes and fashions of Greke land, beyng a Greeke himselfe, amonge whiche there was a certain kind of running after this manner: The firste did beare a torche, being lighted, in his hand, which, being weary, he did deliver unto him that followeth next after him. He againe, that had received the torche, if he chaunced to be wery, did the like; and so all the residue that followeth in order;" hence "among the Grekes and Latines to geve the lampe or torche unto another hath beene taken for to put other in his place, after that one is werye and hath performed his course." He concludes: "This may very wel be applyed unto them that departe out of this world." *Ibid.* f. 151: "Singinge, *bearinge of lights*, and other like ceremonies as were used in their buringes and funeralles, were ordeyned, or rather permitted and suffred, by y^e auncient bishoppes and pastours, for to abolish, put downe, and dryve awai the superstition and ydolatri y^t the heathen and paynymes used about their dead; and not for anye opinion y^t they had y^t suche thinges could profite the soules of the departed, as it doth manifestly appear by their owne writings."¹

Monsieur Jorevin, before cited, describing a lord's burial near Shrewsbury, speaking of six men taking up the corpse, and carrying it on their shoulders to the church, says: "It was

¹ The following is the epitaph of the great Budè at St. Geneviève, Paris:

"Que n'a-t-on plus en torches dependu,
Suiuant la mode accoutumée en sainte ?
Afin qu'il soit *par l'obscur entendu*
Que des François *la lumière est éteinte.*"

covered with a large cloth, which the four nearest relations held each by a corner with one hand, and in the other carried a bough" (this must have been a branch of rosemary); "the other relations and friends had in one hand a *flambeau*, and in the other a bough, marching thus through the street, without singing or saying any prayer, till they came to the church." After the burial service, he adds, the clergyman, "having his bough in his hand like the rest of the congregation, threw it on the dead body when it was put into the grave, as did all the relations, *extinguishing their flambeaux in the earth* with which the corpse was to be covered. This finished, every one retired to his home without further ceremony." See the *Antiquarian Repertory*, ii. 101-2.

Wordsworth, in his *Lyrical Ballads*, ii. 147, tells us that in several parts of the North of England, when a funeral takes place, a basin full of sprigs of box-wood is placed at the door of the house from which the coffin is taken up, and each person who attends the funeral ordinarily takes a sprig of this wood, and throws it into the grave of the deceased.

FUNERAL SERMONS.

FUNERAL sermons are of great antiquity.¹ This custom used to be very general in England. I know nowhere that it is retained at present, except upon Portland Island, Dorsetshire, where the minister has half-a-guinea for every sermon he preaches, by which he raises annually a very considerable sum. This species of luxury in grief is very common there, and indeed, as it conveys the idea of posthumous honour, all are desirous of procuring it, even for the youngest of their children, as well as their deceased friends. The fee is nearly the same as that mentioned by Gay in his dirge:

"Twenty good shillings in a rag I laid,
Be *ten* the parson's for his sermon paid."

Gough, in the introduction to the second volume of his

¹ "Ceterum priusquam corpus humo injecta contegatur, defunctus oratione funebri laudabatur." Durand, p. 236.

Sepulchral Monuments, p. 11, says: "From funeral orations over Christian martyrs have followed funeral sermons for eminent Christians of all denominations, whether founded in esteem, or sanctioned by fashion, or secured by reward. Our ancestors, before the Reformation, took especial care to secure the repose and well-being of their souls, by masses and other deeds of piety and charity. After that event was supposed to have dispelled the gloom of superstition, and done away the painful doctrine of purgatory, they became more solicitous to have their memories embalmed, and the example of their good works held forth to posterity. Texts were left to be preached from, and sometimes money to pay for such preaching. Gratitude founded *commemorative sermons*, as well as commemorative dinners, for benefactors."

In Cotgrave's Treasury of Wit and Language, p. 35, we read,

"In all this sermon I have heard little commendations
Of our dear brother departed: rich men doe not go
To the pit-hole without complement of Christian buriall."

Even such an infamous character as Madam Creswell had her funeral sermon. She desired by will to have a sermon preached *at her funeral*, for which the preacher was to have ten pounds; but upon this express condition, that he was to say nothing but what was *well* of her. A preacher was, with some difficulty, found, who undertook the task. He, after a sermon preached on the general subject of mortality, and the good uses to be made of it, concluded with saying, 'By the will of the deceased it is expected that I should mention her, and say nothing but what was *well* of her. All that I shall say of her, therefore, is this: she was born *well*, she lived *well*, and she died *well*; for she was born with the name of Cresswell, she lived in Clerkenwell, and she died in Bride-well.'

Dr. Fuller, in his Appeal of Injured Innocence, (Part iii. p. 75,) tells us that "When one was to preach the funeral sermon of a most vicious and generally hated person, all wondered what he would say in his praise; the preacher's friends fearing, his foes hoping, that, for his fee, he would force his conscience to flattery. For one thing, said the minister, this man is to be spoken well of by all; and, for another thing, he is to be spoken ill of by none. The first is,

because God made him ; the second, because he is dead." Granger's Biogr. Hist. 1775, iv. 218.

Misson, in his *Travels in England*, translated by Ozell, p. 93, speaking of our funerals, says : "The common practice is to carry the corpse into the body of the church, where they set it down upon two tressels, while either *a funeral sermon is preached, containing an eulogium upon the deceased*, or certain prayers said, adapted to the occasion. If the body is not buried in the church, they carry it to the churchyard, where it is interred (after the minister has performed the service which may be seen in the Book of Common Prayer) in the presence of the guests, who are round the grave, and do not leave it till the earth is thrown in upon it. Then they return home in the same order that they came."

It is still a custom for the ordinary of Newgate to preach a funeral sermon before each execution. Compare *Whimzies*, or a *New Cast of Characters*, 1631, p. 70.

In the *Burnynge of Paule's Church in London*, 1561, 8vo. 1563, we read : "Gregory Nazanzene hais his funerall sermons and orations in the commendacion of the party departed ; so hais Ambrose for Theodosius and Valentinian the emperours, for his brother Statirus," &c.

The author of the *Philosophical Survey of the South of Ireland*, says, p. 207 : "It was formerly usual to have a bard to write the elegy of the deceased, which contained an enumeration of his good qualities, his genealogy, his riches, &c. ; the burden being, 'O why did he die?'"

BLACK USED IN MOURNING AT FUNERALS.

DURAND mentions black as anciently in use at funerals, which St. Cyprian seems to have inveighed against as the indication of sorrow, on an event which to the Christian was matter of joy.¹

¹ "Induebantur atris vestibus, præsertim apud Gallos: hunc tamen lugubrem et atrum amictum videtur probare Cyprian., *Serm. de Mortalitate.*"—Durand. *de Rit.* p. 225. Cyprian's words are: "Cum sciamus

Gough, in the *Introd.* vol. ii. *Sepulchral Monuments*, p. 20, gives us numerous references to the classics to prove that the colour of mourning garments has, in most instances, been black from the earliest antiquity.

Langley, in his translation of Polidore Vergil, f. 123, says : "Plutarch writeth that the women in their mourning laied a parte all purple, golde, and sumptuous apparell, and were clothed bothe they and their kinsfolk in white apparel, like as then the ded body was wrapped in white clothes. The white colour was thought fittest for the ded, because it is clere, pure, and sincer, and leaste defiled. Of this ceremonie, as I take it, the French quenes toke occasion, after the death of their housebandes, the kynges, to weare onely white clothyng, and if there bee any suche widdowe, she is commonly called the White Quene. Mournyng garments for the moste part be altogether of blacke colour, and they use to weare them a whole yere continually, onlesse it bee because of a generall triumphe or rejoyssyng, or newe magistrate chosyng, or els when thei bee toward marriage." Cotgrave, in his *Treasury of Wit and Language*, p. 36, has these lines :

"Funeralls hide men in civill wearing,
And are to the drapers a good hearing,
Make th' heralds laugh in their black rayment,
And all dye worthies dye worth payment
To th' altar offerings, though their fame,
And all the charity of their name
'Tween heaven and this, yeeld no more light
Than rotten trees which shine in the night."

In the *Supplement to the Athenian Oracle*, p. 301, it is stated that "Black is the fittest emblem of that sorrow and grief the mind is supposed to be clouded with ; and, as death is the privation of life, and black a privation of light, 'tis very probable this colour has been chosen to denote sadness upon that account ; and accordingly this colour has, for mourning, been preferred by most people throughout Europe. The Syrians, Cappadocians, and Armenians, use skye-colour, to denote the place they wish the dead to be in, i. e. the heavens ; the Egyptians yellow, or fillemot, to show that, as herbs being

fratres nostros accersione dominica de seculo liberatos, non amitti sed præmitti, non sunt nobis hic accipiende atra vestes, quando illi ibi indumenta alba jam sumpserint."

faded become yellow, so death is the end of human hope; and the Ethiopians grey, because it resembles the colour of the earth, which receives the dead. So in *Romeo and Juliet* :

“ All things that we ordained festival,
Turn from their office to *black funeral* ;
Our instruments to melancholy bells ;
Our wedding cheer to a sad burial feast ;
Our solemn hymns to sullen dirges change ;
Our bridal flowers serve for a buried corse,
And all things change them to their contraries.”

Granger, however, tells us, “ it is recorded that Anne Bullen wore yellow mourning for Catharine of Arragon.” For his authority he refers to Walpole’s *Anecdotes of Painting*. The same circumstance is found in *Hall’s Chronicle*, with the addition of Henry’s wearing white mourning for the unfortunate Anne Bullen.¹ Crimson would have been a much more suitable colour.² In England it was formerly the fashion to mourn a year for very near relations. Thus Pope :

“ Grieve for an hour perhaps, then mourn a year.”

Dupree tells us, in his *Conformity*, p. 181, that the ancient Romans employed certain persons, named *Designatores*, clothed in black, to invite people to funerals, and to carry the coffin. There are persons in our days who wear the same clothing, and serve the same office. The Romans, saith Marolles, had, in their ceremonies, lictors, dressed in black, who did the office of our mourners.

At the funerals of unmarried persons of both sexes, as well as infants, the scarves, hatbands, and gloves, given as mourning, are white. In the *Archæologia*, 1796, vol. xii. the Rev. Mr. Wrighte, in his *Short Notices* relating to the Parish of Llanvetherine, Monmouthshire, p. 100, says : “ In such ob-

¹ In a rare book on dreams, by Thomas Hill, *b. l.* is the following passage : “ To a sicke person to have or weare on white garments doothe promyse death, for that *dead bodyes bee caryed foorth in white clothes*. And to weare on a blacke garmente, it doothe promyse, for the more parte, healthe to a sicke person, for that not dead personnes, but suche as mourne for the deade, do use to be clothed in blacke.”

² In Sir John Sinclair’s *Statistical Account of Scotland*, ii. 80, the minister of Galston, in Ayrshire, informs us, “ It is usual for even the women to attend funerals in the village, drest in black or red cloaks.”

scure parts of the kingdom ancient customs are frequently retained. The common people of this parish tie a dirty cloth about their heads when they appear as *chief mourners at a funeral*. The same custom likewise prevails in different places."

PALL AND UNDER BEARERS.

SOMETHING, instead of the pall used at present to cover the coffin, appears by Durand to have been of great antiquity.¹ He informs us, in many quotations from the ancient Christian writers, that those of the highest orders of clergy thought it no reproach to their dignity, in ancient times, to carry the bier; and that at the funeral of Paula bishops were what in modern language we call under bearers.² How different an idea of this office prevails in our times!

Misson, in his *Travels in England*, transl. by Ozell, p. 91, says: "The parish has always three or four mortuary cloths of different prices (the handsomest is hired out at five or six crowns), to furnish those who are at the charge of the interment. These cloths, which they call *palls*, are some of black velvet, others of cloth with an edge of white linen or silk a foot broad, or thereabouts. For a bachelor or maid, or for a woman that dies in childbed, the pall is white. This is spread over the coffin, and is so broad that the six or eight men in black clothes that carry the body (upon their shoulders) are quite hid beneath it to their waist; and the corners and sides of it hang down low enough to be borne by those (six friends, men or women, according to the occasion) who, according to custom, are invited for that purpose. They generally give black or white gloves, and black crape hatbands, to those that carry the pall; sometimes, also, white silk scarves."

Undertakers, now, provide the palls. For men, black silk scarves are sometimes given, sometimes they are of black

¹ "In nobilibus, aureum velamentum superferetrum, quo corpus obtegeretur, apponi consuetum." Durand. p. 225.

² "Paulam translata fuisse episcoporum manibus, cervicem feretro subjicientibus." Durand, p. 227. From this it appears too that the corpse was carried shoulder-height, as the term now is.

satin. In the Irish Hudibras, p. 35, is given the following description of *the burial of an Irish piper*:

“They mounted him upon a bier,
Through which the wattles did appear,
Like ribs on either side made fast,
With a white velvet (i. e. *blanket*) over cast:
So poor Macshane, God rest his shoul,
Was after put him in a hole;
In which, with many sighs and screeches,
They throw his trouses and his breeches;
The tatter'd brogue was after throw,
With a new heel-piece on the toe;
And stockings fine as friez to feel,
Worn out with praying at the heel;
And in his mouth, 'gainst he took wherry,
Dropt a *white groat* to pay the ferry.
Thus did they make this last hard shift,
To furnish him for a *dead lift*.”

Pennant, in his MS. relating to North Wales, informs us that “at these words, ‘we commit the body to the ground,’ the minister holds the spade, and throws in the first spadeful of earth. Skiv'og.”¹

¹ Mr. Pennant's MS. says: “At Skiv'og, from the park to the church I have seen the bier carried by the next of kin, husband, brothers, and father-in-law. All along from the house to the churchyard, at every cross-way, the bier is laid down, and the Lord's prayer rehearsed, and so when they first come into the churchyard, before any of the verses appointed in the service be said. There is a custom of ringing a little bell before the corpse, from the house to the churchyard. (Dymerchion.) Some particular places are called resting-places. Skyv'og. When a corpse is carried to church from any part of the town, the bearers take care to carry it so that the corpse may be on the right hand, though the way be nearer, and it be less trouble to go on the other side; nor will they bring the corpse through any other way than the south gate. If it should happen to rain while the corpse is carried to the church, it is reckoned to bode well to the deceased, whose bier is wet with the dew of heaven. At church the evening service is read, with the office of burial. The minister goes to the altar, and there says the Lord's prayer, with one of the prayers appointed to be read at the grave: after which the congregation offer upon the altar, or on a little board for that purpose fixed to the rails of the altar, their benevolence to the officiating minister. A friend of the deceased is appointed to stand at the altar, observing who gives, and how much. When all have given he counts the money with the minister, and signifies the sum to the congregation, thanking them all for their good will.”

In the *Hydriotaphia*, or *Urne Burial* of Sir Thomas Browne, p. 56, speaking of the ancient heathens, he says: "Their last valediction thrice uttered by the attendants was also very solemn: 'Vale, vale, vale, nos te ordine quo Natura permittet sequemur:' and somewhat answered by Christians, who thought it too little *if they threw not the earth thrice upon the interred body.*"

We read, in the Glossary to Kennett's *Parochial Antiquities*, in v. *Oblationes Funerules*: "At the burial of the dead it was a custom for the surviving friends to offer liberally at the altar for the pious use of the priest, and the good estate of the soul of the deceased. This pious custom doth still obtain in North Wales, where at the rails which decently defend the communion-table, I have seen a small tablet or flat board conveniently fixed to receive the money, which at every funeral is offered by the surviving friends, according to their own ability and the quality of the party deceased; which seems a providential augmentation to some of those poor churches."

In the *Life of Mr. George Herbert*, written by Izaak Walton, 1670, p. 70, speaking of Herbert's ordination, our biographer tells us: "at which time the Reverend Dr. Humphrey Henchman, now Lord bishop of London, tells me, he laid his hand on Mr. Herbert's head, and (alas!) within less than three years *lent his shoulder to carry his dear friend to his grave.*"

In Sinclair's *Statistical Account of Scotland*, iii. 525, the minister of Tongue, co. Sutherland, after having mentioned the funeral entertainment ("for at the burial of the poorest here there is a refreshment given, consisting generally of some whiskeybeath, or some foreign liquor, butter and cheese, with oat bread,") says, after this, "the friends of the deceased, and neighbours of the village, who come to witness the interment, are drawn up in rank and file by an old serjeant, or some veteran who has been in the army, and who attends to maintain order, and give, as they term it here, the word of relief. Upon his crying *Relief!* the four under the bier prepare to leave their stations, and make room for other four that instantly succeed. This progression is observed at the interval of every five minutes, till the whole attendants come in regularly, and, if the distance requires it, there is a second, a third, or a

fourth round of such evolutions gone through. When the persons present are not inflamed with liquor there is a profound silence generally observed, from the time the corpse has been taken up till the interment is over."¹

DOLES AND INVITATIONS AT FUNERALS.

DOLES were used at funerals, as we learn from St. Chrysostom, to procure rest to the soul of the deceased, that he might find his judge propitious.²

The giving of a dole, and the inviting of the poor³ on this occasion, are synonymous terms. There are some strong figurative expressions on this subject in St. Ambrose's Funeral Oration on Satyrus, cited by Durand. Speaking of those who mourned on the occasion, he says: "The poor also shed their tears; precious and fruitful tears, that washed away the sins of the deceased. They let fall floods of redeeming tears." From such passages as the above in the first Christian writers, literally understood, the Romanists may have derived their superstitious doctrine of praying for the dead.

Strutt, in his English *Æra*, tells us that Sir Robert Knolles, in the eighth year of Henry IV., died at his manor in Norfolk, and his dead body was brought in a litter to London with

¹ In another part of the Statistical Account of Scotland, vii. 622, Dundonald parish, Ayrshire, we read: "Country burials are not well regulated. The company are invited at eleven o'clock forenoon, but they are probably not all arrived at two. Till of late a pipe and tobacco was provided for every one of the company; but this custom is entirely laid aside."

² *Μαλλον δε τι μετα ταυτα πένητας καλεῖς; ινα εις αναπαυειν απελθῃ ινα ιλεω σχη τον δικουστην.* Homilia xxxii. in Matthei cap. non.

³ "Preteria convocabantur et invitabantur necdum sacerdotes et religiosi, sed et egeni pauperes." Durand. Had our famous poet, Mr. Pope, an eye to this in ordering, by will, poor men to support his pall? By the will of William de Montacute, Earl of Salisbury, executed April 29, 1397, he directs "that twenty-five shillings should be daily distributed among three hundred poor people from the time of his death to the arrival of his body at the conventual church of Bustlesham, in which it was to be deposited." See Warner's Topographical Remarks, relating to the South-western parts of Hampshire, ii. 73.

great pomp and much torchlight, and it was buried in the White Friars' church, "where was done for him a solemn obsequie, with a great feast and *lyberal dole* to the poore." This custom, says Strutt, of giving a funeral feast to the chief mourners, was universally practised all over the kingdom, as well as giving alms to the poor, in proportion to the quality and finances of the deceased. *Manners and Customs*, ii. 209. See a curious account of doles in Dr. Ducarel's *Tour through Normandy*, fol. ed. p. 81.

Among the articles of expense at the funeral of Sir John Rudstone, Mayor of London, 1531, given by Strutt, iii. 169, from MS. Harl. 1231, we find the following charges: "Item, to the priests at his enneling,¹ 9s.; to poor folke in almys, £1 5s.; 22 days to 6 poor folke, 2s.; 26 days to a poor folke, 8d." Hutchinson, in his *History of Cumberland*, i. 579, speaking of Eskdale chapelry, says: "Wakes and doles are customary; and weddings, christenings, and funerals are always attended by the neighbours, sometimes to the amount of a hundred people. The popular diversions are hunting and cock-fighting." Nichols, in his *History of Leicestershire*, ii. part i. p. 357, speaking of Stathern in Framland hundred, says: "In 1790 there were 432 inhabitants, the number taken by the last person who carried about bread, which was given for *dole* at a funeral; a custom formerly common throughout this part of England, though now fallen much into disuse. The practice was sometimes to bequeath it by will; but, whether so specified or not, the ceremony was seldom omitted. On such occasions a small loaf was sent to every person, without any distinction of age or circumstances, and not to receive it was a mark of particular disrespect."²

Pennant, in his *History of Whiteford Parish*, p. 99, says: "Offerings at funerals are kept up here, and, I believe, in all

¹ Anointing with holy oil. See Halliwell's *Dict.*, p. 61.

² Mr. Lysons, in his *Environs of London*, iii. 341, speaking of some lands said to have been given by two maiden gentlewomen to the parish of Paddington, for the purpose of distributing bread, cheese, and beer among the inhabitants on the Sunday before Christmas-day, tells us that they are now let at £21 per annum, and that "the bread was formerly thrown from the church-steeple to be scrambled for, and part of it is still distributed in that way."

the Welsh churches." He also says: "In North Wales, pence and half-pence (in lieu of little rolls of bread), which were heretofore, and by some still are, given on these occasions, are now distributed to the poor, who flock in great numbers to the house of the dead before the corpse is brought out. When the corpse is brought out of the house, laid upon the bier, and covered, before it be taken up, the next of kin to the deceased, widow, mother, daughter or cousin, (never done by a man,) gives, over the corpse, to one of the poorest neighbours, three *2d.* or four *3d.* white loaves of bread, or a cheese with a piece of money stuck in it, and then a new wooden cup of drink, which some will require the poor person who receives it immediately to drink a little of. When this is done, the minister, if present, says the Lord's prayer, and then they set forward for church. The things mentioned above as given to a poor body are brought upon a large dish over the corpse, and the poor body returns thanks for them, and blesses God for the happiness of his friend and neighbour deceased." This custom is evidently a remain of the *Sin-Eating*, q. v.

It appears from the Statistical Account of Scotland, v. 523, that at Glasgow large donations at funerals are made to the poor, "which are never less than five pounds, and never exceed ten guineas, in which case the bells of the city are tolled."

In *Dives and Pauper*, First Precept, chap. 63, we read: "*Dives*. What seyst thou of them that wole no solemnyté have in their buryng, but be putt in erthe anon, and that that shulde be spent aboute the buryng they bydde that it shulde be yoven to the pore folke blynde and lame?—*Pauper*. Comonly in such prive burynges ben *ful smalle doles and lytel almes yoven*, and in solemne burynges been *grete doles and moche almesse*¹ yoven, for moche pore people come thanne to seke almesse. But whanne it is done prively, fewe wytte therof, and fewe come to axe almesse! for they wote nat whanne ne where, ne whom they shulde axe it. And therefore I leve sikerly that summe fals executours that wolde kepe alle to themself biganne firste this errour and this folye, that

¹ Alms. See examples in Halliwell's Dict., p. 47.

wolden make themself riche with ded mennys godes, and nat dele to the pore after dedes wylle, as nowe all false executoures use by custome."¹

CHURCHYARDS.

" Oft in the lone churchyard at night I've seen
 By glimpse of moonshine, chequ'ring through the trees,
 The schoolboy, with his satchel in his hand,
 Whistling aloud to bear his courage up,
 And lightly tripping o'er the long flat stones
 (With nettles skirted, and with moss o'ergrown),
 That tell in homely phrase who lie below.
 Sudden he starts! and hears, or thinks he hears,
 The sound of something purring at his heels:
 Full fast he flies, and dares not look behind him,
 Till, out of breath, he overtakes his fellows;
 Who gather round, and wonder at the tale
 Of horrid apparition, tall and ghastly,
 That walks at dead of night, or takes his stand
 O'er some new-open'd grave; and (strange to tell!)
 Evanishes at crowing of the cock."

BLAIR'S GRAVE.

It having been a current opinion in the times of heathenism that places of burial were frequently haunted with spectres and apparitions, it is easy to imagine that the opinion has been transmitted from them, among the ignorant and unlearned, throughout all the ages of Christianity to this present day. The ancients believed that the ghosts of departed persons came out of their tombs and sepulchres, and wandered about the place where their remains lay buried. Thus Virgil tells us that Mæris could call the ghosts out of their sepulchres; and Ovid, that ghosts came out of their sepulchres and wandered about; and Clemens Alexandrinus, in his Admonitions

¹ "The auncient fathers, being veri desirous to move their audience unto charitye and almose dedes, did exhorte them to refresh the poore and to give almoses in the funeralles, and yeares myndes of their frendes and kynnesfolkes, in stedde of the bankettes that the paynymes and heathen were wont to make at suche doinges, and in stedde of the meates that they did bring to their sepulchres and graves." The Huntyng of Purgatory, by Veron, 1561, f. 106.

to the Gentiles, upbraids them with the gods they worshipped; which, says he, are wont to appear at tombs and sepulchres, and which are nothing but fading spectres and airy forms.¹

We learn from Moresin² that churchyards were used for the purposes of interment in order to remove superstition. Burial was in ancient times without the walls of cities and towns. Lycurgus, he tells us, first introduced gravestones within the walls, and, as it were, brought home the ghosts to the very doors. Thus we compel horses that are apt to startle, to make the nearest approaches we can to the object at which they have taken the alarm.

Strutt tells us, in his *Manners and Customs, English Æra*, i. 69, that "before the time of Christianity it was held unlawful to bury the dead within the cities, but they used to carry them out into the fields hard by, and there deposit them. Towards the end of the sixth century, Augustine obtained of King Ethelbert a temple of idols (where the king used to worship before his conversion), and made a burying-place of it; but St. Cuthbert afterwards obtained leave to have yards made to the churches, proper for the reception of the dead."

In Articles to be inquired of in the Ordinary Visitation of the Right Worshipfull Mr. Dr. Pearson, Archdeacon of Suffolke, 1638, under the head of Churchyards, we read: "Have any *playes, feasts, banquets, suppers, church-ales, drinkings, temporal courts or leets, lay juries, musters, exercise of dauncing, stoole-ball, foot-ball*, or the like, or any other profane usage been suffered to be kept in your church, chappell, or church-yard?"

Churchyards are certainly as little frequented by apparitions

¹ "Mœrin sæpe animas imis excire sepulchris,
———vidi." Virg. Bucol. viii. 98.

"Nunc animæ tenues—sepulchris—errant." Ovid. Fasti.

Admonit. ad Gent. p. 37. The learned Mede observes, from a passage of this same ancient father, "that the heathens supposed the presence and power of dæmons (for so the Greeks called the souls of men departed) at their coffins and sepulchres, as though there always remained some natural tie between the deceased and their relicts."

² "Cœmeteria hinc sunt. Lycurgus, omni superstitione sublata, et ut vanæ superstitionis omnem eveleret è mentibus suorum formidinem, inhumari intra urbem et sepulchra extrui circa deorum templa," &c. Papatus, p. 40.

and ghosts as other places, and therefore it is a weakness to be afraid of passing through them. Superstition, however, will always attend ignorance ; and the night, as she continues to be the mother of dews, will also never fail of being the fruitful parent of chimerical fears. So Dryden :

“ When the sun sets, shadows, that show'd at noon
But small, appear most long and terrible.”

And Shakespeare, in the *Midsummer Night's Dream* :

“ Now it is the time of night,
That the graves, all gaping wide,
Ev'ry one lets forth his sprite
In the church-way path to glide.”

There is a singular superstition respecting the burial in that part of the churchyard which lies north of the church, that still pervades many of the inland parts and northern districts of this kingdom, though every idea of it has been eradicated in the vicinity of the metropolis. It is that that is the part appropriated for the interment of unbaptised infants, of persons excommunicated, or that have been executed, or that have laid violent hands upon themselves. In a curious and rare tract, entitled *Martin's Month's Mind*, that is, a certaine Report and true Description of the Death and Funeralls of olde Martin Marreprelate, the great Makebate of England, and Father of the Faction : contayning the Cause of his Death, the Manner of his Buriall, and the right Copies both of his Will and of such Epitaphs as by sundrie of his dearest Friends were framed for him, 4to. 1589, we read : “ *He died excommunicate, and they might not therefore burie him in Christian buriall, and his will was not to come there in any wise. His bodie should not be buried in any church (especialle cathedrall, which ever he detested), chappell, nor churchyard ; for they have been prophaned with superstition. He would not be laid east and west (for he ever went against the haire), but north and south ; I thinke because 'Ab aquilone omne malum,' and the south wind ever brings corruption with it.*”

Dr. Lawrence, 1640, observes, “ Christians distinguished their oratories into an atrium, a churchyard ; a sanctum, a church ; a sanctum sanctorum, a chancell. They did conceive a greater degree of sanctitie in one of them than in

another, and in one place of them than another. *Churchyards* they thought profaned by sports, the whole circuit both before and after Christ was privileged for refuge, none out of the communion of the kirke permitted to lie there, any consecrate ground preferred for interment before that which was not consecrat, and than in an higher esteem which was in an higher degree of consecration, and that in the highest which was nearest the altar."

In the *Wise and Faithful Steward*, or a Narration of the exemplary Death of Mr. Benjamin Rhodes, Steward to Thomas Earl of Elgin, &c., by P. Samwaies, his Lordship's Chaplain, 1657, p. 27, we read: "He requested to be interred in the open churchyard, *on the north side (to crosse the received superstition, as he thought, of the constant choice of the south side)*, near the new chappel." Rhodes was interred in Malden church, in Bedfordshire.

In White's *History of Selborne*, p. 322, speaking of the churchyard, that writer observes: "Considering the size of the church and the extent of the parish, the churchyard is very scanty; and especially as all wish to be buried on the south side, which is become such a mass of mortality, that no person can be there interred without disturbing or displacing the bones of his ancestors. There is reason to suppose that it once was larger, and extended to what is now the vicarage court and garden. At the east end are a few graves, yet *none, till very lately, on the north side*: but as two or three families of best repute have begun to bury in that quarter, prejudice may wear out by degrees, and their example be followed by the rest of the neighbourhood." Sir John Cullum, in the *History and Antiquities of Hawsted*, co. Suffolk, 1784, p. 38, says: "There is a great partiality here to burying on the south and east sides of the churchyard. About twenty years ago, when I first became rector, and observed how those sides (particularly the south) were crowded with graves, I prevailed upon a few persons to bury their friends on the north, which was entirely vacant; but the example was not followed as I hoped it would, and they continue to bury on the south, where a corpse is rarely interred without disturbing the bones of its ancestors. This partiality may perhaps at first have partly arisen from the ancient custom of praying for the dead; for as the usual approach to this and most country churches

is by the south, it was natural for burials to be on that side, that those who were going to Divine service might, in their way, by the sight of the graves of their friends, be put in mind to offer up a prayer for the welfare of their souls; and even now, since the custom of praying for the dead is abolished, the same obvious situation of graves may excite some tender recollections in those who view them, and silently implore 'the passing tribute of a sigh.' That this motive has its influence, may be concluded from the graves that appear on the north side of the churchyard, when the approach to the church happens to be that way; of this there are some few instances in this neighbourhood." Pennant, speaking of Whiteford church, (*Hist. of Hollywell and Whiteford*, p. 102,) says: "I step into the churchyard, and sigh over the number of departed which fill the inevitable retreat. In no distant time the north side, like those of all other Welsh churches, was, through some superstition, to be occupied only by persons executed, or by suicides. It is now nearly as much crowded as the other parts." He also says that in North Wales none but excommunicated, or very poor and friendless people, are buried on the north side of the churchyard.

In the *Cambrian Register*, 1796, p. 374, is the following very apposite passage respecting churchyards in Wales: "In country churchyards the relations of the deceased crowd them into that part which is south of the church; the north side, in their opinion, being unhallowed ground, fit only to be the dormitory of still-born infants and suicides. For an example to his neighbours, and as well to escape the barbarities of the sextons, the writer of the above account ordered himself to be buried on *the north side of the churchyard*. But as he was accounted an infidel when alive, his neighbours could not think it creditable to associate with him when dead. His dust, therefore, is likely to pass a solitary retirement, and for ages to remain undisturbed by the hands of men." In the printed trial of Robert Fitzgerald and others, for the murder of Patrick Randal M'Donnell, 4to. p. 19, we read: "The body of Mr. Fitzgerald, immediately after execution, was carried to the ruins of Turlagh House, and was *waked in a stable* adjoining, with a few candles placed about it. On the next day it was carried to the churchyard of Turlagh, where he was *buried on what is generally termed the wrong side of the church*, in his

clothes, without a coffin." The above murder and trial happened in Ireland in the year 1786.

In *Paradoxical Assertions and Philosophical Problems*, by R. H., 1664, p. 45, we read: "Cælo tegitur, qui non habet urnam. Doubtless that man's bones in the *north churchyard* rest in more quiet than his that lies entomb'd in the chancel." Moresin says that, in Popish burying-grounds, those who were reputed good Christians lay towards the south and east; others, who had suffered capital punishment, laid violent hands on themselves, or the like, were buried *towards the north*: a custom that had formerly been of frequent use in Scotland.¹

Jamieson, in his *Etymological Dictionary of the Scottish Language*, v. *Bery, Berisch* (to inter, or bury), quotes the following passage from Archbishop Hamiltoune's *Catechisme*, 1551, f. 23: "Siclyke supersticion is amang thame, that they will nocht berisch or erde the bodis of thar friendis on the north part of the kirk-yard, trowand that thair is mair halynes or verteu on the south syde than on the north." From what has been already quoted from Martin's *Month's Mind*, it should appear, too, that there was something honorable or dishonorable in the position of the graves: the common and honorable direction is from *east to west*, the dishonorable one from *north to south*. The famous antiquary, Thomas Hearne, had such correct notions on this head, that he left orders for his grave to be made straight by a compass, due *east and west*; in consequence of which his monument, which I have often seen, is placed in a direction *not parallel with any of the other graves*. Its being placed seemingly awry gives it a very remarkable appearance. Craven Ord informed me that "at the east end of the chancel, in the churchyard of Fornham All Saints, near Bury, Suffolk, is the coffin-shaped monument of Henrietta Maria Cornwallis, who died in 1707. It stands *north and south*, and the parish tradition says that she ordered that position of it as *a mark of penitence and humiliation*."²

¹ "In cœmeteriis pontificiis, boni, quos putant, ad austrum et oriens, reliqui, qui aut supplicio affecti, aut sibi vim fecissent, et id genus ad septentrionem sepeliantur, ut frequens *olim Scotis fuit mos*." Moresini *Papatus*, p. 157.

² I find in *Durandi Rationale*, lib. vii. De Officio Mortuorum, cap. 35-39, the following: "Debet autem quis sic sepeliri, ut *capite ad occidentem posito, pedes dirigat ad orientem*, in quo quasi ipsa positione orat: et

"As to the position in the grave, though we decline," says Sir Thomas Browne, in his *Urneburial*, "the religious consideration, yet in cœmeterial and narrower burying-places, to avoid confusion and cross-position, a certain posture were to be admitted. The Persians lay north and south; the Megarians and Phœnicians placed their heads to the east; the Athenians, some think, towards the west, which Christians still retain; and Bede will have it to be the posture of our Saviour. That Christians buried their dead on their backs, or in a supine position, seems agreeable to profound sleep and the common posture of dying; contrary also to the most natural way of birth; not unlike our pendulous posture in the doubtful state of the womb. Diogenes was singular, who preferred a prone situation in the grave; and some Christians, like neither, (Russians, &c.) who decline the figure of rest, and make choice of an erect posture."¹

In *Articles of Enquiry for the Diocese of Ely*, in the second Visitation of the R. R. Father in God Matthew (Wren) Lord Bishop of that Diocese, 1662, p. 6, speaking of churchyards, it is asked: "When graves are digged, are they made six foot deep (at the least), and east and west?" In *Cymbeline*, act iv. sc. 2, Guiderius, speaking of the apparently dead body of Imogen, disguised in men's apparel, says: "Nay, Cadwal, *we must lay his head to the east; my father has a reason for 't.*"

There is a passage in the *Grave-diggers' scene* in *Hamlet*, act v. sc. 1: "Make her grave *straight*," which Dr. Johnson has thus explained: "Make her grave from east to west, in a direct line parallel to the church; not from north to south, athwart the regular line. This I think is meant." Under this idea, the context must be thus explained: the two *Grave-diggers*, with their implements over their shoulders, come, as they have been directed, to make Ophelia's grave. The first asks, Must I make the grave of her who has been a suicide like that of other Christians? She is to be buried so, says the other, therefore make her grave straight, i. e. parallel with those of other Christians. This explanation seems to do more

innuit quod promptus est, ut de occasu festinet ad ortum: de mundo ad seculum."

¹ A correspondent says: "Die an old maid, and be buried with my face downwards." I have seen this expression in some work by Waldron.

honour to Shakespeare, who was not likely to make his characters ask such superfluous questions as whether a grave was to be made, when they had evidently come with an intention to make it. Douce says: "I am of Mr. Steevens's opinion, who thinks that this means nothing more, than 'make her grave *immediately*.' The construction of the passage seems to be this. The first clown, doubting whether, on account of Ophelia's having destroyed herself, she would be permitted to have Christian burial, asks the other whether it is really to be so, who answers that it is, and desires him to proceed immediately about the business. He afterwards adds, that, if Ophelia had been a common person, she would not have had Christian burial; that is, in the churchyard, or consecrated ground. The passage from Moresin seems to indicate that suicides were buried on the north side of the church, not that the head was placed northward. It is probable that, although they were separated from others, the same position of the body, that is the face to the east, would be observed, nor do I believe that any instance of the contrary can be produced. Those who committed suicide were not to have ecclesiastical sepulture.—See Astesani Summa de Casibus Conscientiæ, lib. vi. tit. 30, ad finem. In the fifth act of Hamlet, the priest is made to say that Ophelia, upon account of the doubtfulness of her death, was abridged of the full solemnities of Christian burial.

'And, but that great command o'ersways the order,
She should in ground unsanctified have lodg'd
Till the last trumpet; for charitable prayers,
Shards, flints, and pebbles should be thrown upon her.'

But as she was to have Christian burial, there could be no reason for the clown's debating whether the grave was to be made straight or crooked, north or east. Had the first clown doubted this, his first question would have been whether the grave was to have been dug straight?"

Arnot, in his History of Edinburgh, p. 252, speaking of St. Leonard Hill, says: "In a northern part of it," (he mentioned before that part of it was the Quakers' burying-ground,) "children who have died without receiving baptism, and men who have fallen by their own hand, use to be interred."¹

¹ "Infantumque animæ flentes in limine primo:
Quos dulcis vitæ exortis: et ab ubere raptos,

[To be buried out of the sanctuary does not mean interment in unconsecrated ground, but in some remote part of the churchyard, apart from that in which the bodies of the inhabitants in general are deposited. In many churchyards may be seen a row of graves on the extreme verge, which are occupied by the bodies of strangers buried at the parish charge, of suicides, or of others, who are considered unfit to associate underground with the good people of the parish. These are said to "lie out of the sanctuary."]

In Malkin's *Scenery, Antiquities, and Biography of South Wales*, 1804, p. 261, we read: "The custom of dancing in the churchyard at their feasts and revels is universal in Radnorshire, and very common in other parts of the principality. Indeed this solemn abode is rendered a kind of circus for every sport and exercise. The young men play at fives and tennis against the wall of the church. It is not however to be understood that they literally dance over the graves of their progenitors. This amusement takes place *on the north side of the churchyard, where it is the custom not to bury*. It is rather singular, however, that the association of the place, surrounded by memorials of mortality, should not deaden the impulses of joy in minds in other respects not insensible to the suggestions of vulgar superstition." *Ibid.* p. 281, *Aberedwy*: "In this churchyard are two uncommonly large yew-trees, evidently of great age, but in unimpaired luxuriance and preservation, under the shade of which an intelligent clergyman of the neighbourhood informed me that he had frequently seen sixty couple dancing at Aberedwy feast on the 14th of June. The boughs of the two trees intertwine, and afford ample space for the evolutions of so numerous a company within their ample covering."

In the *Description of the Isles of Scotland*, by J. Money-penny, 4to., under the Island of Rona, is the following passage: "There is in this island a chapel dedicated to Saint Ronan; wherein (as aged men report) there is always a spade wherewith, whenas any is dead, they find the place of his grave

Abstulit atra dies, et funere mersit acerbo.—
 Proxima deinde tenent mcesti loca, qui sibi letum
 Insontes peperere manu, lucemque perosi
 Projecere animas." *Virg. Æn. vi. 427.*

marked." For an account of this book see Gough's *British Topography*, ii. 568.

Gough, in the Introduction to the second volume of his *Sepulchral Monuments*, p. 204, says: "It is the custom at this day all over Wales to strew the graves, both within and without the church, with green herbs, branches of box, flowers, rushes, and flags, for one year; after which, such as can afford it *lay down a stone*. Mr. Grose calls this a filthy custom, because he happened to see some of the flowers dead and turned to dung, and some bones and bits of coffins scattered about in Ewenny church, Glamorganshire. The common Welsh graves are curiously matted round with single or double matting, and stuck with flowers, box, or laurel, which are frequently renewed." Pepys, in his *Memoirs*, i. 139, mentions a churchyard near Southampton, where, in the year 1662, the graves were "accustomed to be all sowed with sage."

In the *Statistical Account of Scotland*, xiv. 210, parishes of Kilfinichen and Kilviceven, co. Argyll, we read: The inhabitants "are by no means superstitious, yet they still retain some opinions handed down by their ancestors, perhaps from the time of the Druids. It is believed by them that the spirit of the last person that was buried watches round the churchyard till another is buried, to whom he delivers his charge." In the same work, xxi. 144, it is said: "In one division of this county, where it was believed that the ghost of the person last buried kept the gate of the churchyard till relieved by the next victim of death, a singular scene occurred when two burials were to take place in one churchyard on the same day. Both parties staggered forward as fast as possible, to consign their respective friend in the first place to the dust. If they met at the gate, the dead were thrown down till the living decided by blows whose ghost should be condemned to porter it." ¹

¹ The following is an extract from the old Register-book of Christ Church, in Hampshire: "April 14, 1604. Christian Steevens, the wife of Thomas Steevens, was buried in child-birth, and *buried by women, for she was a Papishe*." Warner's *Topographical Remarks* relating to the South-Western Parts of Hampshire, ii. 130.

BEEES INFORMED OF DEATHS.

[SOME years since, observes a correspondent of the Athenæum, a gentleman at a dinner-table happened to mention that he was surprised, on the death of a relative, by his servant inquiring "whether his master would inform the *bees* of the event, or whether *he* should do so." On asking the meaning of so strange a question, the servant assured him that bees ought always to be informed of a death in a family, or they would resent the neglect by deserting the hive. This gentleman resides in the Isle of Ely, and the anecdote was told in Suffolk; and one of the party present, a few days afterwards, took the opportunity of testing the prevalence of this strange notion, by inquiring of a cottager who had lately lost a relative, and happened to complain of the loss of her bees, "whether she had told them all she ought to do?" She immediately replied, "Oh, yes; when my aunt died I told every skep (i. e. hive) myself, and put them into mourning." I have since ascertained the existence of the same superstition in Cornwall, Devonshire, Gloucestershire, (where I have seen black crape put round the hive, or on a small stick by its side,) and Yorkshire. It probably exists in every part of the kingdom. I should be glad to ascertain whether it prevails in Wales; though, from its being known in Cornwall, I have little doubt that its origin is earlier than the Saxon invasion, and perhaps is known on the continent of Europe. The mode of communication is by whispering the fact to each hive separately. There are many other singular notions afloat as to these insects. In Oxfordshire I was told that if man and wife quarrelled, the bees would leave them.]

In the Living Librarie, Englished by John Molle, 1621, p. 283, we read: "Who would beleeve without superstition, (if experience did not make it credible,) that most commonly all the *bees die in their hives, if the master or mistresse of the house chance to die, except the hives be presently removed into some other place?* And yet I know this hath hapned to folke no way stained with superstition." A vulgar prejudice prevails in many places of England, that, when bees remove or go away from their hives, the owner of them will die soon after.

A clergyman in Devonshire informed me that, when any

Devonian makes a purchase of bees, the payment is never made in money, but in things (corn for instance) to the value of the sum agreed upon; and the bees are never removed but on a Good Friday.

I found the following in the *Argus*, a London newspaper, Sept. 13, 1790: "A superstitious custom prevails at every funeral in Devonshire, of turning round the bee-hives that belonged to the deceased, if he had any, and that at the moment the corpse is carrying out of the house. At a funeral some time since, at Collumpton, of a rich old farmer, a laughable circumstance of this sort occurred: for, just as the corpse was placed in the hearse, and the horsemen, to a large number, were drawn up in order for the procession of the funeral, a person called out, 'Turn the bees,' when a servant who had no knowledge of such a custom, instead of turning the hives about, lifted them up, and then laid them down on their sides. The bees, thus hastily invaded, instantly attacked and fastened on the horses and their riders. It was in vain they galloped off, the bees as precipitately followed, and left their stings as marks of their indignation. A general confusion took place, attended with loss of hats, wigs, &c., and the corpse during the conflict was left unattended; nor was it till after a considerable time that the funeral attendants could be rallied, in order to proceed to the interment of their deceased friend."

Sampson, in his *Statistical Survey of the County of Londonderry*, 1802, p. 436, says, that there "bees must not be given away, but sold; otherwise neither the giver nor the taker will have *luck*."

GRAVESTONES.

THE custom of laying flat stones in our churches and churchyards over the graves of better sort of persons, on which are inscribed epitaphs containing the name, age, character, &c. of the deceased, has been transmitted from very ancient times, as appears from the writings of Cicero and others.¹

¹ Cicero de *Legibus*, xi. "Lapidea mensa terra operitur humato corpore hominis qui aliquo sit numero, quæ contineat laudem et nomen mortui incisum. Mos retinetur."—Moresini *Papatua*, p. 86.

In Malkin's Scenery, Antiquities, and Biography of South Wales, 1804, p. 604, under Glamorganshire, in Mr. Mason's Elegy written in Neath churchyard, we read :

“ And round that fane the sons of toil repose,
 Who drove the ploughshare, or the sail who spread,
 With wives, with children, all in measur'd rows,
Two whiten'd stones well mark the feet and head.”

Explained, p. 605 : “ The stones at each end of the grave are whitened with lime every Christmas, Easter, and Whitsuntide.”

GARLANDS IN COUNTRY CHURCHES, AND STREWING FLOWERS ON THE GRAVES.

IN Yorkshire, as a clergyman of that county informed me, when a virgin dies in a village, one, nearest to her in size and age and resemblance, carries the garland before the corpse in the funeral procession, which is afterwards hung up in the church. This is sometimes composed entirely of white paper, and at others, the flowers, &c. (cut out upon it), are coloured. There appeared in the London Morning Chronicle for Sept. 25th, 1792, an elegiac ode from the elegant pen of Miss Seward, wherein, speaking of the village of Eyam, in Derbyshire, this passage occurs :

“ Now the low beams with paper garlands hung,
 In memory of some village youth or maid,
 Draw the soft tear, from thrill'd remembrance sprung ;
 How oft my childhood marked that tribute paid !
 The gloves suspended by the garland's side,
 White as its snowy flow'rs with ribands tied,
 Dear village ! long these wreaths funereal spread—
 Simple memorial of the early dead !”

The following note is subjoined : “ The ancient custom of hanging a garland of white roses made of writing paper, and a pair of white gloves, over the pew of the unmarried villagers who die in the flower of their age, prevails to this day in the village of Eyam, and in most other villages and little towns in the Peak.”¹ Nichols, in his History of Lancashire, ii.

¹ Coles, in his Introduction to the Knowledge of Plants (probably speaking of the metropolis only), p. 64, says : “ It is not very long since *the custome of setting up garlands in churches hath been left off with us.*”

pt. i. p. 382, speaking of Waltham, in Framland hundred, says: "In this church, under every arch, a *garland is suspended*; one of which is customarily placed there whenever any young unmarried woman dies." From the minute-book of the Society of Antiquaries it appears that on June 4th, 1747, a letter was read by the secretary "from Mr. Edward Steel of Bromley, concerning the custom of burying the dead, especially bachelors and maidens, with garlands of flowers, &c., used formerly in several parts of this kingdom."

It is still the custom in many country churches to hang a garland of flowers over the seats of deceased virgins, in token, says Bourne, of esteem and love, and as an emblem of their reward in the heavenly church. It was usual in the primitive Christian church to place crowns of flowers at the heads of deceased virgins;¹ for this we have the authority of Damascen, Gregory Nyssen, St. Jerome, and St. Austin.

In the earliest ages of Christianity, virginity was honoured, out of deference most likely to the Virgin Mother,² with almost divine adoration, and there is little doubt but that the origin of nunneries is closely connected with that of the virgin garland.

"In North Wales," as Pennant's MS. informs us, "when they bless another, they are very apt to join to the blessing of God, the blessing of white Mary." In the Papal times in England, sometimes, the form of a last testament ran thus: "Commendo animam meam Deo, beatæ Mariæ, et omnibus Sanctis."

I saw in the churches of Wolsingham and Stanhope, in the county of Durham, specimens of these garlands; the form of a woman's glove, cut in white paper, hung in the centre of each of them. Douce saw a similar instance in the church at Bolton in Craven, in 1783. At Skipton, too, the like custom still prevails. Dr. Lort made the following observation in

¹ "Fuit quoque mos ad capita virginum apponendi florum coronas," &c. Cass. de Vet. Sac. Christi, p. 334.

² "Some say no evil thing that walks by night,
In fog or fire, by lake or moorish fen,
Blue meagre hag, or stubborn unlaid ghost,
That breaks his magic chains at curfew-time,
No goblin, or swart faery of the mine,
Hath hurtful power o'er true virginity."

Milton's *Comus*.

August, 1785: "At Grey's-Foot church, between Wrexham and Chester, were garlands, or rather shields, fixed against the pillars, finely decorated with artificial flowers and cut gilt paper." In 1794, Sir H. Ellis saw garlands of white paper hanging up in a church, no farther from the metropolis than Paul's Cray, in Kent. The following occurs in Marston's play entitled the Dutch Courtezan: "I was afraid, i'faith, that I should ha seene a garland on this beauties herse."

The author of the Comical Pilgrim's Pilgrimage into Ireland, 1723, p. 92, says: "When a virgin dies, a garland made of all sorts of flowers and sweet herbs, is carried by a young woman on her head, before the coffin, from which hang down two black ribbons, signifying our mortal state, and two white, as an emblem of purity and innocence. The ends thereof are held by four young maids, before whom a basket full of herbs and flowers is supported by two other maids, who strew them along the streets to the place of burial; then, *after the deceased*, follow all her relations and acquaintance." [So also in the old ballad:

"But since I am resolved to die for my dear,
I'll chuse six young virgins my coffin to bear
And all those young virgins I now do chuse,
Instead of green ribbons, green ribbons, green ribbons,
Instead of green ribbons, a garland shall wear.

And when in the church in my grave I lie deep,
Let all those fine garlands, fine garlands, fine garlands,
Let all those fine garlands hang over feet.

And when any of my sex behold the sight;
They may see I have been constant, been constant,
They may see I'm constant to my hearts delight."]

The following is copied from the Argus, August 5, 1790: "Sunday being St. James's Day, the votaries of St. James's churchyard attended in considerable crowds at the shrines of their departed friends, and paid the usual tributary honours of paper gloves and garlands of flowers on their graves."

There is a passage in Shakespeare's Hamlet, act v. sc. 1: "Yet here she is allowed her virgin *crants*," which seems to have been misunderstood by some of the commentators. The editor of the first folio substitutes *rites*; and Bishop Warburton thought the true word was *chants*; but Dr. Johnson says: "I have been informed by an anonymous correspondent

that *crants* is the German word for *garlands*, and I suppose it was retained by us from the Saxons. To carry garlands before the bier of a maiden, and to hang them over her grave, is still the practice in rural parishes."¹

A writer in the *Antiquarian Repertory*, iv. 239, says: "That in this nation, as well as others, by the abundant zeal of our ancestors, virginity was held in great estimation: insomuch that those who died in that state were rewarded at their death with a garland or crown on their heads, denoting their triumphant victory over the lusts of the flesh. Nay, this honour was extended even to a widow who had never enjoyed but one husband. These garlands, or crowns, were most artificially wrought in filagree work, with gold and silver wire, in resemblance of myrtle, with which plant the funebrial garlands of the ancients were always composed, whose leaves were fastened to hoops of larger iron wire, and they were lined with cloth of silver. Besides these crowns the ancients had also their depository garlands, the use of which continued till of late years, and may perhaps still in some parts of England. These garlands at the funerals of the deceased were carried solemnly before the corpse by two maids, and afterwards hung up in some conspicuous place within the church, and were made in the following manner, viz. the lower rim or circlet was a broad hoop of wood, whereunto was fixed at the sides thereof part of two other hoops, crossing each other at the top at right angles, which formed the upper part, being about one third longer than the width. These hoops were wholly covered with artificial flowers of paper, *dyed horn*,² and silk, and more or less beautiful according to the skill or ingenuity of the performer. In the vacancy of the inside from the top hung white paper cut in form of gloves, whereon was written the deceased's name, age, &c., together with long slips of various-coloured paper or ribbons; these were many times intermixed with gilded or painted empty shells of blown eggs, as farther ornaments, or it may be as emblems of bub-

¹ "KRANS, *sertum*. Isl. et Belg. id. Germ. *krantz*. Helvigius natum putat a *κρωνις*; alii a *cranium*; Wachterus a C. B. *crvonn*, rotundus, quum circulari figura caput ambiat." Ihre, Gloss. Suio-Goth. i. 1156.

² This perhaps explains the following passage in the *Horn Exalted, or Room for Cuckolds*, 1661, p. 10: "*Our garlands in the winter, and at virgins' funerals, are they not made of horns?*" An Italian is speaking.

bles, or the bitterness of this life ; while other garlands had only a solitary hour-glass hanging therein, as a more significant symbol of mortality." These garlands are thus described by Gay :

"To her sweet mem'ry flow'ry garlands strung,
On her now empty seat aloft were hung."

In a curious and very rare book entitled the Virgin's Pattern in the exemplary Life and lamented Death of Mrs. Susannah Perwich, who died at Hackney, July 3, 1661, we have the rites of a virgin lady's funeral minutely described, p. 40 : "The herse, covered with velvet, was carried by six servant-maidens of the family, all in white. The sheet was held up by six of those gentlewomen in the school that had most acquaintance with her, in mourning habit, *with white scarfs and gloves. A rich costly garland of gum-work*, adorned with banners and scutcheons, was borne immediately before the herse, by two proper young ladies that entirely loved her. Her father and mother, with other near relations and their children, followed next the herse in due order, all in mourning: the kindred next to them ; after whom came the whole school of gentlewomen, and then persons of chief rank from the neighbourhood and from the city of London, *all in white gloves, both men, women, children, and servants, having been first served with wine.* The herse being set down (in Hackney church) *with the garland upon it*, the Rev. Dr. Spurstow preached her funeral sermon. This done, the rich coffin, *anointed with sweet odours*, was put down into the grave in the middle alley of the said church," &c. Her father, it seems, kept a great boarding-school for young ladies at Hackney. In Articles of Enquiry for the Diocese of Ely, 1662, p. 7, I read as follows : "Are *any garlands* and other ordinary funeral ensigns *suffered to hang where they hinder the prospect, or until they grow foul and dusty, withered and rotten?*"

Wax appears to have been used in the formation of these garlands, from the subsequent passage in a rare black-letter book, on the Distinction of Dreames, by Thomas Hill : "*A garlande of waxe* (to dream of) signifiyeth evill to all personnes, but especiallye *to the sicke, for as muche as it is commonlye occupied aboute burialls.*"

Gough, in the Introduction to his second volume of Sepulchral Monuments, p. 5, has the following passage : "The

ancients used to crown the deceased with flowers, in token of the shortness of life; and the practice is still retained in some places in regard to young women and children. The Roman ritual recommends it in regard of those who die soon after baptism,¹ in token of purity and virginity. It still obtains in Holland and parts of Germany. The primitive Christians buried young women with flowers, and martyrs with the instruments of their martyrdom. I have seen fresh flowers put into the coffins of children and young girls."

The custom of strewing flowers upon the graves of departed friends,² which has been already incidentally noticed, is also derived from a custom of the ancient church. St. Ambrose, in his Funeral Oration on the Death of Valentinian, has these words: "I will not sprinkle his grave with flowers, but pour on his spirit the odour of Christ. Let others scatter baskets of flowers: Christ is our lily, and with this will I consecrate his relics."³ And St. Jerome, in his Epistle to Pammachius, upon the death of his wife, tells us: "Whilst other husbands strewed violets, roses, lilies, and purple flowers upon the graves of their wives, and comforted themselves with such-like offices, Pammachius bedewed her ashes and venerable bones with the balsam of alms."⁴

Durand tells us that the ancient Christians, after the funeral, used to scatter flowers on the tomb.⁵ There is a great deal

¹ "Cum igitur infans vel puer baptizatus, defunctus fuerit ante usum rationis, induitur juxta ætatem, et imponitur ei corona de floribus, seu de herbis aromaticis et odoriferis, in signum integritatis carnis et virginitatis." See the Ordo Baptizandi, &c., pro Anglia, Hibernia, et Scotia. 12mo. Par. 1636, p. 97.

² Pennant's MS. says that in North Wales "the people kneel and say the Lord's prayer on the graves of their dead friends for some Sundays after their interment; and this is done generally upon their first coming to church, and, after that, they dress the grave with flowers. Llanvechan."

³ "Nec ego floribus tumulum ejus aspergam, sed spiritum ejus Christi odore perfundam; spargant alii plenis lilia calathis; nobis lilium est Christus: hoc reliquias ejus sacramento." Ambros. Orat. Funer. de Obitu Valentin.

⁴ "Cæteri mariti super tumulos conjugum spargunt violas, rosas, lilia, floresque purpureos, et dolorem pectoris his officiis consolantur; Pammachius noster sanctam favillam ossaque veneranda elemosynæ balsamis rigat." Hieron. Epist. ad Pammachium de Obitu Uxor.

⁵ "Condito et curato funere solebant nonnulli antiquitus tumulum flori-

of learning in Moresin upon this subject.¹ It appears from Pliny's Natural History, from Cicero in his Oration on Lucius Plancus, and from Virgil's sixth Æneid, that this was a funeral rite among the heathens. They used also to scatter them on the unburied corpse.

Gough, in the Introduction to the second volume of the Sepulchral Monuments, p. 18, speaking of the Feralia, says: "The tombs were decked with flowers, particularly roses and lilies. The Greeks used the amaranth and polyanthus (one species of which resembles the hyacinth), parsley, myrtle. The Romans added fillets or bandeaux of wool. The primitive Christians reprobated these as impertinent practices: but in Prudentius's time they had adopted them, and they obtain, in a degree, in some parts of our own country, as the garland hung up in some village churches in Cambridgeshire, and other counties, after the funeral of a young woman, and the enclosure of roses round graves in the Welsh churchyards testify."

Gay thus describes the strewing of flowers upon the graves:

"Upon her grave the rosemary they threw,
The daisy, butter'd flow'r, and endive blue."

He adds the custom, still used in the south of England of fencing the graves with osiers, &c.; and glances at clerical economy, for which there is oftentimes too much occasion, in the last two lines:

bus adspargere." Durand, p. 237. In Huss. Dissert. Acad. de antiquis Humandi Ritibus, 12mo. Upsaliæ, 1698, p. 44, we read: "Violis quoque et floribus tumulos suos exornasse Christianos ex Prudentii hymno in exequiis defunctorum Ambrosii et Hieronimi edocemur. Neque alium in finem hoc factum est, quam ut spem resurrectionis testatum redderent, quod sicuti flores verno tempore renascuntur, ita et nos die ἀναπάνσεως sumus redituri."

¹ "Sepulchra funeralibus expletis quandoque floribus odoramentisque fuisse sparsa legimus. Idemque mos cum in plerisque regionibus Italiæ, tum maxime in subjectis Appennino collibus, Romandioliæ alicubi ætate nostra servatur. *Adhibita sunt post funeralia in templis ornamenta, clypei, coronæ,* et hujusmodi donaria, quod nostra quoque ætas in nobilibus et honoratis viris servat." Moresiui Papatius, p. 156. Hence our custom of hanging up over the tombs of knights, &c., banners, spurs, and other insignia of their order. "Flores et sarta, educto cadavere, certatim injiciebant Athenienses. Guichard, lib. ii. cap. 3, Funeral. Retinent Papani morem." Ibid. p. 61.

“ With wicker rods we fenc'd her tomb around,
To ward from man and beast the hallow'd ground :
Lest her new grave the parson's cattle raze,
For both his horse and cow the churchyard graze.”

Hawke Locker, in his *Views in Spain*, speaking of Grenadilla, says : “ We passed two or three crosses, which marked the spot where some unfortunate wretches had met a violent death by the way. Some of these probably were killed by accident, but all were described as so many barbarous murders, and the fluency of the narrative proved that we were listening to a tale which had been told a hundred times before. The very ancient custom of casting a stone upon these untimely graves is still observed throughout Spain. Affection or superstition induces many to offer this tribute, accompanied by a silent prayer for the dead ; but even a mere stranger, exempt from such motives, may find a gratification in adding a stone to the heap, from that veneration for the dead which seems to be inherent in our constitution.”

In *Malkin's Scenery, Antiquities, and Biography of South Wales*, 1804, Glamorganshire, p. 67, we read : “ The bed on which the corpse lies is always strewed with flowers, and the same custom is observed after it is laid in the coffin. They bury much earlier than we do in England ; seldom later than the third day, and very frequently on the second. The habit of filling the bed, the coffin, and the room with sweet-scented flowers, though originating probably in delicacy as well as affection, must of course have a strong tendency to expedite the progress of decay. It is an invariable practice, both by day and night, to watch a corpse : and so firm a hold has this supposed duty gained on their imaginations, that probably there is no instance upon record of a family so unfeeling and abandoned as to leave a dead body in the room by itself for a single minute in the interval between the death and burial. Such a violation of decency would be remembered for generations. The hospitality of the country is not less remarkable on melancholy than on joyful occasions. The invitations to a funeral are very general and extensive, and the refreshments are not light, and taken standing, but substantial and prolonged. Any deficiency in the supply of ale would be as severely censured on this occasion as at a festival. The grave of the deceased is constantly overspread with plucked flowers

for a week or two after the funeral. The planting of graves with flowers is confined to the villages and the poorer people. It is perhaps a prettier custom. It is very common to dress the graves on Whitsunday and other festivals, when flowers are to be procured; and the frequency of this observance is a good deal affected by the respect in which the deceased was held. My father-in-law's grave, in Cowbridge church, has been strewed by his surviving servants every Sunday morning for these twenty years. It is usual for a family not to appear at church till what is called the month's end, when they go in a body, and then are considered as having returned to the common offices of life."

In the same work, p. 606, in notes on an Elegy written by Mason, we are told again that "it is a very ancient and general practice in Glamorgan to plant flowers on the graves; so that many churchyards have something like the splendour of a rich and various parterre. Besides this, it is usual to strew the graves with flowers and evergreens, within the church as well as out of it, thrice at least every year, on the same principle of delicate respect as the stones are whitened. No flowers or evergreens are permitted to be planted on graves but such as are sweet-scented: the pink and polyanthus, sweet-Williams, gilliflowers and carnations, mignonette, thyme, hyssop, camomile, and rosemary, make up the pious decoration of this consecrated garden. Turnsoles, pionies, the African marigold, the anemone, and many others I could mention, though beautiful, are never planted on graves, because they are not sweet-scented. It is to be observed, however, that this tender custom is sometimes converted into an instrument of satire; so that, where persons have been distinguished for their pride, vanity, or any other unpopular quality, the neighbours whom they may have offended plant these also by stealth upon their graves. The white rose is always planted on a virgin's tomb. The red rose is appropriated to the grave of any person distinguished for goodness, and especially benevolence of character. In the Easter week most generally the graves are newly dressed, and manured with fresh earth, when such flowers or evergreens as may be wanted or wished for are planted. In the Whitsuntide holidays, or rather the preceding week, the graves are again looked after, weeded, and otherwise dressed, or, if necessary, planted again. It is

a very common saying of such persons as employ themselves in thus planting and dressing the graves of their friends, that they are cultivating their own freeholds. This work the nearest relations of the deceased always do with their own hands, and never by servants or hired persons. Should a neighbour assist, he or she never takes, never expects, and indeed is never insulted by the offer of any reward, by those who are acquainted with the ancient custom. The vulgar and illiberal prejudice against old maids and old bachelors subsists among the Welsh in a very disgraceful degree, so that their graves have not unfrequently been planted by some satirical neighbours, not only with rue, but with thistles, nettles, henbane, and other noxious weeds. In addition to the foregoing remarks, it may be observed of the Glamorganshire customs, that, when a young couple are to be married, their ways to the church are strewed with sweet-scented flowers and evergreens. When a young unmarried person dies, his or her ways to the grave are also strewed with sweet flowers and evergreens; and on such occasions it is the usual phrase that those persons are going to their nuptial beds, not to their graves. There seems to be a remarkable coincidence between these people and the ancient Greeks, with respect to the avoiding of ill-omened words. None ever molest the flowers that grow on graves; for it is deemed a kind of sacrilege to do so. A relation or friend will occasionally take a pink, if it can be spared, or a sprig of thyme, from the grave of a beloved or respected person, to wear it in remembrance; but they never take much, lest they should deface the growth on the grave. This custom prevails principally in the most retired villages; and I have been assured that, in such villages where the right of grazing the churchyard has been enforced, the practice has alienated the affections of very great numbers from the clergymen and their churches; so that many have become dissenters for the singularly uncommon reason that they may bury their friends in dissenting burial-grounds, plant their graves with flowers, and keep them clean and neat, without any danger of their being cropped. This may have been the fact in some places; but I confidently believe that few of the clergy would urge their privileges to an unfair or offensive extent. These elegant and highly pathetic customs of South Wales make the best impressions on the mind. What can be

more affecting than to see all the youth of both sexes in a village, and in every village through which the corpse passes, dressed in their best apparel, and strewing with sweet-scented flowers the ways along which one of their beloved neighbours goes to his or her marriage-bed?" In the same work, p. 223, speaking of the church of Llanspyddid, on the south side of the Uske, surrounded with large and venerable yew-trees, Malkin observes: "The natives of the principality pride themselves much on these ancient ornaments of their churchyards; and it is nearly as general a custom in Brecknockshire to decorate the graves of the deceased with slips either of bay or yew, stuck in the green turf, for an emblem of pious remembrance, as it is in Glamorganshire to pay a tribute of similar import in the cultivation of sweet-scented flowers on the same spot."

Gough, in *Sepulchral Monuments*, Introd. ii. 104, says: "Aubrey takes notice of a custom of planting rose-trees on the graves of lovers by the survivors, at Oakley, Surrey, which may be a remain of Roman manners among us; it being in practice among them and the Greeks to have roses yearly strewed on their graves, as Bishop Gibson, after Kirkman de *Funeribus*, p. 498, remarks from two inscriptions at Ravenna and Milan. The practice in Propertius of burying the dead (*Eleg. i. 17*) in roses, is common among our country-people; and to it Anacreon seems to allude, *Ode liii.*, where he says, *ροδον νεκρῶν ἀμει.*¹

In the *Female Mentor*, 1798, ii. 205, 206, we read: "Independently of the religious comfort which is imparted in our burial service, we sometimes see certain gratifications which are derived from immaterial circumstances; and, however trivial they may appear, are not to be judged improper, as long as they are perfectly innocent. Of this kind may be deemed the practice in some country villages of throwing flowers into the grave; and it is curious to trace this apparently simple custom up to the politest periods of Greece and Rome. Virgil, describing Anchises grieving for Marcellus, makes him say:

¹ Bishop Gibson is also cited as an authority for this practice by Mr. Strutt, in his *Manners and Customs, Anglo-Saxon Æra*, i. 69. See also Bray's *History of Surrey*, ii. 165. I do not find that the custom is at present retained.

‘ Full canisters of fragrant lilies bring,
 Mix’d with the purple roses of the spring :
 Let me with funeral flow’rs his body strew :
 This gift, which parents to their children owe, }
 This unavailing gift at least I may bestow.’”

The graves of Glamorganshire, decorated with flowers and herbs, at once gratify the relations of the departed and please the observer. Friar Lawrence, in *Romeo and Juliet*, says :

“ Dry up your tears, and stick your rosemary
 On this fair corse.”

Of Paris, the intended husband of Juliet, who, to all appearance, died on her wedding-day, it is said, in the language of Shakespeare, “ He came with flowers to strew his lady’s grave,” when he provoked, and met his fate by the hand of, Romeo.

Sir Thomas Overbury, in his *Characters*, describing the “ faire and happy milk-maid,” says : “ Thus lived she, and all her care is, *that she may die in the spring-time, to have store of flowers stucke upon her winding sheet.*” A MS. entitled *Historical Passages concerning the Clergy*, cited in the *History of Shrewsbury*, 4to. p. 92, speaking of the ancient Papal times, observes : “ It is probable before this time there were neither seats nor benches in churches ; the floors were commonly strewed with flowers and sweet herbs, especially at midnight masses and great festivals, upon which the people must prostrate themselves.”

The following curious passage I found in the *Festyvall*, 1528, f. 77, in the account of St. Thomas à Becket, Archbishop of Canterbury : “ He was also manfull in his houshold, for his hall was every daye in somer season strewed with grene russhes, and in wynter with clene hey, for to save the knyghtes clothes that sate on the flore for defaute of place to syt on.”

Pennant, in his *Tour in Scotland*, remarks a singular custom in many parts of North Britain, of “ painting on the doors and window-shutters white tadpole-like figures, on a black ground, designed to express the tears of the country for the loss of any person of distinction. Nothing seems wanting to render this mode of expressing sorrow completely ridiculous, but the subjoining of a ‘ N.B. These are tears.’ I saw a door that led into a family vault in Kelso churchyard in 1785,

which was painted over in the above manner with very large ones."

[Among the superstitions of the Seneca Indians is the following: When a maiden dies, they imprison a young bird until it first begins to try its power of song; and then, loading it with kisses and caresses, they loose its bonds over her grave, in the belief that it will not fold its wings nor close its eyes until it has flown to the spirit land, and delivered its precious burden of affection to the loved and lost. It is not unfrequent to see twenty or thirty loosed at once over one grave.]

MINNYNG DAYS, OR MONTH'S MIND.

MYNDE DAYS, Minnyng Days, says Blount, from the Saxon *Gemynde*,¹ days which our ancestors called their Month's Mind, their Year's Mind, and the like, being the days whereon their souls (after their deaths) were had in special remembrance, and some office or obsequies said for them; as obits, dirges, &c. This word is still retained in Lancashire; but elsewhere they are more commonly called Anniversary Days. The common expression of "having a month's mind," implying a longing desire, is evidently derived from hence.²

The following is an extract from the will of Thomas Windsor, esq., 1479: "Item, I will that I have brennyng at my burying and funeral service four tapers and twenty-two torches of wax, every taper to conteyn the weight of ten pounds, and every torch sixteen pounds, which I will that twenty-four very poor men, and well disposed, shall hold as well at the tyme of my burying as at my *moneth's minde*. Item, I will that, after my moneth's minde be done, the said

¹ That is, the Mind, *q.* Myndyng Days, Bede, Hist. Eccl. lib. iv. ca. 30. Commemoracionis Dies.

² The following is in Peck's *Desiderata Curiosa*, i. 230: "By saying they have a month's mind to it, they anciently must undoubtedly mean that, if they had what they so much longed for, it would (hyperbolically speaking) do them as much good (they thought) as they believed a month's mind, or service said once a month (could they afford to have it), would benefit their souls after their decease."

four tapers he delivered to the churchwardens, &c. And that there be a hundred children within the age of sixteen years to be at my moneth's minde, to say for my soul. That against my moneth's minde the candles bren before the roode in the parish church. Also that at my moneth's minde my executors provide twenty priests to singe placebo, dirige, &c." See Gent. Mag. for 1793, lxiii. 1191.

Fabyan the historian, himself, also, in his will, gives directions for his month's mind: "At whiche tyme of burying, and also the monethis mynde, I will that myne executrice doo cause to be carried from London xii. newe torches, there beyng redy made, to burn in the tymes of the said burying and *monethes minde*: and also that they do purvay for iiiij. tapers of iii. *lb.* evry pece, to brenne about the corps and herse for the foresaid .ii. seasons, whiche torches and tapers to be bestowed as hereafter shalbe devised; which iiiij. tapers I will be holden at every tyme by foure poore men, to the whiche I will that to everyche of theym be geven for their labours at either of the saide ij. tymes iiiij. *d.* to as many as been weddid men: and if any of theym happen to be unmarried, than they to have but ij. *d.* a pece, and in lyke manner I will that the torche berers be orderid." In another part of his will he says: "Also I will, that if I decease at my tenemente of Halstedis, that myn executrice doo purvay ayenst my burying competent brede, ale, and chese, for all comers to the parishe church, and ayenst the moneths mynde I will be ordeyned, at the said church, competent brede, ale, pieces of beffe and moton, and rost rybbys of beffe, and shalbe thought nedeful by the discretion of myn executrice, for all comers to the said obsequy, over and above brede, ale, and chese, for the comers unto the dirige over night. And furthermore I will that my said executrice doo purvay ayenst the said moneths mynde xxiiij. peces of beffe and moton, and xxiiij. treen platers and xxiiij. treen sponys; the whiche peces of fleshe with the said platers and sponys, with xxiiij. *d.* of silver, I will be geven unto xxiiij. poore persones of the said parisshe of Theydon Garnon, if wⁱⁿ that parisshe so many may be founde: for lake whereof I will the xxiiij. peces of flesh and ij. *s.* in money, w^t the foresaid platers and sponys be geven unto suche poore persones as may be found in the parisshes of Theydon at Mount, and Theydon Boys, after the discrecion of myn executors; and if

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my said monethes mynde fall in Lent, or upon a fysshe day, then I will that the said xxiiij. peces of fleshe be altered unto saltfyshe or stokfyshe, unwatered and unsoodeyn, and that every piece of beef or moton, saltfyshe or stokfysh, be well in value of a peny or a peny at the leest; and that noo dyner be purveyed for at hom but for my household and kynnysfolks: and I will that my knyll be rongyn at my monethes mynde after the guyse of London. Also I will that myn executrice doo assemble upon the said day of moneths mynde xij. of the porest menys children of the foresaid parisshe, and after the masse is ended and other observances, the said childern to be ordered about my grave, and there knelyng, to say for my soule and all Christen soules, 'De profundis,' as many of them as can, and the residue to say a Pater noster, and an Ave oonly; to the which xij. childern I will be given xiiij.*d.*, that is to meane, to that childe that beginneth 'De profundis' and saith the preces, ij.*d.* and to everyche of the other j.*d.*" See his Chron. new edit., Pref. pp. 4, 6.¹

In the Churchwardens' Accounts of St. Mary-at-Hill, in the city of London, 17 and 19 Edw. IV. (Palmer and Clerk), are the following articles: "P^d to Sir I. Philips for keepyng the morrow mass at 6 o'clock upon feryall days, each quarter, v.*s.* To the par. priest to remember in the pulpit the soul of R. Bliet, who gave vj.*s.* viij.*d.* to the church works, ij.*d.*"

In Nichols's Collection of Churchwardens' Accounts, 1797, Accounts of St. Margaret, Westminster, p. 10, we read: "Item, at the monyth mynde of Lady Elizabeth Countess of Oxford, for four tapers, viij.*d.*" Under the year 1531 is, "Item, for mette for the theff that stalle the pyx, iiij.*d.*" And, in 1532, "Item, received for iiij. torches of the black guard, viij.*d.*" On these occasions the word "mind" signified *remembrance*; and the expression a "month's mind," a "year's mind," &c., meant that on that day, month, or year after the party's decease, some solemn service for the good of his soul should be celebrated.

In Ireland, according to Sir H. Piers, 1682, "after the day

¹ "I shulde speake nothing, in the mean season, of the costly feastes and bankettes that are commonly made unto the priestes (whiche come to suche doinges from all partes, as ravens do to a deade carcase) in their burynges, *moneths mindes* and *yeares myndes*." Veron's Huntynge of Purgatory, 1561, f. 36.

of interment of a great personage, they count four weeks; and that day four weeks, all priests and friars, and all gentry far and near, are invited to a great feast (usually termed the Month's Mind); the preparation to this feast are masses, said in all parts of the house at once, for the soul of the departed: if the room be large, you shall have three or four priests together celebrating in the several corners thereof; the masses done, they proceed to their feasting; and, after all, every priest and friar is discharged with his largess."

We read in Fabyan's Chronicle that "in 1439 died Sir Roberde Chichely, grocer, and twice mayor of London, the which wylled in his testament that upon his Mynde Day a good and competent dyner should be ordayned to xxiiij.c. pore men, and that of householders of the citee, yf they myght be founde. And over that was xx. pounce destributed among them, which was to every man two-pence."

ON BOWING TOWARDS THE ALTAR

OR COMMUNION TABLE, ON ENTERING THE CHURCH.

THIS custom, which was prevalent when Bourne wrote, he deduces from the ancient practice of the Church of worshipping towards the east.¹ This, says he, they did, that by so worshipping they might lift up their minds to God, who is called the Light, and the Creator of Light, therefore turning, says St. Austin,² our faces to the east, from whence the day springs, that we might be reminded of turning to a more excellent nature, namely, the Lord. As also, that as man was driven out of Paradise, which is towards the east, he ought to look that way, which is an emblem of his desire to return

¹ The following is from Langley's Abridgement of Polidore Vergil, f. 109: "The manner of turnyng our faces into the easte when wee prairie, is taken of the old Ethnikes, whiche, as Apuleius remembereth, used to loke eastwarde and salute the sonne: we take it in a custom to put us in remembrance that Christe is the sonne of righteousnes, that discloseth all secretes."

² De Sermone Domini in monte, ii. 5.

thither.¹ Again it was used when they were baptised: they first turned their faces to the west, and so renounced the devil; and then to the east, and made their covenant with Christ. Lastly, those of the ancient Church prayed that way, believing that our Saviour would come to judgment from that quarter of the heavens, St. Damascen asserting that when he ascended into heaven, he was taken up eastward, and that his disciples worshipped him that way; and therefore chiefly it was that in the ancient Church they prayed with their faces to the east. Hence it is that at this day many persons turn their faces to that quarter of the world at the repetition of the Creed. But what speaks it to have been the universal opinion of the Church is the ancient custom of burying corpses with the feet to the east and head to the west, continued to this day by the Church of England.

Dr. Comber says, "Some ancient authors tell us that the old inhabitants of Attica buried thus before the days of Solon, who, as they report, convinced the Athenians that the island of Salamis did of right belong to them by showing them dead bodies looking that way, and sepulchres turned towards the east, as they used to bury." Diog. Laert. Vit. Solon, &c. And the Scholiast upon Thucydides says, it was the manner of all the Greeks to bury their dead in that manner.

Our learned countryman, Gregory, tells us that the Holy Men of Jerusalem held a tradition, generally received from the ancients, that our Saviour himself was buried with his face and feet towards the east.²

I find the following in a curious tract, entitled a *Light shining out of Darkness, or Occasional Queries*, 1659, p. 26 :

¹ St. Damascen (lib. iv. c. 14, *Orthod. Fid.*) therefore tells us that because the Scriptures say that God planted Paradise in Eden towards the east, where he placed the man which he had formed, whom he punished with banishment upon his transgression, and made him dwell over against Paradise in the western part, we therefore pray (says he), being in quest of our ancient country, and, as it were, panting after it, do worship God that way.

² "Bede (in *Die Sanct. Paschæ*, tom. vii.) says, that as the holy women entered at the eastern part into the circular house hewn out in the rock, they saw the angel sitting at the south part of the place where the body of Jesus had lain, i. e. at his right hand; for undoubtedly his body, having its face upwards, and the head to the west, must have its right hand to the south." Bourne, chap. v.

“This reason likewise the common people give for their being buried with their feet toward the east, so that they may be in a fitter posture to meet the sun of righteousness when he shall appear with healing in his wings, viz. at the resurrection.” The subsequent remark is found at p. 30: “Whether it be not a pretty foundation for the Oxford doctors to stand booted and spurred in the *act*? because there is mention made in the Scripture of being *shod with the preparation of the Gospel*?”

“’Tis in the main allowed,” says Selden, “that the heathens did, in general, look towards the east when they prayed, even from the earliest ages of the world.” On this important subject the curious reader is referred to *Alkibla*; a Disquisition upon worshipping towards the East, by a Master of Arts of the University of Oxford, 1728. A Second Part, continuing the work from the primitive to the present times, appeared in 1731; and a second edition of the whole in 1740. The author, who signs his name to the second part, was Mr. William Asplin.

In this enlightened age it is almost superfluous to observe that bowing towards the altar is a vestige of the ancient ceremonial law.

Hickeringill, who has left a severe satire on the retainers of those forms and ceremonies that lean towards Popish superstition, tells us, in his *Ceremony Monger*, p. 15: “If I were a Papist, or Anthro-po-morphite, who believes that God is enthroned in the east like a grave old king, I profess I would bow and cringe as well as any limber-ham of them all, and pay my adoration to that point of the compass (the east); but if men believe that the Holy One who inhabits eternity is also omnipresent, why do not they make correspondent ceremonies of adoration to every point of the compass?”

Concession must be made by every advocate for manly and rational worship, that there is nothing more in the east¹ than in the belfry at the west end, or in the body of the church. We wonder, therefore, how ever this custom was retained by Protestants. The cringes and bowings of the Roman Catholics to the altar are in adoration of the corporal presence,

¹ “Aulam regiam, id est, ecclesiam ingredientes ad altare inclinamus, quod quasi regem milites adoramus: æterni enim regis milites sumus.” *Durandi Rationale*, p. 226.

their wafer God, whom their fancies have seated and enthroned in this quarter of the east.

Mr. Mede tells us, that what reverential guise, ceremony, or worship they used at their ingress into churches, in the ages next to the Apostles (and some we believe they did), is wholly buried in silence and oblivion. The Jews used to bow themselves towards the Mercy-seat. The Christians, after them, in the Greek and Oriental churches, have, time out of mind, and without any known beginning, used to bow in like manner. They do it at this day. See Bingham's Antiquities.

At the end of Smart's curious Sermon, preached in the Cathedral church of Durham, July 27, 1628, among the charges brought against Bishop Cosens are the following: "Fifthly, he hath brought in a new custome of bowing the body downe to the ground before the altar (on which he hath set candlesticks, basons, and crosses, crucifixes and tapers, which stand there for a dumbe shew): hee hath taught and enjoyned all such as come neere the altar to cringe and bow unto it: he hath commanded the choresters to make low leggs unto it, when they goe to light the tapers that are on it in the winter nights; and in their returne from it, hee hath enjoined them to make low leggs unto it againe, going backwards with their faces towards the east, till they are out of the inclosure where they (usually) stand. Sixthly, he enjoynes all them that come to the Cathedrall church to pray with their faces towards the east, scoulding and brawling with them, even in time of divine service, which refuse to doe it, and bidding them either to pray towards the east, or to be packing out of the church, so devoted is hee to this easterne superstition."

In Articles to be inquired of within the Diocese of Lincoln, 1641, the following occurs: "Do you know of any parson, vicar, or curate that hath introduced any offensive rites or ceremonies into the church, not established by the lawes of the land; as namely, that make *three courtesies* towards the communion table, that call the said table an altar, that enjoine the people at their comming into the church to *bow towards the east*, or towards the communion table?"

In Altar-Worship, or Bowing to the Communion Table considered, by Z. Crofton, Presbyter, but proved Enemy to all Fanaticks, 1661, p. 60, we are informed that "the late Arch-

bishop Laud *was the first that ever framed a canon for bowing to, towards, or before the communion table.*" This shrewd writer adds: "For which, reason will require some symbol of divine nature and presence; its being an holy instrument of divine service, being of no more force for the altar than for the tongs or snuffers of the tabernacle, or Aaron's breeches under the law, or for surplices, organs, chalices, patens, and canonical coates and girdles, which are made instruments of holy service by our altar-adorers; and if on that reason they must be bowed unto, we shall abound in cringing, not only in every church, but in every street:" p. 116. "On Maundy Thursday, 1636, Mrs. Charnock, &c., went to see the King's Chapel, where they saw an altar, with tapers and other furniture on it, and a crucifix over it; and presently came Dr. Brown, one of his Majesty's chaplaines, and his curate, into the chappel, and *turning themselves towards the altar, bowed three times*; and then performing some private devotion, departed; and immediately came two seminarie priests and did as the doctor and his curate had done before them."

A regard for impartiality, says Brand, obliges me to own that I have observed this practice in college chapels at Oxford. I hope it is altogether worn out in every other place in the kingdom; and, for the credit of that truly respectable seminary of learning and religious truth, that it will not be retained there by the rising generation.

The practice of bowing to the altar, the editor believes, is now entirely left off at Oxford. That of turning to it at the repetition of the Creed is generally retained, and certainly has its use, in contributing very often to recall the wandering thoughts of those who attend the chapel service.

In Browne's Map of the Microcosme, 1642, speaking of a proud woman, he says: "Shee likes *standing at the Creed*, not because the church commands it, but because her gay clothes are more spectable." And in the Times Anatomized, in severall Characters, by T. F., 1647, is the following: "Like that notorious pickpocket, that whilst (according to the custome) *every one held up their hands at rehearsing the Creed*, he by a device had a false hand, which he held up like the rest, whilst his true one was false in other men's pockets."

I find the following passage in the New Help to Discourse, 1684, p. 36: "It is a custom in Poland, that when in the

churches the gospel is reading, the nobility and gentry of that country draw out their swords, to signify that they are ready to defend the same, if any dare oppugn it. The same reason, unquestionless, gave beginning to our custom of standing up at the Creed, whereby we express how prepared and resolute we are to maintain it, although, in the late times of rebellion, some tender consciences, holding it to be a relique of Popery, being more nice than wise, did indiscreetly refuse the same."

I find in a curious Collection of Godly Ballads in the Scottish Language, Edinburgh, 1621, the following passage, which contains, in other words, a very old argument against transubstantiation

"Gif God be transubstantiall
In bread with hoc est corpus meum,
Why are ye so unnaturall
To take him in your teeth and sla him?"

The Rev. Joseph Wharton, in his *Dying Indian*, puts into his hero's charge a similar thought :

"Tell her I ne'er have worshipp'd
With those that eat their God."

In Heath's *Two Centuries of Epigrammes*, 1610, I find the following : Cent. ii. Epigr. 78 :

"In Transubstantiatores.

"The cannibals eat men with greedinesse,
And transubstantiators do no lesse :
No lesse ? Nay more ; and that farre more by ods ;
Those eat man's flesh, these ravine upon God's."

Thus hath superstition made the most awful mysteries of our faith the subjects of ridicule.

The learned Moresin tells us, that altars in Papal Rome were placed towards the east, in imitation of ancient and heathen Rome. Thus we read in Virgil's eleventh *Æneid* :

"Illi ad surgentem conversi lumina solem
Dant fruges manibus salsas."

¹ Moresini *Papatus*, p. 117. He goes on : "Orientem in solem convertitur, ut jam dixi, qui deos salutatur aut orat apud nos, et Apul. ait, 2 *Metam.* Tunc in orientem obversus vel incrementa solis Augusti tacitus imprecatur, &c. *Polyd.* lib. 5, cap. 9, *Invent.* Orientem respicit precaturus, et imagines oriens spectant, ut ingredientibus preces eo versum ferant ad ritum

In a curious work, now before me, entitled England's Faithful Reprover and Monitour, 1653, the unknown author, in his address "to the Church of England," reprobates a custom then prevalent for the audience to *sit in churches with their hats on*, p. 48: "Thine own children even glory in their shame, when, not as masters, but as scholars, not as teachers, but as disciples, *they sit covered at their most solemn holy meetings*, without difference of place, degree, age, season, or of any personal relation whatsoever. Although we have known some, and those not a few, who have presumed to sit covered, in the presence of God at such a time as this; but when a great person hath come into the assembly, *have honoured him with the uncovering of the head*, as though civill respect towards a mortall prince were to be expressed by more evident signs of submission from the outward man than religious worship towards the immortal God." He tells us, however, that "*they were uncovered when they sang the Psalms*," p. 50.¹ "When the minister prayeth or praiseth God in the words of the Psalmist, as he frequently doth; at which time every one almost is veiled, who, notwithstanding, presently condemn themselves in this very thing which they allow, forasmuch as they all uncover the head when the same Psalmes are sung by them, only changed into meeter, and that perchance for the worse." Our author concludes this head with observing,

Persarum, qui solem orientem venerati sunt. Plut. in Numa. Deus interdicat Judæis oriente, prohibet imagines. Exod. 20; Levit. 26; Deut. 5; Esa. 40. Cœl. autem lib. vii. cap. 2, ant. lect. dicit, jam illud veteris fuit superstitionis, quod in Asclepio Mercurius scribit, deum adorantes, si medius affulserit dies in austrum converti; si vero dies sit occiduus, in occasum: si se tunc primum promat sol, exortiva est spectanda. Vigilius Papa, anno Christi 554, jussit sacrificulum sacrificantem missam ad ortum solis oculos dirigete. Insuper qui precabantur ad orientem conversi, erecto vultu, manibus passis, expansis et in cœlum sublatis ac protensis orabant. Virg. 8 Æneid. Ovid. lib. 4, Fast. Vitruvius, lib. 4, cap. 5. Tertul. in Apol. Apul. lib. 2, Metam. Clemens, lib. 7. Stromaton. eodemque conversa templa fuisse Plutarch. in Numa docet. Juvenal, Satyr. 10. Apul. lib. de Mundo. Virgil, lib. 2 et 3 Æneid. Hæc omnia retinet Papatatus; vide Justinum, lib. 18, et lege dist. 11, can. ecclesiasticum, hæc instituta Sixto 11, adscribunt. Szeg. in Spec."

¹ So, in a Character of England as it was lately presented in a letter to a Nobleman of France, 1659, p. 13: "I have beheld a whole congregation sitting on their * * * * with their hats on at the reading of the Psalms, and yet bareheaded when they sing them."

properly enough, that "we cannot imagine lesse than that this covering of the head in the congregation, where infirmity or sickness doth not plead for it, tendeth to the dishonour of Jesus Christ, whose servants we profess ourselves to be, especially at this time, and to the contempt of his messenger representing the office and person of Christ before our eyes."

The custom of rustics in marking the outlines of their shoes on the tops of their church steeples, and engraving their names in the areas, has been, by Smart, in his poem on "The Hop-Garden," very sensibly referred to motives of vanity, ii. 165 :

"To err is human, human to be vain.
'Tis vanity, and mock desire of fame,
That prompts the rustic on the steeple-top
Sublime, to mark the outlines of his shoe,
And in the area to engrave his name."

As is the following, in the subsequent lines, to the pride of office :

"With pride of heart the churchwarden surveys
High o'er the belfry, girt with birds and flow'rs,
His story wrote in capitals : 'Twas I
That bought the font ; and I repair'd the pews.'"

White, in his History of Selborne, p. 323, says, in speaking of the church : "I have all along talked of the east and west end, as if the chancel stood exactly true to those points of the compass ; but this is by no means the case, for the fabric bears so much to the north of the east, that the four corners of the tower, and not the four sides, stand to the four cardinal points.¹ The best mode of accounting for this deviation seems to be, that the workmen, who were probably employed in the longest days, endeavoured to set the chancels to the rising of the sun."

¹ See this subject before noticed, in the present volume, p. 6. The witty author of the History of Birmingham, p. 113, speaking of St. Bartholomew's Chapel there, observes : "The chancel hath this singular difference from others, that it veres toward the north. Whether the projector committed an error I leave to the critics. It was the general practice of the pagan church to fix their altar, upon which they sacrificed, in the east, towards the rising sun, the object of worship. The Christian church, in the time of the Romans, immediately succeeded the pagan, and scrupulously adopted the same method ; which has been strictly adhered to. By what obligation the Christian is bound to follow the pagan, or

PLEDGING.

THE word Pledge is most probably derived from the French *Pleige*, a surety or gage. Some deduce the expression *I'll pledge you* in drinking, from the times when the Danes bore sway in this land. It is said to have been common with these ferocious people to stab a native in the act of drinking, with a knife or dagger: hereupon people would not drink in company, unless some one present would be their pledge or surety that they should receive no hurt whilst they were in their draught. In Shakespeare's *Timon of Athens*, act i. sc. 5, is the following passage:

“ If I

Were a huge man, I should fear to drink at meals,
Lest they should spy my wind-pipe's dangerous notes;
Great men should drink *with harness on their throats* ;”

“alluding to *the pledge* in the time of the Danes. It was then customary, when a person promised to be pledge or security for the rest of the company, that they should receive no harm whilst they were drinking; a custom occasioned by the practice of the Danes heretofore, who frequently used to stab or cut the throats of the English while they were drinking. In Wyat's Rebellion, 1st of Queen Mary, the serjeants and other lawyers in Westminster Hall *pleaded in harness*. See Baker's Chronicle, edit. 1670, p. 316.” Grey's Notes on Shakespeare, ii. 120.

Dr. Henry, in his History of Great Britain, ii. 539, speaking on this subject, says: “If an Englishman presumed to drink in the presence of a Dane, without his express permission, it was esteemed so great a mark of disrespect, that nothing but his instant death could expiate. Nay, the English

wherein a church would be injured by being directed to any of the thirty-two points of the compass, is doubtful. Certain it is, if the chancel of Bartholomew's had tended due east, the eye would have been exceedingly hurt, and the builder would have raised an object of ridicule for ages. The ground will admit of no situation but that in which the church now stands. But the inconsiderate architect of Deritend chapel, anxious to catch the eastern point, lost the line of the street; we may therefore justly pronounce *he sacrificed to the east*.” Deritend Chapel is another place of public worship in the same town.

were so intimidated that they would not adventure to drink even when they were invited, until the Danes had pledged their honour for their safety; which introduced the custom of pledging each other in drinking, of which some vestiges are still remaining among the common people in the north of England, where the Danes were most predominant." He cites Pontopidon, *Gesta et Vestigia Danorum*, ii. 209.

"Such great drinkers," says Strutt, "were the Danes (who were in England in the time of Edgar), and so much did their bad Examples prevail with the English, that he, by the advice of Dunstan, Archbishop of Canterbury, put down many ale-houses, suffering only one to be in a village or small town; and he also further ordained that pins or nails should be fastened into the drinking-cups and horns, at stated distances, and whosoever should drink beyond these marks at one draught should be obnoxious to a severe punishment." This was to prevent the pernicious custom of drinking.¹

This law seems to have given occasion to a custom which was afterwards called *Pin-drinking*, or *nick the pin*, and which is thus explained in Cocker's Dictionary: "An old way of drinking exactly to a pin in the midst of a wooden cup, which being somewhat difficult, occasioned much drunkenness; so a law was made that priests, monks, and friars should not drink to or at the pins." It is certainly difficult to say what law this was, unless it has been confounded with that of King Edgar. I find the custom differently alluded to in another English Dictionary called *Gazophylacium Anglicanum*, 1689, where the expression, "*He is on a merry pin*," is said to have arisen "from a way of drinking in a cup in which a pin was stuck, and he that could drink to the pin, i. e. neither under nor over it, was to have the wager."²

¹ Strutt, who has cited William of Malmesbury for this custom, is not quite correct in his translation of the passage, which is as follows: "In tantum et in frivolis pacis sequax, ut quia compatriotæ, in tabernis convenientes, jamque temulenti pro modo bibendi contenderent, ipse clavos argenteos vel aureos vasis affigi jusserit, ut dum metam suam quisque cognoscent, non plus subserviente verecundia vel ipse appeteret, vel alium appetere cogeret." *Scriptores post Bedam*, p. 56.

² Douce conceives the expression to drink "supernaculum" means to drink to the nail, as above explained. *Nagel* in German means a nail or pin. He adds: "See the article *Ad pinnas bibere* in Cowel's Law Dictionary, and Grose's Dictionary of the Vulgar Tongue, v. *Pin*." "Ut

In Wise's *Further Observations upon the White Horse, and other Antiquities*, 1742, p. 54, we read: "The custom of *pledging healths*, still preserved among Englishmen, is said to be owing to the Saxons' mutual regard for each other's safety, and as a caution against the treacherous inhospitality of the Danes, when they came to live in peace with the natives."

Others affirm the true sense of the word to be this: that if the person drank unto was not disposed to drink himself, he would put another to be a pledge to do it for him, otherwise the party who began would take it ill.

Strutt confirms the former of these opinions in the following words: "The old manner of pledging each other, when they drank, was thus: the person who was going to drink asked any one of the company who sat next him, whether he would pledge him, on which he answering that he would, held up his knife or sword, to guard him whilst he drank; for while a man is drinking he necessarily is in an unguarded posture, exposed to the treacherous stroke of some hidden or secret enemy." But the custom is here said to have first taken its rise from the death of young King Edward, called the Martyr, son of Edgar, who was, by the contrivance of Elfrida, his stepmother, treacherously stabbed in the back as he was drinking.

Barrington, in *Observation on the Ancient Statutes*, 1775, p. 206, says that it was anciently the custom for a person swearing fealty "to hold his hands joined together, between those of his lord; the reason for which seems to have been that some lord had been assassinated under pretence of paying homage; but, while the tenant's hands continued in this attitude, it was impossible for him to make such an attempt. I take the same reason to have occasioned the ceremony still adhered to by the scholars in Queen's College at Oxford, who wait upon the fellows placing their thumbs upon the table; which, as I have been informed, still continues in some parts of Germany whilst the superior drinks the health of the inferior. The suspicion that men formerly had of attempts upon their lives on such occasions is well known, from the common ac-

presbyteri non eant ad potationes, nec ad pinnas bibant." Concil. Londinens. A.D. 1102, apud Spelman, ii. 24. Johnson very properly translates this: "That priests go not to *drinking bouts*, nor *drink to pegs*." Compare also *Gent. Mag.* for October, 1768, lxviii. 475.

count with regard to the origin of pledging." He says, *ibid.*: "The *Speculum Regale* advises the courtier, when he is in the king's presence, to pull off his cloak; and one of the reasons given is, that he shows by this means that he hath no concealed weapons to make an attempt upon the king's life." pp. 299, 300.

In Pierce Pennilesse his Supplication to the Divell, by Thomas Nash, 1595, we read: "You do me the disgrace, if you doo not *pledge me as much* as I drinke to you." In the *Workes of John Heiwood newlie imprinted*, 1598, is the following line: "I drinke (quoth she); quoth he, *I will not pledge.*"

Plat, in his *Jewel-house of Art and Nature*, p. 59, gives a recipe to prevent drunkenness, "for the help of such modest drinkers as only in company are drawn, or rather forced to *pledge in full bolles* such quaffing companions as they would be loth to offend, and will require *reason at their hands*, as they term it." Overbury, in his *Characters*, speaking of a serving-man, says: "He never drinks but double, for he must be pledged; nor commonly without some short sentence nothing to the purpose: and seldom abstains till he comes to a thirst."

In Young's *England's Bane*, 1617, is the following passage: "Truely I thinke hereupon comes the name of *good fellow*, quasi *goad fellow*, because he forceth and goads his fellowes forward to be drunke with his persuasive termes, as I dranke to you, *pray pledge me*, you dishonour me, you disgrace mee, and with such like words, doth urge his consorts forward to be drunke, as oxen being prickt with goads are compell'd and forced to draw the waine."

Barnaby Rich, in his work entitled the *Irish Hubbub*, or the *English Hue and Crie*, 1619, p. 24, describing the mode of drinking healths in his time, tells us: "He that beginneth the health hath his prescribed orders: first uncovering his head, hee takes a full cup in his hand, and settling his countenance with a grave aspect, hee craves for audience: silence being once obtained, hee begins to breath out the name, per-adventure of some honourable personage, that is worthy of a better regard than to have his name polluted amongst a company of drunkards: but his health is drunke to, and *hee that pledgeth, must likewise off with his cap, kisse his fingers, and*

bowing himself in signe of a reverent acceptance. When the leader sees his follower thus prepared, he soups up his broath, turnes the bottom of the cup upward, and in ostentation of his dexteritie, gives the cup a phillip, to make it cry *Twango*. And thus the first scene is acted. The cup being newly replenished to the breadth of an haire, he that is *the pledger* must now beginne his part, and thus it goes round throughout the whole company, provided alwaies by a cannon set downe by the founder, there must be three at the least still uncovered, till the health hath had the full passage: which is no sooner ended, but another begins againe."

In the second part of Dekker's *Honest Whore*, 1630, is the following: "Will you fall on *your maribones* and *pledge this health*, 'tis to my mistris?" So in Shakerley Marmion's *Antiquary*, act ii.:

"Drank to your health whole nights in hippocrase
Upon my knees, with more religion
 Than e'er I said my prayers, which Heaven forgive me."

Pledging is again mentioned, act iv.: "To our noble duke's health, I can drink no lesse, not a drop lesse; and you and his servants *will pledge me*, I am sure."

In Heywood's *Philocothonista*, 1635, p. 12, we read: "Divers authors report of Alexander, that, carousing one day with twenty persons in his company, hee dranke healths to every man round, and *pledged* them severally againe: and as he was to rise, Calisthenes, the Sophist, coming into the banqueting house, the king offered him a deepe quaffing bowle, which he modestly refused, for which being taxed by one there present, hee said aloud, I desire not, oh, Alexander, *to receive a pledge* from thee, by taking which I shall be presently inforced to inquire for a physition." There is a remarkable passage in Ward's *Living Speeches of Dying Christians*, (Sermons, 1636, p. 144). "My Saviour began to mee in a bitter cup, and *shall I not pledge him?*" i. e. drink the same. From the speech of Lawrence Saunders.

In a *Brief Character of the Low Countries under the States*, 1652, p. 57, speaking of a Dutch feast, the author tells us: "At those times it goes hard with a stranger; all in curtesie will be drinking to him, and all that do so *he must pledge*: till he doth, the fill'd cups circle round his trencher, from whence they are not taken away till emptied."

count with regard to the origin of pledging." He says, *ibid.*: "The *Speculum Regale* advises the courtier, when he is in the king's presence, to pull off his cloak; and one of the reasons given is, that he shows by this means that he hath no concealed weapons to make an attempt upon the king's life." pp. 299, 300.

In Pierce Pennilesse his Supplication to the Divell, by Thomas Nash, 1595, we read: "You do me the disgrace, if you doo not *pledge me as much* as I drinke to you." In the Workes of John Heiwood newlie imprinted, 1598, is the following line: "I drinke (quoth she); quoth he, *I will not pledge.*"

Plat, in his Jewel-house of Art and Nature, p. 59, gives a recipe to prevent drunkenness, "for the help of such modest drinkers as only in company are drawn, or rather forced to *pledge in full bolles* such quaffing companions as they would be loth to offend, and will require *reason at their hands*, as they term it." Overbury, in his Characters, speaking of a serving-man, says: "He never drinks but double, for he must be pledged; nor commonly without some short sentenee nothing to the purpose: and seldom abstains till he comes to a thirst."

In Young's England's Bane, 1617, is the following passage: "Truely I thinke hereupon comes the name of *good fellow*, quasi *goad fellow*, because he forceth and goads his fellowes forward to be drunke with his persuasive termes, as I dranke to you, *pray pledge me*, you dishonour me, you disgrace mee, and with such like words, doth urge his consorts forward to be drunke, as oxen being prickt with goads are compel'd and forced to draw the waine."

Barnaby Rich, in his work entitled the Irish Hubbub, or the English Hue and Crie, 1619, p. 24, describing the mode of drinking healths in his time, tells us: "He that begiuneth the health hath his prescribed orders: first uncovering his head, hee takes a full cup in his hand, and settling his countenance with a grave aspect, hee craves for audience: silence being once obtained, hee begins to breath out the name, per-adventure of some honourable personage, that is worthy of a better regard than to have his name polluted amongst a company of drunkards: but his health is drunke to, and *hee that pledgeth, must likewise off with his cap, kisse his fingers, and*

bowing himself in signe of a reverent acceptance. When the leader sees his follower thus prepared, he soups up his broath, turnes the bottom of the cup upward, and in ostentation of his dexteritie, gives the cup a phillip, to make it cry *Twango*. And thus the first scene is acted. The cup being newly replenished to the breadth of an haire, he that is *the pledger* must now beginne his part, and thus it goes round throughout the whole company, provided alwaies by a cannon set downe by the founder, there must be three at the least still uncovered, till the health hath had the full passage: which is no sooner ended, but another begins againe."

In the second part of Dekker's *Honest Whore*, 1630, is the following: "Will you fall on *your maribones* and *pledge this health*, 'tis to my mistris?" So in Shakerley Marmion's *Antiquary*, act ii.:

"Drank to your health whole nights in hippocrase
Upon my knees, with more religion
Than e'er I said my prayers, which Heaven forgive me."

Pledging is again mentioned, act iv.: "To our noble duke's health, I can drink no lesse, not a drop lesse; and you and his servants *will pledge me*, I am sure."

In Heywood's *Philocothonista*, 1635, p. 12, we read: "Divers authors report of Alexander, that, carousing one day with twenty persons in his company, hee dranke healths to every man round, and *pledged* them severally againe: and as he was to rise, Calisthenes, the Sophist, coming into the banqueting house, the king offered him a deepe quaffing bowle, which he modestly refused, for which being taxed by one there present, hee said aloud, I desire not, oh, Alexander, to receive a *pledge* from thee, by taking which I shall be presently inforced to inquire for a physition." There is a remarkable passage in Ward's *Living Speeches of Dying Christians*, (Sermons, 1636, p. 144). "My Saviour began to mee in a bitter cup, and *shall I not pledge him?*" i. e. drink the same. From the speech of Lawrence Saunders.

In a *Brief Character of the Low Countries under the States*, 1652, p. 57, speaking of a Dutch feast, the author tells us: "At those times it goes hard with a stranger; all in curtesie will be drinking to him, and all that do so *he must pledge*: till he doth, the fill'd cups circle round his trencher, from whence they are not taken away till emptied."

I know not what the following passage means in Samuel Rowland's Satyres; Humour's Ordinarie :

"Tom is no more like thee than chalk's like cheese
To pledge a health, or to drink *up-se-frieze* :
Fill him a beaker,¹ he will never flinch," &c.

The term *Upsie-freeze* occurs again, Dekker's Dead Term, or Westminster's Speech to London, 1607: "Fellowes there are that followe mee, who in deepe bowles shall drowne the Dutchman, and make him lie under the table. At his owne weapon of *upsie freeze* will they dare him, and beat him with wine-pots till he be dead drunke." So, in Massinger's Virgin Martyr, act ii. sc. 1, Spungius calls Bacchus "the god of brewed wine and sugar, great patron of rob-pots, *upsy freezy* tipplers, and supernaculum-takers." In Times Curtaine drawne, or the Anatomie of Vanitie, &c., by Richard Brathwayte, Oxonian, 1621, in "Ebrius experiens, or the Drunkard's Humour," is the subsequent passage :

"To it we went, we two being all were left,
(For all the rest of sense were quite bereft,)
Where either call'd for wine that best did please,
Thus helter-skelter drunke we *upsefrese*.²
I was conjured by my kissing friend
To pledge him but an health, and then depart,
Which if did, Is'de ever have his heart.
I gave assent; the *health*, *five senses* were,
(Though scarce one sense did 'twixt us both appeare,)
Which as he drunk I pledg'd; both pledg'd and drunk,
Seeing him now full charg'd behinde I shrunke," &c.

In a curious satirical little book in my possession, dedicated to George Doddington, and written about the time of Charles II., I find the following, Introd. p. 9: "Awake! thou noblest drunkard, Bacchus, thou must likewise stand to me (if, at least, thou canst for reeling), teach me how to take 'the German's OP SIJN FRIZE, the Danish *Rowsa*, the Switzer's

¹ *Beaker*, a bowl or dish for containing liquor: probably from the Italian *bicchiere*, *patera*, *scyphus*. Dr. Johnson defines it "a cup with the spout in the form of a bird's *beak*;" but gives us no proof that such was the form of the beaker in ancient times.

² "*Upse-Dutch*, a heavy kind of Dutch beer, formerly much used in England: *Upse-Freeze*, a similar drink imported from Friesland: *To drink upse-Dutch*, to drink swinishly, like a Dutchman." Halliwell's Dictionary, p. 905.

Stoop of Rhenish, the Italian Parmasant, the Englishman's healths and frolicks. Hide not a drop of thy moist mystery from me, thou plumpest swill-bowl."

In England's Bane, or the Description of Drunkenesse, by Thomas Young, 1617, are some curious passages concerning the then customs of drinking: "I myselfe have seen and (to my grief of conscience) may now say have in presence, yea and amongst others, been an actor in the businesse, when upon our knees, after healthes to many private punkes, a health have been drunke to all the whoores in the world. . . He is a man of no fashion that cannot drinke *supernaculum*, carouse *the hunters hoop*, quaffe *upsey-freese crosse*, bouse in *Permoy-saunt*, in *Pimlico*, in *Crambo*, with *healthes, gloves, numpes, frolicks*, and a thousand such domineering inventions,¹ as by *the bell*, by *the cards*, by *the dye*, by *the dozen*, by *the yard*, and so by measure we drink out of measure.—There are in London drinking schooles: so that drunkenesse is professed with us as a liberall arte and science. . . . I have seene a company amongst the very woods and forests (he speaks of the New Forest and Windsor Forest), drinking for a *muggle*. Sixe determined to trie their strengths who could drinke most glasses for the muggle. The first drinks a glasse of a pint, the second two, the next three, and so every one multiplieth till the last taketh sixe. Then the first beginneth againe and taketh seven, and in this manner they drinke thrice a peece round, every man taking a glasse more than his fellow, so that he that dranke least, which was the first, drank one and twentie pints, and the sixth man thirty-six." Our author observes: "Before we were acquainted with the *lingering wars of the Low Countries*, drunkennes was held in the highest degree of hatred that might be amongst us."

In the dedication to the Drunkard's Cup, a sermon by Robert Harris, President of Trinity Colledge, Oxford, in his Works, 1653, is the following curious passage: "There is (they say) an art of drinking now, and in the world it is become a great profession. There are degrees and titles given

¹ It is singular that a part of this should have been borrowed from Pierce Pennilesse, his Supplication to the Divell, by Thomas Nash, Gent., 1595, "Nowe he is nobody that cannot drinke Supernagulum, carouse the Hunter's Hoop, quaffe Upse freze Crosse, with healths, gloves, mumpes, polockes, and a thousand such domineering inventions."

under the names of *Roaring Boyes, Damned Crew, &c.* There are lawes and ceremonies to be observed both by the firsts and seconds, &c. There is a drinking *by the foot*, by the *yard*, &c., a drinking *by the douzens*, by the *scores*, &c. *for the wager*, for the *victory*, *man against man*, *house against house*, *town against town*, and how not? There are also terms of art, fetched from hell (for the better distinguishing of the practitioners); one is *coloured*, another is *foxt*, a third is *gone to the dogs*, a fourth is *well to live*, &c."

In the body of the sermon, he mentions "the strange saucinesse of base vermine, in *tossing the name of his most excellent majesty in their foaming mouthes*, and in daring to make that a shoeing horne to draw on drink, by drinking healths to him." The following, at p. 307, is curious: "I doe not speake of those beasts that must be answered and have right done them, *in the same measure, gesture, course, &c.*, but of such onely as *leave you to your measure* (you will keepe a *turne* and *your time in pledging*), is it any hurt to pledge such? How pledge them? You mistake if you thinke that we speake against any *true civility*. If thou lust to pledge the Lord's prophets in woes, *pledge good fellowes in their measures and challenges*: if not so, learne still to sharpe a peremptory answer to an unreasonable demand. Say—*I will pray for the king's health, and drinke for mine owne.*" In page 299 we find "somewhat *whittled*," and in page 304, "*buckt* with drink," as terms expressing the different degrees of drunkenness.

In Gayton's Festivous Notes upon Don Quixote, 1654, p. 234, I find a singular passage, which I confess I do not thoroughly understand, concerning the then modes of drinking. He is describing a drinking bout of female gossips: "Dispatching a lusty rummer of Rhenish to little Periwig, who passed it instantly to Steepen Malten, and she conveigh'd with much agility to Daplusee, who made bold to stretch *the countesses gowne into a pledge*, and *cover and come*, which was the only plausible mode of drinking they delighted in: this was precisely observed by the other three, that their moistned braines gave leave for their glibb'd tongues to chat liberally."

The following occurs in Herrick's Hesperides, p. 146:

"Remember us in cups full crown'd
And let our citie-health go round,

Quite through the young maids and the men,
To the ninth number, if not tenne;
Untill the fired chesnuts leape
For joy, to see the fruits ye reape
From the plumpe chalice and the cup
That tempts till it be *tossed up*."

What can the following mean? Ibid. p. 87 :

"Call me the sonne of beere, and then confine
Me to the *tap*, the *tost*, the *turfe*; let wine
Ne'er shine upon me."

In Folly in Print: or a Book of Rhymes, published about 1660, in "a catch made before the king's coming to Worcester with the Scottish army," is the following :

"Each man upon his back
Shall swallow his sack,
This *health* will indure no shrinking;
The rest shall dance round
Him that lies on the ground;
Fore me this is excellent drinking."

In the character of "A Bad Husband," at the end of England's Jestes Refined and Improved, 1687, occur the following traits: "He is a passionate lover of morning-draughts, which he generally continues till dinner-time; a rigid exacter of *num-groats* and collector-general of *foys*¹ and *biberidge*.² He admires the prudence of that apothegm, *lets drink first*: and would rather sell 20 per cent. to loss than make a *dry bargain*."

¹ Sir Frederick Morton Eden, in his State of the Poor, 1797, i. 560, gives us the following passage from Fergusson's Farmer's Ingle :

"On some feast day, the wee-things buskit braw
Shall heeze her heart up wi' a silent joy,
Fu' cadgie that her head was up, and saw
Her ain spun cleething on a darling *oy*,
Careless tho' death should make the feast her *foy*."

After explaining *oy*, in a note, to signify grandchild, from the Gaelic *ogha*, he tells us, "A *foy* is the feast a person, who is about to leave a place, gives to his friends before his departure. The metaphorical application of the word in the above passage is eminently beautiful and happy."

² "BEVERAGE, *Beverege*, or *Beveridge*, reward, consequence. 'Tis a word now in use for a refreshment between dinner and supper; and we use the word when *any one pays for wearing new clothes, &c.*" Hearne's Glossary to Robert of Gloucester's Chronicle, in *v*. Grose says, "There is a kind of beverage called *Foot-ale*, required from one entering on a new occupation." If I mistake not, this is called in some places, "to set your *footing*."

It appears from Allan Ramsay's Poems, 1721, p. 120, that in Scotland, of those "wha had been *fou yestreen*," i. e. *drunk* the night before, "payment of the drunken groat is very peremptorily demanded by the common people, next morning: but if they frankly confess the debt due, they are passed for twopence." The same author, *ibid.* p. 17, mentions as in use among the Scots, *Hy-jinks*, "a drunken game, or new project to drink and be rich; thus the quaff or cup is filled to the brim, then one of the company takes a pair of dice, and after crying *hy-jinks*, he throws them out: the number he casts up points out the person must drink, he who threw beginning at himself number one, and so round till the number of the persons agree with that of the dice (which may fall upon himself if the number be within twelve), then he sets the dice to him, or bids him take them: he on whom they fall is obliged to drink, or pay a small forfeiture in money; then throws, and so on: but if he forgets to cry *hy-jinks*, he pays a forfeiture into the bank. Now he on whom it falls to drink, if there be anything in bank worth drawing, gets it all if he drinks. Then, with a great deal of caution, he empties his cup, sweeps up the money, and orders the cup to be filled again, and then throws; for, if he err in the articles, he loses the privilege of drawing the money. The articles are, (1) Drink. (2) Draw. (3) Fill. (4) Cry *hy-jinks*. (5) Count just. (6) Chuse your doublet man, viz. when two equal numbers of the dice are thrown, the person whom you chuse must pay a double of the common forfeiture, and so must you when the dice is in his hand. A rare project this," adds honest Allan, "and no bubble, I can assure you; for a covetous fellow may save money, and get himself as drunk as he can desire in less than an hour's time." It is probable he might have subjoined "experto crede Roberto." He mentions, p. 30, a set of drinkers called *Facers*, who, he says, "were a club of fair drinkers, who inclined rather to spend a shilling on ale than two-pence for meat. They had their name from a rule they observed of obliging themselves to throw all they left in the cup in their own faces: wherefore, to save their face and cloaths, they prudently suck'd the liquor clean out."¹

¹ Dr. Jamieson notices *Whigmeleerie* as the name of a ridiculous game which was occasionally used in Angus at a drinking club. A pin was stuck in the centre of a circle, from which there were as many radii as there

Strutt's authority for his origin of Pledging, before quoted, is William of Malmesbury, and he observes from the delineation he gives us (and it must be noted that his plates, being copies of ancient illuminated manuscripts, are of unquestionable authority,) that it seems perfectly well to agree with the reported custom; the middle figure is addressing himself to his companion, who seems to tell him that he pledges him, holding up his knife in token of his readiness to assist and protect him. After all, I cannot help hazarding an opinion that the expression meant no more than that if you took your cup or glass *I pledged myself to you* that I would follow your example. The common ellipsis, "*to*," is wanting. Thus we say, "I'll give you," instead of "I'll give *to* you;" "I'll pledge you," "I'll pledge *to* you." But I offer this with great deference to the established opinions on the subject.¹

It was the custom in Beaumont and Fletcher's time for the young gallants to stab themselves in the arms or elsewhere, in order to drink the healths of their mistresses, or to write their names in their own blood. See Mason's Notes on Beaumont and Fletcher, p. 103, where many instances are adduced. So, in the Oxford Drollery, 1671, p. 124, is a song to a Scotch tune, in which the following lines occur :

3. "*I stab'd mine arm to drink her health,*
The more fool I, the more fool I," &c.
4. "*I will no more her servant be,*
The wiser I, the wiser I,
Nor pledge her health upon my knee," &c.

I beg the reader's candid examination of the subsequent

were persons in the company, with the name of each person at the radius opposite to him. On the pin an index was placed, and moved round by every one in his turn; and at whatsoever person's radius it stopped, he was obliged to drink off his glass. *Whigmeleeries* are "whims, fancies, crotchets."

¹ Pasquier, in his *Recherches*, p. 501, mentions that Mary, Queen of Scots, previously to her execution, drank to all her attendants, desiring them to pledge her. See what the same author has said in p. 785 of his work concerning this custom. See also the *Fabliaux* of M. Le Grand, tom. i. p. 119, and his *Histoire de la Vie privée des François*, iii. 270. The custom of pledging is to be found in the ancient romance of *Ogie Danoit*, where Charlemagne pledges himself for *Ogie*. See *Tressan, Corps d'Extraits de Romans de Chevalerie*, ii. 77.

passages in Rigby's Ingenious Poem called the Drunkard's Prospective, or Burning Glasse, 1656, p. 7 :

" Yea every cup is fast to others wedg'd,
They alwaies *double drink*, they must be *pledg'd*.
He that begins, how many so'er they be,
Looks that each one do drink as much as he."

So again, at page 12 :

" Oh, how they'll wind men in, do what they can,
By drinking healths, first unto such a man,
Then unto such a woman ! Then they'll send
An health to each man's mistresse or his friend ;
Then to their kindred's or their parents deare,
They needs must have the other jug of beere ;
Then to their captains and commanders stout,
Who for to pledge they think none shall stand out ;
Last to the king and queen they'll have a cruse,
Whom for to pledge they think none dare refuse."

In the first quotation the author's meaning seems to be this : a man in company, not contented with taking what he chooses, binds another to drink the same quantity that he does. In the last, one proposes a health which another pledges to honour by drinking to it an equal quantity with him that proposed it.

Heywood, in his *Philocothonista*, or the Drunkard Opened, Dissected, and Anatomized, 1635, says, p. 45, "*Of drinking cups* divers and sundry sorts we have ; some of elme, some of box, some of maple, some of holly, &c., mazers, broad-mouth'd dishes, noggins, whiskins, piggins, crinzes, ale-bowles, wassell-bowles, court-dishes, tankards, kannes, from a bottle to a pint, from a pint to a gill. Other bottles we have of leather, but they most used amongst the shepherds and harvest-people of the countrey : small jacks wee have in many alehouses, of the citie and suburbs, tip't with silver, besides the great black jacks and bombards at the court, which when the Frenchmen first saw, they reported, at their returne into their countrey, that the Englishmen used to drinke out of their bootes : we have besides, cups made of hornes of beasts, of cocker-nuts, of goords, of the eggs of estriches, others made of the shells of divers fishes brought from the Indies and other places, and shining like mother of pearle. Come to plate, every taverne can afford you flat bowles, French bowles, prounet cups, beare

bowles, beakers; and private householders in the citie, when they make a feast to entertaine their friends, can furnish their cupboards with flagons, tankards, beere-cups, wine-bowles, some white, some percell guilt,¹ some guilt all over, some with covers, others without, of sundry shapes and qualities." Page 51, he tells us: "There is now profest an eighth liberal art or science, call'd *Ars Bibendi*, i. e. the Art of Drinking. The students or professors thereof call a greene garland, or painted hoope hang'd out, a *colledge*: a signe where there is lodging, man's-meate, and horse-meate, an *inne of court*, an *hall*, or an *hostle*: where nothing is sold but ale and tobacco, a *grammar schoole*: a red or blew lattice, that they terme a *free schoole*, for all commers. . . . The bookes which they studdy, and whose leaves they so often turne over, are, for the most part, three of the old translation and three of the new. Those of the old translation: 1. The Tankard. 2. The Black Jacke. 3. The Quart-pot rib'd, or Thorondell. Those of the new be these: 1. The Jugge. 2. The Beaker. 3. The double or single Can, or Black Pot." Among the proper phrases belonging to the library, occur, p. 65, "to drinke upse-phreese, supernaculum, to swallow a slap-dragon, or a raw egge—to see that no lesse than *three at once be bare* to a health." Our author, p. 23, observes: "Many of our nation have used the Lowe-countray warres so long, that though they have left their money and clothes behind, yet they have brought home their habit of drinking." At p. 60 he gives the following phrases then in use for being drunk: "He is foxt, hee is flawed, he is flustered, hee is suttle, cupshot, cut in the leg or backe, hee hath seene the French king, he hath swallowed an haire or a taverne-token, hee hath whipt the cat, he hath been at the scriveners and learn'd to make indentures, hee hath bit his grannam, or is bit by a barne-weesell, with an hundred such-like adages and sentences."

[That is, partly gilded.]

HEALTHS, OR TOASTS.

" 'Twas usual then the banquet to prolong
 By musick's charm, and some delightful song :
 Where every youth in pleasing accents strove
 To tell the stratagem and cares of love.
 How some successful were, how others trost :
 Then to the sparkling glass would *give his toast* :
 Whose bloom did most in his opinion shine,
 To relish both the musick and the wine."

KING'S ART OF COOKERY, ed. 1776, iii. 75.

THE ancient Greeks and Romans used at their meals to make libations, pour out, and even drink wine, in honour of the gods. The classical writings abound with proofs of this.

The Grecian poets and historians, as well as the Roman writers, have also transmitted to us accounts of the grateful custom of drinking to the health of our benefactors and of our acquaintances.

———" Pro te, fortissime, vota
 Publica suscipimus : Bacchi tibi sumimus haustus."

It appears that the men of gallantry among the Romans used to take off as many glasses to their respective mistresses as there were letters in the name of each.¹ Thus, Martial :

" Six cups to Nævia's health go quickly round,
 And be with *seven* the fair Justina's crown'd."

Hence, no doubt, our custom of toasting, or drinking healths,² a ceremony which Prynne, in his work entitled *Healths Sicknesse*, inveighs against in language most strongly tinged with enthusiastic fury.³

¹ How exceedingly similar to our modern custom of saying to each of the company in turn, " Give us a lady to toast," is the following :

" Da puere ab summo, age tu interibi ab infimo da suaviu."

Plauti Asinaria.

² The following is a curious epigram of Owen, I. ii. 42, on this subject :

" Quo tibi potarum plus est in ventre *salutum*,
 Hoc minus epotis, hisce salutis habes.
 Una *salus* sanis, nullam potare *salutem*,
 Non est in potâ vera *sakute* salus."

So in Witt's *Recreations*, Lond. 1667, I find the following :

" Even from my heart much *health* I wish,
 No health I'll wash with drink,
Health wish'd, not *wash'd*, in words, not wine,
 To be the best I think."

³ This extraordinary man, who, though he drank no healths, yet appears

In Braithwait's *Law of Drinking*, 1617, I find the following passage, p. 9: "These cups proceed either *in order* or *out of order*. *In order*, when no person transgresseth or drinks out of course, but the cup goes round according to their manner of sitting; and this we call *an health cup*, because in our wishing or confirming of any one's health, bare-headed and standing, it is performed by all the company. It is drunke *without order*, when the course or method of order is not observed, and that the cup passeth on to whomsoever we shall appoint." Ibid. p. 23: "Some joyne two cups one upon another, and drink them together." In the preface, keeping a public-house is called "the known trade of *the ivy bush*, or *red lettice*."

In Ward's *Woe to Drunkards*, 1636, p. 553, we read: "Abandon that foolish and vicious custome, as Ambrose and Basil call it, of drinking healths, and making that a sacrifice to God for the health of others, which is rather a sacrifice to the devill, and a bane of their owne." It appears from the same work, p. 543, that it was a custom to drink healths at that time upon their bare knees. The author is speaking of pot-wits and spirits of the buttery, "who never bared their knees to drinke healthes, nor ever needed to whet their wits with wine, or arme their courage with pot-harnesse."¹

In Shakerley Marmion's *Antiquary*, act iv., is the following passage: "Why they are as jovial as twenty beggars, *drink their whole cups, sixe glasses at a health*." Misson, in his *Travels in England*, translated by Ozell, p. 67, has some curious remarks on the manner of drinking healths in England in his time.

to have been intoxicated with the fumes of a most fanatical spirit, and whom the three Anticyræ could not, it should seem, have reduced to a state of mental sobriety, concludes his Address to the Christian Reader thus: "The unfeigned well-wisher of thy spiritual and corporal, though the oppugner of thy *pocular* and *pot-emptying health*, William Prynne."

¹ Whence can the following custom of health-drinking have taken its rise? In a *Journey from London to Scarborough*, 1734, p. 4, speaking of Ware, the writer says: "The great bed here merits not half its fame, having only given rise to a fine allusion in the Recruiting Officer, of its being less than the bed of honour, where thousands may lie without touching one another. It is kept at the Old Crown Inn, and will hold a dozen people, heads and tails. They have a ceremony at showing it of *drinking a small can of beer, and repeating some health*, which I have already forgot."

In the *Tatler*, vol. i. No. 24, is an account of the origin of the word *toast* in its present sense, stating that it had its rise from an accident at Bath in the reign of Charles the Second. "It happened that on a public day a celebrated beauty of those times was in the Cross Bath, and one of the crowd of her admirers took a glass of the water in which the fair one stood, and drank her health to the company. There was in the place a gay fellow, half fuddled, who offered to jump in, and swore though he liked not the liquor, he would have the toast. He was opposed in his resolution; yet this whim gave foundation to the present honour which is done to the lady we mention in our liquor, who has ever since been called a toast."¹ Though unable to controvert this account, I am by no means satisfied with it. The wit here is likelier to have been a *consequence* than *the cause* of this singular use of the word, and puts me in mind of the well-known reply of a Mr. Brown (it is in some jest-book), who, on having it observed to him that he had given a certain young lady a long while for a toast, answered, "Yes, but I have not been able to *toast her brown yet.*"

In the *Cheimonopagnion*, or a Winter Song, by Raphael Thorius, newly translated, 1651 (at the end of the *Hymnus Tabaci* of the same date), the following passages occur :

"Cast wood upon the fire, thy loyns gird round
With warmer clothes, and let the *toasts* abound
In close array, embattel'd on the hearth."

So again, at p. 7 :

"And tell their hard adventures by the fire,
While their friends hear, and hear, and more desire,
And all the time the crackling chesnuts roast,
And *each man hath his cup, and each his toast.*"

From these passages it should seem to appear that the saying "*Who gives a toast?*" is synonymous with "Whose turn

¹ When the lady in *Hudibras*, II. i. 855, is endeavouring to persuade her lover to whip himself for her sake, she uses the following words, which intimate a different origin for the custom of toasting :

"It is an easier way to make
Love by, than that which many take.
Who would not rather suffer whipping
Than *swallow toasts of bits of ribbin?*"

is it to take up his cup and propose a health?" It was the practice to put *toast into ale with nutmeg and sugar*. This appears from a very curious pamphlet entitled *Wine, Beere, Ale, and Tobacco*, contending for superiority, a dialogue, 1658. It is among Garrick's *Old Plays*, now in the British Museum, and has a frontispiece representing three women and a man playing with three dice. The first edition appeared in 1630. In the interlude of *Like will to Like*, quoth the Devill to the Collier, is a song beginning—

"Troll the bole, and drink to me, and troll the bole again-a,
And put a *browne tost in the pot*, for Philip Flemming's brain-a."

The word *tost* occurs in Wyther's *Abuses stript and whipt*, 1613, p. 174 :

"Will he will drinke, yet but a draught at most,
That must be spiced with a *nut-browne tost*."

In drinking toasts the ladies have a modest custom of excusing themselves, thus elegantly described by Goldsmith in his *Deserted Village* :

"Nor the coy maid, half willing to be prest,
Shall *kiss the cup* to pass it to the rest."

In the *Canting Vocabulary*, "Who *tosts* now?" is rendered "Who christens the health?" and "an *old tost*" is explained to mean "a pert pleasant old fellow." The following passage shows plainly the etymology of *toss-pot*; it is extracted from the *Schoolmaster, or Teacher of Table Philosophie*, 1583, iv. 35, "Of merry jests of preaching friers: A certaine frier *tossing the pot*, and *drinking very often* at the table was reprehended by the priour," &c. I find the following anagram on a toast in the *New Help to Discourse*, 1684, 261: "TOAST, anagram A SOTT. Exposition :

"A toast is like a sot; or, what is most
Comparative, a sot is like a toast;
For when their substances in liquor sink,
Both properly are said to be in drink."

Brown, Bishop of Cork, being a violent Tory, wrote a book to prove that drinking memories was a species of idolatry, in order to abolish a custom then prevalent among the Whigs of Ireland of drinking the glorious memory of King William the Third. But instead of cooling, he only inflamed the rage for

the toast, to which they afterwards tacked the following rider: "And a f*** for the Bishop of Cork." See the Survey of the South of Ireland, p. 421. The bishop's work was entitled *Of Drinking in Remembrance of the Dead*, 1715, where, in p. 54, he asserts that "an health is no other than a liquid sacrifice in the constant sense and practice of the heathen." And at p. 97, he tells us of a curious "return given by the great Lord Bacon to such as pressed him to drink the king's health;" namely, that "he would drink for his own health, and pray for the king's."

In the account of Edinburgh, vi. 617, of the Statistical Account of Scotland, 1793, after the mention of a weekly concert, 1763, 1783, and 1791-2, we read: "The barbarous custom of *saving the ladies* (as it was called) after St. Cecilia's concert, by gentlemen drinking immoderately *to save a favourite lady, as his toast*, has been for some years given up. Indeed they got no thanks for their absurdity."

SUPERNACULUM.

GROSE has defined this odd word to signify "good liquor, of which there is not even a drop left sufficient to wet one's nail." To drink *supernaculum* was an ancient custom not only in England, but also in several other parts of Europe, of emptying the cup or glass, and then pouring the drop or two that remained at the bottom upon the person's nail that drank it, to show that he was no fincher.¹

Among Ray's Proverbial Sayings, belonging to drink and drinking, occurs the following: "Make a pearl on your nail." Proverbs, 1768, p. 69. Tom Brown, in his Letters from the

¹ I have a little pleasant dissertation in Latin, entitled *De Supernaculo Anglorum*, 4to. Lips. 1746. In page 8 is the following passage: "Est autem Anglis supernaculum ritus in cœviviis circulatim ita bibendi ut poculo exhausto, ac super unguem excusso, residuoque delincto, ne guttulam quidem superesse, compotoribus demonstretur." In the same work, p. 6, is given the etymology of the word: "Est autem illud vox hybrida, ex Latina præpositione 'super' et Germano 'nagel' (a nail) composita, qui mos, nova vocabula fingendi Anglis potissimum usitatus est, vocemque *supernaculi* apud eosdem produxit."

Dead to the Living, ii. 178, mentions a parson who had forgot even to *drink over his right thumb*. This must allude to some drinking custom which is now forgotten. In the British Apollo, 1708, No. 20, is the following query :

“ Q. Say whence, great Apollo,
The custom we follow,
When drinking brisk liquors per bumper,
In a circular pass,
We quaffe e'ry glass :
And why is it o'er the left thumb, sir ?

“ A. When mortals with wine,
Make their faces to shine,
'Tis to look like Apollo in luster ;
And, circulatory,
To follow his glory,
Which over the left thumb¹ they must, sir.”

In the Winchester Wedding, a popular ballad, preserved in Ritson's Ancient Songs, 1792, p. 297, is another allusion to supernaculum :

“ Then Phillip began *her health*,
And turn'd a beer-glass on his thumb ;
But Jenkin was reckon'd for drinking
The best in Christendom.”

BUZZA: TO BUZZA ONE.

I KNOW nothing of the meaning of this word. I have been told that it is a college expression, and contains a threat, in the way of pleasantry, to black the person's face with a burnt cork, should he flinch or *fail to empty* the bottle. Possibly it may have been derived from the German “buzzen,” *sordes auferre*, q. d. “Off with the lees at bottom.”

Grose explains this as signifying to challenge a person to pour out all the wine in the bottle into his glass, undertaking

¹ Bingham, as cited by Bourne, chap. xviii. has a quotation from St. Austin, on Superstitious Observations, among which, he says : “ You are told in a fit of convulsions or shortness of breath, to hold your left thumb with your right hand.”

to drink it, should it prove more than the glass would hold.¹ It is commonly said to one who hesitates to empty a bottle that is nearly out.

I find the subsequent dissuasive from drunkenness, a vice to which it must be confessed the drinking of healths, and especially in full bumpers, does but too naturally tend, in Ch. Johnson's Wife's Relief :

" Oh when we swallow down
Intoxicating wine, we drink damnation ;
Naked we stand the sport of mocking fiends,
Who grin to see our noble nature vanquish'd.
Our passion's then like swelling seas burst in,
The monarch Reason's govern'd by our blood,
The noisy populace declare for liberty,
While anarchy and riotous confusion
Usurp the sov'reign's throne, claim his prerogative,
Till gentle sleep exhales the boiling surfeit."

That it is good to be drunk once a month, says the learned author of the *Vulgar Errors*, is a common flattery of sensuality, supporting itself upon physic and the healthful effects of inebriation. It is a striking instance of "the doing ill," as we say, "that good may come out of it." It may happen that inebriation, by causing vomiting, may cleanse the stomach, &c. ; but it seems a very dangerous kind of dose, and of which the "repetatur haustus," too quickly repeated, will prove that men may pervert that which Nature intended for a cordial into the most baneful of all poisons. It has been vulgarly called "giving a fillip to Nature."

In Sir John Sinclair's *Statistical Account of Scotland*, i. 59, the minister of Kirkmichael tells us : "In extraordinary cases of distress, we have a custom which deserves to be taken notice of ; and that is, when any of the lower people happen to be reduced by sicknesses, losses, or misfortunes of any kind, a friend is sent to as many of their neighbours as they think needful, to invite them to what they call a *drinking*. This drinking consists in a little small beer, with a bit of

¹ Bumpers are of great antiquity. Thus Paulus Warnefridus is cited in Du Cange's *Glossary*, telling us, in lib. v. de *Gestis Langobard.* cap. 2 : "Cumque ii qui diversi generis potiones ei a rege deferebant, de verbo regis eum rogarent, ut totam fialam biberet, ille in honorem regis se totam bibere promittens, parum aquæ libabat de argenteo calice." Vide Martial, lib. i. Ép. 72, lib. viii. 51, &c.

bread and cheese, and sometimes a small glass of brandy or whisky, previously provided by the needy persons or their friends. The guests convene at the time appointed, and after collecting a shilling a-piece, and sometimes more, they divert themselves for about a couple of hours with music and dancing, and then go home. Such as cannot attend themselves, usually send their charitable contribution by any neighbour that chooses to go. These meetings sometimes produce five, six, and seven pounds to the needy person or family." Ibid. xviii. 123, parish of Gargunnoch, co. Stirling: "There is one prevailing custom among our country people, which is sometimes productive of much evil. Everything is bought and sold over a bottle. The people who go to the fair in the full possession of their faculties, do not always transact their business, or return to their homes, in the same state."

UNDER THE ROSE.

THE vulgar saying *Under the Rose* is said to have taken its rise from convivial entertainments, where it was an ancient custom to wear chaplets of roses about the head, on which occasions, when persons desired to confine their words to the company present, that they "might go no farther," they commonly said "they are spoken under the rose." The Germans have hence a custom of describing a rose in the ceiling over the table.

In the comedy of *Lingua*, 1657, act ii. sc. 1, *Appetitus* says: "Crown me no crowns but Bacchus' crown of roses."

Nazianzen, according to Sir Thomas Browne, seems to imply, in the following verse, that the rose, from a natural property, has been made the symbol of silence:

"Utque latet rosa verna suo putamine clausa,
Sic os vincla ferat, validisque arctetur habenis,
Indicatque suis proluxa silentia labris."

Lemnius and others have traced this saying to another origin. The rose, say they, was the flower of Venus, which Cupid consecrated to Harpocrates, the god of Silence: and

it was therefore the emblem of it, to conceal the mysteries of Venus.

Warburton, commenting on that passage in the first part of Shakespeare's Henry VI.,

"From off this brier pluck a white rose with me,"

says: "This is given as the original of the two badges of the houses of York and Lancaster, whether truly or not, is no great matter. But the proverbial expression of *saying a thing under the rose*, I am persuaded came from thence. When the nation had ranged itself into two great factions, under the *white* and *red* rose, and were perpetually plotting and counter-plotting against one another, then when a matter of faction was communicated by either party to his friend in the same quarrel, it was natural for him to add, that he *said it under the rose*; meaning that, as it concerned the faction, it was religiously to be kept secret."¹

It is observable that it was anciently a fashion to stick a rose in the ear. At Kirtling, in Cambridgeshire, the magnificent residence of the first Lord North, there is a juvenile portrait (supposed to be of Queen Elizabeth), with a red rose sticking in her ear.

Newton, in his *Herball to the Bible*, 1587, pp. 223-4, says: "I will heere adde a *common country custome* that is used to be done with *the rose*. When pleasaunt and merry companions doe friendly meete together to make goode cheere, as soone as their feast or banket is ended, they give faithfull promise mutually one to another, that whatsoever hath been merrily

¹ Upton gives us the following remarks on the bishop's criticism: "This is ingenious! What pity that it is not learned too! The rose (as the fables say) was the symbol of silence, and consecrated by Cupid to Harpocrates, to conceal the lewd pranks of his mother. So common a book as Lloyd's Dictionary might have instructed Dr. Warburton in this: 'Huic Harpocrati Cupido Veneris filius parentis suæ rosam dedit in munus, ut scilicet, si quid licentius dictum, vel actum sit in convivio, sciant tacenda esse omnia. Atque idcirco veteres ad finem convivii *sub rosa*, Anglice *under the rose*, transacta esse omnia ante digressum contestabantur; cujus formæ vis eadem esset, atque ista *Μισῶμνάμονα συμποσαν*. Probant hanc rem versus qui reperiuntur in marmore:

'Est rosa flos Veneris, cujus quo furta laterent

Harpocrati matris dona dicavit amor.

Inde rosam mensis hospes suspendit amicis,

Convivæ ut sub ea dicta tacenda sciat.'

spoken by any in that assembly, should be wrapped up in silence, and not to be carried out of the doores. For the assurance and performance whereof, the tearme which they use is, that all things there saide must be taken as spoken *under the rose*. Whereupon *they use in their parlours and dining roomes to hang roses over their tables*, to put the companie in memorie of secesie, and not rashly or indiscreetly to clatter and blab out what they heare. Likewise, if they chauce to shew any tricks of wanton, unshamefast, immodest, or irreverent behaviour either by word or deed, they protesting that all was *spoken under the rose*, do give a strait charge and pass a covenant of silence and secrecy with the hearers, that the same shall not be blowne abroad, nor tatted in the streetes among any others."

So Peacham, in the Truth of our Times, 1638, p. 173 : "In many places, *as well in England as in the Low Countries*, they have over their tables a rose painted, and what is spoken *under the rose* must not be revealed. The reason is this ; the rose being sacred to Venus, whose amorous and stolen sports, that they might never be revealed, her sonne Cupid would needes dedicate to Harpocrates, the God of Silence."

I know not whence the saying, that needs not to be explained, of "plucking a rose," has originated, if it had not its rise in some modest excuse for absence in the garden, dictated by feminine bashfulness. Perhaps the passage already quoted from Newton's Herball to the Bible may explain it.

Speaking of the sex reminds me of a remarkable saying, now pretty much forgotten, though noticed by Sir Thomas Browne, i. e. that "*Smoak doth follow the fairest*," as usual in his time in England, and it may be in all Europe. "Whereof," he says, "although there seem no natural ground, yet it is the continuation of a very antient opinion, as Petrus Victorius and Casaubon have observed from a passage in Athenæus, wherein a parasite thus describes himself :

" To every table first I come,
Whence Porridge I am called by some.
Like whips and thongs to all I ply,
Like smoak unto the fair I fly."

HOB OR NOB.

GROSE, in his Provincial Glossary, explains *hob-nob* (sometimes pronounced *hab-nab*) as a north-country word, signifying, At a venture, rashly. He tells us, also, that *hob* or *hub* is the north-country name for the back of the chimney. We find the following in his Classical Dictionary of the Vulgar Tongue: "*Will you hob or nob with me?* a question formerly in fashion at polite tables, signifying a request or challenge to drink a glass of wine with the proposer: if the party challenged answered Nob, they were to chuse whether white or red." His explanation of the origin of this custom is extremely improbable.¹

The exposition modestly hinted at in Reed's edition of Shakespeare, v. 369, seems much more consonant with truth. It occurs in a note upon that passage in *Twelfth-Night*, or *What You Will*,² where a character speaking of a duellist says, "His incensement at this moment is so implacable, that satisfaction can be none but by pangs of death and sepulchre: *hob*, *nob*, is his word; give't or take't." In Anglo-Saxon, *habban* is *to have*, and *næbban* *to want*. May it not therefore be explained in this sense, as signifying, "Do you choose a glass of wine, or would you rather let it alone?"³

I found the following, which had been cut out of some

¹ It is, "This foolish custom is said to have originated in the days of good Queen Bess, thus: When great chimneys were in fashion, there was, at each corner of the hearth or grate, a small elevated projection called *the hob*, and behind it a seat. In winter time the beer was placed on the *hob* to warm, and the cold beer was set on a *small table*, said to have been called *the nob*: so that the question 'Will you have *hob* or *nob*!' seems only to have meant, 'Will you have warm or cold beer?' i. e. beer from the *hob*, or beer from the *nob*."

² Steevens thinks the word derived from *hap ne hap*.

³ M. Mason asks in a note, "Is not this the original of our *hob nob*, or challenge to drink a glass of wine at dinner? The phrase occurs in Ben Jonson's *Tale of a Tub*:

'I put it
Even to your worship's bitterment, *hab nab*,
I shall have a chance o' the dice for't, I hope;'"

and Malone adds a passage from Holinshed's *History of Ireland*: "The citizens in their rage shot *habbe* or *nabbe* at random."

newspaper for Dec. 1772, in Dr. Lort's interleaved copy of my Popular Antiquities. "*The definition of hob or nob.*—In the days of good Queen Bess (we find it upon record) the maids of honour not only used manly exercise, but eat roast beef and drank ale for breakfast; and as in their masculine exercises they were liable to *accidents* and the *tooth ache*, so it was natural for them occasionally to warm their beer, which they who required such indulgence generally did by ordering their cupfuls to be placed on the hob of the grate; and when any of the company called for beer, it was just as natural for their attendants to ask, 'from the hob or not from the hob?' which constant practice (from the constant indisposition of one or other of these fair ladies) was soon not only remarked by the courtiers, but also perhaps first humorously adopted by them, with the courtly vice of corrupting *hob or no hob* into HOB OR NOB." To this I beg leave to apply the—"Credat Judæus Apella, non ego." Compare the note, p. 348.

In the Workes of John Heywoode, 1566, is the following passage :

"Where wooers hoppe in and out, long time may bryng
Him that hoppeth best, at last to have the ryng.
I hopping without for a ringe of a rush,
And while I at length debate and beate the bushe,
There shall steppe in other men, and catche the burdes,
And by long time lost in many vaine wurdes,
Betweene these two wives, make slouth speede confounde,
While betweene two stooles my tayle goe to the grounde.
By this, sens we see slouth must breede a scab,
Best sticke to the tone out of hand, *hab or nab.*"

In Sir J. Harrington's Epigrams, iv. 91, we read :

"Not of Jack Straw, with his rebellious crew,
That set king, realme, and lawes at *hab or nab*,
Whom London's worthy maior so bravely slew
With dudgeon dagger's honourable stab."

In the New Courtier, a popular ballad, in Ritson's Antient Songs, 1790, p. 278, we find *hab nab* thus introduced :

"I write not of religion
For (to tell you truly) we have none.
If any me to question call,
With pen or sword, *hab nab's* the word,
Have at all."

In the Character of a Quack Astrologer, 1673, speaking of

his Almanack, we are told, "He writes of the weather *hab nab*, and as the toy takes him, chequers the year with foul and fair."

The following is from the Antiquarian Repertory, ii. 98, where M. Jorevin is speaking of Worcester, and the Stag Inn there: "According to the custom of the country, the land-ladies sup with the strangers and passengers, and if they have daughters, they are also of the company, to entertain the guests at table with pleasant conceits, where they drink as much as the men: but what is to me the most disgusting in all this is, that when one drinks the health of any person in company, the custom of the country does not permit you to drink *more than half the cup, which is filled up, and presented to him or her whose health you have drank.*" He next speaks of tobacco, which it seems the women smoked as well as the men. M. Jorevin was here in Charles the Second's reign.¹

The following curious passage is from Galateo, of Manners and Behaviour, 4to. (and of which the scene lies in Italy): "Now to drink *all out* every man (drinking and carousing): which is a fashion as little in use amongst us, as y^e terme itself is barbarous and strange: I meane, *ick bring you*, is sure a foule thing of itselfe, and in our cuntry so coldly accepted yet, that we must not go about to bring it in for a fashion. If a man doe quaffe or carrouse unto you, you may honestly say nay to pledge him, and geveing him thankes, confesse

¹ In a curious book entitled a Character of England, as it was lately presented in a Letter to a Nobleman of France, with Reflections upon Gallus Castratus, (attributed to John Evelyn,) 1659, the author, speaking of taverns, says, p. 31: "Your L. will not believe me that the ladies of greatest quality suffer themselves to be treated in one of these taverns, but you will be more astonisht when I assure you that they drink their *crowned cups* roundly, strain healths *through their smocks*, daunce after the fiddle, kiss freely, and term it an honourable *treat.*" At p. 37 we are told, there is "a sort of perfect debauchees, who style themselves *Hectors*, that in their mad and unheard of revels pierce their veins to quaff their own blood, which some of them have drank to that excess, that they died of the intemperance." At p. 36 we read: "I don't remember, my lord, ever to have known (or very rarely) a health drank in France, no, not the king's; and if we say, *à votre santé, Monsieur*, it neither expects pledge or ceremony. 'Tis here so the custome to drink to every one at the table, that by the time a gentleman has done his duty to the whole company, he is ready to fall asleep, whereas with us, we salute the whole table with a single glass only."

your weaknesse, that you are not able to beare it: or else to doe him a pleasure, you may for curtesie sake taste it, and then set downe the cup to them that will, and charge yourselfe no further. And although this, *ick bring you*, as I have heard many learned men say, hath beene an auncient custome in Greece; and that the Grecians doe much commend a good man of that time, Socrates by name, for that hee sat out one whole night long, *drinking a vie* with another good man, Aristophanes; and yet the next morning, in the breake of the daye, without any rest uppon his drinking, made such a cunning geometrical instrument, that there was no maner of faulte to be found in the same: bycause *the drinking of wine* after this sorte *in a vie*, in such excesse and waste, is a shrewde assault to trie the strength of him that quaffes so lustily."

ALEHOUSE OR TAVERN SIGNS.

SIR THOMAS BROWNE is of opinion that the human faces described in alehouse signs, in coats of arms, &c. for the sun and moon, are reliques of Paganism, and that these visages originally implied Apollo and Diana. Butler, the author of *Hudibras*, asks a shrewd question on this head, which I do not remember to have seen solved:

"Tell me but what's the nat'ral cause
Why on a sign no painter draws
The *full moon* ever, but the *half*?"

There is a well-known proverb, "Good wine needs no bush;" i. e. nothing to point out where it is to be sold. The subsequent passage seems to prove that anciently tavern-keepers kept *both a bush and a sign*: a host is speaking:

"I rather will take down my *bush* and *sign*
Then live by means of riotous expense."

Good Newes and Bad Newes, by S. R., 1622.

As does the following that anciently *putting up boughs* upon anything was an indication that it was to be sold, which, if I do not much mistake, is also the reason why an old besom

(which is a sort of *dried bush*) is put up at the topmast-head of a ship or boat when she is to be sold.¹

In Greene in Concept, 1598, p. 10, we read: "Good wine needes no *ivie bush*." In England's Parnassus, 1600, the first line of the address to the reader runs thus: "I hang no *ivie* out to sell my wine:" and in Braithwaite's Strappado for the Divell, 1615, p. 1, there is a dedication to Bacchus, "*sole souveraigne of the ivy bush*, prime founder of red-lettices," &c.

In Dekker's Wonderful Yeaere, 1603, we read: "Spied a bush at the ende of a pole (the auncient badge of a countrey ale-house." In Vaughan's Golden Grove, 1608, is the following passage: "Like as an *ivy-bush*, put forth at a *vintrie*, is not the cause of the wine, but a *signe* that wine is to bee sold there; so, likewise, if we see smoke appearing in a chimney, we know that fire is there, albeit the smoke is not the cause of the fire." The following is from Harris's Drunkard's Cup, p. 299: "Nay, if the house be not worth an *ivy-bush*, let him have his tooles about him; nutmegs, rosemary, tobacco, with other the appurtenances, and he knowes how of puddle-ale to make a cup of English wine."

Coles, in his Introduction to the Knowledge of Plants, p. 65, says: "*Box* and *ivy* last long green, and therefore *vintners* make their garlands thereof; though perhaps *ivy* is the rather used, because of the antipathy between it and wine." In a curious poem entitled Poor Robin's Perambulation from Saffron Walden to London, July 1678, at p. 16, we read:

"Some ale-houses upon the road I saw,
And some with *bushes* shewing they wine did draw."

A note in the Lansd. MS. 226, f. 171, upon the "Tavern Bush," by Bishop Kennett, says: "The dressing the frame or bush with *ivy-leaves* fresh from the plant was the custome forty years since, now generally left off for carved work."

By the following passage in Whimzies, or a New Cast of

¹ In Nash's Christ's Teares over Jerusalem, 1613, p. 145, speaking of the head-dresses of London ladies, he says: "Even as angels are painted in church windowes, with glorious golden fronts, besette with sunne-beames, so beset they their foreheads on either side with glorious borrowed gleamy *bushes*; which, rightly interpreted, should signify *beauty to sell*, since a *bush* is not else hanged forth, but to invite men to buy. And in Italy, when they sette any beast to sale, they crowne his head with *garlands*, and bedeck it with gaudy blossoms, as full as ever it may stick."

Characters, 1631, Second Part, p. 15, it should seem that signs in alehouses succeeded *birch-poles*. The author is describing a painter: "He bestowes his pencile on an aged piece of decayed canvas in a sooty ale-house, where *Mother Red Cap* must be set out in her colours. Here hee and his barmy hostesse *drew* both together, but not in like nature; she in *ale*, he in *oyle*; but her commoditie goes better downe, which he meanes to have his full share of when his worke is done. If she aspire to the conceite of a signe, and desire to *have her birch-pole pulled downe*, hee will supply her with one."

In Scotland a *wisp of straw upon a pole* is, or was heretofore, the indication of an alehouse. So in a quotation already made, from Dunbar's macaronic Will of Maister Andro Kennedy: "Et unum *ale-wisp* ante me."

"In olde times, such as solde horses were wont to put flowers or boughes upon their heads" (I think they now use ribbands), "to reveale that they were vendible." See the English Fortune Teller, 1609.

The *Chequers*, at this time a common sign of a public-house, was originally intended, I should suppose, for a kind of draught-board, called *tables*, and showed that there that game might be played. From their colour, which was red, and the similarity to a lattice, it was corruptly called the *Red Lettuce*, which word is frequently used by ancient writers to signify an alehouse. See the Antiquarian Repertory, i. 50. Thus I read in the Drunkard's Prospective, by Joseph Rigbie, 1656, p. 6:

"The tap-house fits them for a jaile,
The jaile to the gibbet sends them without faile;
For those that through a *lattice* sang of late
You oft find *crying* through an iron grate."¹

In King Henry IV., Part ii., Falstaff's Page, speaking of Bardolph, says: "He called me even now, my lord, through a *red lattice*, and I could see no part of his face from the

¹ In the First Part of Antonio and Melida, Marston's Works, 1633, we read: "As well known by my wit, as an *ale-house by a red lattice*." So, in a Fine Companion, one of Shakerley Marmion's plays: "A waterman's widow at the sign of the Red Lattice in Southwark." Again, in Arden of Faversham, 1592: "His sign pulled down, and his *lattice* born away." Again, in the Miseries of Inforc'd Marriage, 1607: "'Tis treason to the *red lattice*, enemy to the sign post."

window." This designation of an alehouse is not altogether lost, though the original meaning of the word is, the sign being converted into a *green lettuce*; of which an instance occurs in Brownlow street, Holborn. In the last will and testament of Lawrence Lucifer, the old batchiler of Limbo, at the end of the *Blacke Booke*, 4to. 1604, is the following passage: "Watched sometimes ten houres together in an alehouse, ever and anon peeping forth and sampling thy nose with the *red lattice*." In the *Christmass Ordinary*, by W. R., 1682, we read:

"Where Red Lettice doth shine,
 'Tis an outward sign
 Good ale is a traffic within;
 It will drown your woe,
 And thaw the old snow
 That grows on a frosty chin."

In confirmation of the above hypothesis, I subjoin a curious passage from Gayton's *Notes on Don Quixote*, p. 340: "Mine host's policy for the drawing guests to his house, and keeping them when he had them, is farre more ingenious than *our duller ways of billiards, kettle-pins, noddie-boards, tables, truncks, shovel-boards, fox and geese, or the like*. He taught his bullies to drink (*more Romano*) according to the number of the letters on the errant ladies name:

'Clodia *sex* Cyathis, *septem* Justina bibatur:'

the pledge so followed in *Dulcinea del Toboso* would make a house quickly turn round."

Hence, says Steevens, the present *chequers*. Perhaps the reader will express some surprise when he is told that shops with the sign of the chequers were common among the Romans. See a view of the left-hand street of Pompeii (No. 9), presented by Sir William Hamilton (together with several others, equally curious) to the Society of Antiquaries.

I find, however, the following in the *Gent. Mag.* for June, 1793, lxiii. 531: "It has been related to me by a very noble personage, that in the reign of Philip and Mary, the then Earl of Arundel had a grant to license publick houses, and *part of the armorial bearings of that noble family is a checquered board*; wherefore the publican, to show that he had a license, *puts out that mark as part of his sign*. J. B." Here, may it

not be asked, why the publicans take but a part of the Arundel arms, and why this part rather than any other?

In the same work, for Sept. 1794, lxiv. 797, is another explanation. The writer says: "I think it was the great *Earl Warrenne*, if not, some descendant or heir near him, not beyond the time of Rufus, had an exclusive power of granting licenses to sell beer. That his agent might collect the tax more readily, the door-posts were painted in *CHECQUERS*, *the arms of Warren then and to this day.*"

In Richard Flecknoe's *Ænigmatical Characters*, 1665, p. 84, speaking of "your fanatic reformers," he observes: "As for the *signs*, they have pretty well begun their reformation already, changing the sign of the salutation of *the Angel and our Lady* into the *Souldier and Citizen*, and the *Katherine Wheel* into the *Cat and Wheel*; so as there only wants their making the *Dragon* to kill *St. George*, and the *Devil* to tweak *St. Dunstan* by the nose, to make the reformation compleat. Such ridiculous work they make of their reformation, and so zealous are they against all mirth and jollity, as they would pluck down the sign of the *Cat and Fiddle* too, if it durst but play so loud as they might hear it."¹ In a curious poem entitled *Poor Robin's Perambulation from Saffron-Walden to London*, July 1678, 4to. Lond. 1678, the following lines occur, p. 22:

"Going still nearer London, I did come
In little space of time to Newington.
Now as I past along I cast my eye on
The signs of *Cock and Pie*, and *Bull and Lion.*"

As do the following in the *British Apollo*, fol. Lond. 1710, vol. iii. No. 34:

"I'm amazed at the signs,
As I pass through the town:
To see the odd mixture,
A Magpye and Crown,
The Whale and the Crow,
The Razor and Hen,
The Leg and Sev'n Stars,
The Bible and Swan,
The Ax and the Bottle,
The Tun and the Lute,
The Eagle and Child,
The Shovel and Boot."

¹ There is a curious letter in the *Gent. Mag.* for Sept. 1770, xl. 403, on the original of signs denoting trades.

“In London,” says Steevens, “we have still the sign of the *Bull and Gate*, which exhibits but an odd combination of images. It was originally (as I learn from the title-page of an old play) the *Bullogne Gate*, i. e. one of the gates of *Bullogne*; designed perhaps as a compliment to *Henry VIII.* who took that place in 1544. The *Bullogne Mouth*, now the *Bull and Mouth*, had probably the same origin, i. e. the mouth of the harbour of *Bullogne*.” To these may be added the *Bell and Savage*, i. e. the “*Belle Sauvage*,” who was once to be shown there.

The three blue balls (see the *Antiquarian Repertory*) prefixed to the doors and windows of pawnbrokers’ shops (by the vulgar humorously enough said to indicate that it is *two to one* that the things pledged are ever redeemed) were in reality *the arms of a set of merchants from Lombardy*, who were the first that publicly lent money on pledges. They dwelt together in a street from them named *Lombard Street*, in London. The appellation of *Lombard* was formerly all over Europe considered as synonymous to “*usurer*.”

In the *Compleat Vintner, &c.*, a poem, 8vo. Lond. 1720, p. 36, we read :

“Without there hangs a noble sign,
Where golden grapes in image shine—
To crown the bush, a little punch-
Gut Bacchus, dangling of a bunch,
Sits loftily enthron’d upon
What’s call’d (in miniature) a tun.”

Again, p. 38 :

“If in Moorfields a lady stoles,
Among the *globes* and *golden balls*,
Where e’er they hang, she may be certain
Of knowing what shall be her fortune;
Her husband’s too, I dare to say,
But that she better knows than they.

The pregnant madam, drawn aside
By promise to be made a bride,
If near her time, and in distress
For some obscure convenient place,
Let her but take the pains to waddle
About till she observes a *cradle*,
With the foot hanging towards the door,
And there she may be made secure
From all the parish plagues and terrors
That wait on poor weak woman’s errors ;

But if the head hangs tow'rds the house,
 As very oft we find it does,
 Avant, for she's a cautious bawd,
 Whose bus'ness only lies abroad."

"The sign of the Goat and Compasses has been supposed to have had its origin in the resemblance between the bounding of a goat and the expansion of a pair of compasses; but nothing can be more fanciful. The sign is of the days of the Commonwealth, when it was the fashion to give scriptural names to everything and everybody, and when 'Praise God Barebones' preferred drinking his tankard of ale at the "God encompasseth us" to anywhere else. The corruption from *God encompasseth us* to *Goat and Compasses* is obvious and natural enough."—Times, Jan. 9, 1823.

["Some of the old signs exhibit a curious combination of images, articles, and colours. We may mention incidentally, the Bull and Mouth, the Bull and Gate, the Belle Sauvage, the Goat and Compasses, the Cat and Fiddle, the Cock and Pie, the Cock and Bottle, the Goat in Boots, the Swan with Two Necks, the Bag of Nails, the Pig and Whistle, the George and Vulture, the Bolt in Tun, the Bear and Harrow, the Elephant and Castle. Our streets are filled with Blue Boars, Black Swans, and Red Lions, not to mention Flying Pigs and Hogs in Armour. 'Could you believe it?' writes the Chinese philosopher, 'I have seen five Black Lions and three Blue Boars in less than a circuit of half a mile!' Others were of a more amusing, or, perhaps, of a more extraordinary description. Two mean alehouses abutted upon Westminster Hall; one was called 'Heaven,' the other 'Hell.' No one has told us, unhappily, how the ingenuity of the landlords or the fancy of the painters contrived to represent the names of the two houses. The church of St. Dunstan, in Fleet Street, and the popular legend of the saint who took the Devil by the nose till he roared again, gave rise to the Devil and St. Dunstan, or the Devil Tavern, at Temple Bar. The sign exhibited the popular legend, and the saint was seen holding the Devil by the nose with a pair of red-hot tongs. The Good Woman, in Broad Street, was a woman without her head; and the Man Laden with Mischief, in Oxford Street, is a man with a woman on his shoulders. We remember a St. George and the Dragon, in London, with this suitable inscription

underneath, 'Entertainment for man and horse;' and Hogarth, in one of his pictures, has copied a quaint sign, 'St. John the Baptist's head on a plate,' and underneath, 'Good eating,' the sign, no doubt, of some tavern or ordinary in his time. Of these odd signs and odd associations some are obviously corrupt and some hopelessly obscure, while others have their origin in the beasts of heraldry. The Bull and Mouth and the Bull and Gate are corruptions, it is said, of Boulogne mouth (or harbour) and Boulogne gate. The Goat and Compasses (now the Compasses, near the site of the old Chelsea Bun-house) is a corruption, we are told, of the 'God encompasseth us,' of the Commonwealth of English history. The Cat and Wheel is called the Catherine Wheel; the Cat and Fiddle defies conjecture; the Cock and Pie is the Cock and Magpie; the Cock and Bottle is the Cork and Bottle, it is said, or the Cock and Bottle of Hay; the Goat in Boots is said to be a corruption of the Dutch legend, 'Mercurius is der goden boode;' the Swan with Two Necks, or the Swan with Two Nicks (the swan-apping mark of my Lord Mayor as conservator of the Thames); and the Bag of Nails is now the Bacchanals. The Bolt in Tun is a mere rebus on the name of Bolton."—Fraser's Magazine.]

BARBERS' SIGNS.

THE sign of a barber's shop being singular, has attracted much notice. It is generally distinguished by a *long pole* instead of a sign. In the Athenian Oracle, i. 334, this custom is thus accounted for; it is of remote antiquity: "The barber's art was so beneficial to the publick, that he who first brought it up in Rome had, as authors relate, a statue erected to his memory. In England they were in some sort the surgeons of old times, into whose art those beautiful *leeches*,¹ our fair virgins were also accustomed to be initiated. In cities and corporate towns they still retain their name of Barber Chirurgions. They therefore used to hang their basons out upon poles, to make known at a distance to the weary and

¹ This is an old word for doctors or surgeons.

wounded traveller where all might have recourse. They used poles, as some inns still gibbet their signs, across a town."

I am better pleased with the subsequent explanation which I find in the Antiquarian Repertory: "The barber's pole has been the subject of many conjectures, some conceiving it to have originated from the word poll or head, with several other conceits as far-fetched and as unmeaning; but the true intention of that party-coloured staff was to show that the master of the shop practised surgery, and could breathe a vein as well as mow a beard: such a staff being to this day, by every village practitioner, put into the hand of a patient undergoing the operation of phlebotomy. The white band, which encompasses the staff, was meant to represent the fillet thus elegantly twined about it." In confirmation of this opinion the reader may be referred to the cut of the barber's shop in Comenii Orbis Pictus, where the patient under phlebotomy is represented with a pole or staff in his hand. And that this is a very ancient practice, appears from an illumination in a missal of the time of Edward the First, in the possession of Mr. Wild.

Lord Thurlow, in his speech for postponing the further reading of the Surgeons' Incorporation Bill, July 17th, 1797, to that day three months, in the House of Peers, stated "that by a statute still in force, the barbers and surgeons were each to use a pole. The barbers were to have theirs blue and white, striped, with no other appendage; but the surgeons', which was the same in other respects, was likewise to have a galley-pot and a red rag, to denote the particular nature of their vocation."

Gay, in his fable of the Goat without a Beard, thus describes a barber's shop:

" His pole with pewter basons hung,
Black rotten teeth in order strung,
Rang'd cups that in the window stood,
Lin'd with red rags to look like blood,
Did well his threefold trade explain,
Who shav'd, drew teeth, and breath'd a vein."

In the British Apollo, fol. Lond. 1708, vol. i. No. 3, a querist says:

" I'de know why he that selleth ale
Hangs out a chequer'd part per pale;

And why a barber at port-hole
Puts forth a party-coloured pole ?

4. In ancient Rome, when men lov'd fighting,
And wounds and scars took much delight in,
Man-menders then had noble pay,
Which we call *surgeons* to this day.
'Twas order'd that a huge long pole,
With bason deck'd, should grace the hole,
To guide the wounded, who unlopt
Could walk, on stumps the others hopt ;
But, when they ended all their wars,
And men grew out of love with scars,
Their trade decaying ; to keep swimming,
They joyn'd the other trade of trimming ;
And on their poles to publish either,
Thus twisted both their trades together."

The other is too ridiculous :

" A jolly hostess
Took negro drawer, and paid postage.
The brat, as soon as come to light,
Was chequer'd o'er with black and white.
Since which to this virago's honour
O'er door they've blazon'd such a banner !"

I find the following odd passage in Gayton's *Festivous Notes upon Don Quixote*, p. 111 : "The barber hath a long pole elevated ; and at the end of it a labell, wherein is in a fair text-hand written this word, *money*. Now the *pole* signifies itself, which joined to the written word makes *pole-money*. There's the rebus, that Cut-bert is no-body without *pole-money*."

The subsequent is an extract from Green's *Quip for an Upstart Courtier*, or a *Quaint Dispute between Velvet Breeches and Cloth Breeches*, 1620 : "Barber, when you come to poor cloth breeches, you either *cut his beard at your own pleasure*, or else in disdain ask him if he will be *trimm'd with Christ's cut, round like the half of a Holland cheese*, mocking both Christ and us."

In *Wits, Fits, and Fancies*, 1614, p. 177, we read : "A gentleman gave a gentlewoman a fine twisted bracelet of silke and golde, and seeing it the next day upon another gentlewoman's wrist, said it was *like a barber's girdle, soon slipt from one side to another*."

On that passage in *Measure for Measure* :—

"The strong statutes
Stand like the FORFEITS in a BARBER'S SHOP,
As much in mock as mark;"

Dr. Warburton observes: "Barbers' shops were, at all times, the resort of idle people:

Tonstrina erat quædam: hic solebamus ferè
Plerumque eam operiri:

which Donatus calls *apta sedes otiosis*. Formerly with us the better sort of people went to the barber's shop to be trimmed; who then practised the under parts of surgery: so that he had occasion for numerous instruments which lay there ready for use; and the idle people with whom his shop was generally crowded, would be perpetually handling and misusing them. To remedy which, I suppose, there was placed up against the wall a table of forfeitures, adapted to every offence of this kind; which it is not likely would long preserve its authority." Steevens says: "I have conversed with several people who had repeatedly read the list of forfeits alluded to by Shakespeare, but have failed in my endeavours to procure a copy of it. The metrical one published by the late Dr. Kenrick was a forgery."

Dr. Henley observes: "I believe Dr. Warburton's explanation in the main to be right, only that instead of chirurgical instruments, the barber's implements were principally his razors; his whole stock of which, from the number and impatience of his customers on a Saturday night or a market morning, being necessarily laid out for use, were exposed to the idle fingers of the bystanders in waiting for succession to the chair. These forfeits were as much in mock as mark, both because the barber had no authority of himself to enforce them, and also as they were of a ludicrous nature. I perfectly remember to have seen them in Devonshire (printed like King Charles's rules), though I cannot recollect the contents."

Steevens adds: "It was formerly part of a barber's occupation to *pick the teeth and eares*." So, in the old play of Herod and Antipater, 1622, Tryphon the barber enters with a case of instruments, to each of which he addresses himself separately:

"Toothpick, dear toothpick; earpick, both of you
Have been her sweet companions!" &c.

The following is an extract from the *World of Wonders*, 1607, p. 125. Speaking of the "gross ignorance" of the barbers, the author says: "This puts me in minde of a barber who after he had cupped me (as the physitian had prescribed) to turne away a catarrhe, asked me if I would be *sacrificed*. *Sacrificed?* said I; did the physitian tell you any such thing? No (quoth he), but I have sacrificed many, who have bene the better for it. Then musing a little with myselfe, I told him, Surely, sir, you mistake yourself, you meane *scarified*. O sir, by your favour (quoth he), I have ever heard it called *sacrificing*, and as for *scarifying* I never heard of it before. In a word, I could by no means perswade him but that it was the barber's office to *sacrifice* men. Since which time I never saw any man in a barber's hands, but that *sacrificing* barber came to my mind."

TOBACCO IN ALEHOUSES.

A FOREIGN weed, which has made so many Englishmen, especially of the common sort, become its slaves, must not be omitted in our catalogue of Popular Antiquities. It is said to have been first brought into England by Captain R. Greenfield and Sir Francis Drake about the year 1586, during the reign of Elizabeth.

A pleasant kind of tale, but for one item of the veracity of which I will not vouch, is given in the Athenian Oracle, by way of accounting for the frequent use and continuance of taking it. "When the Christians first discovered America, the Devil was afraid of losing his hold of the people there by the appearance of Christianity. He is reported to have told some Indians of his acquaintance that he had found a way to be revenged upon the Christians for beating up his quarters, for he would teach them to take tobacco, to which, when they had once tasted it, they should become perpetual slaves."

Alehouses are at present licensed to deal in tobacco; but it was not so from the beginning; for so great an incentive was it thought to drunkenness, that it was strictly forbidden to be taken in any alehouse in the time of James the First.

There is a curious Collection of Proclamations, Prints, &c. in the Archives of the Society of Antiquaries of London. In vol. 8 is an alehouse licence granted by six Kentish justices of the peace, at the bottom of which the following item occurs, among other directions to the inn-holder: "Item, you shall not utter, nor willingly suffer to be utter'd, drunke, or taken, any tobacco within your house, cellar, or other place thereunto belonging."

The following ironical encomium on, and serious invective against tobacco, occurs in Burton's *Anatomy of Melancholy*, 1621, p. 452: "Tobacco, divine, rare, super excellent tobacco, which goes farre beyond all their panaceas, potable gold, and philosopher's stones, a sovereign remedy to all diseases. A good vomit, I confesse, a vertuous herbe, if it be well qualified, opportunely taken, and medicinally used; but as it is commonly used by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish, and damnd tobacco, the ruine, and overthrow of body and soule."

In the *Apophthegms of King James*, 1658, p. 4, I read as follows: "His majesty professed that were he to invite the Devil to a dinner, he should have these three dishes: 1, a pig; 2, a poll of ling and mustard; and 3, a pipe of tobacco for digesture." The following quaint thought is found in an old Collection of Epigrams:

"121. *A Tobacconist.*

"All dainty meats I do defie,
Which feed men fat as swine:
He is a frugal man indeed
That on a leaf can dine.
He needs no napkin for his hands
His fingers' ends to wipe,
That keeps his kitchen in a box,
And roast meat in a pipe."

In the *Hymnus Tabaci* by Raphael Thorius, made English by Peter Hausted, Master of Arts, Camb. 1651, we meet with the strongest invective against tobacco:

"Let it be damn'd to hell, and call'd from thence
Proserpine's wine, the Furies' frankincense,
The Devil's addle-eggs, or else to these
A sacrifice grim Pluto to appease,
A deadly weed, which its beginning had
From the foam of Cerberus, when the cur was mad."

Our British Solomon, James the First, who was a great opponent of the Devil, and even wrote a book against witchcraft, made a formidable attack also upon this "invention of Satan," in a learned performance, which he called a Counter-blaste to Tobacco.¹ It is printed in the edition of his works by Barker and Bill, London, 1616. He concludes this *bitter blast* of his, his sulphureous invective against this transmarine weed, with the following peroration: "Have you not reason then to be ashamed and to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof! In your abuse thereof sinning against God, harming yourselves both in persons and goods, and taking also thereby (look to it, ye that take snuff in profusion!) the marks and notes of vanity upon you; by the custom thereof making yourselves to be wondered at by all foreign civil nations, and by all strangers that come among you, to be scorned and contemned; a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

If even this small specimen of our learned monarch's oratory, which seems well adapted to the understanding of old women, does not prevail upon them all to break in pieces their tobacco-pipes and forego smoking, it will perhaps be impossible to say what can. The subject, as his majesty well observes, is *smoke*, and no doubt many of his readers will think the arguments of our royal author no more than the *fumes* of an idle brain, and it may be added, too, of an empty head!

How widely different to the anathemas of King James are the strains of the subsequent Parody on the style of Ambrose Phillips!

"Little tube of mighty pow'r,
Charmer of an idle hour,
Object of my warm desire,
Lip of wax and eye of fire:

¹ His majesty in the course of his work informs us, "that some of the gentry of the land bestowed (at that time) *three*, some *four hundred pounds a yeere* upon this precious stink!" An incredible sum, especially when we consider the value of money in his time. They could not surely have been sterling, but Scottish pounds.

And thy snowy taper waist,
 With my finger gently brac'd ;
 And thy pretty swelling crest,
 With my little stopper prest," &c.

The following is in imitation of Dr. Young :

" Critics avaunt, tobacco is my theme ;
 Tremble like hornets at the blasting steam.
 And you, court insects, flutter not too near
 Its light, nor buzz within the scorching sphere.
 Pollio, with flame like thine my verse inspire,
 So shall the muse from smoke elicit fire.
 Coxcombs prefer the tickling sting of snuff ;
 Yet all their claim to wisdom is—a puff.
 Lord Foplin smokes not—for his teeth afraid ;
 Sir Tawdry smokes not—for he wears brocade.
 Ladies, when pipes are brought, affect to swoon ;
 They love no smoke, except the smoke of town ;
 But courtiers hate the puffing tribe—no matter,
 Strange if they love the breath that cannot flatter !
 Its foes but show their ignorance ; can he
 Who scorns the *leaf of knowledge*, love the tree ?
 Yet crowds remain who still its worth proclaim,
 While some for pleasure smoke, and some for fame :
 Fame, of our actions universal spring,
 For which we drink, eat, sleep, smoke—ev'rything."

Both these parodies were written by Hawkins Browne, Esq. In the London Medley, 8vo. 1731, p. 8, I find the following panegyric on tobacco :

" Hail, *Indian plant*, to ancient times unknown,
 A modern truly thou, of all our own ;
 If through the tube thy virtues be convey'd,
 The old man's solace, and the student's aid !
 Thou dear concomitant of nappy ale,
 Thou sweet prolonger of a harmless tale ;
 Or if, when pulveriz'd in smart rappee,
 Thou't reach Sir Fopling's brain, if brain there be ;
 He shines in dedications, poems, plays,
 Soars in Pindaricks, and asserts the bays ;
 Thus dost thou every taste and genius hit,
 In *smoak*, thou'rt *wisdom* ; and in *snuff*, thou'rt *wit*."

The following extraordinary account of a Buckinghamshire parson who abandoned himself to the use of tobacco is worth quoting. It may be found in Lilly's History of his Life and Times, p. 44 : " In this year also, William Breedon, parson or vicar of Thornton in Bucks, was living, a profound divine,

but absolutely the most polite person for nativities in that age, strictly adhering to Ptolemy, which he well understood; he had a hand in composing Sir Christopher Heydon's Defence of Judicial Astrology, being at that time his chaplain; he was so given over to tobacco and drink, that when he had *no* tobacco (and I suppose too much drink) he would cut the bell-ropes and *smoke* them!"

WELLS AND FOUNTAINS.

THE custom of giving names to wells and fountains is of the most remote antiquity. In giving particular names to inanimate things it is obviously the principal intention to secure or distinguish the property of them. A well was a most valuable treasure in those dry and parched countries which composed the scene of the patriarchal history, and therefore we find in one of the earliest of writings, the Book of Genesis, that it was a frequent subject of contention.

In the Papal times there was a custom in this country, if a well had an awful situation, if its waters were bright and clear, or if it was considered as having a medicinal quality, to dedicate it to some saint,¹ by honouring it with his name.²

In the Travels of Tom Thumb, p. 35, we read: "A man would be inexcusable that should come into North Wales and not visit Holywell or St. Winifride's Well, and hear attentively all the stories that are told about it. It is indeed a natural

¹ Bourne, in his *Antiquitates Vulgares*, chap. viii., enumerates "St. John's, St. Mary Magdalen's, St. Mary's Well," &c. To these may be added many others. Thus, in the Muses Threnodie, St. Conil's Well, in Scotland. "This well, dedicated to St. Conwall, whose anniversary was celebrated on the 18th of May, is near to Ruthven Castle, or Hunting Tower. It is sufficient to serve the town of Perth with pure, wholesome water, if it were brought down by pipes. In the days of superstition this well was much resorted to." p. 175, note.

² Bourne's *Antiq. Vulg.* ut supra. I found on a visit to the source of the New River between Hertford and Ware, in August, 1793, an old stone inscribed "*Chadwell*," a corruption, no doubt, of St. Chad's Well. So copious a spring could not fail of attracting the notice of the inhabitants in the earliest times, who accordingly dedicated it to St. Chad, never once dreaming, perhaps, that in succeeding ages it should be converted to so beneficial a purpose as to supply more than half the capital of England with one of the most indispensable necessities of human life.

wonder, though we believe nothing of the virgin and her rape ; for I never felt a colder spring, nor saw any one that affords such a quantity of water. It forms alone a considerable brook which is immediately able to drive a mill." Pennant, in his account of this well, says : "After the death of that saint, the waters were almost as sanative as those of the Pool of Bethesda : all infirmities incident to the human body met with relief : the votive crutches, the barrows, and other proofs of cures, to this moment remain as evidences pendent over the well. The resort of pilgrims of late years to these fontanalia has considerably decreased. In the summer, still, a few are to be seen in the water in deep devotion up to their chins for hours, sending up their prayers, or performing a number of evolutions round the polygonal well, or threading the arch between well and well a prescribed number of times." In the History of Whiteford Parish, p. 223, he adds : "The bathing well is an oblong, 38 feet by 16, with steps for the descent of the fair sex, or of invalids. Near the steps, two feet beneath the water, is a large stone, called the wishing-stone. It receives many a kiss from the faithful, who are supposed never to fail in experiencing the completion of their desires, provided the wish is delivered with full devotion and confidence. On the outside of the great well, close to the road, is a small spring, once famed for the cure of weak eyes. The patient made an offering to the nymph of the spring of a crooked pin, and sent up at the same time a certain ejaculation, by way of charm : but the charm is forgotten, and the efficacy of the waters lost. The well is common."

Lilly, in the History of his Life and Times, p. 32, relates that in 1635 Sir George Peckham, Knt. died in St. Winifred's Well, "having continued so long mumbling his pater nosters and Sancta Winifreda ora pro me, that the cold struck into his body, and after his coming forth of that well he never spoke more."¹

In the Statistical Account of Scotland, xv. 613, Avoch

¹ An account of a miracle pretended to have been recently wrought at this well will be found in a pamphlet entitled, Authentic Documents relative to the miraculous Cure of *Winefrid* White, of Wolverhampton, at St. Winefrid's Well, alias Holywell, in Flintshire, on the 28th of June, 1805 ; with Observations thereon, by the R. R. J— M—, D.D. V.A. F.S.A. Lond., and C. Acad. Rome," 1806.

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In the Papal times there was a custom in this country, if a well had an awful situation, if its waters were bright and clear, or if it was considered as having a medicinal quality, to dedicate it to some saint,¹ by honouring it with his name.²

In the Travels of Tom Thumb, p. 35, we read: "A man would be inexcusable that should come into North Wales and not visit Holywell or St. Winifride's Well, and hear attentively all the stories that are told about it. It is indeed a natural

¹ Bourne, in his *Antiquitates Vulgares*, chap. viii., enumerates "St. John's, St. Mary Magdalen's, St. Mary's Well," &c. To these may be added many others. Thus, in the *Muses Threnodie*, St. Conil's Well, in Scotland. "This well, dedicated to St. Cornwall, whose anniversary was celebrated on the 18th of May, is near to Ruthven Castle, or Hunting Tower. It is sufficient to serve the town of Perth with pure, wholesome water, if it were brought down by pipes. In the days of superstition this well was much resorted to." p. 175, note.

² Bourne's *Antiq. Vulg.* ut supra. I found on a visit to the source of the New River between Hertford and Ware, in August, 1793, an old stone inscribed "*Chadwell*," a corruption, no doubt, of St. Chad's Well. So copious a spring could not fail of attracting the notice of the inhabitants in the earliest times, who accordingly dedicated it to St. Chad, never once dreaming, perhaps, that in succeeding ages it should be converted to so beneficial a purpose as to supply more than half the capital of England with one of the most indispensable necessities of human life.

wonder, though we believe nothing of the virgin and her rape ; for I never felt a colder spring, nor saw any one that affords such a quantity of water. It forms alone a considerable brook which is immediately able to drive a mill." Pennant, in his account of this well, says : "After the death of that saint, the waters were almost as sanative as those of the Pool of Bethesda: all infirmities incident to the human body met with relief : the votive crutches, the barrows, and other proofs of cures, to this moment remain as evidences pendent over the well. The resort of pilgrims of late years to these fontanalia has considerably decreased. In the summer, still, a few are to be seen in the water in deep devotion up to their chins for hours, sending up their prayers, or performing a number of evolutions round the polygonal well, or threading the arch between well and well a prescribed number of times." In the History of Whiteford Parish, p. 223, he adds : "The bathing well is an oblong, 38 feet by 16, with steps for the descent of the fair sex, or of invalids. Near the steps, two feet beneath the water, is a large stone, called the wishing-stone. It receives many a kiss from the faithful, who are supposed never to fail in experiencing the completion of their desires, provided the wish is delivered with full devotion and confidence. On the outside of the great well, close to the road, is a small spring, once famed for the cure of weak eyes. The patient made an offering to the nymph of the spring of a crooked pin, and sent up at the same time a certain ejaculation, by way of charm : but the charm is forgotten, and the efficacy of the waters lost. The well is common."

Lilly, in the History of his Life and Times, p. 32, relates that in 1635 Sir George Peckham, Knt. died in St. Winifred's Well, "having continued so long mumbling his pater nosters and Sancta Winifreda ora pro me, that the cold struck into his body, and after his coming forth of that well he never spoke more."¹

In the Statistical Account of Scotland, xv. 613, Avoch

¹ An account of a miracle pretended to have been recently wrought at this well will be found in a pamphlet entitled, Authentic Documents relative to the miraculous Cure of *Winefrid* White, of Wolverhampton, at St. Winefrid's Well, alias Holywell, in Flintshire, on the 28th of June, 1805 ; with Observations thereon, by the R. R. J— M—, D.D. V.A. F.S.A. Lond., and C. Acad. Rome," 1806.

parish, c.). Ross, we read of "a well called Craiguck, issuing from a rock near the shore of Bennetsfield, resorted to in the month of May by whimsical or superstitious persons, who, after drinking, commonly leave some threads or rags tied to a bush in the neighbourhood."

In the antiquities of heathen Rome, *fontinalia* was a religious feast, celebrated on the 13th of October, in honour of the nymphs of wells and fountains. The ceremony consisted in throwing nosegays into the fountains, and putting crowns of flowers upon the wells.

Alexander Ross, in his Appendix to the Arcana Microcosmi, p. 220, tells us that "Camerarius, out of Dietmarus and Erasmus Stella, writes of a certain fountain near the river Albis or Elbe, in Germany, which presageth wars by turning red and bloody-coloured; of another which portendeth death, if the water, which before was limpid, becomes troubled and thick, so caused by an unknown worm." This brings to my remembrance a superstitious notion I have heard of in Northumberland, that, when the Earl of Derwentwater was beheaded, the brook that runs past his seat at Dilston Hall flowed with blood.¹

Dallaway, in his Constantinople Ancient and Modern, 1797, p. 144, speaking of the Bosphorus, tells us: "Frequent fountains are seen on the shore, of the purest water, to which is attached one of the strongest and most ancient superstitions of the Greek Church. They are called 'ayasmà;' and to repeat certain prayers at stated seasons, and to drink deeply of them, is held to be a most salutary act of their religion."

Fitzstephen, monk of Canterbury, in his description of the

¹ Concerning fountain superstitions, see the authorities quoted by Ihre in his Gloss. Suio-Goth. tom. i. p. 1042, under *Offekalla*. See also Lindebrogii Codex Legum Antiquorum, p. 1402, and Hearne's pref. to Rob. Glouc. p. 47. In Muratori, Antiq. Italicæ Medii Ævi, tom. v. fol. Mil. 1741, p. 66, c. Diss. de superstitionum semine in obscuris Italiæ sæculis, we read: "Sub regibus Langobardis eo audaciæ processerat inconsulta rudis popelli credulitas, ut arbores quasdam (*sanctivas* appellabant) summa in veneratione haberent, veluti sacras, neque ab iis tantum excindendis aut tundendis abstinerent, sed etiam iis adorationis signa exhiberent. *Idem quoque fontibus nonnullis præstabant.* Deum-ne, ejusque sanctos, an dæmones, ibi colerent, exploratum minime est. Quum tamen ejusmodi superstitioni cultus *Paganie* interdum appellentur ab antiquis, idcirco par est credere Paganismi reliquias fuisse."

ancient city of London, as quoted by Stowe, has the following passage on this subject. There are "on the north part of London principal fountains of water, sweet, wholesome, and clear, streaming from among the glistening pebble stones. In this number *Holy Well*, *Clerkenwell*, and *St. Clement's Well* are of most note, and frequented above the rest, when scholars and the youth of the city take the air abroad in the summer evenings." Our British topography abounds with accounts of holy wells, or such as had assigned them, by ancient superstition, most extraordinary properties. These ideas, so far from being worn out in this enlightened age, are still retained by the vulgar, not only in the distant provinces, but also close to the metropolis itself. Thus we read, in the account of Tottenham High Cross, in the *Ambulator*, 1790: "In a brick-field, on the west side of the great road, belonging to Mr. Charles Saunders, is *St. Loy's Well*, which is said to be always full, and never to run over; and in a field, opposite the Vicarage House, rises a spring called 'Bishop's Well,' of which the common people report many strange cures." The following account borders more closely upon the marvellous and incredible: "In Northamptonshire I observed, as in most other places, the superstition of the country people with regard to their local wonders. The well at Oundle is said to drum against any important event; yet nobody in the place could give me a rational account of their having heard it, though almost every one believes the truth of the tradition." —*Travels of T. Thumb*, p. 174.¹

Borlase, in his *Natural History of Cornwall*, p. 31, speaking of Madern Well, in the parish of Madern, tells us: "Here people who labour under pains, aches, and stiffness of limbs come and wash, and many cures are said to have been performed. Hither also, upon much less justifiable errands,

¹ Baxter, in his *World of Spirits*, p. 157, says: "When I was a school-boy at Oundle, in Northamptonshire, about the Scots coming into England, I heard a well, in one Dob's yard, drum like any drum beating a march. I heard it at a distance: then I went and put my head into the mouth of the well and heard it distinctly, and nobody in the well. It lasted several days and nights, so as all the country people came to hear it. And so it drummed on several changes of times. When King Charles the Second died I went to the Oundle carrier at the Ram Inn, in Smithfield, who told me their well had drummed, and many people came to hear it. And, I heard, it drummed once since."

come the uneasy, impatient, and superstitious, and by dropping pins or pebbles into the water, and by shaking the ground round the spring, so as to raise bubbles from the bottom, at a certain time of the year, moon, and day, endeavour to settle such doubts and inquiries as will not let the idle and anxious rest. As great a piece of folly as this is, 'tis a very ancient one. The Castalian fountain, and many others among the Grecians, were supposed to be of a prophetic nature. By dipping a fair mirror into a well, the Patræans of Greece received, as they supposed, some notice of ensuing sickness or health, from the various figures portrayed upon the surface. In Laconia they cast into a pool, sacred to Juno, cakes of bread-corn; if they sunk, good was portended; if they swam, something dreadful was to ensue. Sometimes they threw three stones into the water, and formed their conclusions from the several turns they made in sinking." He mentions, in the same page, another such well: St. Eunys, in the parish of Sancred. Here he happened to be upon the last day of the year, on which (according to the vulgar opinion) it exerts its principal and most salutary powers; though two women assured him that people who had a mind to receive any benefit from St. Euny's Well must come and wash upon the first three Wednesdays in May.

[*The Wishing-wells at Walsingham.*—Amongst the slender remains of this once celebrated seat of superstitious devotion are two small circular basins of stone, a little to the north-east of the site of the conventual church (exactly in the place described by Erasmus in his *Peregrinatio religionis ergo*), and connected with the chapel of the Virgin, which was on the north side of the choir. The water of these wells had at that time a miraculous efficacy in curing disorders of the head and stomach, the special gift, no doubt, of the Holy Virgin; who has probably since that time resumed it, for the waters have no such quality now. She has substituted, however, another of far more comprehensive virtue. This is nothing less than the power of accomplishing all human wishes, which miraculous property the water is still believed to possess. In order to attain this desirable end, the votary, with a due qualification of faith and pious awe, must apply the right knee, bare, to a stone placed for that purpose between the wells. He must then plunge to the wrist each hand, bare also, into the water

of the wells, which are near enough to admit of this immersion. A wish must then be formed, but not uttered with the lips, either at the time or afterwards, even in confidential communication to the dearest friend. The hands are then to be withdrawn, and as much of the water as can be contained in the hollow of each is to be swallowed. Formerly the object of desire was most probably expressed in a prayer to the Virgin. It is now only a silent wish; which will certainly be accomplished within twelve months, if the efficacy of the solemn rite be not frustrated by the incredulity or some other fault of the votary.]

Hasted, in his *History of Kent*, iii. 176, tells us that "at Withersden is a well which was once famous, being called St. Eustace's Well, taking its name from Eustachius, Abbot of Flai, who is mentioned by Matt. Paris, p. 169, an. 1200, to have been a man of learning and sanctity, and to have come and preached at Wye, and to have blessed a fountain there, so that afterwards its waters were endowed by such miraculous power, that by it all diseases were cured."

[According to Brome, in his *Travels over England, Scotland, and Wales*, 1700, "in Lothien, two miles from Edinburgh southward, is a spring called St. Katherines Well, flowing continually with a kind of black fatness, or oil, above the water, proceeding (as it is thought) from the parret coal, which is frequent in these parts; 'tis of a marvelous nature, for as the coal, whereof it proceeds, is very apt quickly to kindle into a flame, so is the oil of a sudden operation to heal all scabs and tumours that trouble the outward skin, and the head and hands are speedily healed by virtue of this oil, which retains a very sweet smell; and at Aberdeen is another well very efficacious to dissolve the stone, to expel sand from the reins and bladder, being good for the chollick and drunk in July and August, not inferiour, they report, to the Spaw in Germany."]

In the *Statistical Account of Scotland*, vi. 349, Ordiquhill, Banffshire, we read, the mineral well, "dedicated to the Virgin Mary, was formerly at certain seasons much resorted to by the superstitious as well as the sick." *Ibid.* p. 381, parish of Little Dunkeld, Perthshire: "Here there are a fountain and the ruins of a chapel, both dedicated by ancient superstition to St. Laurence." *Ibid.* p. 431: "Near Tarbat (Synod of Ross) there is a plentiful spring of water, which

continues to bear the name of Tobair Mhuir, or Mary's Well." In the same work, viii. 351, Glenorchay and Inishail, Argyleshire, we are told: "Near the parish school is the well of St. Connan," the tutelary saint of the country, "memorable for the lightness and salubrity of its water." Ibid. xii. 464, parish of Kirkmichael, co. Banff, it is said: "Near the kirk of this parish there is a fountain, once highly celebrated, and anciently dedicated to St. Michael. Many a patient have its waters restored to health, and many more have attested the efficacy of their virtues. But, as the presiding power is sometimes capricious, and apt to desert his charge, it now lies neglected, choked with weeds, unhonoured and unfrequented. In better days it was not so; for the winged guardian, under the semblance of a fly, was never absent from his duty. If the sober matron wished to know the issue of her husband's ailment, or the love-sick nymph that of her languishing swain, they visited the well of St. Michael. Every movement of the sympathetic fly was regarded in silent awe; and as he appeared cheerful or dejected, the anxious votaries drew their presages; their breasts vibrated with correspondent emotions. Like the Delai Lama of Thibet, or the King of Great Britain, whom a fiction of the English law supposes never to die, the guardian fly of the well of St. Michael was believed to be exempted from the laws of mortality. To the eye of ignorance he might sometimes appear dead, but, agreeably to the Druidic system, it was only a transmigration into a similar form, which made little alteration on the real identity. Not later than a fortnight ago," it is added, "the writer of this account was much entertained to hear an old man lamenting with regret the degeneracy of the times, particularly the contempt in which objects of former veneration were held by the unthinking crowd. If the infirmities of years and the distance of his residence did not prevent him, he would still pay his devotional visits to the well of St. Michael. He would clear the bed of its ooze, open a passage for the streamlet, plant the borders with fragrant flowers, and once more, as in the days of youth, enjoy the pleasure of seeing the guardian fly skim in sportive circles over the bubbling wave, and with its little proboscis imbibe the panacean dews." Ibid. xvi. 9, parish of Inveresk, co. Mid-Lothian: "A routing well (so called from a rumbling noise it makes) is said always to predict a

storm." Ibid. xviii. 487, parish of Trinity Gask, Perthshire: "The most noted well in the parish is at Trinity Gask. It is remarkable for the purity and lightness of its water; the spring is copious and perennial. Superstition, aided by the interested artifices of Popish priests, raised, in times of ignorance and bigotry, this well to no small degree of celebrity. It was affirmed that every person who was baptized with the water of this well would never be seized with the plague. The extraordinary virtue of Trinity Gask Well has perished with the downfall of superstition."

[The following account of the Buxton well-dressing, 1846, is taken from a newspaper of the period: "This annual fête, whose fame has now extended far beyond the limits of our confined locality, took place on Thursday last. The preparations had been on a more extensive scale than on former occasions, from 'the sinews of war.' At an early hour strangers from the neighbouring towns began to pour in, with smiling faces and in their holiday attire, and there was not a village within ten miles of Buxton but had its representative present. The fountain was, as usual, the centre of attraction. The great difficulty was to obtain a novel design, and a sort of Chinese figure was selected for the front of the cenotaph, while from each corner of the railing pillars sprung, profusely decorated with evergreens, and uniting in a sort of arch at the top, on which the velvet cushion was placed. The principal decoration had a railed-in grass plot in front with four several fountains, throwing up water,—two from handsome vases on each side, one from a very good model of a duck, and another from a sort of shallow basin, from which a variety of beautiful jets were thrown by altering the arrangement of the orifice. This part of the water-works was very much admired. The real flowering was made after the model of the entrance to a Chinese pagoda, through which the fountain with the coiled serpent cut out of the stone in bold relief could be seen. On each side were panels with triumphal arches, the whole surmounted by the peculiar roof divided into compartments of various-coloured flowers. The season being so early, more than usual difficulty has been experienced in procuring a supply of wild flowers, which are best adapted for this style of decoration, but the effect was quite as good as on any previous occasion. Roses, pansies, foxglove, columbines, daisies, white

clover, &c., are blended together in sweet harmony, while the scarlet berry of the mountain-ash stood out in bold relief, proclaiming to the world that the erection was 'gratitude to a benefactor.' The delicious green of the fir and box afforded excellent material for borders and division of the more gaudy flowers, and the introduction of a few flowers of the fuchsia *gracilis* imparted a fine effect. It is impossible to do full justice to the variety of the arrangement, as each separate panel was unique and distinct; suffice it that on the whole it was a decided improvement on its predecessors. About two o'clock the morris-dancers started on their round, accompanied by the Duke of Devonshire's and the Pilsley bands, but their graceful evolutions were frequently interrupted by showers of rain. About six o'clock the clouds all cleared away, and we had as fine an evening as ever shone from the heavens. Various descriptions of music were to be heard all over the town, and when the weather became clear nearly every public-house had its own knot of dancers. There was a ball at the Eagle."]

We find the *superstitious adoration of fountains*, a not unpleasing species of idolatry in sultry weather, is forbidden so early as in the sixteenth of the canons made in the reign of King Edgar, A. D. 960;¹ as also in the canons of St. Anselm, made in the year of Christ 1102.² This superstition appears to have been very prevalent in this island till the age before the Reformation, and is not even yet entirely extinguished among the Roman Catholics and the common people.

In the curious MS. account of the customs in North Wales, by Pennant, I find the following passage: "If there be a fynnon vair, well of our lady or other saint, in the parish,

¹ Johnson's collection of Eccl. Laws, Canons, &c., sub an. DCCCCLX. 16: "That every priest industriously advance Christianity, and extinguish heathenism, and forbid the *worship of fountains*, and necromancy, and auguries," &c.

² Ibid. A. D. MCII. can. 26: "Let no one attribute reverence or sanctity to a dead body, or a fountain, or other thing (as it sometimes is, to our knowledge), without the bishop's authority." There are interdictions of this superstition in the laws of King Canute also preserved, in Wheloc's edition of Lambard's *Archaionomia*, 1644, p. 108: *ƿæbenrcýne bið þ man ƿðola peoprcýge—opþe flððpæten .pyllf. opþe rcanar, &c.* The Lansdowne MS. 465, however, "Pontificale ad usum Ecclesiæ Romanæ et Anglicanæ," fol. 193, gives the form of benediction for a new well.

the water that is used for baptism in the font is fetched thence. Old women are very fond of washing their eyes with the water after baptism." In his *Tour in Wales*, i. 405, speaking of the village of Llandegla, where is a church dedicated to St. Tecla, virgin and martyr, who, after her conversion by St. Paul, suffered under Nero, at Iconium, says: "About two hundred yards from the church, in a quillet called Gwern Degla, rises a small spring. The water is under the tutelage of the saint, and to this day held to be extremely beneficial in the falling sickness. The patient washes his limbs in the well, makes an offering into it of fourpence, walks round it three times, and thrice repeats the Lord's prayer. These ceremonies are never begun till after sunset, in order to inspire the votaries with greater awe. If the afflicted be of the male sex, like Socrates, he makes an offering of a cock to his Æsculapius, or rather to Tecla, Hygeia; if of the fair sex, a hen. The fowl is carried in a basket, first round the well, after that into the churchyard, when the same orisons and the same circum-ambulations are performed round the church. The votary then enters the church, gets under the communion table, lies down with the Bible under his or her head, is covered with the carpet or cloth, and rests there till break of day, departing after offering sixpence, and leaving the fowl in the church. If the bird dies, the cure is supposed to have been effected, and the disease transferred to the devoted victim."

In some parts of the North of England it has been a custom from time immemorial for the lads and lasses of the neighbouring villages to collect together at springs or rivers on some Sunday in May, to drink sugar and water, where the lasses give the treat: this is called Sugar-and-Water Sunday. They afterwards adjourn to the public-house, and the lads return the compliment in cakes, ale, punch, &c. A vast concourse of both sexes assemble for the above purpose at the Giant's Cave, near Eden Hall, in Cumberland, on the third Sunday in May. See *Gent. Mag.* for 1791, lxi. 991.

Hutchinson, in his *History of Cumberland*, ii. 323, speaking of the parish of Bromfield, and a custom in the neighbourhood of Blencogo, tells us: "On the common to the east of that village, not far from Ware-Brig, near a pretty large rock of granite, called St. Cuthbert's Stane, is a fine copious

spring of remarkably pure and sweet water, which (probably from its having been anciently dedicated to the same St. Cuthbert) is called *Helly-Well*, i. e. Haly or Holy Well. It formerly was the custom for the youth of all the neighbouring villages to assemble at this well early in the afternoon of the second Sunday in May, and there to join in a variety of rural sports. It was the village wake, and took place here, it is possible, when the keeping of wakes and fairs in the churchyard was discontinued. And it differed from the wakes of later times chiefly in this, that though it was a meeting entirely devoted to festivity and mirth, no strong drink of any kind was ever seen there, nor anything ever drunk but the beverage furnished by the Naiad of the place. A curate of the parish, about twenty years ago, on the idea that it was a profanation of the Sabbath, saw fit to set his face against it; and having deservedly great influence in the parish, the meetings at Helly-Well have ever since been discontinued."

In the Statistical Account of Scotland, vii. 213, parish of Nigg, co. Kincardine, we read: "*Customs*. In the month of May, many of the lower ranks from around the adjacent city (Aberdeen) come to drink of a well in the bay of Nigg, called Downy Well; and, proceeding a little farther, go over a narrow pass, the Brigge of ae Hair (Bridge of one Hair), to Downy-Hill, a green island in the sea, where young people cut their favorites' names in the sward. It seems to be the remains of some superstitious respect to the fountain and retreat of a reputed saint, gone into an innocent amusement." Ibid. xii. 463, parish of Kirkmichael, Banffshire, we read: "The same credulity that gives air-formed habitations to green hillocks and solitary groves has given their portion of genii to rivers and fountains. The presiding spirit of that element, in Celtic mythology, was called Neithe. The primitive of this word signifies to wash or purify with water. To this day fountains are regarded with particular veneration over every part of the Highlands. The sick, who resort to them for health, address their vows to the presiding powers, and offer presents to conciliate their favour. These presents generally consist of a small piece of money, or a few fragrant flowers. The same reverence, in ancient times, seems to have been entertained for fountains by every people in Europe. The Romans, who extended their worship to almost every ob-

ject in nature, did not forget in their ritual the homage due to fountains." Consult Horace in his Address to the Fountain of Blandusia. "The vulgar in many parts of the Highlands, even at present," says a note, "not only pay a sacred regard to particular fountains, but are firmly persuaded that certain lakes are inhabited by spirits. In Strathspey there is a lake called Loch nan Spoiradan, the Lake of Spirits." Two frequently make their appearance—the horse and the bull of the water. The mermaid is another: "Before the rivers are swelled by heavy rains she is frequently seen, and is always considered as a sure prognostication of drowning. In Celtic mythology, to the above named is a fourth spirit added. When the waters are agitated by a violent current of wind, and streams are swept from their surface and driven before the blast, or whirled in circling eddies aloft in the air, the vulgar, to this day, consider this phenomenon as the effect of the angry spirit operating upon that element. They call it by a very expressive name, the Mariach Shine, or the Rider of the Storm." In the same volume, p. 173, parish of St. Vigeans, co. Caithness, we are told: "A tradition had long prevailed here, that the water-kelpy (called in Home's Douglas the angry spirit of the water) carried the stones for building the church, under the fabric of which there was a lake of great depth."

Very anciently a species of hydromancy appears to have been practised at wells. "The Druids," says Borlase, "(as we have great reason to think,) pretended to predict future events, not only from holy wells and running streams, but from the rain and snow water, which when settled and afterwards stirred either by oak-leaf, or branch, or magic wand, might exhibit appearances of great information to the quick-sighted Druid, or seem so to do to the credulous inquirer, when the priest was at full liberty to represent the appearances as he thought most fit for his purpose." Antiquities of Cornwall, p. 137.

Various rites appear to have been performed on Holy Thursday at wells, in different parts of the kingdom; such as decorating them with boughs of trees, garlands of tulips, and other flowers, placed in various fancied devices. In some places, indeed, it was the custom, after prayers for the day at

the church, for the clergyman and singers even to pray and sing psalms at the wells.¹

[According to Aubrey, writing about the year 1690, "the fellows of New College have, time out of mind, every Holy Thursday, betwixt the hours of eight and nine, gone to the hospital called Bart'lemews near Oxford, when they retire into the chapell, and certaine prayers are read, and an antheme sung: from thence they goe to the upper end of the grove adjoining to the chapell (the way being beforehand strewed with flowers by the poor people of the hospitall), they place themselves round about the well there, where they warble forth melodiously a song of three, four, or five parts; which being performed, they refresh themselves with a morning's draught there, and retire to Oxford before sermon."]

Dr. Plott, in his History of Staffordshire, p. 318, tells us: "They have a custom in this county, which I observed on Holy Thursday at Brewood and Bilbrook, of adorning their wells with boughs and flowers. This, it seems, they do, too, at all Gospel-places, whether wells, trees, or hills; which being now observed only for decency and custom sake, is innocent enough. Heretofore, too, it was usual to pay this respect to such wells as were eminent for curing distempers, on the saint's day whose name the well bore, diverting themselves with cakes and ale, and a little music and dancing; which, whilst within these bounds, was also an innocent recreation. But whenever they began to place sanctity in them, to bring alms and offerings, or make vows at them, as the ancient Germans and Britons did, and the Saxons and English were too much inclined to, for which St. Edmund's Well without St. Clement's, near Oxford, and St. Laurence's at Peterborough, were famous heretofore, I do not find but they were forbid in those times, as well as now; this superstitious devotion being called *Wilpeorðunza*, which Somner rightly translates well-worship, and was strictly prohibited by our Anglican councils as long

¹ At the village of Tissington, in the county of Derby, a place remarkable for fine springs of water, it has been the custom time immemorial. See *Gent. Mag.* for Feb. 1794, lxiv. 115. Another writer, *ibid.* March, 1794, p. 226, says: "The same custom was observed of late years, if not at the present time at Brewood and Bilbrook, two places in the county of Stafford."

ago as King Edgar, and in the reign of Canutus ; not long after again in a council at London, under St. Anselm, Archbishop of Canterbury, A.D. 1102 ; as it was also particularly at these two wells near Oxford and Peterborough, by Oliver Sutton, Bishop of Lincoln."

Deering, in his History of Nottingham, p. 125, says : " By a custom time beyond memory, the mayor and aldermen of Nottingham and their wives have been used on Monday in Easter week, morning prayers ended, to march from the town to St. Anne's Well, having the town waits to play before them, and attended by all the clothing and their wives, i. e. such as have been sheriffs, and ever after wear scarlet gowns, together with the officers of the town, and many other burgesses and gentlemen," &c.

Aubrey, in his MS. Remaines of Gentilisme, says, " In processions they used to reade a Gospell at the springs to blesse them ; which hath been discontinued at Sunnywell, in Berkshire, but since 1688."

[One of the most ancient ceremonies relating to wells was the watching of them at night. A very curious ballad on this subject, the head-line of which is, " I have forsworne hit whil I life to wake the welle," is preserved in MS. Cantab. Ff. v. 48, f. 111 :

" The last tyme I the wel woke,
Syr John caght me with a croke ;
He made me to swere be bel and boke
I shuld not telle.

Jet he did me a wel wors turne,
He leyde my hed agayne the burne,
He gafe my maydenhed a spurne,
And rofe my kelle.

Sir John came to oure hows to play,
Fro evensong tyme til light of the day ;
We made as mery as flowres in May ;
I was begylede.

Sir John he came to our hows,
He made hit wondur copious :
He seyde that I was gracious
To beyre a childe.

I go with childe, wel I wot,
I schrew the fadur that hit gate,
Withowtene he fynde hit mylke and pape
A long while ey."]

The leaving of rags at wells was a singular species of popular superstition.¹ Bishop Hall, in his *Triumphs of Rome*, ridicules a superstitious prayer of the Popish church for *the blessing of clouts* in the way of *cure of diseases*. Can it have originated thence? This absurd custom is not extinct even at this day: I have formerly frequently observed *shreds* or *bits of rag* upon the bushes that overhang a well in the road to Benton, a village in the vicinity of Newcastle-upon-Tyne, which, from that circumstance, is now or was very lately called *the rag-well*. This name is undoubtedly of long standing: probably it has been visited for some disease or other, and these rag-offerings are the reliques of the then prevailing popular superstition. It is not far from another holy spring at Jesmond,² at the distance of about a mile from Newcastle. Pilgrimages to this well and chapel at Jesmond were so frequent, that one of the principal streets of the great commercial town aforesaid is supposed to have had its name partly from having an inn in it, to which the pilgrims that flocked thither for the benefit of the supposed holy water used to resort. See Brand's *History of Newcastle-upon-Tyne*, i. 339.

Pennant tells us, "They visit the well of Spey, in Scotland, for many distempers, and the well of Drachaldy for as many, offering small pieces of money and *bits of rags*." Pennant's *Additions*, p. 18.

¹ Grose, from a MS. in the Cotton library marked Julius F. vi., tells us: "Between the towns of Alten and Newton, near the foot of Rosberrye Toppinge, there is a well dedicated to St. Oswald. The neighbours have an opinion that a shirt or shift taken off a sick person and thrown into that well will show whether the person will recover or die: for, if it floated, it denoted the recovery of the party; if it sunk, there remained no hope of their life: and to reward the saint for his intelligence, they *tear off a rag of the shirt, and leave it hanging on the briers thereabouts*; where," says the writer, "I have seen such numbers as might have made a faire rheme in a paper-mill."

² "St. Mary's Well, in this village (Jesmond), which is said to have had as many steps down to it as there are articles in the Creed, was lately inclosed by Mr. Coulson for a bathing-place; which was no sooner done than the water left it. This occasioned strange whispers in the village and the adjacent places. *The well was always esteemed of more sanctity than common wells*, and therefore the failing of the water could be looked upon as nothing less than a just revenge for so great a profanation. But, alas! the miracle's at an end, for the water returned a while ago in as great abundance as ever." Thus far Bourne.

In Heron's Journey through part of Scotland, i. 282, speaking of the river Fillan in the vale of Strathfillan, he says : "In this river is a pool consecrated by the ancient superstition of the inhabitants of this country. The pool is formed by the eddying of the stream round a rock. Its waves were many years since consecrated by Fillan, one of the saints who converted the ancient inhabitants of Caledonia from Paganism to the belief of Christianity. It has ever since been distinguished by his name, and esteemed of sovereign virtue in curing madness. About two hundred persons afflicted in this way are annually brought to try the benefits of its salutary influence. These patients are conducted by their friends, who first perform the ceremony of passing with them thrice through a neighbouring cairn : on this cairn they then deposit *a simple offering of clothes*, or perhaps of a small bunch of heath. More precious offerings used once to be brought. The patient is then thrice immersed in the sacred pool. After the immersion he is bound hand and foot, and left for the night in a chapel which stands near. If the maniac is found loose in the morning, good hopes are conceived of his full recovery. If he is still bound, his cure remains doubtful. It sometimes happens that death relieves him, during his confinement, from the troubles of life."

In the Statistical Account of Scotland, xiii. 76, parish of Kenethmont, Aberdeenshire, we read : "A spring in the Moss of Melshach, of the chalybeate kind, is still in great reputation among the common people. Its sanative qualities extend even to brutes. As this spring probably obtained vogue at first in days of ignorance and superstition, it would appear that it became customary to leave at the well *part of the clothes of the sick and diseased*, and harness of the cattle, as an offering of gratitude to the divinity who bestowed healing virtues on its waters. And now, even though the superstitious principle no longer exists, the accustomed offerings are still presented."

Macaulay, in his History of St. Kilda, p. 95, speaking of a consecrated well in that island called Tobirnimbuaadh, or the spring of diverse virtues, says, that "near the fountain stood an altar, on which the distressed votaries laid down their oblations. Before they could touch sacred water with any prospect of success, it was their constant practice to address the genius of the place with supplication and prayers. No

one approached him with empty hands. But the devotees were abundantly frugal. The offerings presented by them were the poorest acknowledgments that could be made to a superior being, from whom they had either hopes or fears. Shells and pebbles, *rags of linen or stuffs worn out*, pins, needles, or rusty nails, were generally all the tribute that was paid; and sometimes, though rarely enough, copper coins of the smallest value. Among the heathens of Italy and other countries, every choice fountain was consecrated, and sacrifices were offered to them, as well as to the deities that presided over them. See Ovid's *Fasti*, lib. iii. 300 :

'Fonti rex Numa mactat ovem.'

"Horace, in one of his odes, made a solemn promise that he would make a present of a very fine kid, some sweet wine, and flowers, to a noble fountain in his own Sabine villa."

Brand, in his *Description of Orkney*, p. 58, speaking of St. Tredwell's Loch, says: "It is held by the people as medicinal; whereupon many diseased and infirm persons resort to it, some saying that thereby they have got good. Yet I hear that when they have done all that is usual for them to do—as going about the loch, washing their bodies or any part thereof, leaving something at the loch, *as old clouts and the like*, &c.—it is but in few in whom the effect of healing is produced. As for this loch's appearing like blood before any disaster befall the royal family, as some do report, we could find no ground to believe any such thing."

In the *Statistical Account of Scotland*, xviii. 630, parish of Mary-Kirk, co. Kincardine, we read: "There is at Balmano a fine spring well, called St. John's Well, which in ancient times was held in great estimation. Numbers who thought its waters of a sanative quality brought their rickety children to be washed in its stream. Its water was likewise thought a sovereign remedy for sore eyes, which, by frequent washing, was supposed to cure them. To show their gratitude to the saint, and that he might be propitious to continue the virtues of the waters, they put into the well presents, not indeed of any great value, or such as would have been of the least service to him if he had stood in need of money, but such as they conceived the good and merciful apostle, who did not delight in costly oblations, could not fail to accept. The presents

generally given were pins, needles, and rags taken from their clothes. This may point out the superstition of those times."

Using rags as charms, it seems, was not confined to England or Europe, for I read the following passage in Hanway's Travels into Persia, i. 177: "After ten days' journey we arrived at a desolate caravanserai, where we found nothing but water. I observed a tree with a number of rags tied to the branches: these were so many charms, which passengers coming from Ghilan, a province remarkable for agues, had left there, in a fond expectation of leaving their disease also on the same spot."

Park, in his Travels in the Interior of Africa, has the following passage: "The company advanced as far as a large tree, called by the natives Neema Taba. It had a very singular appearance, being covered with innumerable rags or scraps of cloth, which persons travelling across the wilderness had at different times tied to its branches: a custom so generally followed, that no one passes it without hanging up something." Park followed the example, and suspended a handsome piece of cloth on one of the boughs.

Martin, in his History of the Western Islands of Scotland, p. 7, speaking of the Isle of Lewis, says that "*St. Andrew's Well*, in the village of Shadar, is by the vulgar natives made a test to know if a sick person will die of the distemper he labours under.¹ They send one with a wooden dish, to bring some of the water to the patient; and if the dish, which is then laid softly upon the surface of the water, turn round sun-ways, they conclude that the patient will recover of that distemper; but if otherwise, that he will die."

Collinson, in his History of Somersetshire, iii. 104, mentions a well in the parish of Wembdon, called *St. John's Well*, to which, in 1464, "an immense concourse of people resorted: and that many who had for years laboured under various bodily diseases, and had found no benefit from physic and

¹ "About a mile to the west of Jarrow (near Newcastle-upon-Tyne) there is a well still called *Bede's Well*, to which as late as the year 1740 it was a prevailing custom to bring children troubled with any disease or infirmity; a crooked pin was put in, and the well laved dry between each dipping. My informant has seen twenty children brought together on a Sunday to be dipped in this well, at which also, on Midsummer Eve, there was a great resort of neighbouring people, with bonfires, musick, &c." Brand's History of Newcastle-upon-Tyne, ii. 54.

physicians, were, by the use of these waters (after paying their due offerings), restored to their pristine health.”

[The well of St. Keyne, in Cornwall, had a very curious superstition attached to it, mentioned by Carew, 1602, and alluded to in the modern ballad on the subject :

“ ‘ Now art thou a bachelor, stranger ? ’ quoth he,
 ‘ For an if thou hast a wife,
 The happiest draught thou hast drunk this day
 That ever thou didst in thy life.
 Or has thy good woman, if one thou hast,
 Ever here in Cornwall been ?
 For an if she have, I’ll venture my life
 She has drunk of the well of St. Keyne.’
 ‘ I have left a good woman who never was here,’
 The stranger he made reply,
 ‘ But that my draught should be better for that,
 I pray you answer me why ?’
 ‘ St. Keyne,’ quoth the Cornishman, ‘ many a time
 Drank of this crystal well,
 And before the angel summon’d her,
 She laid on the water a spell :—
 If the husband—of this gifted well
 Shall drink before his wife,
 A happy man henceforth is he,
 For he shall be master for life.
 But if the wife should drink of it first,—
 Oh, pity the husband then !’
 The stranger stoop’d to the well of St. Keyne,
 And drank of the water again.
 ‘ You drank of the well I warrant betimes ?’
 He to the Cornishman said :
 But the Cornishman smiled as the stranger spake,
 And sheepishly shook his head.”]

Mr. Shaw, in his *History of the Province of Moray*, tells us “that true rational Christian knowledge, which was almost quite lost under Popery, made very slow progress after the Reformation. That the prevailing ignorance was attended with much superstition and credulity ; heathenism and Romish customs were much practised : *pilgrimages to wells* and chapels were frequent,” &c.

Martin, ut supra, p. 140, observes : “Lochsiant Well in Skie is much frequented by strangers as well as by the inhabitants of the isle, who generally believe it to be a specific for

WELLS AND FOUNTAINS.

several diseases ; such as stitches, headaches, stone, consumptions, megrim. Several of the common people oblige themselves by a vow to come to this well and make the ordinary tour about it, called *Dessil*, which is performed thus : they move thrice round the well, proceeding sun-ways, from east to west, and so on. This is done after drinking of the water ; and when one goes away from the well it's a never-failing custom to leave some small offering on the stone which covers the well. There is a small coppice near it, of which none of the natives dare venture to cut the least branch, for fear of some signal judgment to follow upon it." Ibid. p. 242 : He speaks of a well of similar quality, at which, after drinking, they make a tour, and then leave an offering of some small token, such as a pin, needle, farthing, or the like, on the stone cover which is above the well.

In the Irish *Hudibras*, a burlesque of Virgil's account of Æneas's descent into hell, p. 119, we have the following allusion to the Irish visits to holy wells on the patron's day :

"Have you beheld, when people pray,
At *St. John's Well*,¹ on *patron-day*,
By charm of priest and miracle,
To cure diseases at this well,
The valley's fill'd with blind and lame,
And go as limping as they came?"

Hasted, in his *History of Kent*, iii. 333, speaking of nail-bourns, or temporary land-springs, which are not unusual in Kent, in the parts eastward of Sittingbourne, says that "their time of breaking forth, or continuance of running, is very uncertain ; but, whenever they do break forth, it is held by the common people as the forerunner of scarcity and dearth of corn and victuals. Sometimes they break out for one, or perhaps two, successive years, and at others, with two, three, or more years' intervention, and their running continues sometimes only for a few months, and at others for three or four years." See Halliwell's *Dictionary*, p. 569.

In the *Statistical Account of Scotland*, v. 185, the minister of Unst, in Shetland, says : "A custom formerly prevailed for persons to throw three stones, as a tribute to the source of the salubrious waters, when they first approach a copious spring called Yelaburn, or Hiclaburn (the Burn of Health), in that

¹ In the north of Ireland.

neighbourhood. A considerable pile has thus been raised. But the reputation of the spring begins to decline, and the superstitious offering is now no longer so religiously paid."

Two presaging fountains have been already noticed in a former page; from Alexander Ross. In the *Living Librarie, or Historical Meditations*, 1621, p. 284, the author gives us the following more minute account of them: "I have heard a prince say that there is in his territories a fountaine that yeelds a current of water which runs continually; and ever when it decreaseth it presageth dearnesse of victuals; but when it groweth drie it signifieth a dearth. There is a fountaine in Glomutz, a citie of Misnia, a league from the river Elbis, which of itselife making a pond, produceth oftentimes certaine strange effects, as the inhabitants of the country say, and many that have seene the same witnesse. When there was like to be a good and fruitful peace in all the places about, this fountaine would appeare covered with wheat, oats, and akornes, to the great joy of the countrey people that flock thether from all parts to see the same. If any cruell war doe threaten the countrey, the water is all thick with blood and with ashes, a certaine presage of miserie and ruine to come. In old times the Vandals Sorabes came everie yeare in great troupes to this wonderfull fountaine, where they sacrificed to their idols, and inquired after the fruitfulness of the yeare following. And myselve know some gentlemen that confesse, if a certaine fountaine (being otherwise very cleane and cleare) be suddenly troubled by meanes of a worme unknowne, that the same is a personall summons for some of them to depart out of the world."¹

I find the following recipe for making a *Holy Well* in Tom of all Trades, or the Plain Pathway to Preferment, by Thomas Powell, 1631, p. 31: "Let them finde out some

¹ The custom of affixing ladles of iron, &c. by a chain, to wells, is of great antiquity. Strutt, in his *Anglo-Saxon Æra*, tells us, that Edwine caused ladles or cups of brass to be fastened to the clear springs and wells, for the refreshment of the passengers. Venerable Bede is his authority, *Eccl. Hist.* ii. 16. The passage is as follows: "Tantum quoque rex idem utilitati suæ gentis consuluit, ut plerisque in locis ubi fontes lucidos juxta publicos viarum transitus conspexit, ibi ob refrigerium vian-tium erectis stipitibus et æreos caucos suspendi juberet, neque hos quisquam nisi ad usum necessarium contingere præ magnitudine vel timoris ejus auderet, vel amoris vellet."

strange water, some unheard of spring. It is an easie matter to discolour or alter the taste of it in some measure (it makes no matter how little). Report strange cures that it hath done. *Beget a superstitious opinion of it.* Good fellowship shall uphold it, and the neighbouring townes shall all sweare for it."

AVERSION TO CHEESE.

I FIND the following account, I know not whether it will be thought satisfactory, of the aversion which some persons have to cheese. "L'aversione qui quelques personnes ont du fromage vient de ci. Quand une nourrice devient grosse, son lait s'épaissit, s'engrummelle et se tourne comme en fromage, de sorte que l'enfant qui est encore à la mamelle, n'y trouvant plus in la saveure, in la nourriture accoutumée, s'en degoute aisement, se severe de lui meme et en prend une aversion si forte, qu'il la conserve tout le reste de sa vie."—Tractat. de Butyro, Groningæ, Mart. Schookii.

SPORTS AND GAMES.

Misson, in his Travels in England, translated by Ozell, p. 304, says: "Besides the sports and diversions common to most other European nations, as tennis, billiards, chess, tick-tack, dancing, plays, &c., the English have some which are particular to them, or at least which they love and use more than any other people."

The following is an Account of the Games, &c., represented in the margin of the Roman d'Alexandre (preserved in the Bodleian Library, No. 264), from Strutt's notes, taken upon its inspection, with some corrections in explanation of the games, communicated by Douce.

This superbly illuminated manuscript is entitled, *Romans du boin Roi Alexandre—qui fu prescrip le xvij. jor Decembre l'an m.ccc.xxxviiij.* Che livre fu perfaiz de le enlumi-

nure au xviiij. jour d'avryl par Jehan de Guse l'an de grace m.ccc.xliiiij. The last sentence in gold letters.

1. A dance of men and women, the men in fancy dresses masked, one with a stag's head, another with a bear's, and a third with a wolf's.

2. Cock-fighting. No appearance of artificial spurs.

3. Hot cockles.

4. A tub elevated on a pole, and three naked boys running at it with a long stick.

5. Playing at chess. (D. Jeu de Merilles.)

6. Shooting at rabbits, fowls, &c., with long and cross bows.

7. Fighting with sword and round buckler.

8. Playing at bowls.

9. Whipping-tops, as at present.

10. Playing at dice; one stakes his cloak against the other's money.

11. A man leaping through a hoop held by two men, his clothes being placed on the other side for him to leap on.

12. Walking on stilts.

13. Dogs sitting up; and a man with a stick commanding them.

14. A man dancing, habited as a stag, with a drum before him.

15. Boy blindfold, others buffeting him with their hoods.

16. Boys dressed up as dancing dogs, passing by a man seated in a chair with a stick.

17. A man with a small shield and elub, fighting a horse rearing up to fall upon him.

18. One boy carrying another with his back upwards, as if to place him upon a pole and sort of cushion suspended by two ropes, carried on the shoulders of two others.

19. Morris-dancers.

20. Balancing a sword on the finger, and a wheel on the shoulder.

21. A boy seated on a stool, holding up his leg. Another in a sling, made by a rope round a pulley, holding up his foot, and swung by a third boy, so that his foot may come in contact with the foot of the first boy, who, if he did not receive the foot of the swinging boy properly, would risk a severe blow on the body.

22. A dancing bear, with a man holding something not understood in his hand.

23. Running at the quintain on foot. A man holds up the bag of sand.

24. Two boys drawing a third with all their force, seated on a stool (on which is a saddle) running on four wheels.

25. A moveable quintain. The bag supposed to be held out.

26. A man laid on his belly upon a long stool, his head hanging over a vessel, with water at the bottom; another man standing at the other end of the stool to lift it up and plunge the head of the first in the water.

27. Two boys carrying a third upon a stick thrust between his legs, who holds a cock in his hands. They are followed by another boy with a flag.

28. Water quintain. A boat rowed by four persons, and steered by one. A man with a long pole at the stern.

29. Walking upon the hands to pipe and tabor.

30. A species of music.

31. A man seated, holding out his foot, against which another presses his.

32. Fighting with shield and club.

33. Carrying on pickapack.

34. Five women seated, a sixth kneeling, and leaping upon her hands. One of them lifts up her garments over her head, which the rest seem to be buffeting.

35. A boy seated cross-legged upon a pole, supported by two stools over a tub of water, in one hand holding something not understood, in the other, apparently, a candle.

36. The game of "Frog in the middle, you cannot catch me."

37. Three boys on stools, in a row, striking at each other.

38. A man carrying another on his shoulders.

39. A man in armour seated, holding a shield, another running at him with a pole. The armed man in place of a quintain. I suspect this to be nothing more than the human quintain.

40. Two men seated feet to feet, pulling at a stick with all their might.

41. Two men balancing in their hands a long board, on which a boy is kneeling on one knee with three swords, forming (by their points meeting) a triangle, and to music.

42. A man hanging upon a pole, with his elbows and feet together, and his head between his hams, supported by two other men.

43. Two men fighting with club and target.

44. Two handbells, common with the other music in the masquerade dances. It may be noted that the women do not appear to have been disguised; the men only, and in various forms, with the heads of all manner of animals, devils, &c.

45. A man with two bells, and two figures disguised as animals.

46. A man and bear dancing.

47. A man with monkeys tumbling and dancing.

48. Four figures, one blindfold, with a stick in his hand, and an iron kettle at a little distance, on which he appears to strike; the others waiting for the event.

49. Three figures with their hands elevated, as if to clap them together; one of them has his fingers bent, as if taking a pinch of snuff.

50. A man with a long pole like a rope-dancer.

51. Boys: one blindfold, the others beating him with their hands.

52. Four men, one putting his hand upon the head of a fifth, who sits in the middle cross-legged and cross-armed; the rest seem as if advancing to strike him open-handed.

53. A dance of seven men and seven women holding hands.

Strutt, in his *Manners and Customs*, iii. 147, gives us from MS. Harl. 2057, an enumeration of "Auntient Customs in Games used by Boys and Girles, merrily sett out in verse:"

"Any they dare challenge for to throw the sledge,
 To jumpe or leape over ditch or hedge;
 To wrastle, play at stoole ball, or to runne,
 To pich the barre, or to shoot of a gunne;
 To play at loggets, nine holes, or ten pinnes,
 To try it out at foote-hall by the shinnes;
 At tick-tackle, seize nody, maw, and ruffe,
 At hot-cockles, leape-frogge, or blind-man's buffe,
 To drink the halper pottes, or deale at the whole cann,
 To play at chesse, or pue, and ink horne,
 To daunce the morris, play at barley brake,
 At all exploits a man can think or speak:
 At shove groate, venter poynte, or cross and pile,
 At beshrew him that's last at any stile;
 At leapinge over a Christmas bonfire,
 Or at the drawing Dunne out of the myer;
 At shoote cocke, Gregory, stoole ball, and what not;
 Picke poynt, toppe and scourge to make him hott."

ALL-HID.

THERE was an old sport among children, called in Hamlet, "Hide fox and all after," which, if I mistake not, is the same game that elsewhere occurs under the name of "All-hid;" which, as Steevens tells us, is alluded to in Dekker's *Satiromastix*: "Our unhandsome-faced poet does play at bo-peep with your grace, and cries *all-hid*, as boys do." In a curious little book entitled *A Curtaine Lecture*, 1637, p. 206, is the following passage: "A sport called *all-hid*, which is a mere children's pastime."

AMBASSADOR.

GROSE mentions among the sports of sailors the following: "AMBASSADOR. A trick to duck some ignorant fellow or landsman, frequently played on board ships in the warm latitudes. It is thus managed: a large tub is filled with water, and two stools placed on each side of it. Over the whole is thrown a tarpawlin or old sail; this is kept tight by two persons, who are to represent the king and queen of a foreign country, and are seated on the two stools. The person intended to be ducked plays the ambassador, and, after repeating a ridiculous speech dictated to him, is led in great form up to the throne, and seated between the king and queen, who rising suddenly as soon as he is seated, he falls backwards into the tub of water."

ARCHERY.

IN Coates's *History of Reading*, p. 223, among the churchwardens' accounts of St. Lawrence parish, 1549, is the following entry: "Paid to Will'm Watlynton, for that the p'ishe was indetted to hym for *makyng of the butts*, xxxvis." Ibid. p. 131, St. Mary's parish, sub anno 1566: "Itm. for the

making of the butts, viijs." Ibid. p. 132, 1622: "Paid to two laborers to playne the grounde where the buttes should be, *vs. vjd.*" 1629, "Paid towards the butts mending, *ijs. vjd.*" Ibid. p. 379, St. Giles's parish, 1566: "Itm. for *carrying of turfes for the butts, xvjd.*" Ibid. p. 381, 1605: "Three labourers, two days work aboute the butts, *iiijs.* . . . Carrying ix load of turfes for the butts, *ijs.* . . . For two pieces of timber to fasten on the railles of the butts, *iiijd.*" 1621: "The parishioners did agree that the churchwardens and constables should sett up a payre of butts called shooting butts, in such place as they should think most convenient in St. Giles parish, which butts cost *xivs. xjd.*"

With the history of this exercise as a military art we have no concern here. Fitzstephen, who wrote in the reign of Henry the Second, notices it among the summer pastimes of the London youth; and the repeated statutes from the thirteenth to the sixteenth century, enforcing the use of the bow, usually ordered the leisure time upon holidays to be passed in its exercise.

"In the sixteenth century we meet with heavy complaints," says Strutt, in his *Sports and Pastimes*, p. 43, "respecting the disuse of the long-bow, and especially in the vicinity of London." Stow informs us that before his time it had been customary at Bartholomew-tide for the lord mayor, with the sheriffs and aldermen, to go into the fields at Finsbury, where the citizens were assembled, and shoot at the standard with broad and flight arrows for games; and this exercise was continued for several days: but in his time it was practised only one afternoon, three or four days after the festival of Saint Bartholomew. Stow died in 1605.

After the reign of Charles the First archery appears to have fallen into disrepute. Sir William Davenant, in a mock poem entitled the *Long Vacation in London*, describes the attorneys and proctors as making matches in Finsbury fields:

"With loynes in canvas bow-case tied,
Where arrows stick with mickle pride;
Like ghosts of Adam Bell and Clymme;
Sol sets for fear they'll shoot at him!"

About 1753 a society of archers was established in the metropolis, who erected targets on the same spot during the Easter and Whitsun holidays, when the best shooter was

styled captain, and the second lieutenant for the ensuing year. Of the original members of this society there were only two remaining when Daines Barrington compiled his "Observations" in the *Archæologia*. It is now incorporated into the archers' division of the Artillery Company.

About 1789 archery was again revived as a general amusement; and societies of bowmen and toxophilites were formed in almost every part of the kingdom. The fashion did not last long, but it has recently been resuscitated, and is now a fashionable recreation in all parts of England.

Sir Robert Dallington, in his *View of France* as it stood in 1598, says: "Concerning their shooting with the crosse-bowe, it is used, but not very commonly. Once in a yere, there is in each city a shooting with the peece at a popinjay of wood set upon some high steeple, as also they doe in many places of Germany. He that hitteth it downe is called the King for that yere, and is free from all tax: besides, he is allowed twenty crownes towards the making of a collation for the rest of the shooters. And if it happen that three yeres together he carry the prize, he is free from all tax and imposition whatsoever all his life after."

KING ARTHUR.

A GAME used at sea, when near the line, or in a hot latitude. It is performed thus: a man who is to represent King Arthur, ridiculously dressed, having a large wig, made out of oakum, or some old swabs, is seated on the side or over a large vessel of water. Every person in his turn is to be ceremoniously introduced to him, and to pour a bucket of water over him, crying, Hail, King Arthur! If, during this ceremony, the person introduced laughs or smiles (to which his Majesty endeavours to excite him by all sorts of ridiculous gesticulations), he changes places with and then becomes King Arthur, till relieved by some brother tar, who has as little command over his muscles as himself.

BALOON.

[A GAME played with an inflated ball of strong leather, the ball being struck by the arm, which was defended by a bracer of wood.

"'Tis ten a clock and past; all whom the mues,
Baloun, tennis, diet, or the stews
 Had all the morning held, now the second
 Time made ready, that day, in flocks are found."

Donne's Poems, p. 133.]

BARLEY-BREAK.

THE following description of barley-break, written by Sir Philip Sidney, is taken from the song of Lamon, in the first volume of the *Arcadia*, where he relates the passion of Claius and Strephon for the beautiful Urania :

"She went abroad, thereby,
 A *barley-break* her sweet, swift feet to try. . . .
 Afield they go, where many lookers be.
 Then couples three be straight allotted there,
 They of both ends, the middle two, do fly;
 The two that in mid-space Hell called were
 Must strive, with waiting foot and watching eye,
 To catch of them, and them to hell to bear,
 That they, as well as they, may hell supply;
 Like some that seek to salve their blotted name
 Will others blot, till all do taste of shame.

There you may see, soon as the middle two
 Do, coupled, towards either couple make,
 They, false and fearful, do their hands undo;
 Brother his brother, friend doth friend forsake,
 Heeding himself, cares not how fellow do,
 But if a stranger mutual help doth take;
 As perjurd cowards in adversity,
 With sight of fear, from friends to friends do fly."

Sir John Suckling, also, has given the following description of this pastime with allegorical personages :

"Love, Reason, Hate did once bespeak
 Three mates to play at *barley-break*.
 Love Folly took; and Reason Fancy;
 And Hate consorts with Pride; so dance they:
 Love coupled last, and so it fell
 That Love and Folly were in Hell.

They break ; and Love would Reason meet,
 But Hate was nimbler on her feet ;
 Fancy looks for Pride, and thither
 Hies, and they two hug together ;
 Yet this new coupling still doth tell
 That Love and Folly were in Hell.

The rest do break again, and Pride
 Hath now got Reason on her side ;
 Hate and Fancy meet, and stand
 Untouch'd by Love in Folly's hand ;
 Folly was dull, but Love ran well ;
 So Love and Folly were in Hell."¹

In Holiday's play of the Marriages of the Arts, 1618, this sport is introduced.

The subsequent is from Herrick's *Hesperides*, p. 34 :

“ *Barley-break, or Last in Hell.*

“ We two are last in Hell : what may we feare
 To be tormented, or kept pris'ners here :
 Alas ! if kissing be of plagues the worst,
 We'll wish in Hell we had been last and first.”

Dr. Jamieson, in his *Etymological Dictionary of the Scottish Language*, calls this “ a game generally played by young people in a corn-yard. Hence called *barla-bracks about the stacks*, S. B.” (i. e. in the north of Scotland.) “ One stack is fixed on as the *dule* or goal ; and one person is appointed to catch the rest of the company, who run out from the *dule*. He does not leave it till they are all out of sight. Then he sets off to catch them. Any one who is taken cannot run out again with his former associates, being accounted a prisoner ; but is obliged to assist his captor in pursuing the rest. When all are taken the game is finished ; and he who was first taken is bound to act as catcher in the next game. This innocent sport seems to be almost entirely forgotten in the south of Scotland. It is also falling into desuetude in the north.” He adds : “ Perhaps from *barley* and *break*, q. breaking of the *parley* ; because, after a certain time allowed for settling preliminaries, on a cry being given, it is the business of one to catch as many prisoners as he can.

¹ See the *Dramatic Works of Philip Massinger*, 1779, i. 167, whence these extracts are quoted. Barley-break is several times alluded to in *Massinger's Plays*. See also *Browne's Britannia's Pastorals*, published in 1614, book i. song 3, p. 76.

Did we suppose it to be allied to *burlaw*, this game might be viewed as originally meant as a sportive representation of the punishment of those who broke the laws of the boors."

[" In January, men do play
At cards and dice their time away :
Now men and maids do merry make,
At stool-ball and at *barley-break*.
Then salted pork, and powder'd beef,
Is stil'd the belly's best relief ;
Now what the belly most consumes,
Is flaws, fools, custards, and stu'd prunes.
In January men do go
Close muffed up from top to toe ;
Now weather it so warm doth hold,
That men, though naked, feel no cold."

Poor Robin, 1740.]

BEAR-BAITING.

BEAR-BAITING appears anciently to have been one of the Christmas sports with our nobility. "Our nobility," says Pennant, in his *Zoology*, i. 79, 1776, "also kept their bearward ; twenty shillings was the annual reward of that officer from his lord, the fifth Earl of Northumberland, 'when he comyth to my lorde in Cristmas, with his lordshippe's beests for making of his lordschip pastyme the said twelve days.'" Northumb. Household Book.

BIRKIE.

JAMIESON, in the Supplement to his *Etymological Dictionary of the Scottish Language*, calls this a childish game at cards, in which the players throw down a card alternately. Only two play ; and the person who throws down the highest takes the trick. In England it is called *beggar-my-neighbour*. He derives the name from the Islandic *berk-ia*, to boast ; because the one rivals his antagonist with his card. He adds : "Of this game there are said to be two kinds, *king's birkie*

and *common birkie*." Galt, alluding to this game in his *Ayrshire Legatees*, p. 49, says: "It was an understood thing that not only whist and catch-honours were to be played, but even obstreperous *birky* itself, for the diversion of such of the company as were not used to gambling games."

BLINDMAN'S-BUFF.

THIS sport is found among the illuminations of an old missal formerly in the possession of John Ives, cited by Strutt, in his *Manners and Customs*. Gay says concerning it:

"As once I play'd at *blindman's-buff*, it hap't,
About my eyes the towel thick was wrapt.
I miss'd the swains, and seiz'd on Blouzelind.
 True speaks that ancient proverb, 'Love is blind.'"¹

Dr. Jamieson, in his *Etymological Dictionary*, gives us a curious account of this game, which in Scotland was called *belly-blind*. In the Suio-Gothic it appears this game is called *blind-boc*, i. e. blind goat; and in German *blind-kuhe*, q. blind cow. The French call this game *cligne-musset*, from *cligner*, to wink; and *musse*, hidden; also, *colin-maillard*, equivalent to "Colin the buffoon." "This game," says Dr. Jamieson, "was not unknown to the Greeks. They called it *κολλαβισμος*, from *κολλαβιζω*, impingo. It is thus defined: *Ludi genus, quo hic quidem manibus expansis oculos suos tegit, ille vero postquam percussit, quærit num verberarit; Pollux ap. Scapul.* It was also used among the Romans. We are told that the great Gustavus Adolphus, at the very time that he proved the scourge of the house of Austria, and when he was in the midst of his triumphs, used in private to amuse himself in playing at *blindman's-buff* with his colonels. 'Cela passoit (say the

¹ A pleasant writer in the *Gent. Mag.* for February, 1738, viii. 80, says that "*blindman's-buff* was a ridicule upon Henry VIII. and Wolsey; where the cardinal minister was bewildering his master with treaty upon treaty with several princes, leaving him to catch whom he could, till at last he caught his minister, and gave him up to be buffeted. When this reign was farther advanced, and many of the abbey-lands had been alienated, but the clergy still retained some power, the play most in fashion was, *I am upon the friar's ground, picking of gold and silver.*"

authors of the Dict. Trev.) pour une galanterie admirable.' v. *Colin-Maillard*." "In addition to what has formerly been said," Dr. Jamieson adds, under *blind harie*, "(another name for *blindman's-buff* in Scotland) it may be observed that this sport in Isl. is designed *krækis-blinda*." Verelius supposes that the Ostrogoths had introduced this game into Italy; where it is called *giuoco della cieca*, or the play of the blind. *Chacke-blynd-man* and *Jockie-blind-man* are other Scottish appellations for the same game.

[“Sometyne the one would goe, sometyne the other,
Sometymes all thre at once, and sometyne neither;
Thus they with him play at boyes *blynde-man-bluffe*.”
The Newe Metamorphosis, 1600, MS.]

BLOW-POINT

APPEARS to have been another childish game. Marmion, in his *Antiquary*, 4to. 1641, act i. says: “I have heard of a nobleman that has been drunk with a tinker, and of a magnifico that has plaid at *blow-point*.” So, in the comedy of *Lingua*, 1607, act iii. sc. 2, Anamnestes introduces Memory as telling “how he played at *blowe-point* with Jupiter when he was in his side-coats.” See other references to allusions to this game in Halliwell's Dictionary, p. 188.

BOXING.

Misson, in his *Memoirs and Observations in his Travels over England*, ed. 1719, p. 304, speaking of sports and diversions, says: “Anything that looks like fighting is delicious to an Englishman. If two little boys quarrel in the street, the passengers stop, make a ring round them in a moment, and set them against one another, that they may come to fisticuffs. When 'tis come to a fight, each pulls off his neck-cloth and wastcoat, and give them to hold to some of the standers-by (some will strip themselves naked quite to their

wastes); then they begin to brandish their fists in the air; the blows are aim'd all at the face, they kick one another's shins, they tug one another by the hair, &c. He that has got the other down may give him one blow or two before he rises, but no more; and let the boy get up ever so often, the other is oblig'd to box him again as often as he requires it. During the fight, the ring of by-standers encourage the combatants with great delight of heart, and never part them while they fight according to the rules: and these by-standers are not only other boys, porters, and rabble, but all sorts of men of fashion; some thrusting by the mob, that they may see plain, others getting upon stalls; and all would hire places, if scaffolds could be built in a moment. The father and mother of the boys let them fight on as well as the rest, and hearten him that gives ground or has the worst. These combats are less frequent among grown men than children, but they are not rare. If a coachman has a dispute about his fare with a gentleman that has hired him, and the gentleman offers to fight him to decide the quarrel, the coachman consents with all his heart: the gentleman pulls off his sword, lays it in some shop, with his cane, gloves, and cravat, and boxes in the same manner as I have describ'd above. If the coachman is soundly drubb'd, which happens almost always (a gentleman seldom exposes himself to such a battel without he is sure he's strongest), that goes for payment; but if he is the *beator*, the *beatee* must pay the money about which they quarrell'd. I once saw the late Duke of Grafton at fisticuffs, in the open street,¹ with such a fellow, whom he lamb'd most horribly. In France we punish such rascals with our cane, and sometimes with the flat of our sword: but in England this is never practis'd; they use neither sword nor stick against a man that is unarm'd: and if an unfortunate stranger (for an Englishman would never take it into his head) should draw his sword upon one that had none, he'd have a hundred people upon him in a moment, that would, perhaps, lay him so flat that he would hardly ever get up again till the Resurrection."

¹ A marginal note says: "In the very widest part of the Strand. The Duke of Grafton was big and extremely robust. He had hid his blue ribband before he took the coach, so that the coachman did not know him."

BUCKLER-PLAY.

IN Foure Statutes, specially selected and commanded by his Majestie to be carefully put in execution of all justices and other officers of the peace throughout the realme: together with a Proclamation, a Decree of the Starre-chamber, and certaine Orders depending upon the former lawes, more particularly concerning the cite of London and counties adjoining, 1609, 4to. p. 94, is the following order: "That all plaies, bear-baitings, games, singing of ballads, *buckler-play*, or such like causes of assemblies of people, be utterly prohibited, and the parties offending severely punished by any alderman or justice of the peace."

Misson, in his Travels, translated by Ozell, p. 307, says: "Within these few years you should often see a sort of gladiators marching thro' the streets, in their shirts to the waste, their sleeves tuck'd up, sword in hand; and preceded by a drum, to gather spectators. They gave so much a head to see the fight, which was with cutting swords, and a kind of buckler for defence. The edge of the sword was a little blunted, and the care of the prize-fighters was not so much to avoid wounding one another, as to avoid doing it dangerously: nevertheless, as they were oblig'd to fight till some blood was shed, without which nobody would give a farthing for the show, they were sometimes forc'd to play a little ruffly. I once saw a much deeper and longer cut given than was intended. These fights are become very rare within these eight or ten years. Apprentices, and all boys of that degree, are never without their cudgels, with which they fight something like the fellows before mention'd, only that the cudgel is nothing but a stick; and that a little wicker basket which covers the handle of the stick, like the guard of a Spanish sword, serves the combatant instead of defensive arms."

BUFF.

[PERHAPS this is the same with Blind-man's Buff. The game of *Course of the Park* has not been elsewhere noticed :

“ *Buff's* a fine sport,
 And so's *Course o' Park*;
 But both come short
 Of a dance in the dark.
 We trip it completely,
 The pipe sounds so neatly :
 But that which surpasses
 Is the breath of the lasses,
 O the pretty rogues kiss featly.

(*Jack runs away, and leaves them to stumble out in the dark.*)

The Slighted Maid, 1663, p. 50.]

BULL AND BEAR-BAITING.

FITZSTEPHEN mentions the baiting of bulls with dogs as a diversion of the London youths on holidays in his time.¹

The ancient law of the market directing that no man should bait any *bull*, bear, or horse in the open streets in the metropolis, has been already quoted in the former volume of this work.

Hentzner, in his *Travels in England*, ed. 1757, p. 42, says : “ There is a place built in the form of a theatre, which serves for the baiting of bulls and bears : they are fastened behind, and then worried by great English bull-dogs ; but not without great risk to the dogs, from the horns of the one and the teeth of the other : and it sometimes happens they are killed on the spot. Fresh ones are immediately supplied in the places of those that are wounded or tired. To this entertainment there often follows that of whipping a blinded bear, which is performed by five or six men, standing circularly, with whips, which they exercise upon him without any mercy, as he cannot

¹ Description of London, edited by Dr. Pegge, 1772, p. 50. In Misson's *Memoirs and Observations in his Travels over England*, pp. 24-26, are some remarks on the manner of bull-baiting as it was practised in the time of King William III.

escape from them because of his chain. He defends himself with all his force and skill, throwing down all who come within his reach, and are not quite active enough to get out of it, and tearing the whips out of their hands and breaking them. At these spectacles, and everywhere else, the English are constantly smoking tobacco." Hentzner was here in 1598.

Gilpin, in his *Life of Cranmer*, tells us: "Bear-baiting, brutal as it was, was by no means an amusement of the lower people only. An odd incident furnishes us with the proof of this. An important controversial manuscript was sent by Archbishop Cranmer across the Thames. The person entrusted bade his waterman keep off from the tumult occasioned by baiting a bear on the river, *before the king*; he rowed, however, too near, and the persecuted animal overset the boat by trying to board it. The manuscript, lost in the confusion, floated away, and fell into the hands of a priest, who, by being told that it belonged to a privy-counsellor, was terrified from making use of it, which might have been fatal to the head of the reformed party."

In a proclamation "to avoyd the abhominable place called the Stewes," dated April the 13th, in the 37th year of Henry VIII. (preserved in the first volume of a *Collection of Proclamations in the Archives of the Society of Antiquaries of London*, p. 225), we read as follows: "Finallie to th' intent all resort should be eschued to the said place, the king's majestie straightlie chargeth and comaundeth that from the feast of Easter next ensuing, there shall noe *beare-baiting* be used in that rowe, or in any place on that side the bridge called London-bridge, whereby the accustomed assemblies may be in that place cleerely abolished and extinct, upon like paine as well to them that keepe the beares and dogges, which have byn used to that purpose, as to all such as will resort to see the same."¹

¹ The subsequent extract from the same proclamation will be thought curious: "Furthermore his majestie straightlie chargeth and commandeth that all such householders as, under the name of *baudes*, have kept the notable and marked houses, and knowne hosteries, for the said evill disposed persons, that is to saie, such householders as do inhabite the *houses whited and painted, with signes on the front for a token of the said houses*, shall avoyd with bagge and baggage, before the feast of Easter next comyng, upon paine of like punishment, at the kings majesties will and pleasure."

In the very rare Roman Catholic book, the Life of the Reverend Father Bennet of Canfilde, Douay, 1623, translated from the French by R. R., Catholique Priest, p. 11, is the following passage: "*Even Sunday is a day designed for beare-baying, and even the howre of theyre (the Protestants) service is allotted to it, and indeede the tyme is as well spent at the one as at the other.*" R. R. was at least an honest Catholic; he does not content himself with equivocal glances at the *erroneous creed*, but speaks out plainly.

"Her Majesty," says Rowland White, in the Sidney papers, "this day appoints a Frenchman to doe feats upon a rope in the Conduit Court. To-morrow she hath commanded the *beares*, the bull, and the ape to be bayted in the tilt-yard." Andrews's Continuation of Henry's History of Great Britain, 1796, p. 532.

In Vaughan's Golden Grove, 1608, we are told: "Famous is that example which chanced neere London, A. D. 1583, on the 13th daye of Januarie, being Sunday, at Paris Garden, where there met together (as they were wont)¹ an infinite number of people to see the beare-baying, without any regard to that high day. But, in the midst of their sports, all the scaffolds and galleries sodainely fell downe, in such wise that two hundred persons were crushed well nigh to death, besides eight that were killed forthwith."

In Laneham's Account of the Queen's Entertainment at Killingworth Castle, 1575, we have the following curious picture of a bear-baiting, in a letter to Mr. Martin, a mercer of London: "Well, syr, the bearez wear brought foorth intoo the court, the dogs set too them, too argu the points even face to face; they had learn'd counsel also a both parts: what may they be coounted parcial that are retain but a to syde? I ween no. Very feers both ton and toother, and eager in argument; if the dog in pleadyng would pluk the bear by the throte, the bear with travers woould claw him again by the scalp; confess and a list, but avoyd a coold not that waz bound too the bar: and his coounsell toold him that it coould be too him no pollecy in pleading. Thearfore thus with fending and proving, with plucking and tugging, skratting and byting, by plain tooth and nayll a to side and toother, such

¹ There is an account of this accident in Stubbes' Anatomie of Abuses, 1585, p. 118.

expens of blood and leather waz thear between them, az a month's licking, I ween, wyl not recover; and yet remain az far out az ever they wear. It was a sport very pleazaunt of theez beasts; to see the bear with his pink nyez leering after hiz enmiez approach, the nimbleness and wayt of the dog to take hiz avauntage, and the fors and experiens of the bear agayn to avoyd the assaults: if he wear bitten in one place, how he would pynch in an oother to get free: that if he wear taken onez, then what shyft, with byting, with clawyng, with roring, tossing, and tumbling, he woould woork too wynd hymself from them; and when he waz lose, to shake his ears twyse or thryse wyth the blud and the slaver about his fiznamy, was a matter of goodly releef."

CAMP.

[“A GAME formerly much in use among schoolboys, and occasionally played by men in those parts of Suffolk on the sea coast—more especially in the line of Hollesley Bay between the rivers Orwell and Alde, sometimes school against school, or parish against parish. It was thus played: Goals were pitched at the distance of 150 or 200 yards from each other; these were generally formed of the thrown off clothes of the competitors. Each party has two goals, ten or fifteen yards apart. The parties, ten or fifteen on a side, stand in line, facing their own goals and each other, at about ten yards distance, midway between the goals, and nearest that of their adversaries. An indifferent spectator, agreed on by the parties, throws up a ball, of the size of a common cricket-ball, midway between the confronted players, and makes his escape. It is the object of the players to seize and convey the ball between their own goals. The rush is therefore very great: as is sometimes the shock of the first onset, to catch the falling ball. He who first can catch or seize it speeds therefore home, pursued by his opponents (through whom he has to make his way), aided by the jostlings and various assistances of his own *sidesmen*. If caught and held, or in imminent danger of being caught, he *throws* the ball—but must in no case *give* it—to a less beleagured friend, who, if it be not arrested in

its course, or be jostled away by the eager and watchful adversaries, catches it; and he hastens homeward, in like manner pursued, annoyed, and aided, winning the notch (or snotch) if he contrive to *carry*, not *throw*, it between his goals. But this, in a well-matched game is no easy achievement, and often requires much time, many doublings, detours, and exertions. I should have noticed, that if the holder of the ball be caught with the ball in his possession, he loses a *snotch*; if, therefore, he be hard pressed, he *throws* it to a convenient friend, more free and in breath than himself. At the loss (or gain) of a *snotch*, a recommence takes place, arranging which gives the parties time to take breath. Seven or nine notches are the game, and these it will sometimes take two or three hours to win.

“It is a most noble and manly sport; in the whole, little, if at all, inferior to cricket, or hunting, or horse-racing. The eagerness and emulation excited and displayed in and by the competitors and townsmen are surprising. Indeed, it is very animating to see twenty or thirty youths, stripped to the skin, and displaying the various energies that this game admits of; rushing with uplifted eye, breast to breast, to catch the descending ball, and all, at once, running full *ding* to gain a point, and when nearly gained, half falling over the stumbling object of pursuit (for the game is always played where the grass is short and slippery), and after much scuffling to see the ball again in the air, thrown to a wily distant sidesman, and seized and carried in the contrary direction, backwards and forwards perhaps half a score times, amid the shouting and roaring of half the population of the contiguous villages.

“Sometimes a large foot-ball was used, and the game was then called ‘kicking camp,’ and if played with the shoes on, ‘savage camp.’

“The sport and name are very old. The ‘camping pightel’ occurs in a deed of the 30 Hen. VI., about 1486; Cullum’s *Hawstead*, p. 113, where Tusser is quoted in proof, that not only was the exercise manly and salutary, but good also for the *pightel* or meadow:

‘In meadow or pasture (to grow the more fine)
Let campers be camping in any of thine;
Which if ye do suffer when low is the spring,
You gain to yourself a commodious thing.’ p. 65.

“ And he says, in p. 56 :

‘ Get campers a ball,
To camp therewithall.’

“ Ray says that the game prevails in Norfolk, Suffolk, and Essex ; and he derives it from the Saxon, *camp*, to *strive*. The Latin *campus*, a field, or, according to Ainsworth, a *plain field*, may have its share in the name.

“ Since this was written, a friend informs me that this game fell into disuse in Suffolk, in consequence of two men having been killed at Easton about forty or fifty years ago, in their struggles at a grand match.

“ In Scotland we find that *camp* and *kemp* and *campy*, mean to contend ; bold, brave, heroical ; a champion. In ancient Swedish, *kaempe*, athleta. In Danish, *kempe*, a giant. *Kemp*, *kempin*, and *kemper*, farther mean, in Scottish, the act of striving for superiority, and one who so strives ; but is chiefly confined to the harvest field.” Moor.]

CASTING OF STONES.

THIS is a Welsh custom, practised as they throw the blacksmith's stone in some parts of England. There is a similar game in the North of England called *long bullets*. The prize is to him that throws the ball farthest in the fewest throws.

CAT AND DOG.

DR. JAMIESON, in his Etymological Dictionary, tells us this is the name of an ancient sport used in Angus and Lothian. “ The following account,” he adds, “ is given of it : Three play at this game, who are provided with clubs. They cut out two holes, each about a foot in diameter, and seven inches in depth. The distance between them is about twenty-six feet. One stands at each hole with a club. These clubs are called *dogs*. A piece of wood about four inches long, and

one inch in diameter, called a *cat*, is thrown from the one hole towards the other, by a third person. The object is to prevent the cat from getting into the hole. Every time that it enters the hole, he who has the club at that hole loses the club, and he who threw the *cat* gets possession both of the club and of the hole, while the former possessor is obliged to take charge of the cat. If the *cat* be struck, he who strikes it changes places with the person who holds the other club ; and as often as these positions are changed, one is counted as one in the game, by the two who hold the clubs, and who are viewed as partners. This is not unlike the stool-ball described by Strutt, *Sports and Pastimes*, p. 76 ; but it more nearly resembles *club-ball*, an ancient English game, *ibid.* p. 83. It seems to be an early form of *cricket*.¹

[The game of *cat*, played with sticks and a small piece of wood, rising in the middle, so as to rebound when struck on either side, is still common. It is thus alluded to in *Poor Robin's Almanack* for 1709 :

“ Thus harmless country lads and lasses
 In mirth the time away so passes ;
 Here men at foot-ball they do fall ;
 There boys at *cat* and trap-ball.
 Whilst Tom and Doll aside are slank,
 Tumbling and kissing on a bank ;
 Will pairs with Kate, Robin with Mary,
 Andrew with Susan, Frank with Sarah.
 In harmless mirth pass time away,
 No wanton thoughts leads them astray,
 But harmless are as birds in May.”]

¹ In the *Life of the Scotch Rogue, 1722*, p. 7, the following sports occur : “ I was but a sorry proficient in learning : being readier at CAT AND DOUG, *cappy-hole*, *riding the hurley racket*, playing at *kyles and dams*, *spang-bodle*, wrestling, and foot-ball (and such other sports as we use in our country), than at my book.” *Cappy-hole* is also mentioned in the notes to *Bannatyne's Scottish Poems*, p. 251, where *play at the trulis* likewise occurs. This last is supposed to resemble *T. totum*, which is like a spindle. *Trouil* is spindle.

CAT I' THE HOLE,

ACCORDING to Jamieson, is the designation given to a game well known in Fife, and perhaps in other counties. Kelly, in his *Scottish Proverbs*, p. 325, says, "*Tine cat, tine game*;" an allusion to a play called *cat i' the hole*, and the English *kit-cat*. Spoken when men at law have lost their principal evidence.

Jamieson says: "If seven boys are to play, six holes are made at certain distances. Each of the six stands at a hole, with a short stick in his hand; the seventh stands at a certain distance holding a ball. When he gives the word, or makes the sign agreed upon, all the six change holes, each running to his neighbour's hole, and putting his stick in the hole which he has newly seized. In making this change, the boy who has the ball tries to put it into an empty hole. If he succeeds in this, the boy who had not his stick (for the stick is the *cat*) in the hole to which he had run is put out, and must take the ball. There is often a very keen contest, whether the one shall get his stick, or the other the ball, or *cat*, first put into the hole. When the *cat is in the hole*, it is against the laws of the game to put the ball into it."

CENT-FOOT.

I KNOW not what this means, which occurs in the following passage in a Boulster Lecture, 1640, p. 163: "Playes at cent-foot purposely to discover the pregnancy of her conceit." It was most likely a game at cards.

CHANGE SEATS, THE KING'S COME.

DR. JAMIESON says this is a game well known in Lothian and in the south of Scotland. In this game as many seats are placed round a room as will serve all the company save one. The want of a seat falls on an individual by a kind

of lot, regulated, as in many other games, by the repetition of an old rhythm. All the rest being seated, he who has no seat stands in the middle, repeating the words "Change seats, change seats," &c., while all the rest are on the alert, to observe, when he adds, "the king's come," or, as it is sometimes expressed, change their seats. The sport lies in the bustle in consequence of every one's endeavouring to avoid the misfortune of being the unhappy individual who is left without a seat. The principal actor often silyly says, "The king's *not* come," when of course the company ought to keep their seats; but from their anxious expectation of the usual summons, they generally start up, which affords a great deal of merriment.

Sir Walter Scott, in *Rob Roy*, iii. 153, says: "Here auld ordering and counter-ordering—but patience! patience!—We may ae day play at *Change seats, the king's coming*."

This game, although childish, is evidently meant to ridicule the political scramble for places on occasion of a change of government, or in the succession.

CHERRY-PIT.

CHERRY-PIT is a play wherein they pitch cherry-stones into a little hole. It is noticed in the Pleasant Grove of New Fancies, 1657, and in Herrick's *Hesperides*.

CHUCK-FARTHING, &c.

IN the Instructions of Cornelius Scriblerus concerning the Plays and Playthings to be used by his son Martin, are a few remarks on the toys and minor sports of children, which it may not be irrelevant to notice.

Play, he observes, was invented as a remedy against hunger. "It is therefore wisely contrived by Nature, that children, as they have the keenest appetites, are most addicted to plays. To speak first of the *whistle*, as it is the first of all playthings. I will have it exactly to correspond with the ancient fistula,

and accordingly to be composed *septem paribus disjuncta cicutis*.

“I heartily wish a diligent search may be made after the true *crepitaculum*, or rattle of the ancients, for that (as Archytus Terentinus was of opinion) kept the children from breaking earthenware. The china cups in these days are not at all the safer for the modern rattles; which is an evident proof how far their *crepitacula* exceeded ours.

“Julius Pollux describes the *omilla*, or *chuck-farting*; tho’ some will have our modern *chuck-farting* to be nearer the *aphetinda* of the ancients. He also mentions the *basilinda*, or *king I am*; and *myinda*, or *hoopers-hide*.

“But the *chytindra* described by the same author is certainly not our *hot-cockle*; for that was by pinching, and not by striking; tho’ there are good authors who affirm the *rathapygismus* to be yet nearer the modern *hot-cockles*. My son Martin may use either of them indifferently, they being equally antique.

“*Building of houses*, and *riding upon sticks*, have been used by children in all ages. *Ædificare casus, equitare in arundine longa*. Yet I much doubt whether the riding upon sticks did not come into use after the age of the Centaurs.

“There is one play which shows the gravity of ancient education, called the *acinetinda*, in which children contended who could longest *stand still*. This we have suffered to perish entirely; and if I might be allowed to guess, it was certainly first lost among the French.

“I will permit my son to play at *apodidascinda*, which can be no other than our *puss in a corner*.

“Julius Pollux, in his ninth book, speaks of the *melolonthe*, or the *kite*, but I question whether the kite of antiquity was the same with ours; and though the *Ορνυροκομία*, or *quail-fighting*, is what is most taken notice of, they had doubtless *cock-matches* also, as is evident from certain ancient gems and relievos.

“In a word, let my son Martin disport himself at any game truly antique, except one which was invented by a people among the Thracians, who hung up one of their companions in a rope, and gave him a knife to cut himself down; which if he failed in, he was suffered to hang till he was dead; and

this was only reckoned a sort of joke. I am utterly against this as barbarous and cruel." See Pope's Works, vi. 114, 115.

Dr. Arbuthnot, it is observed in a note, used to say, that notwithstanding all the boasts of the safe conveyance of tradition, it was nowhere preserved pure and uncorrupt but amongst schoolboys, whose plays and games are delivered down invariably the same from one generation to another.

COB OR COBBING.

GROSE has given us the definition of "*cob* or *cobbing*; a punishment used by the seamen for petty offences, or irregularities, among themselves: it consists in bastinadoing the offender on the posteriors with a cobbing stick or pipe staff; the number usually inflicted is a dozen. At the first stroke the executioner repeats the word *watch*, on which all persons present are to take off their hats, on pain of like punishment; the last stroke is always given as hard as possible, and is called *the purse*. Ashore, among soldiers, where this punishment is sometimes adopted, *watch* and *the purse* are not included in the number, but given over and above, or, in the vulgar phrase, free gratis for nothing. This piece of discipline is also inflicted in Ireland, by the schoolboys, on persons coming into the school without taking off their hats; it is there called School-butter."

COB-NUT.

COB-NUT, a master nut. The children in Yorkshire have a game which is probably an ancient English pastime, though I do not observe any notice of it in Strutt. Numerous hazelnuts are strung like the beads of a rosary. The game is played by two persons, each of whom has one of these strings, and consists in each party striking alternately with one of the nuts on his own string a nut of his adversary's. The field of combat is usually the crown of a hat. The object of each party is to crush the nuts of his opponent. A nut which has broken many of those of the adversary is a *cob-nut*. The author of the Craven Glossary has, from Minshew, "*Kop-not*, Belg. *nux capitalis*." Hunter's Hallamshire Glossary.

COCKALL.

The altar is not here foure-squar'd,
 Nor in a form triangular,
 Nor made of glasse, or wood, or stone,
 But of a little transverse bone.
 Which boys and bruckeld children call
 (Playing for points and pins) *Cockall*.

HERRICK'S HESPERIDES, p. 102.

IN the English translation of Levinus Lemnius, 1658, p. 368, we read: "The ancients used to play at Cockall, or casting of huckle-bones,¹ which is done with smooth sheeps' bones. The Dutch call them *Pickelen*, wherewith our young maids that are not yet ripe use to play for a husband, and young married folks despise these as soon as they are married. But young men use to contend one with another with a kind of bone taken forth of oxe-feet. The Duch call them *coten*, and they play with these at a set time of the year. Moreover cockals, which the Dutch call *Teelings*, are different from dice, for they are square, with four sides, and dice have six. Cockals are used by maids amongst us, and do no ways waste any one's estate. For either they passe away the time with them, or if they have time to be idle, they play for some small matter, as for chesnuts, filberds, pins, buttons, and some such juncats."

[Let no Christian that hath true grace
 View these with a malignant face;
 But pray that Heaven their lights would snuff,
 Cause Satan playes at blind-man-buff
 With men, and hoods their intellects,
 Casting up *cock-all* for those sects.

Naps upon Parnassus, 1658.]

In Langley's abridgment of Polydore Vergile, f. 1, we have another description of this game: "There is a game also that is played with the posterne bone in the hynder foote of a sheepe, oxe, gote, fallowe, or redde dere, whiche in Latin is called *talus*. It hath foure chaunces: the ace point, that is named *Canis*, or *Canicula*, was one of the sides; he that cast i.

¹ In the Sanctuarie of Salvation, &c., translated from the Latin of Levinus Lemnius by Henry Kinder, 8vo. Lond. pr. by H. Singleton, p. 144. we read these bones are called "huckle-bones, or coytes."

leyed doune a peny, or so muche as the gamers were agreed on; the other side was called Venus, that signifieth seven. He that cast the chaunce wan sixe and all that was layd doune for the castyng of Canis. The two other sides were called Chius and Senio. He that did throwe Chius wan three. And he that cast Senio gained four. This game (as I take it) *is used of children in Northfolke*, and they cal it the Chaunce Bone; they play with three or foure of those bones together; it is either the same or very lyke to it.”¹

See also the Account of the Statue belonging to a Group originally composed of Two Boys who quarrelled at the Game of Tali, now preserved in the British Museum. Library of Entertaining Knowledge, Townley Gallery, i. 305.

Dr. Clarke, in his Travels in Russia, 1810, i. 177, says: “In all the villages and towns from Moscow to Woronetz, as in other parts of Russia, are seen boys, girls, and sometimes even old men, playing with the joint-bones of sheep. This game is called *dibbs* by the English. It is of very remote antiquity; for I have seen it very beautifully represented on Grecian vases; particularly on a vase in the collection of the late Sir William Hamilton, where a female figure appeared most gracefully delineated kneeling upon one knee, with her right arm extended, the palm downwards, and the bones ranged along the back of her hand and arm. The second in the act of throwing up the bones in order to catch them. In this manner the Russians play the game.”

COCKLE-BREAD.

[THE Times of 1847 contains a curious notice of a very old game, which deserves recording before it be buried in the massy files of that gigantic journal. A witness, whose conduct was impugned as light and unbecoming, is desired to inform

¹ For further information relating to this game, as played by the ancients, the reader may consult Joannis Meursii Ludibunda, sive de Ludis Græcorum, Liber singularis, 8vo. Lugd. Bat. 1625, p. 7, v. ΑΣΤΡΑ-ΓΑΛΛΕΜΟΣ; and Dan. Souterii Palamedes, p. 81; but more particularly, I Tali ed altri Strumenti lusori degli antichi Romani, discritti da Francesco de Ficoroni, 4to. Rom. 1734.

the court, in which an action for breach of promise was tried, the meaning of "mounting cockeldy-bread;" and she explains it as "a play among children," in which one lies down on the floor on her back, rolling backwards and forwards, and repeating the following lines :

"Cockeldy bread, mistley cake,
When you do that for our sake."

While one of the party so laid down, the rest sat around : and they laid down and rolled in this manner by turns.

This singular game is thus described by Aubrey and Kennett : "Young wenches have a wanton sport which they call moulding of cockle-bread, viz. they get upon a table-board, and then gather up their knees as high as they can, and then they wabble to and fro, as if they were kneading of dough, and say these words :

"My dame is sick, and gone to bed,
And I'll go mould my cockle-bread !
Up with my heels and down with my head,
And this is the way to mould cockle-bread."

These lines are still retained in the modern nursery-rhyme books, but their connexion with the game of cockeldy-bread is by no means generally understood. There was formerly some kind of bread called cockle-bread, and *cokille-mele* is mentioned in a very early MS. quoted in Halliwell's Dictionary of Archaisms, p. 260. In Peele's play of the Old Wives Tale, a voice thus speaks from the bottom of a well :

"Gently dip, but not too deep,
For fear you make the golden beard to weep.
Fair maiden, white and red,
Stroke me smooth and comb my head,
And thou shalt have some *cockell-bread*."

Here we have a difficult passage in a well-known early dramatist explained by the evidence of an uneducated rustic girl ; and such instances illustrate the use of collecting the quickly vanishing fragments of our provincial customs and language. The Westmoreland version runs thus :

"My grandy's seeke,
And like to dee,
And I'll make her
Some cockelty bread, cockelty bread,
And I'll make her
Some cockelty bread."]

CRICKET.

“A GAME most usual in Kent, with a cricket-ball, bowl'd and struck with two cricket-bats between two wickets. From Sax. *cryc*, baculus, a bat or staff; which also signifies fulcimentum, a support or prop, whence a cricket or little stool to sit upon. Cricket-play among the Saxons was also called *stef-plege*, Staff-play.” Kennett's MS. Glossary.

CROSS-RUFF.

[“A GAME at cards, thus alluded to in Poor Robin's Almanack for 1693 :

“Christmas to hungry stomachs gives relief,
With mutton, pork, pies, pasties, and roast beef;
And men at cards spend many idle hours,
At loadum, whisk, *cross-ruff*, put, and all-fours.”]

CURCUDDOCH, CURCUDDIE.

“To dance *Curcuddie* or *Curcuddoch*,” says Dr. Jamieson, in his Etymological Dictionary, “is a phrase used (in Scotland) to denote a play among children, in which they sit on their houghs, and hop round in a circular form. Many of these old terms, which now are almost entirely confined to the mouths of children, may be overlooked as nonsensical or merely arbitrary. But the most of them, we are persuaded, are as regularly formed as any other in the language. The first syllable of this word is undoubtedly the verb *curr*, to sit on the houghs or hams. The second may be from Teut. *kudde*, a flock; *kudd-en*, coire, convenire, congregari, aggregari; *kudde wijs*, gregatim, catervatim, q. ‘to curr together.’ The same game is called *Harry Hurcheon* in the north of Scotland, either from the resemblance of one in this position to a *hurcheon*, or hedge-hog, squatting under a bush; or from the Belg. *hurk-en*, to squat, to *hurkle*.”

DRAWING DUN OUT OF THE MIRE,

SAYS Steevens, seems to have been a game. In an old collection of satires, epigrams, &c., I find it enumerated among other pastimes :

“ At shove-groat, venter-point, or crosse and pile,
At leaping o'er a Midsummer bone-fier,
Or at the drawing *Dun out of the myer.*”

So in the Dutchesse of Suffolke, 1631 :

“ Well done, my masters, lends your hands,
Draw Dun out of the ditch,
Draw, pull, helpe all, so, so, well done.”

[*They pull him out.*]

They had shoved Bishop Bonner into a well, and were pulling him out.

We find this game noticed at least as early as Chaucer's time, in the Manciple's Prologue.

“ Then gan our hoste to jape and to play,
And sayd, sires, what ? *Dun is in the mire.*”

The method in which this game was played is described in Gifford's Ben Jonson, vii. 283.

DRAW GLOVES.

THERE was a sport entitled “Draw Gloves,” of which, however, I find no description.¹ The following jeu d'esprit is found in a curious collection of poetical pieces, entitled a Pleasant Grove of New Fancies, 1657, p. 56 :

“ At Draw Gloves wee'l play,
And prethee let's lay
A wager, and let it be this :
Who first to the summe
Of twenty doth come,
Shall have for his winning a kisse.”

See also Herrick's Hesperides, p. 111.

¹ “*Draw-gloves*; a game played by holding up the fingers representing words by their different positions, as we say, *talking with the fingers.*” Halliwell's Dictionary, p. 316.

DUCK AND DRAKE.

BUTLER, in his *Hudibras* (p. ii. canto iii. l. 302), makes it one of the important qualifications of his conjurer to tell

“What figur’d slates are best to make
On wat’ry surface *duck* or *drake*.”

I find the following elegant description of this sport in an ancient church writer (Minucius Felix, ed. 1712, p. 28), which evinces its high antiquity: “Pueros videmus certatim gestientes, testarum in mare jaculationibus ludere. Is lusus est, testam teretem, jactatione fluctuum lævigatam, legere de litore: eam testam plano situ digitis comprehensam, inclinem ipsum atque humilem, quantum potest, super undas inrotare: ut illud jaculum vel dorsum maris raderet, vel enataret, dum leni impetu labitur; vel summis fluctibus tonsis emicaret, emergeret, dum assiduo saltu sublevatur. Is se in pueris victorem ferebat, cujus testa et procurreret longius, et frequentius exsiliret.”

FOOT-BALL.

Misson says, p. 307, “In winter, foot-ball is a useful and charming exercise. It is a leather ball about as big as one’s head, filled with wind. This is kick’d about from one to t’other in the streets, by him than can get at it, and that is all the art of it.”

FAYLES.

NABES, in his *Glossary*, 1822, says: “*Fayles*, a kind of game at tables.

‘He’s no precisian, that I’m certain of,
Nor rigid Roman Catholic. He’ll play
At *fayles* and tick-tack; I have heard him swear.’

B. Jonson, *Every Man in his Humour*, iii. 3.

“Mr. Douce has thus explained it from a MS. in the British Museum: it is a very old table game, and one of the numerous

varieties of back-gammon that were formerly used in this country. It was played with three dice, and the usual number of men or pieces. The peculiarity of the game depended on the mode of first placing the men on the points. If one of the players threw some particular throw of the dice, he was disabled from bearing off any of his men, and therefore *failed* in winning the game; and hence the appellation of it.

“In Gilford’s note on the above passage of Jonson, it is said: ‘It was a kind of tric-trac, which was meant by tick-tack in the same passage.’ Mr. Douce refers also to the English translation of Rabelais. Strutt mentions it, and refers to the same MS., but gives no particulars. Sports and Pastimes, p. 283.”

GOFF, OR GOLF.

STRUTT considers this as one of the most ancient games played with the ball that require the assistance of a club or bat. “In the reign of Edward III. the Latin name *cambuca* was applied to this pastime, and it derived the denomination, no doubt, from the crooked club or bat with which it was played; the bat was also called a *bandy* from its being bent, and hence the game itself is frequently written in English *bandy-ball*. It should seem that goff was a fashionable game among the nobility at the commencement of the seventeenth century, and it was one of the exercises with which Prince Henry, eldest son of James I., occasionally amused himself, as we learn from the following anecdote recorded by a person who was present: ‘At another time, playing at goff, a play not unlike to pale-maille, whilst his schoolmaster stood talking with another, and marked not his highness warning him to stand further off; the prince, thinking he had gone aside, lifted up his goff-club to strike the ball; mean tyme one standing by said to him, Beware that you hit not master Newton, wherewith he, drawing back his hand, said, *Hud I done so, I had but paid my debts.*”

Dr. Jamieson derives golf from the Dutch *kolf*, a club. Wachter derives it from *klopp-en*, to strike. Golf and foot-ball appear to have been prohibited in Scotland by King James II.

in 1457, and again in 1481, by James IV. The ball used at this game was stuffed very hard with feathers. Strutt says that this game is much practised in the north of England; and Dr. Jamieson, that it is a common game in Scotland.¹

GOOSE RIDING.

A GOOSE, whose neck is greased, being suspended by the legs to a cord tied to two trees or high posts, a number of men on horseback riding full speed attempt to pull off the head, which, if they accomplish, they win the goose. This has been practised in Derbyshire within the memory of persons now living. Douce says, his worthy friend Mr. Lumisden informed him that when young he remembered the sport of "riding the goose" at Edinburgh. A bar was placed across the road, to which a goose, whose neck had been previously greased, was tied. At this the candidates, as before mentioned, plucked. A print of this barbarous custom may be seen in the *Trioufi, &c., della Venetia*.²

In Newmarket; or an *Essay on the Turf*, 1771, ii. 174, we read: "In the northern part of England it is no unusual diversion to tie a rope across a street, and let it swing about the distance of ten yards from the ground. To the middle of this a living cock is tied by the legs. As he swings in the air, a set of young people ride one after another, full speed, under

¹ See Strutt's *Sports and Pastimes*, p. 8; Jamieson's *Etym. Dict. in voce*. In the *Gentleman's Magazine* for February, 1795, p. 145, mention is made of *shinty match*, a game also peculiar to North Britain, something similar to the *golf*. Dr. Jamieson calls "*shinty* an inferior species of *golf*, generally played at by young people." He adds, "in London this game is called *hackie*. It seems to be the same which is designed *not* in Gloucester; the name being borrowed from the ball, which is made of a *knotty* piece of wood. Gl. Grose." *Etym. Dict. v. Shinty*.

² See also Menestrier, *Traité des Tournois*, p. 346. In Paullinus de Candore, p. 264, we read: "In Dania, tempore quadragesimali Belgæ rustici in insula Amack, anserem (candidum ego vidi), fune alligatum, inque sublimi pendentem, habent, ad quem citatis equis certatim properant, quique caput ei prius abruerit, victor evasit." Concerning the practice of swarming up a pole after a goose placed at top, see Sauval, *Antiquités de Paris*, ii. 696.

the rope, and, rising in their stirrups, catch at the animal's head, which is close clipped and well soaped in order to elude the grasp. Now he who is able to keep his seat in his saddle and his hold of the bird's head, so as to carry it off in his hand, bears away the palm, and becomes the noble hero of the day."

HANDICAP.

[1660, Sept. 18th. "To the Mitre Tavern in Wood Street, a house of the greatest note in London. Here some of us fell to *handicap*, a sport that I never knew before, which was very good." Pepys's Diary, i. 135.]

HANDY-DANDY.

BOYER, in his Dictionary, calls handy-dandy (a kind of play with the hands), "Sorte de jeu des mains." Ainsworth, in *his* Dictionary, renders handy-dandy by "digitis micare; to move the fingers up and down very swiftly, the number of which, or several fingers were guessed at for the determining things in question, as they hit or mistook the number of fingers." Douce thinks this is a mistake. Johnson says: "*Handy-dandy*, a play in which children change hands and places: 'See how yon justice rails upon yon simple thief! Hark, in thine ear: change places, and, *handy-dandy*, which is the justice, which is the thief?'" King Lear, iv. 6.

Malone seems to have given the best interpretation. "Handy-dandy," he says, "is, I believe, a play among children, in which something is shaken between two hands, and then a guess is made in which hand it is retained. See Florio's Italian Dictionary, 1598: '*Bazzicchiare*, to shake between hands; to play handy-dandy.'"

Cornelius Scriblerus, in forbidding certain sports to his son Martin till he is better informed of their antiquity, says: "Neither cross and pile, nor ducks and drakes, are quite so

ancient as *handy-dandy*, though Macrobius and St. Augustine take notice of the first, and Minutius Foelix describes the latter; but *handy-dandy* is mentioned by Aristotle, Plato, and Aristophanes." Pope's Works, vi. 115. He adds (*ibid.* p. 116): "The play which the Italians call *cinque* and the French *mourre* is extremely ancient; it was played by Hymen and Cupid at the marriage of Psyche, and termed by the Latins, *digitis micare*."

HEADS AND TAILS.

THIS sport is undoubtedly alluded to in Macrobius, Saturn. lib. i. c. 7. "Cum pueri denarios in sublime jactantes, *capita aut navia*, lusu teste vetustatis exclamant."

HOOP.

To run the hoop; an ancient marine custom. Four or more boys, having their left hands tied fast to an iron hoop, and each of them a rope, called a nettle, in their right, being naked to the waist, wait the signal to begin; this being made by a stroke with a cat-of-nine-tails, given by the boatswain to one of the boys, he strikes the one before him, and every one does the same. At first the blows are but gently administered; but each, irritated by the strokes from the boy behind him, at length lays it on in earnest. This was anciently practised when a ship was wind-bound.

HOT COCKLES.

[ONE boy sits down, and another, who is blindfolded, kneels and lays his head on his knee, placing at the same time his open hand on his own back. He then cries, "Hot cockles, hot." Another then strikes his open hand, and the sitting

boy asks who strikes. If the boy guessed wrongly, he made a forfeit, but if rightly, he was released.] This sport is mentioned as follows by Gay :

“As at hot-cockles once I laid me down,
I felt the weighty hand of many a clown ;
Buxoma gave a gentle tap, and I
Quick rose and read soft mischief in her eye.”

A humorous writer in the *Gent. Mag.* for Feb. 1738, says : “*Hot cockles and more sacks to the mill* were certainly invented in the highest times of ignorance and superstition, when the laity were hoodwinked, and a parcel of monks were saddling their backs and bastinadoeing them.”

Cornelius Scriblerus says : “The *chytrindra* described by Julius Pollux is certainly not our hot-cockle ; for that was by pinching, and not by striking : though there are good authors who affirm the *rathapygismus* to be yet nearer the modern hot-cockles. My son Martin may use either of them indifferently, they being equally antique.” *Pope's Works*, vi. 116.

HUNT THE SLIPPER.

THIS game is noticed by Mr. Rogers in the *Pleasures of Memory*, l. 35 :

“’Twas here *we chas'd the slipper by its sound.*”

IRISH.

AN old game, similar to backgammon, but more complicated. It is thus alluded to in Hall's *Horæ Vacivæ*, 1646 : “The inconstancy of *Irish* fitly represents the changeableness of humane occurrences, since it ever stands so fickle that one malignant throw can quite ruine a never so well-built game. Art hath here a great sway, by reason if one cannot well stand the first assault, hee may safely retire back to an after game.”

KISSING THE POST.

BAGFORD, in his Letter relating to the Antiquities of London, printed in the first vol. of Leland's Collectanea, 1770, and dated Feb. 1, 1714—15, p. lxxvi. says: "This brings to my mind another ancient custom, that hath been omitted of late years. It seems that, in former times, the porters that ply'd at Billingsgate used civilly to intreat and desire every man that passed that way to salute a post that stood there in a vacant place. If he refused to do this, they forthwith laid hold of him, and by main force bouped his **** against the post; but, if he quietly submitted to kiss the same, and paid down sixpence, then they gave him a name, and chose some one of the gang for his godfather. I believe this was done in memory of some old image that formerly stood there, perhaps of Belius, or Belin." He adds: "Somewhat of the like post, or rather stump, was near St. Paul's, and is at this day call'd St. Paul's stump."

It is the duty of the Rector of St. Mary-at-Hill, in which parish Billingsgate is situated, to preach a sermon every year on the first Sunday after Midsummer day, before the Society of Fellowship Porters, exhorting them to be charitable towards their old decayed brethren, and "to bear one another's burthens."

The stump spoken of by Bagford is probably alluded to in Good Newes and Bad Newes, by S. R., 1622, where the author, speaking of a countryman who had been to see the sights of London, mentions—

"The water-workes, huge Paul's, old Charing Crosse,
Strong London bridge, at Billingsgate the *bosse*!"

 KIT-CAT.

["A GAME played by boys; easier to play than to describe. Three small holes are made in the ground, triangularly, about twenty feet apart, to mark the position of as many boys, who each holds a small stick, about two feet long. Three oth:

boys of the adverse side pitch successively a piece of stick, a little bigger than one's thumb called *cat*, to be struck by those holding the sticks. On its being struck, the boys run from hole to hole, dipping the ends of their sticks in as they pass, and counting one, two, three, &c. as they do so, up to thirty-one, which is game. Or the greater number of holes gained in the innings may indicate the winners, as at cricket. If the *cat* be struck and caught, the striking party is out, and another of his sidesmen takes his place, if the set be strong enough to admit of it. If there be only six players, it may be previously agreed that three *put outs* shall end the innings. Another mode of putting out is to throw the *cat* home, after being struck, and placing or pitching it into an unoccupied hole, while the in-party are running. A certain number of misses (not striking the *cat*) may be agreed on to be equivalent to a put out. The game may be played by two, placed as at cricket, or by four, or I believe more." Moor.]

KIT-CAT-CANNIO.

["A SEDENTARY game, played by two, with slate and pencil, or pencil and paper, like kit-cat, easier learned than described. It is won by the party who can first get three marks (0's or ×'s) in a line; the marks being made alternately by the players 0 or × in one of the nine spots equidistant in three rows, when complete. He who begins has the advantage, as he can contrive to get his mark in the middle." Moor.]

LEAP-CANDLE.

["THE young girls in and about Oxford have a sport called *leap-candle*, for which they set a candle in the middle of the room in a candlestick, and then draw up their coats in the form of breeches, and dance over the candle back and forth, with these words :

'The taylor of Bisiter,
He has but one eye;
He cannot cut a pair of green galagaskins,
If he were to try.'

This sport in other parts is called *dancing the candle rush*." Aubrey's MS. ap. Thoms, p. 96. The verses here quoted are still common in the nursery.]

LEVEL-COIL.

NARES, in his Glossary, says this is "a game of which we seem to know no more than that the loser in it was to give up his place to be occupied by another. Minshew gives it thus: 'To play at *levell coil*, G. jouer à cul léve: i. e. to play and lift up your taile when you have lost the game, and let another sit down in your place.' Coles, in his English Dictionary, seems to derive it from the Italian *leva il culo*, and calls it also *pitch-buttock*. In his Latin Dictionary he has '*level-coil*, alternation, cession;' and 'to play at *level coil*, vices ludendi præbere.' Skinner is a little more particular, and says, 'Vox tesseris globulosis ludentium propria:' an expression belonging to a game played with little round tesseræ. He also derives it from French and Italian. It is mentioned by Jonson, Tale of a Tub, iii. 2:

'Young Justice Bramble has kept *level-coyl*
Here in our quarters, stole away our daughter.'

"Gifford says that, in our old dramatists, it implies riot and disturbance; but I have seen it in no other passage. *Coil*, indeed, alone signifies riot or disturbance; but *level coil* is not referred by any to the English words, but to French or Italian. The same sport is mentioned by Sylvester, Dubartas, IV. iv. 2, under the name of *level-sice*:

'By tragick death's device
Ambitious hearts do play at *level-sice*.'

"In the margin we have this explanation: 'A kinde of Christmas play, wherein each hunteth the other from his seat. The name seems derived from the French *levez sus*, in English, arise up.'" See further in Halliwell's Dictionary, p. 516.

LOADUM.

[A GAME at cards, thus mentioned in Poor Robin's Almanack for the year 1755 :

“ Now some at cards and dice do play
 Their money and their time away ;
 At *loadum*, cribbage, and all-fours,
 They squander out their precious hours.
 And if they're to an alehouse got,
 Then the other game for th' other pot ;
 Till when 'tis high time to give o'er,
 Then play for who pays all the score,
 And wheresoe'er the lot doth fall,
 There poor Pill Garlick pays for all.”]

LOGGATS.

STEEVENS, says: “ This is a game played in several parts of England even at this time. A stake is fixed into the ground ; those who play, throw loggats at it, and he that is nearest the stake wins. I have seen it played in different counties at their sheep-shearing feasts, where the winner was entitled to a black fleece, which he afterwards presented to the farmer's maid to spin for the purpose of making a petticoat, and on condition that she knelt down on the fleece to be kissed by all the rustics present.”

Malone says : “ *Loggeting in the fields* is mentioned for the first time, among other *new* and crafty games and plays, in the statute of 33 Hen. VIII. c. 9. Not being mentioned in former acts against unlawful games, it was probably not practised long before the statute of Henry VIII. was made.”

“ A loggat-ground,” says Blount, another of the commentators on Shakespeare, “ like a skittle-ground, is strewed with ashes, but is more extensive. A bowl, much larger than the jack of the game of bowls is thrown first. The pins, which I believe are called *loggats*, are much thinner and lighter at one extremity than the other. The bowl being first thrown, the players take the pins up by the thinner and lighter end, and fling them towards the bowl, and in such a manner that the pins may once turn round in the air, and slide with the thinner extremity foremost, towards the bowl. The pins are about one or two and twenty inches long.”

LOVE-GAMES.

THE humorous essayist in the *Gent. Mag.* vol. viii. for Feb. 1738, already quoted, says, p. 80, that before the troubles (in the grand rebellion), "*Cross purposes* was the game played at by children of all parties. Upon the death of Charles I. the ridicule of the times turned against monarchy, which during the Commonwealth was burlesqued by every child in Great Britain, who set himself up in mock majesty, and played at *questions and commands*; as, for instance, *King I am*, says one boy; another answers, *I am your man*; then his majesty demands, *What service he will do him*; to which the obsequious courtier replies, *The best and worst, and all I can*. During all Oliver's time, the chief diversion was, *The parson hath lost his fudling cap*, which needs no explanation. At the Restoration succeeded *love-games*, as *I love my love with an A*; *a flower and a lady*; and *I am a lusty wooer*, changed in the latter end of this reign, as well as all King James II.'s, to *I am come to torment you*. At the Revolution, when all people recovered their liberty, the children played promiscuously at what game they liked best: the most favorite one, however, was *Puss in the corner*. Everybody knows that in this play four boys or girls post themselves at the four corners of a room, and a fifth in the middle, who keeps himself upon the watch to slip into one of the corner places, whilst the present possessors are endeavouring to supplant one another. This was intended to ridicule the scrambling for places, too much in fashion amongst the children of England, both spiritual and temporal."

MARBLES

HAD no doubt their origin in bowls, and received their name from the substance of which the bowls were formerly made. *Taw* is the more common name of this play in England. Mr. Rogers notices marbles in his *Pleasures of Memory*, l. 137:

"On yon gray stone that fronts the chancel-door,
Worn smooth by busy feet, now seen no more,
Each eve we shot the marble through the ring."

Notwithstanding Dr. Cornelius Scriblerus's injunctions concerning playthings of "primitive and simple antiquity," we are told, "he yet condescended to allow" Martinus "the use of some few modern playthings; such as might prove of any benefit to his mind, by instilling an early notion of the sciences. For example, he found that *marbles taught him percussion, and the laws of motion*; nutcrackers the use of the lever; swinging on the ends of a board the balance; bottle-screws the vice; whirligigs the axis and peritrochia; birdcages the pulley; and tops the centrifugal motion." Bob-cherry was thought useful and instructive, as it taught, "at once, two noble virtues, patience and constancy; the first in adhering to the pursuit of one end, the latter in bearing disappointment." Pope's Works, vi. 117.

MERRITOT, OR THE SWING.

THIS sport, which is sometimes called *shuggy-shew* in the north of England, is described as follows by Gay:

"On two near elms the slackened cord I hung,
Now high, now low, my Blouzalinda swung."

So Rogers, in the Pleasures of Memory, l. 77:

"Soar'd in the swing, half pleas'd and half afraid,
Through sister elms that wav'd their summer shade."

Speght, in his Glossary, says *meritot*, in Chaucer, a sport used by children by swinging themselves in bell-ropes, or such like, till they are giddy. In Latin it is called *oscillum*, and is thus described by an old writer: "Oscillum est genus ludi, scilicet cum funis dependitur de trabe, in quo pueri et puellæ sedentes impelluntur huc et illuc." In Mercurialis de Arte Gymnastica, p. 216, there is an engraving of this exercise.

MUSS.

In Shakespeare's *Antony and Cleopatra*, act i. sc. 11, the ancient puerile sport called muss is thus mentioned :

Ant. "When I cry'd, ho!
Like boys *unto a muss*, kings would start forth,
And cry, your will?"

Muss, a scramble, so used by Ben Jonson, *Magnetic Lady*, act iv. sc. 3, p. 44.

Rabelais mentions *a muss* among Gargantua's games, book i. cap. 22; and in another place, book iii. cap. 40. "That the game of the musse is honest, healthful, ancient, and lawful; a Muscho Inventore, de quo Cod. de petit. Hæred. 1. *Si post motum.*" See Grey's Notes on Shakesp. ii. 208, and Halliwell's Dictionary, p. 568.

MY SOW'S PIGGED.

[A VERY old game, being mentioned in Taylor's *Motto*, 1622. It is thus alluded to in Poor Robin's *Almanack*, 1734: "The lawyers play at beggar my neighbour; the new-marry'd young couples play at put; the doctors and surgeons at thrust out rotten, but if they meet with a man that is so eat up with the pox that he is all compos'd of that sort of metal, they thrust out all together; the farmers play at *My Sow's pigg'd*; the schoolmasters play at questions and commands; and because every man ought to mind his business, he that plays most at all sorts of gaming, commonly at last plays a game at *hide and seek*, and cares not to leave off till he has got the rubbers."]

NINE MEN'S MORRIS, OR MERRILS.

THE following are the accounts of this game given by the commentators on Shakespeare, who has noticed it in the *Midsummer Night's Dream*, act ii. sc. 2:

"The Nine Men's Morris is fill'd up with mud."

"In that part of Warwickshire where Shakespeare was educated, and the neighbouring parts of Northamptonshire, the shepherds and other boys dig up the turf with their knives to represent a sort of imperfect chess-board. It consists of a square, sometimes only a foot diameter, sometimes three or four yards. Within this is another square, every side of which is parallel to the external square; and these squares are joined by lines drawn from each corner of both squares, and the middle of each line. One party, or player, has wooden pegs, the other stones, which they move in such a manner as to take up each other's men, as they are called, and the area of the inner square is called the pound, in which the men taken up are impounded. These figures are by the country people called *nine men's morris*, or *merrils*; and are so called because each party has nine men. These figures are always cut upon the green turf, or leys as they are called, or upon the grass at the end of ploughed lands, and in rainy seasons never fail to be choked up with mud." Farmer.

"*Nine men's morris* is a game still played by the shepherds, cow-keepers, &c., in the midland counties, as follows: a figure (of squares one within another) is made on the ground by cutting out the turf; and two persons take each nine stones, which they place by turns in the angles, and afterwards move alternately, as at chess or draughts. He who can play three in a straight line may then take off any one of his adversary's, where he pleases, till one, having lost all his men, loses the game." Alchorne.

"In Cotgrave's Dictionary, under the article *Merelles*, is the following explanation: 'Le Jeu des Merelles. The boyish game called merils, or *fivepenny morris*: played here most commonly with stones, but in France with pawns, or men made on purpose, and termed merelles. These might originally have been black, and hence called *morris*, or *merelles*, as we yet term a black cherry a morello, and a small black cherry a merry, perhaps from Maurus, a Moor, or rather from *morum*, a mulberry.'" Tollet.

"The *jeu de merelles* was also a table-game. A representation of two monkies engaged at this amusement may be seen in a German edition of Petrarch de Remedio utriusque Fortunæ, b. i. ch. 26. The cuts to this book were done in 1520." Douce.

The following is the account of this game given by Mr. Douce, in the *Illustrations of Shakespeare and of Ancient Manners*, 1807, i. 184: "This game was sometimes called the *nine men's merrils*, from *merelles*, or *mereaux*, an ancient French word for the jettons, or counters, with which it was played. The other term, *morris*, is probably a corruption suggested by the sort of dance which, in the progress of the game, the counters performed. In the French *merelles* each party had three counters only, which were to be placed in a line in order to win the game. It appears to have been the *tremere* mentioned in an old fabliau. See *Le Grand, Fabliaux et Contes*, ii. 208. Dr. Hyde thinks the *morris*, or *merrils*, was known during the time that the Normans continued in possession of England, and that the name was afterwards corrupted into *three men's morals*, or *nine men's morals*. If this be true, the conversion of *morals* into *morris*, a term so very familiar to the country-people, was extremely natural. The Doctor adds, that it was likewise called *nine-penny* or *nine-pin miracle*, *three-penny morris*, *five-penny morris*, *nine-penny morris*, or *three-pin*, *five-pin*, and *nine-pin morris*, all corruptions of *three-pin*, &c., *merels*. Hyde, *Hist. Nederluddi*, p. 202." See also *Strutt's Sports and Pastimes*, p. 236.

[Forby has, "*Morris*, an ancient game, in very common modern use. In Shakespeare it is called 'nine men's *morris*,' from its being plaid with nine men, as they were then, and still are called. We call it simply *morris*. Probably it took the name from a fancied resemblance to a dance, in the motions of the men. A wood-cut of it is given in the varior. edition of Shakespeare. Dr. Johnson professes that he knew no more of it than that it was some rustic game. Another commentator speaks of it as common among shepherds' boys in some part of Warwickshire. It cannot well be more common there than here, and it is not particularly rustic. Shepherds' boys and other clowns play it on the green turf, or on the bare ground; cutting or scratching the lines, on the one or the other. In either case it is soon filled up with mud in wet weather. In towns, porters and other labourers play it, at their leisure hours, on the flat pavement, tracing the figure with chalk. It is also a domestic game; and the figure is to be found on the back of some draught-boards. But, to compare *morris* with that game, or with chess, seems absurd; as

it has a very distant resemblance, if any at all, to either, in the lines, or in the rules of playing. On the ground, the men are pebbles, broken tiles, shells, or potsherds; on a table, the same as are used at draughts or backgammon. In Nares it is said to be the same as nine-holes. With us it is certainly different.”]

NINE-HOLES.

I FIND the following in Herrick's *Hesperides*, p. 178.
Upon Raspe. Epig. :

“ Raspe plays at nine-holes, and 'tis known he gets
 Many a teaster by his game and bets :
 But of his gettings there's but little sign,
 When one hole wastes more than he gets by nine.”

NINE-PINS.

[A WELL-KNOWN game, still common, under the name of *skittles*, thus alluded to in *Poor Robin*, 1707 :

“ Ladies for pleasure now resort
 Unto Hide Park and Totnam Court;
 People to Moorfields flock in sholes,
 At *nine-pins* and at pigeon-holes.
 The country lasses pastime make
 At stool-ball and at barley-break ;
 And young men they pass time away
 At wrestling and at foot-ball play.
 And every one, in their own way,
 As merry are as birds in May.”]

Sir Thomas Urquhart, of Cromarty, in his curious work entitled the *Discovery of a most exquisite Jewel*, found in the Kennel of Worcester Streets the Day after the Fight, 1651, p. 237, in continuation of a passage which will presently be quoted under “Cards,” says : “They may likewise be said to use their king as the players at nine-pins do the *middle kyle*, which they call *the king*, at whose fall alone they aim, the sooner to obtain the gaining of their prize.”

Poor Robin, in his Almanack for 1695, in his observations on the Spring quarter, says: "In this quarter are very much practised the commendable exercises of *nine-pins*, pigeon-holes, stool-ball, and barley-break, by reason Easter holydays, Whitsun holydays, and May-day, do fall in this quarter."

In the *Brothers of the Blade*, answerable to the *Sisters of the Scaberd*, 4to. 1641, we read: "I would wish thee to haunt bowling-alleys, and frequent gaming-houses, where you may live all day long upon the rooke on the Bankside, or to play at *nine-pins*, or pigeon-holes, in Lincolnes Inne Fieldes; these are ordinary exercises." p. 3.

NOR AND SPELL

Is a game described and represented in the work entitled the *Costume of Yorkshire*; where it is presumed to be the same with what Strutt, in his *Sports and Pastimes*, denominates *Northen*, or *Northern spell*. "The little wooden ball" (used in this game) "is in Yorkshire called the Nor, and the receptacle in which it is placed the Spell." The reader may refer to the work already quoted for the representation of this game. It approaches very nearly to the modern game of trap-ball.

[The following letter relating to this game is extracted from the *Worcestershire Chronicle*, Sept. 1847: "Before the commons were taken in, the children of the poor had ample space wherein to recreate themselves at cricket, *nurr*, or any other diversion; but now they are driven from every green spot, and, in Bromsgrove here, the nailor boys, from the force of circumstances, have taken possession of the turnpike-road to play the before-mentioned games, to the serious inconvenience of the passengers, one of whom, a woman, was yesterday knocked down by a *nurr*, which struck her in the head. Surely it would be an act of humanity on the part of those who have been most benefited by the inclosing of the common to afford the children of the poor in this parish a small space of ground for the purposes of health and amusement."]

NOT.

[A GAME used in Gloucestershire, where the parties, ranged on opposite sides, with each a bat in their hands, endeavour to strike a ball to opposite goals. The game is called *not*, from the ball being made of a knotty piece of wood.]

PALL-MALL.

IN a most rare book, entitled the French Garden for English Ladies and Gentlewomen to walke in, 1621, in a dialogue, the lady says : "If one had *paille-mails*, it were good to play in this alley, for it is of a reasonable good length, straight, and even." And a note in the margin informs us : "A *paille-mal* is a wooden hammer set to the end of a long staffe to strike a boule with, at which game noblemen and gentlemen in France doe play much."

In Sir Robert Dallington's Method for Travell, showed by taking the view of France as it stood in the year of our Lord 1598, 4to. London, we read : "Among all the exercises of France, I preferre none before the *palle-maille*, both because it is a gentlemanlike sport, not violent, and yields good occasion and opportunity of discourse, as they walke from one marke to the other. I marvell among many more apish and foolish toys which we have brought out of France, that we have not brought this sport also into England." See more of this game in Strutt's Sports and Pastimes, p. 82.

PEARIE.

DR. JAMIESON defines Pearie, "that instrument of play used by boys in Scotland, which in England is called a peg-top." It seems to have been named from its exact resemblance to a *pear*. The humming-top of England is in Scotland denominated a *French pearie*, probably as having been originally imported from France.

PICCADILLY, OR PICARDILY,

Is mentioned in Flecknoe's Epigrams, p. 90 :

“ And their lands to coyn they distil ye,
And then with the money
You see how they run ye
To loose it at piccadilly.”

There was also a species of ruff so called. In the *Honestie* of this Age, by Barnaby Rich, 1615, p. 25, is the following passage: “ But he that some forty or fifty yeares sithens should have asked a *pickadilly*, I wonder who could have understood him, or could have told what a pickadilly had been, fish or flesh.”

PIGEON-HOLES.

[“ A game like our modern *bagatelle*, where there was a machine with arches for the balls to run through, resembling the cavities made for pigeons in a dove-house.”—Halliwell's Dictionary, p. 622.

“ In this quarter the commendable exercise of nine-pins, *pigeon-holes*, stool-ball, and barley-break are much practised, by reason Easter-holidays, Whitsun-holidays, and May-day fall in this quarter; besides the landlords holiday, which makes more mirth than any of the holidays aforesaid.”—Poor Robin, 1738.]

PRICKING AT THE BELT.

A CHEATING game, also called *Fast and Loose*, of which the following is a description: “ A leathern belt is made up into a number of intricate folds, and placed edgewise upon a table. One of the folds is made to resemble the middle of a girdle, so that whoever shall thrust a skewer into it would think he held it fast to the table: whereas, when he has so done, the person with whom he plays may take hold of both ends and draw it away.” It appears to have been a game much practised by the gipsies in the time of Shakespeare.

PRISON-BARS, OR PRISON-BASE.

THE game of "the Country Base" is mentioned by Shakespeare in *Cymbeline*. Also in the tragedy of Hoffman, 1632:

"I'll run a little course
At *base*, or barley-brake."

Again, in the *Antipodes*, 1638:

"My men can run at *base*."

Also, in the thirtieth song of Drayton's *Polyolbion*:

"At hood-wink, barley-brake, at tick, or *prison-base*."

Again, in Spenser's *Fairy Queen*, v. 8:

"So ran they all as they had been at *base*"

THE QUINTAIN.

THE quintain seems to have been used by most nations in Europe. See a very curious account of it in *Menage*, *Diction. Etymol. de la Langue Françoise*, in v. *Quintain*. See also *Le Grand, Fabliaux et Contes*, ii. 414; *Du Cange, Glossar. ad Script. Lat. mediæ Ætatis*; *Pancirolli, Rer. mem. deperd. Comment.* ii. 292, tit. xxi; *Spelman Gloss.* in v. *Quintaen*; *Watts's Glossary to Matt. Paris*, v. *Quintena*; *Dugdale's Hist. Warwickshire*, p. 166; *Cowel's Law Dictionary*; *Plott's Hist. of Oxfordshire*, pp. 200, 201; and *Archæologia*, i. 303. A description of the military *quintain* which was used instead of tilting, may be seen in *Pluvinel, L'Instruction du Roy sur l'Exercice de monter à Cheval*, p. 217. A singular specimen of the quintain is mentioned in the *C. de Tressani, Corps d'Extraits de Romans*, iii. 30.

RACES.

Misson, in his *Travels in England*, translated by Ozell, p. 231, says: "The English nobility take great delight in *horse-races*. The most famous are usually at Newmarket;

and there you are sure to see a great many persons of the first quality, and almost all the gentlemen of the neighbourhood. It is pretty common for them to lay wagers of two thousand pounds sterling upon one race. I have seen a horse, that after having run twenty miles in fifty-five minutes, upon ground less even than that where the races are run at Newmarket, and won the wager for his master, would have been able to run anew without taking breath, if he that had lost durst have ventured again. There are also races run by men."

In Hinde's Life of Master John Bruen, a Puritan of great celebrity, 1641, p. 104, the author recommends "unto many of our gentlemen, and to many of inferior rank, that they would make an exchange of their *foot-races* and *horse-races*," &c.

A proclamation was issued by the Protector Cromwell, 8th April, 1658, "prohibiting horse-races in England and Wales for eight moneths."

DIVERSION OF THE RING.

Misson, in his Travels in England, p. 126, speaking of Hyde Park, "at the end of one of the suburbs of London," says: "Here the people of fashion take the *diversion of the ring*. In a pretty high place, which lies very open, they have surrounded a circumference of two or three hundred paces diameter, with a sorry kind of balustrade, or rather with poles placed upon stakes, but three foot from the ground; and the coaches drive round and round this. When they have turned for some time round one way, they face about and turn t'other: so rowls the world."

RIDING AT THE RING.

In the Statistical Account of Scotland, xx. 433, parish of Dunkeld, Perthshire, we have an account of the diversion with this name. "To prevent that intemperance," the writer says, "to which social meetings in such situations are sometimes prone, they spend the evening in some public competi-

tion of dexterity or skill. Of these, *riding at the ring* (an amusement of ancient and warlike origin) is the chief. Two perpendicular posts are erected on this occasion, with a cross-beam, from which is suspended a small ring: the competitors are on horseback, each having a pointed rod in his hand, and he who, at full gallop, passing betwixt the posts, carries away the ring on the rod, gains the prize." This is undoubtedly a game of long standing. In the *King of Denmarkes Welcome*, 1606, the author, giving an account of the reception of Christian IV. in England that year, says: "On Monday, being the 4th day of August, it pleased our kings majestie himself in person, and the kings majestie of Denmarke likewise in person, and divers others of his estate, to *runne at the ring* in the tilt-yard at Greenwich, where the King of Denmarke approved to all judgements that majestie is never unaccompanied with vertue: for there, in the presence of all his beholders, he tooke the ring fower severall times, and would I thinke have done the like four score times, had he runne so many courses."

RUFFE.

THERE appears by the following passage to have been an ancient game called *ruffe*: "A swaggerer is one that plays at ruffe, from whence he tooke the denomination of a ruffyn," &c., from *Characters at the end of the House of Correction*, or certain Satyirical Epigrams, by J. H., Gent. 1619. It was a game at cards. See further notices in Halliwell's Dictionary, p. 697.

SWIFT-FOOT-PASSAGE.

IN the Dedication to Michael Mumchance, we read: "making the divel to daunce in the bottome of your purses, and to turn your angels out of their houses like bad tenants." Ibid. "*Novum, hassard, and swift-foot-passage,*" occur as games.

RUNNING THE FIGURE OF EIGHT.

THIS sport is still followed by boys, and is alluded to by Shakespeare in his *Midsummer Night's Dream*, in the line—

“ And the quaint mazes in the wanton green.”

SCOTCH AND ENGLISH.

HUTTON, in his *History of the Roman Wall*, 1804, p. 104, after an account of the incessant irruptions upon each other's lands between the inhabitants of the English and Scottish borders, in ancient times, and before the union of the two kingdoms, observes: “The lively impression, however, of former scenes did not wear out with the practice; for the children of this day, upon the English border, keep up the remembrance by a common play, called *Scotch and English*, or *the Raid*, i. e. inroad. The boys of the village choose two captains out of their body; each nominates, alternately, one out of the little tribe. They then divide into two parties, strip, and deposit their clothes, called *wad* (from weed), in two heaps, each upon their own ground, which is divided by a stone, as a boundary between the two kingdoms. Each then invades the other's territories; the English crying, ‘Here's a leap into thy land, dry-bellied Scot.’ He who can, plunders the other side. If one is caught in the enemy's jurisdiction, he becomes a prisoner, and cannot be released except by his own party. Thus one side will sometimes take all the men and property of the other.”¹

This seems to be the same game with that described by Dr. Jamieson, in his *Etymological Dictionary*, under the name

¹ Our author appears to be mistaken in his etymology when he derives *wad* from weed, a garment. Had he consulted Lye (*Junii Etymologicon*), he would have found “*wad* Scoti dicunt pro *wedd* pactum; and “*wedd*” rendered “pactum, sponsio; A.S. *peþ* est pignus vel pactum, ac peculiari acceptione pactum sponsalitiū, vel dos.” Hence our word *wedding* for a marriage.

of *Wadls.* In the Glossary to Sibbald's Chronicle of Scottish Poetry, *Wadds* is defined, "A youthful amusement, wherein much use is made of *pledges.*" *Wad*, a pledge, says Dr. Jamieson, is the same with the *vadium* of medieval Latin.

SCOTCH-HOPPERS.

IN Poor Robin's Almanack for 1677, in his verses to the reader, on the back of the title-page, concerning the chief matters in his annual volume, among many other articles of intelligence, our star-gazer professes to show—

"The time when school-boys should play at *Scotch-hoppers.*"

[Another allusion occurs in the same periodical for 1707: "Lawyers and Physitians have little to do this month, and therefore they may (if they will) play at *Scotch-hoppers.* Some men put their hands into peoples pockets open, and extract it clutch'd, of that beware. But counsel without a cure, is a body without a soul." And again, in 1740: "The fifth house tells ye whether whores be sound or not; when it is good to eat tripes, bloat herrings, fry'd frogs, rotten eggs, and monkey's tails butter'd, or an ox liver well stuck with fish hooks; when it is the most convenient time for an old man to play at *Scotch-hoppers* amongst the boys. In it also is found plainly, that the best armour of proof against the fleas, is to go drunk to bed.']

SEE-SAW.

GAY thus describes this well-known sport :

"Across the fallen oak the plank I laid,
And myself pois'd against the tott'ring maid;
High leap'd the plank, adown Buxoma fell," &c.

SHOOTING THE BLACK LAD.

THEY have a custom at Ashton-under-Line, on the 16th of April, of shooting the black lad on horseback. It is said to have arisen from there having been formerly a black knight who resided in these parts, holding the people in vassalage, and using them with great severity.

SHOVE-GROAT.

Slide-thrift, or *shove-groat*, is one of the games prohibited by statute, 33 Henry VIII. It has been already noticed from Rowland's Satyres, under "Drawing Dun out of the Mire."

A shove-groat shilling is mentioned in Shakespeare's Second Part of King Henry the Fourth, and is supposed by Steevens to have been a piece of polished metal made use of in the play of shovel-board. Douce, however, has shown that shove-groat and shovel-board were different games. The former was invented in the reign of Henry the Eighth, for in the statute above alluded to it is called a *new game*. It was also known by the several appellations of *slide-groat*, *slide-board*, *slide-thrift*, and *slip-thrift*. See the Illustr. of Shakesp. i. 454.

In 1527, when the warrant arrived at the Tower for the execution of the Earl of Kildare, he was playing with the lieutenant at shovel-groat. When the lieutenant read it and sighed, "By St. Bryde, lieutenant (quoth he), there is some mad game in that scrole: but fall out how it will, this throw is for a *huddle*." Stow's Annals, edit. 1592, p. 894.

SHUFFLE-BOARD

OR SHOVEL-BOARD, is still or was very lately played. Douce, a few years ago, heard a man ask another to go into an alehouse in the Broad Sanctuary, Westminster, to play at it. In

honest Izaak Walton's time, a shovel-board was probably to be found in every public-house.

That shovel-board, in the time of Charles I., was even a royal game, may be ascertained from the inventory of goods taken at Ludlow Castle belonging to that monarch, Oct. 31, 1650. We have not only "the *shovell-board roome*;" but "one large *shovell-board table*, seven little joyned formes, one side table, and a court cup-board," were sold to Mr. Bass for the sum of £2 10s.¹

SPINNY-WYE

Is the name of a game among children at Newcastle-upon-Tyne. I suspect this is nearly the same with "hide and seek." "I spye," is the usual exclamation at a childish game called 'Hie, spy, hie.'

STOOL-BALL.

[AN ancient game at ball, according to Dr. Johnson, where balls are driven from stool to stool. It is thus alluded to in Poor Robin's Almanack for 1740 :

"Now milk-maids pails are deckt with flowers,
And men begin to drink in bowers,
The mackarels come up in shoals,
To fill the mouths of hungry souls ;
Sweet sillabubs, and lip-lov'd tansey,
For William is prepared by Nancy.
Much time is wasted now away,
At pigeon-holes, and nine-pin play,
Whilst hob-nail Dick, and simp'ring Frances
Trip it away in country dances ;
At *stool-ball* and at barley-break,
Wherewith they harmless pastime make."]

¹ See the Harl. MS. Brit. Mus. 4898, p. 599. Among the royal goods at Theobald's, in the same volume, p. 440, one *billiard-board* brought £1 10s.

TAG.

A WRITER in the Gentleman's Magazine for 1738, tells us that "in Queen Mary's reign, *tag* was all the play; where *the lad saves himself by touching of cold iron*—by this it was intended to show the severity of the Church of Rome. In later times, this play has been altered amongst children of quality, by touching of *gold* instead of *iron*." He adds, "Queen Elizabeth herself is believed to have invented the play *I am a Spanish merchant*; and Burleigh's children were the first who played at it. In this play, if any one offers to sale what he hath not his hand upon or touches, he forfeits,—meant as an instruction to traders not to give credit to the Spaniards. The play of Commerce succeeded, and was in fashion during all her reign."

TAPPIE-TOUSIE.

OF this sport among children Dr. Jamieson gives the following account: "One, taking hold of another by the forelock of his hair, says to him, '*Tappie, tappie, tousie*, will ye be my man?' If the other answers in the affirmative, the first says, 'Come to me, then, come to me, then,' giving him a smart pull towards him by the lock which he holds in his hand. If the one who is asked answers in the negative, the other gives him a push backwards, saying, 'Gae fra me, then, gae fra me, then.'

"The literal meaning of the terms is obvious. The person asked is called *tappie tousie*, q. dishevelled head, from *tap*, and *tousie*, q. v. It may be observed, however, that the Suiogothic *tap* signifies a lock or tuft of hair. *Haertapp*, *flocus capillorum*; Ihre, p. 857.

"But the thing that principally deserves our attention is the meaning of this play. Like some other childish sports, it evidently retains a singular vestige of very ancient manners. It indeed represents the mode in which one received another as his bondman.

“The thride kind of nativitie, or bondage, is quhen ane frie man, to the end he may have the menteinance of ane great and potent man, randers himself to be his bond-man in his court, *be the haire of his forehead*; and gif he thereafter withdrawes himselfe, and flees away fra his maister, or denyes to him his nativitie: his maister may prove him to be his bondman, be ane assise, before the justice; challengand him, that he, sic ane day, sic ane yeare, compeirid in his court, and there yeilded himselfe to him to be his slave and bond-man. And quhen any man is adjudged and decerned to be a native or bond-man to any maister; the maister may *take him be the nose*, and reduce him to his former slaverie.” Quon. Attach. c. lvi. s. 7.

“This form of rendering one’s self by the hair of the head seems to have had a monkish origin. The heathenish rite of consecrating the hair, or shaving the head, was early adopted among Christians, either as an act of pretended devotion, or when a person dedicated himself to some particular saint, or entered into any religious order. Hence it seems to have been adopted as a civil token of servitude. Thus those who entered into the monastic life were said *capillos ponere* and *per capillos se tradere*. In the fifth century Clovis committed himself to St. Germer *by the hair of his head*: Vit. S. Germer. ap. Carpentier, vo. *Capilli*. Those who thus devoted themselves were called the *servants* of God, or of any particular saint. This then being used as a symbol of servitude, we perceive the reason why it came to be viewed as so great an indignity to be laid hold of by the hair. He who did so claimed the person as his property. Therefore, to seize or to drag one by the hair, *comprehendere*, or *trahere per capillos*, was accounted an offence equal to that of charging another with falsehood, and even with striking him. The offender, according to the Frisic laws, was fined in two shillings; according to those of Burgundy, also, in two; but if both hands were employed, in four. Leg. Fris. ap. Lindenbrog. Tit. xxii. s. 64. Leg. Burgund. Tit. v. s. 4. According to the laws of Saxony, the fine amounted to an hundred and twenty shillings; Leg. Sax. cap. i. s. 7, *ibid*. Some other statutes made it punishable by death; Du Cange, col. 243.”

THREAD-MY-NEEDLE.

[A GAME in which children stand in a row joining hands, the outer one, still holding his neighbour, runs between the others, &c. It is alluded to in Poor Robin's Almanack for 1738 : "The summer quarter follows spring as close as girls do one another, when playing at *thread-my-needle*, they tread upon each other's heels."]

TICK-TACK.

IN Hall's *Horæ Vacivæ*, 1646, p. 149, are the following observations on the game of tick-tack. "*Tick-tack* sets a man's intentions on their guard. Errors in this and war can be but once amended." See a full account of the game in Halliwell's Dictionary, p. 873.

TRAY-TRIP.

GROSE says this was an ancient game, like Scotch-hop, played on a pavement marked out with chalk into different compartments. According to Mr. Halliwell, Dictionary, p. 886, it was a game at dice.

TROULE-IN-MADAME.

IN the Benefit of the Ancient Bathes of Buckstones, compiled by John Jones at the King's Mede, nigh Darby, 1572, 4to. p. 12, we read : "The ladyes, gentle woomen, wyves, and maydes, may in one of the galleries walke ; and if the weather bee not agreeable to there expectacion, they may have in the ende of a benche eleven holes made, intoo the whiche to trowle pummates, or bowles of leade, bigge, little, or meane, or also of copper, tynne, woode, eyther vyolent or softe, after their owne discretion ; the pastyme *troule-in-madame* is termed."

TRUMP.

[AN old game at cards. In the French Garden for English Ladies and Gentlewomen, 1621, the titles of the following games occur: "*Trompe, dice, tables, lurch, draughts, perforce, pleasant, blowing, queen's game, chesse.*" There is added: "The maydens did play *at purposes, at sales, to thinke, at wonders, at states, at vertues, at answers,* so that we could come no sooner," &c. It is also alluded to in the Cobler of Canterburie, 1608: "May not the Cobler of Kent, who hath beene the patron of many good companions, and tost over a paire of cards at *trump* from morning till night, not to be admitted so far as to find fault with *Richard Tarltons Newes out of Purgatorie?* Yes; and if he that writ it will not amend the latchet, Ile on with my night-cap and my spectacles, and make him shape the legge righter ere I have done."]

TRUNDLING THE HOOP.

SHOOTING with bows and arrows, and swimming on bladders, occur among the puerile sports delineated in the illuminations of the curious missal cited by Strutt.

The hoop is noticed by Charlotte Smith, in her *Rural Walk*:

"Sweet age of blest delusion; blooming boys,
Ah! revel long in childhood's thoughtless joys;
With light and pliant spirits, that can stoop
To follow sportively *the rolling hoop*;
To watch the sleeping top, with gay delight,
Or mark, with raptur'd gaze, the sailing kite;¹
Or eagerly pursuing pleasure's call,
Can find it centr'd in the bounding ball!"

¹ *Paper windmills* are seen in the hands of the younger sort of children in Mr. Ives's missal.

TRUNKS.

[ANOTHER name for the game of trouble-in-madame, just mentioned. It is thus alluded to in Poor Robin's Almanack for 1715: "After dinner (for you must not have too long intermissions) to your sack again, typire, topire, and tropire, and for recreations to such liquor, billiards, kettle-pins, nobby-boards, tables, *trunks*, shovel boards, fox and geese, and those two excellent games at cards, one and thirty, and drive knaves out of town." See extract in Halliwell's Dictionary, p. 892.]

WEAPON-SHAWING.

IN Sinclair's Statistical Account of Scotland, iii. 512, the minister of Kincardine, co. Ross and Cromartie, says: "Nigh to the church there is an alley, walled in, and terminating in a large semicircle, appropriated to that ancient military exercise and discipline known by the name of *weapon-shawing*."

WHIPPING THE TOP, OR WHIRLE-GIGGE.

It is said in some of the voyages, I think it is in Hawkesworth's, that the top is well known among the Indians, some of whom pointed to our sailors, who seemed to wonder at seeing it amongst them, that in order to make it spin they should lash it with a whip. The following mention of whipping the top, occurs in Persius's third Satire:

"Neu quis callidior buxum torquere flagello."

Thus translated by Dryden:

"The whirling top they whip,
And drive her giddy till she fall asleep."

Thus also in Virgil's *Æneid*, vii. 378:

"Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent. Ille actus habenâ,
Curvatis fertur spatiis: stupet inscia turba,
Impubesque manus, mirata volubile buxum:
Dant animos plagæ."

Thus translated by Dryden :

“ As young striplings whip the top for sport,
On the smooth pavement of an empty court ;
The wooden engine whirls and flies about,
Admir'd with clamours of the beardless rout,
They lash aloud, each other they provoke,
And lend their little souls at ev'ry stroke.”¹

Northbroke, in his Treatise against Dicing, 1579, p. 86, says : “ Cato giveth counsell to all youth, saying, ‘ *Trocho* lude, aleas fuge, *playe with the toppe*, and flee dice-playing.”² Playing with tops is found among the illuminations of an old missal in the possession of John Ives, described by Strutt in his Manners and Customs, ii. 99.

To sleep like a town top is a proverbial expression. A top is said to sleep when it turns round with great velocity, and makes a smooth humming noise. The following custom is now laid aside : a large top was formerly kept in every village, to be whipt in frosty weather, that the peasants might be kept warm by exercise, and out of mischief, while they could not work. See Reed's Shakes., 1803, v. 248.³ In the Fifteen Comforts of Marriage, p. 143, we read : “ Another tells 'em of a project he has to make town tops spin without an eel-skin, as if he bore malice to the school-boys.” So in the English translation of Levinus Lemnius, 1658, p. 369 : “ Young youth do merrily exercise themselves in whipping-top, and to make it run swiftly about, that it cannot be seen, and will

¹ So Ovid, Trist. l. iii. Eleg. 12 :

“ Otia nunc istic : junctisque ex ordine ludis
Cedunt verbosi garrula bella fori.
Usus equi nunc est, levibus nunc luditur armis :
Nunc pila, nunc celeri volvitur orbe trochus.”

² Cornelius Scriblerus, in his Instructions concerning the Plays and Playthings to be used by his son Martin, says : “ I would not have Martin as yet to scourge a top, till I am better informed whether the trochus which was recommended by Cato be really our present top, or rather the hoop which the boys drive with a stick.” Pope's Works, vi. 115.

³ In the Statistical Account of Scotland, xxi. 145, parish of Monquhitter, under “ Amusements,” we are told : “ People who are not regularly and profitably employed, rejoice in a holiday as the means of throwing off that languor which oppresses the mind, and of exerting their active powers. So it was with our fathers. They frequently met to exert their strength in wrestling, in casting the hammer, and in throwing the stone, their agility at foot-ball, and their dexterity at coits and penny-stone.”

deceive the sight, and that in winter to catch themselves a heat." Poor Robin, in his Almanack for 1677, tells us, in the Fanatick's Chronology, it was then "1804 years since the first invention of town-tops."

WRESTLING.

Misson, in his Travels, p. 306, says: "Wrestling is one of the diversions of the English, especially in the northern counties." The curious in this sport may consult the Inn-Play: or Cornish-Hugg Wrestler. Digested in a method which teacheth to break all Holds, and throw most Falls mathematically. By Sir Thomas Parkyns, of Bunny, Baronet, 4to. 1717. Prefixed to this work are *Institutes for young wrestlers*, by William Tunstall.

POPULAR NOTICES OF CARDS.

IN some parts of the north of England a pack of cards is called to this day, as it is in Shakespeare's Plays, a *deck* of cards.

In the Gent. Mag. for Jan. 1791, lxi. 16, are several queries on cards. The writer informs us that "the common people in a great part of Yorkshire invariably call diamonds *picks*. This I take," he says, "to be from the French word *piques*, spades; but cannot account for its being corruptly applied by them to the other suit." The true reason, however, is to be gathered from the resemblance the diamond bears to a *mill-pick*, as fusils are sometimes called in heraldry.

Hall, in his *Horæ Vacivæ*, 1646, p. 150, says: "For cardes, the philologie of them is not for an essay. A man's fancy would be sum'd up in *cribbidge*; *gleeke*¹ requires a vigilant

¹ "A lady once requesting a gentleman to play at *gleeke*, was refused, but civilly, and upon three reasons: the first whereof, madam, said the gentleman, is, I have no money. Her ladyship knew that was so materiall and sufficient, that she desired him to keep the other two reasons to himself." Gayton's Festivous Notes upon Don Quixote, 1654, p. 14.

memory; *maw*, a pregnant agility; *pichet*, a various invention; *primero*, a dexterous kinde of rashnesse," &c.

Sir Thomas Urquhart, of Cromarty, in the *Discovery of a most exquisite Jewel found in the Kennel of Worcester Streets the Day after the Fight, 1651*, p. 237, says: "Verily, I thinke they make use of kings as we do of card-kings in playing at the hundred; any one whereof, if there be appearance of a better game without him (and that the exchange of him for another in-coming card is like to conduce more for drawing of the stake), is by good gamesters without any ceremony discarded."¹

According to Mr. Singer, *lansquenet*, *trappola*, and *minchiate* are foreign games, unnoticed by English writers as in use here. *Tarocco* was played in England early in the reign of James I. *Primero* is supposed to have been introduced into England after the marriage of Mary with Philip of Spain. Shakespeare makes Falstaff say, "I never prospered since I forswore myself at primero." *Mawe*, another game, is described by Arthur Hall, about the year 1580, as "a playe at cards grown out of the country from the meanest, into credit at court with the greatest." It is also alluded to in Dekker's works, as well as in many other of the satirical tracts of the time of James I. *Loadum*, *noddy*, and *macke*, are mentioned as games at cards by Sir John Harrington. *Gleek* is described at large by Cotton, in the *Complete Gamester*. *Post and paire* is said by Cotton to be a game on the cards very much played in the West of England. *Bankrout* is supposed to have been the same as *bank-a-fa-let*, described in the same work. *All fours* is described by Cotton as "a game very much played in Kent." The Spanish game of *ombre* is supposed by Barrington to have been introduced into this country by Catherine of Portugal, the Queen of Charles II., as Waller has a poem, "On a Card torn at Ombre by the Queen." *Quadrille*, which is a species of ombre, supplanted that game in England. *Reversis* is a French game. *Basset*, which is said by Dr. Johnson to have been invented at Venice, was certainly known in Italy as early as the end of the thirteenth century. It

¹ The following is in Herrick's *Hesperides*, p. 281 :

"At *post and paire*, or *slam*, Tom Tuck would play
 . . . This Christmas, but his want wherewith sayes nay."

appears to have been a fashionable game in England at the end of the seventeenth century. *Cent*, or *mount sant*, which is a Spanish game, is alluded to in one or two of our old plays. *Trump* was a common game at the latter end of the sixteenth century. *Whist* is said to be a very ancient game amongst us : though not to have been played on principle before 1730. *Piquet* is of French origin, though the period which gave it birth is uncertain.

[The following curious lines on divination by drawing cards, are extracted from an old chap-book :

“ This noble king of diamonds shews,
Thou long shalt live where pleasure flows,
But when a woman draws the king,
Great melancholy songs she'll sing.

Now is the queen of diamonds fair,
She shews thou shalt some office bear ;
Oh ! woman if it fall to you,
Friends you will have, and not a few.

Is now the knave of diamonds come ?
Be sure beware the martial drum ;
Yet if a woman draws the knave,
She shall much better fortune have.

He that draws the ace of hearts
Shall surely be a man of parts ;
And she that draws it, I profess,
Will have the gift of idleness.

He who can draw this duce shall be
Endowed with generosity ;
But when a woman draws this card,
It does betide them cruel hard.

The man who gets hold of this tray,
Always bound, always obey ;
A woman that shall draw this sort,
Will surely drink brandy by the quart.”]

CHUMMING-UP.

[A CUSTOM in prisons, the nature of which will be easily understood from the following newspaper report :

“ Cross-examined by Mr. Miller.—He had been a gaoler of the Court of Requests prison about sixteen years. There was

a practice there called 'chumming-up.' That practice had existed ever since he had been there, and a very long time before; it was an old custom. He could not tell when the custom of 'chumming-up' first began in the Court of Requests prison; it might be termed a time-immemorial custom.

Mr. Miller. Be good enough, Mr. Boot, to describe the ceremony of 'chumming-up.'

Boot. When a new prisoner comes in, he is welcomed by the prisoners, who are in the prison, and beat round with the chumming instruments.

Mr. Miller. What are those chumming instruments?

Boot. Old swords and staves.

Mr. Miller. Is there a little music?

Boot. They generally have a fife.

Mr. Miller. Are there any masks?

Boot. Yes; the prisoners put on masks.

Mr. Miller. And after this ceremony of 'chumming-up' is over, do the prisoners demand from their new brother-prisoner any money?

Boot. Yes; they demand half-a-crown from him.

Mr. Miller. And if he cannot pay the half-crown demanded of him, do they take his coat and waistcoat off him?

Boot. I believe they do.

Mr. Miller. And they keep it as a sort of pledge?

Boot. I believe so.

Mr. Miller. So, if a poor man comes into your prison so poor that he cannot pay half-a-crown, his coat and waistcoat are taken from him, and he is compelled to remain without those garments to cover him?

Boot. I have seen prisoners without their coats and waistcoats.

Mr. Miller. They are not very nice whom they chum up?

Boot. Not very; they would as soon chum you up as anybody else. (Loud laughter.)

Mr. Miller. They caught Mr. Weale, the Poor-Law Commissioner, the other day at this place?

Boot. Mr. Weale visited the prison a few weeks ago.

Mr. Miller. And they were going to chum him up, but he paid the half-crown?

Boot. No: I don't think they would have chummed him."']

FAIRS.

A FAIR is a greater kind of market, granted to any town by privilege, for the more speedy and commodious providing of such things as the place stands in need of. They are generally kept once or twice in a year. Proclamation is to be made how long they are to continue, and no person is allowed to sell any goods after the time of the fair is ended, on forfeiture of double their value.

Warton tells us, that before flourishing towns were established, and the necessaries of life, from the convenience of communication and the increase of provincial civility, could be procured in various places, goods and commodities of every kind were chiefly sold at fairs: to these, as to one universal mart, the people resorted periodically, and supplied most of their wants for the ensuing year. Gay's account of the different articles exposed at fairs is a pleasant one, *Past. vi.* :

“ How pedlars' stalls with glitt'ring toys are laid,
 The various fairings of the country maid,
 Long silken laces hang upon the twine,
 And rows of pins and amber bracelets shine.
 Here the tight lass, knives, combs, and scissors spies,
 And looks on thimbles with desiring eyes.
 The mountebank now treads the stage, and sells
 His pills, his balsams, and his ague-spells ;
 Now o'er and o'er the nimble tumbler springs,
 And on the rope the vent'rous maiden swings :
 Jack-pudding, in his party-coloured jacket,
 Tosses the glove, and jokes at every packet ;
 Here raree-shows are seen, and Punch's feats,
 And pockets pick'd in crowds, and various cheats.”

In *Poems* by the Rev. Henry Rowe, 1796, i. 115, is another description of a rustic fair :

“ Next morn, I ween, the village charter'd fair,
 A day that's ne'er forgot throughout the year :
 Soon as the lark expands her auburn fan,
 Foretelling day, before the day began,
 Then ' Jehu Ball' re-echoes down the lane,
 Crack goes the whip, and rattling sounds the chain.
 With tinkling bells the stately beast grown proud,
 Champs on the bit, and neighing roars aloud.

The bridles dotted o'er with many a flow'r,
 The six-team'd waggon forms à leafy bow'r.
 Young Damon whistled to Dorinda's song,
 The fiddle tuneful play'd the time along.
 At length arriv'd, the statute fills the fair,
 Dorcas and Lydia, Bella too was there:
 Favours and gauzes, variegated gay,
 Punch loudly squeaks, the drum proclaims the play.
 The pole high rear'd, the dance, the gambol show'd
 Mirth and diversion to the gaping crowd:
 Sam with broad smile, and Poll with dimpled face,
 Revers'd the apron,¹ shows she wants a place.
 The race in sacks, the quoit, the circling reel,
 While Prue more thoughtful buys a spinning-wheel.
 The grinning Andrew, perch'd on folly's stool,
 Proves th' artificial, not the natural fool:
 For Hodge declares he thinks, devoid of art,
 He must be wise, who acts so well his part!"

Sir Frederick M. Eden, *State of the Poor, 1797*, i. 32, tells us in a note: "In Gloucestershire, Oxfordshire, Wiltshire, and Berkshire, servants continue to attend the *mopp* or *statute*, as it is called (i. e. Michaelmas fair), in order to be hired. Each person has a badge, or external mark, expressive of his occupation. *A carter* exhibits a piece of whip-cord tied to his hat: *a cow-herd* has a lock of cow-hair in his: and *the dairy-maid* has the same descriptive mark attached to her breast. So in the north of England, at the spring hiring term, the servants to be hired, who are almost always persons to be employed in husbandry, are to be distinguished from others who attend the market, by their wearing a large *posie*, or *bouquet of flowers* at their breasts: which is no unapt emblem of their calling.² Even in London, bricklayers, and other house-

¹ A whimsical custom at a country fair.

² The following is from Flecknoe's Epigrams, p. 74:

"As horse-courers their horses set to sale,
 With ribands on their foreheads and their tail;
 So all our poets' gallantry now-a-days
 Is in the prologues and epilogues of their plays."

The author of the *Character of a Quack Astrologer, 1673*, speaking of "Itch of picture in the front," says: "This sets off the pamphlet in a country fair, as the horse sells the better for the ribbon wherewith a jockey ties up his tail." The custom of attaching brooms to the mast-heads of ships, or other vessels, *on sale* (inquired after in the *Gent. Mag.* for August, 1799, p. 653), has been before noticed.

labourers, carry their respective implements to the places where they stand for hire: for which purpose they assemble in great numbers, in Cheapside and at Charing-Cross, every morning at five or six o'clock. So, in old Rome, there were particular spots in which servants applied for hire. 'In Tusco vico, ibi sunt homines qui ipsi se venditent.' Plauti Curculio, act iv."

Dr. Plott, speaking of the statutes for hiring servants, says, that at Banbury they called them the Mop. He says, that at Bloxham the carters stood with their whips in one place, and the shepherds with their crooks in another; but the maids, as far as he could observe, stood promiscuously. He adds that this custom seems as old as our Saviour, and refers to Matth. xx. 3.

In the Statistical Account of Scotland, xxi. 457, parish of Wamphray, we read: "*Hiring fairs* are much frequented: *those who are to hire wear a green sprig in their hat*: and it is very seldom that servants will hire in any other place." [The following account of the custom still prevalent in the north of England, may appear somewhat strange to southern readers. The Preston Guardian, 1846, says: "Thursday last was the 'hiring-day,' at Kendal. The street was well supplied with young men, whose want of situations was indicated by a bit of straw, paper, or leaf, exhibited under their hatband. The hiring of them was not quite so brisk as last year—the wages for the six months generally averaging about 8*l.* though some few fetched as much as 10*l.* The show of female servants at the 'Cross' was unusually small, and the demand much greater than the supply. The girls were all ages, from thirteen to thirty, looking remarkably healthy, and fully maintaining the compliment of 'the bonny lasses of Westmoreland.' Most of them were well dressed, some in a superior manner, and a few had boas round their necks. They carried a very independent air, and were exceedingly cheerful. More good temper could not be wished than was exhibited betwixt buyers and sellers. The females carry no signal of 'wanting a place,' like the males; and hence persons who wanted servants pressed through the crowd, and kept asking, 'Are you to hire? are you to hire?' for numbers of lasses remain in the crowd who are already engaged. Most of the inquirers for servants appeared to be farmers; and sometimes the giddier sort of girls would rebuff

the inquirer with—‘Yes! for life.’ The bargaining appeared to be on the same principle as you see in a cattle market. A number of questions are asked as to age, family, last service, what they can do, and wages. ‘What do you ask?’ said a farmer to a smart-looking girl. ‘Five pound.’ ‘Ah! that’s above my cut:’ and after some further inquiries as to where she had lived, he added, ‘That’s o’er fine a place for me.’ Another was haggling a long time with a young woman, presenting a shilling to her, as cattle-dealers do to each other, consenting to give what she asked, but wanting ‘five shillings out.’ ‘Stick up tull him,’ replied a motherly old woman who stood near; and, shortly after, the bargain was struck for the whole amount, by the shilling being placed in her hand. Such was the competition, that so soon as negotiations were broken off with one wanter, another stepped up, and made inquiries. ‘What do you want?’ asked a farmer of a girl that seemed left at last. ‘Three guineas—but say three pounds, I’ll not take less.’ ‘Ye’re four or five and twenty, arn’t you?’ ‘Me!’ was her tart reply, ‘I am just turned sixteen.’ One man, boasting to a neighbour how well he had succeeded, observed, ‘Ay! she is a fine lass—I ken the breed of her.’ The girls showed great freedom in asking the applicants numerous questions:—‘Where is your house? How many kye do you keep? What is there to do?’ One man thought he would secure his end; and, in answer to the last question, said, ‘Oh, we have nothing to do.’ ‘Then I’ll not hire with you,’ was the reply. In a few instances the mothers were there, setting off the claims of a daughter. They would say: ‘She is a lisle (little) ’un, but she is a good ’un.’ ‘Are you a milker?’ cried a strapping farmer to a young woman: ‘my wife is on her last legs, and I’ll take you for good.’ ‘Aw can milk nin—an’ ye’re auld enough to be my grandfather. I am not gawn (going) to hire for life just noo,’ replied the buxom wench. As much as 6*l.* was given for the best servants for the half-year, and in one instance 6*l.* and half-a-crown; and we believe all were cleared off.”]

The display of merchandise, and the conflux of customers, at these principal and almost only emporia of domestic commerce, were prodigious; and they were therefore often held on open and extensive plains. One of the chief of them was that of St. Giles’s Hill or Down, near Winchester. the

Conqueror instituted and gave it as a kind of revenue to the Bishop of Winchester. It was at first for three days, but afterwards, by Henry III., prolonged to sixteen days. Its jurisdiction extended seven miles round, and comprehended even Southampton, then a capital and trading town. Merchants who sold wares at that time within that circuit forfeited them to the bishop. Officers were placed at a considerable distance, at bridges and other avenues of access to the fair, to exact toll of all merchandise passing that way. In the mean time, all shops in the city of Winchester were shut. A court, called the Pavillion, composed of the bishop's justiciaries and other officers, had power to try causes of various sorts for seven miles round. The bishop had a toll of every load or parcel of goods passing through the gates of the city. On St. Giles's eve the mayor, bailiffs, and citizens of Winchester delivered the keys of the four gates to the bishop's officers. Many and extraordinary were the privileges granted to the bishop on this occasion, all tending to obstruct trade, and to oppress the people. Numerous foreign merchants frequented this fair; and several streets were formed in it, assigned to the sale of different commodities. The surrounding monasteries had shops or houses in these streets, used only at the fair; which they held under the bishop, and often let by lease for a term of years. Different counties had their different stations.¹

[In some counties *cherry fairs* are frequently held in the cherry orchards. They are the resort of the gay and thoughtless, and as such frequently metaphorically alluded to by early writers. Thus Occleve, MS. Soc. Antiq. 134, f. 257 :

“This lyf, my sone, is but a *chery feyre*.”]

It appears from a curious record now remaining, containing the establishment and expenses of the household of Henry Percy, the fifth Earl of Northumberland, 1512, and printed by Dr. Percy, that the stores of his lordship's house at Wresille, for the whole year, were laid in from fairs.²

¹ In the Revenue Roll of William of Waynflete, an. 1471, this fair appears to have greatly decayed; in which, among other proofs, a district of the fair is mentioned as being unoccupied: “Ubi homines cornubiæ stare solebant.”

² The articles are “wine, wax, beiffes, multons, white, & malt.” This proves that fairs still continued to be the principal marts for purchasing

In the accounts of the priories of Maxtoke in Warwickshire, and of Bicester in Oxfordshire, in the time of Henry VI., the monks appear to have laid in yearly stores of various yet common necessaries, at the fair of Sturbridge,¹ in Cambridgeshire, at least 100 miles distant from either monastery.

It may seem surprising that their own neighbourhood, including the cities of Oxford and Coventry, could not supply them with commodities neither rare nor costly; which they thus fetched at a considerable expense of carriage. It is a rubric in some of the monastic rules, "De euntibus ad nundinas;" i. e. concerning those who go to fairs.²

In Coates's History of Reading, 1802, p. 214, in the churchwardens' accounts of St. Laurence parish, 1499, is the following article: "*Recept. It. Rec. at the fayer for a standing in the church-porch, iijd.*"

By advertisements partly for due order in the publique administration of Common Prayers, by Queen Elizabeth's letters commanding the same, dated 25 Jan., 7 Eliz., 4to., it was enjoined, "that in all fairs and common markets, falling *upon the Sunday*, there be no shewing of any wares *before the service be done.*"

Two annual fairs held on the Town Moor at Newcastle-upon-Tyne, are called Lammas and St. Luke's Fairs, from the days on which they begin. Bourne, in his history of that

necessaries in large quantities, which now are supplied by frequent trading towns: and the mention of beiffes and multons (which are salted oxen and sheep) shows that at so late a period they knew little of breeding cattle.

¹ "Expositas latè camì propè flumina merces,
Divitiasque loci, vicosque, hominumque labores,
Sparsaque per virides passim magalia campos."

Nundinæ Sturbrigienses.

John Bale, in his Declaration of Bonner's Articles, f. 21, mentions "the baker's boye's crye, betwixte hys two bread panners in Sturbridge fayre. *By and beare awaye, steale and runne awaye, &c.*"

² See Warton's History of Eng. Poet. i. 279. Fosbrooke, in his British Monachism, ii. 217, tells us: "much quarrelling and fighting sometimes attended the monastic fairs, held in the churchyard:" and Dr. Henry, iv. 205 (where much is said upon these fairs), observes from Muratori, that "When a fair was held within the precincts of a cathedral or monastery, it was not uncommon to oblige every man to take an oath at the gate, before he was admitted, that he would neither lie, nor steal, nor cheat, while he continued in the fair."

town, tells us, that the tolls, booths, stallage, pickage,¹ and courts of pie-powder (dusty foot) to each of those fairs, were reckoned, *communibus annis*, at twelve pounds, in the time of Oliver Cromwell. The records of the monasteries there, are many of them lost, otherwise they would doubtless have furnished some particulars relative to the institution and ancient customs of the fairs at that place.

Bailey tells us, that in ancient times amongst Christians, upon any extraordinary solemnity, particularly the anniversary dedication of a church,² tradesmen used to bring and sell their wares even in the churchyards, especially upon the festival of the dedication; as at Westminster, on St. Peter's day; at London on St. Bartholomew's; at Durham, on St. Cuthbert's day, &c.; but riots and disturbances often happening, by reason of the numbers assembled together, privileges were by royal charter granted, for various causes, to particular places, towns, and places of strength, where magistrates presided, to keep the people in order.

A curious tract, entitled *Bartholomew Faire, 1641*, stating that "Bartholomew Faire begins on the 24th day of August, and is then of so vast an extent, that it is contained in no lesse than four several parishes, namely, Christ Church, Great and Little St. Bartholomewes, and St. Sepulchres. Hither resort people of all sorts and conditions. Christ Church cloisters are now hung full of pictures. It is remarkable and worth your observation to beholde and heare the strange sights and confused noise in the faire. Here, a knave in a fool's coate, with a trumpet sounding, or on a drumme beating, invites you to see his puppets; there, a rogue like a wild woodman, or in

¹ Pitching-pence were paid in fairs and markets for every bag of corn, &c. See Coles' Dictionary.

² Thus, in Du Cange's Glossary: "*Festum, nundinæ quæ in festis patrorum vulgo fiunt.*" Bishop Kennett, in the Glossary to his *Parochial Antiquities*, tells us, v. *Ferix*, that from the solemn feasting at wakes and fairs came the word *fare*, provision, good fare, to fare well. Hospinian de Orig. Feator. Christian. fol. 161, speaking of wakes, observes: "*Accessit etiam mercatus, ut circa templa, necnon in templis et cœmeteriis forum rerum venalium videas.*" Gibbon, in his *Decline and Fall of the Roman Empire*, x. 377, ed. 1790, tells us that, on account of the frequent pilgrimages to Jerusalem between the seventh and eleventh centuries, an annual fair was instituted on Mount Calvary. The ancient northern nations held annual Ice-Fairs. See Olaus Magnus. We too have heard of ice-fairs on the river Thames.

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an antick shape like an incubus, desires your company to view his motion : on the other side, hocus pocus, with three yards of tape, or ribbin, in 's hand, shewing his art of legerdemaine, to the admiration and astonishment of a company of cockloaches. Amongst these, you shall see a gray goose-cap (as wise as the rest), with a "what do ye lacke" in his mouth, stand in his boothe, shaking a rattle, or scraping on a fiddle, with which children are so taken, that they presentlie cry out for these fopperies : and all these together make such a distracted noise, that you would thinck Babell were not comparable to it. Here there are also your gamesters in action : some turning of a whimsey, others throwing for pewter, who can quickly dissolve a round shilling into a three-halfpeney saucer. Long Lane at this time looks very faire, and puts out her best cloaths, with the wrong side outward, so turn'd for their better turning off : and Cloth Faire is now in great request : well fare the alehouses therein, yet better may a man fare (but at a dearer rate) in the pig-market, alias pasty-nooke, or pycorner, where pigges are al houres of the day on the stalls piping hot, and would cry (if they could speak), 'come eat me.' The fat greasy hostesse in these houses instructs Nick Froth, her tapster, to aske a shilling more for a pig's head of a woman big with child, in regard of her longing, then of another ordinary cumer." P. 5 : "Some of your cut-purses are in fee with cheating costermongers, who have a trick, now and then, to throw downe a basket of refuge peares, which prove choake-peares to those that shall loose their hats or cloaks in striving who shall gather fastest.

Now farewell to the faire ; you who are wise,
Preserve your purses, whilst you please your eyes."

[The following curious account of this affair is taken from an unpublished letter by R. Southwell :—

DEAR NEDDY,

Kingsweston, 26th August, 1685.

I think it not now so proper to quote you verses out of Persius, or to talk of Cæsar and Euclide, as to consider the great theatre of Bartholomew-Fair, where, I doubt not, but you often resort, and 'twere not amiss if you cou'd convert that tumult into a profitable book. You wou'd certainly see

the garboil there to more advantage if Mr. Webster and you wou'd read, or cou'd see acted, the play of Ben Jonson, call'd Bartholomew Fair: for then afterwards going to the spot you wou'd note, if things and humours were the same to-day, as they were fifty years ago, and take pattern of the observations which a man of sence may raise out of matters that seem even ridiculous. Take then with you the impressions of that play, and in addition thereunto, I should think it not amiss if you then got up into some high window, in order to survey the whole pit at once. I fancy then you will say—*Totus mundus agit histrionem*, and you wou'd note into how many various shapes humane nature throws itself, in order to buy cheap, and sell dear, for all is but traffick and commerce, some to give, some to take, and all is by exchange, to make the entertainment compleat.

The main importance of this fair is not so much for merchandize, and the supplying what people really want; but as a sort of Bacchanalia, to gratifie the multitude in their wandering and irregular thoughts.

Here you see the rope-dancers gett' their living meerly by hazarding of their lives, and why men will pay money and take pleasure to see such dangers, is of seperate and philosophical consideration.

You have others who are acting fools, drunkards, and madmen, but for the same wages which they might get by honest labour, and live with credit besides.

Others, if born in any monstrous shape, or have children that are such, here they celebrate their misery, and by getting of money forget how odious they are made. When you see the toy shops, and the strange variety of things, much more impertinent then hobby-horses or gloves of gingerbread, you must know there are customers for all these matters, and it would be a pleasing sight cou'd you see painted a true figure of all these impertinent minds and their fantastick passions, who come trudging hither, only for such things. 'Tis out of this credulous croud that the ballad singers attract an assembly, who listen and admire, while their confederate pickpockets are diving and fishing for their prey.

'Tis from those of this number who are more refin'd, that the mountebank obtains audience and credit, and it were a good bargain if such customers had nothing for their money

but words, but they are best content to pay for druggs, and medecines, which commonly doe them hurt.

There is one corner of this Elizium field devoted to the eating of pig, and the surfeits that attend it. The fruits of the season are everywhere scatter'd about, and those who eat imprudently do but hasten to the physitian or the churchyard.

There are various corners of lewdness and impurity, for whores, bawds, and drunkards. And how many robberies are beforehand committed on houses and high-ways to raise a stock against this licentious occasion! Here it commonly ends in quarrels and bloodshed, so that either the chirurgeon is sent for to plaister up the wounds, or the constable to heal the peace, and truth breaking out among malefactors, Mr. Justice has sufficient grounds for his mittimus, and Captain Richardson favours them with house-room, and Mr. John Ketch conveys them at length to their long and deserved home.

So here, by the by, you may also observe, that some grave men who think they have nothing to doe with the fair, do yet find employment by it. There is the judge, the divine, the physitian, who all have work by the consequences of this unruly assembly.

I have formerly told you that I look'd upon human nature as a great volume, wherein every man, woman, and child, seem'd to be a distinct leaf, or page, or paragraph, that had something in it of diversity from all the rest, not but that many humours, natures, and inclinations, might fall under the same chapter, or be rang'd under the same common head. Yet still there is such distinction of one from the other, as a discerning mind will find out. And, indeed, it never was otherwise, even in the whole mass of things, since the creation; for two things, if they did not differ, would not be two, but the same.

I have told you also, how that in some leaves, and indeed whole chapters of this volume, there is many times so little sense or matter for imitation, that those leaves are to be turned over very fast, and yet the variety and very deformity of shapes they contain, do all help to illustrate nature, and put you into admiration to see other leaves and chapters how they are replenished, and seem to be the epitome of all that was good and valuable in the rest. But here, dear Neddy, will be the hardest task, where you find in the same chapter, and in the

same leaf, such variety and intermixture of good and bad, that you cannot with wisdom reject the whole, or with security embrace it.

There are some men who are so compounded with vice and vertue, that tho' it were better far to leave all, then to take all, yet you who are design'd to converse in the world, and so of necessity to hold commerce with men of their composition, there is no other remedy next to the help which must come from Heaven; but to be able to top them, or at the least to equal them in their greatest virtues; for when they see that they have not the ascendant, or a genius that is predominant, and so no title to list you under them as being qualified for a commission of your own. When, I say, they take notice how they are match'd in their better part (for they will never hope to prevail by the worst), and that you are not to be made a prey, they will then let you stand your ground, and be content to live with you upon the square. He that hath the subtilty of the serpent may retain the innocence of the dove, and there is no method so short for attaining that honest subtilty as to fall early upon the taking of notes, and daily to write down some observations or other upon persons and things. By this method, even before you step into the world, your quiver may be full of good long arrows, and, like the porcupine, may be able to shoot them out, if you are injuriously assaulted. For after all, there is no security for a man in this wicked world, but to have the sting about him as well as the honey, and you see how those who travel well arm'd, and are prepared for the robber, are seldom or never attackt.

I am ever,

Your most affectionate father,

ROBERT SOUTHWELL.]

In *Whimzies, or a New Cast of Characters*, 1631, p. 200, describing "a zealous brother," the author says: "No season through all the yeare accounts hee more subject to abhominati^on than Bartholomew Faire: their drums, hobbi-horses, rattles, babies, Jew-trumps, nay *pigs* and all, are wholly Judaicall." The roasted pigs at St. Bartholomew's Fair are also noticed in *Poor Robin's Almanack* for 1677. *Poor Robin*, for 1695, has this passage: "It also tells farmers

what manner of wife they shall choose, not one *trickt up with ribbens and knots like a Bartholomew baby*, for such an one will prove a holyday wife, all play and no work :

And he who with such kind of wife is sped,
Better to have one made of ginger-bread."

In Nabbes' Comedy called *Totenham Court*, 1638, p. 47, is the following : " I have packed her up in't like a *Bartholomew babie in a boxe*. I warrant you for hurting her." Gayton, in his *Art of Longevity*, 1659, p. 3, says :

" (As if there were not pigge enough)
Old Bartholomew, with purgatory fire,
Destroys the babe of many a doubtful sire."

Ibid. p. 79, speaking of plums, he says :

" If eaten, as we use at Barthol'mew tide,
Hand over head, that's without care or guide,
There is a patient sure."

I have a tract entitled, "Reasons formerly published for the punctual limiting of Bartholomew Faire to those three days to which it is determined by the royal grant of it to the city of London : now reprinted with additions to prevent a design set on foot to procure an establishment of the said fair for fourteen dayes ; addressed to the Lord Mayor, Court of Aldermen, and Common Council"—8vo. Lond. 1711, pp. 32.

[Oh! St. Bartlemy, St. Bartlemy, how has thy greatness fallen, thy strength wasted away! Where now are the high priests of thy temples (*Luperci*, or rather, perhaps, the *Salii*, who "about the streets a mad procession led"), the vestals, the sacrificial fires, and holy noises? Lucretius his description of other orgies once did for thine—alas! that things have changed.

" Amidst the pomp fierce drums and cymbals beat,
And the hoarse horns with rattling notes do threat,
The pipe with Phrygian airs disturbs their souls,
Till, reason, overthrown, mad passion rules.
By dancing quick they make a greater sound,
And beat their kettles as they skip around."

The *cothurnus* and the *soccus* were donned in thy honour, though "rude were the actors and a cart the scene;" fire was eaten, parchment beaten, dwarfs rang tiny bells from their miniature domiciles, and Northumberland giants *twelve feet*

high, stood comfortably in caravans little more than seven. Men and women, to propitiate thee, suffered themselves gladly to be swung violently into the air for the hour together, or astride a wooden image, to be whirled wildly round till the brain swam and they knew not "where was the world;" while others poured libations into their frames in utter fury of devotion to thy cause! "The victim ox," described by Virgil:

"That was for altars pressed,
Trimm'd with white ribbons and with garlands dress'd,"

no longer steams from out a thousand pans, enclosed in skins of shape oblong and round, fit holocaust for thee. The very savour has departed, and is now but a memory.

"To seek for Rome, vain stranger, art thou come,
And find'st no mark, within Rome's walls, of Rome."

How would that good man rejoice could he now look into thy empty halls, who several hundred years ago, wrote a tract for Richard Harper, at the Bible and Harp, Smithfield, entitled, "Bartholomew Faire, or Varieties of Fancies, where you may find a faire of wares; and all to please your mind, with the several enormities and misdemeanours, which are there seen and heard." Verily, he would say, the evil has come unto you. Malcolm writes of the fair in 1802: "The visitor will here find all uproar. Shouts, drums, trumpets, organs, the roaring of beasts, assailing the ear! While the blaze of torches and glare of candles confuse the sight, and present as well the horror of executions and burning of martyrs, as the humours of a fair." Later still, Hone, in one of his miscellanies, gives a detailed description of all he found there, including numerous shows, fun, vice, and phenomena. Its end was even then visible: it may now be said to be come. A menagerie of wild beasts; a caravan containing two "real live boa-constrictor serpents, a learned pig, and an ourang-outang what understands nearly every word that's spoken;" two travelling auctioneers selling knives, scissors, brushes, and such like, at the rate of about three for sixpence; a score of booths for gingerbread nuts, a mechanical exhibition and a conjurer in Hosier Lane, form at this present writing the "sum tittle of the whole."

Richardson's booth—birthplace of heroes—he himself the

real descendant of *Thespis*, "who taught men how to speak and how to act," no longer takes its place or money from the people. The last time we entered the age-honoured tent, redolent of size, saw-dust, and soft soap, a storm of rain led to percolations from the "flapping canvass," and a cry arose of "umbrellas down in front," put up to defend their fortunate owners. Loud roared the unfortunate actors to be heard above the hubbub; and all was going wrong, when a "cool hand," inquiring quietly of the chief villain (who was at the moment straining every nerve, distending every vein, with shouting) whether he could not speak a *little* louder, raised a unanimous laugh, and turned the tragedy into a farce. The play was got through in ten minutes, and then the manager announced that the performances "would be repeated again (aye! and again) in two minutes and a half." Truly, as the owner of the boa-constrictor serpents before mentioned, said every time his caravan disgorged its occupants, "I can confidently appeal to every hindividual possessing *humane* intellects, to say whether this was not a sight at once hinteresting and amusing, *destructive* and delightful." But let that pass; and return for one instant to the fair as it *is*. The keepers of neighbouring hostels willing, of course, to preserve so interesting a remnant of antiquity, endeavour by balls and harmonic meetings to revive defunct joviality. Strive however, never so hardly, Bartholomew fair cannot be revived; recreation is now sought in other ways. St. Bartlemy, to make the fair personal, has had his day, and must speedily say farewell! "I have touched the highest point of all my greatness, and from that full meridian of my glory I haste now to my setting. I shall fall like a bright exhalation in the evening, and no man see me more."

The following allusion to the *roast pig* is from Poor Robin's Almanack for 1740 :

"If women that with child are big,
 Now chance to long for *roasted pig*,
 To *Smithfield* to *Bartholomew fair*
 Let them without delay repair;
 And there they may be furnished,
 With quarters, pettitoes, or head;
 Drest by fine, lovely, cleanly cooks,
 You'd take for th' pigs dams by their looks;
 Or think they are of the blackguard,
 Their clothes with grease they do so lard."]

Gay, in his fable of the two monkeys, thus describes *Southwark fair* :

“The tumbler whirls the flip-flap round,
With somersets he shakes the ground ;
The cord beneath the dancer springs ;
Aloft in air the vaulter swings,
Distorted now, now prone depends,
Now through his twisted arms ascends ;
The crowd in wonder and delight,
With clapping hands applaud the sight.”

I have before me a printed resolution of the parliament, dated Thursday the 17th of July, 1651: “That *the fair* usually held and kept yearly at *St. James’s*, within the liberty of the city of Westminster, on or about the 25th day of July, be forborn this year ; and that no fair be kept or held there by any person or persons whatsoever, until the parliament shall take further order. HEN. SCOBELL, Cleric. Parliamenti.”

A scarce tract is also in my possession entitled, *Reasons for suppressing the yearly Fair in Brook-field, Westminster, commonly called May-Fair, recommended to the consideration of all persons of Honour and Virtue*, 8vo. Lond. 1709, 43 pages. P. 4: “Multitudes of the booths erected in this fair are not for trade and merchandice, but for musick, shoves, drinking, gaming, raffing, lotteries, stage-plays, and drolls.” P. 8: “It is a very unhappy circumstance of this fair that it begins with the prime beauty of the year ; in which many innocent persons incline to walk into the fields and out-parts of the city to divert themselves, as they very lawfully may.” This fair was granted by King James II. in the fourth year of his reign, to commence on the 1st of May, and continue fifteen days after it, yearly, for ever.

Shaw, in his *History of Staffordshire*, ii. part 1, p. 165, speaking of Wolverhampton and the *processioners* there, says : “Another custom (now likewise discontinued) was the annual procession, on the 9th of July (the eve of the *great fair*), of men in antique armour, preceded by musicians playing the *fair-tune*, and followed by the steward of the Deanry manor, the peace-officers, and many of the principal inhabitants. Tradition says the ceremony originated at the time when Wolverhampton was a great emporium of wool, and resorted to by merchants of the staple from all parts of England. The necessity of an armed force to keep peace and order

during the fair (which is said to have lasted fourteen days, but the charter says only eight) is not improbable. This custom of *walking the fair* (as it was called) with the armed procession, &c., was first omitted about the year 1789."

Courts were granted at fairs, to take notice of all manner of causes and disorders committed upon the place, called pie-powder, because justice was done to any injured person before the dust of the fair was off his feet.¹

It is customary at all fairs to present *fairings*, or gifts bought at fairs. This custom prevailed in the days of Chaucer, as appears by the subsequent passage in the *Wife of Bath's* prologue, where she boasts of having managed her several husbands so well :

" I governed hem so well after my lawe
That eche of hem full blissful was, and fawe (i. e. glad) :
To bringen me gay thinges fro the feyre
They were ful glade, &c.²

In regard to *sports at fairs*, Grose mentions one called "*Mumble a sparrow*—a cruel sport practised at wakes and fairs in the following manner: a cock-sparrow, whose wings are clipped, is put into the crown of a hat; a man, having his arms tied behind him, attempts to bite off the sparrow's head, but is generally obliged to desist, by the many pecks and pinches he receives from the enraged bird."

¹ Or rather, perhaps, the court of pie-powder means the court of pedlars. See the subsequent evidences: "Gif ane stranger merchand travelland throw the realme, havand na land, nor residence, nor dwelling within the schirefdome, bot vaigand fra ane place to ane other, quha therefore is called pied puldreux or dustifute," &c. *Regiam Majestatem*, 4to. Edinb. 1774, p. 261. So, chap. cxl. p. 265, *ibid.*: "Anend ane fairand-man or dustifute." So again, in the table, p. 432, *ibid.*: "Dustiefute, ane pedder, or cremar, quha hes na certaine dwelling-place, quhere he may dicht the dust from his feet," &c. Barrington, on the *Ancient Statutes*, p. 423, observes that, "In the Burrow Laws of Scotland an alien merchant is called pied-puldreaux, and likewise ane farand-man, or a man who frequents fairs." The court of pie-powder is, therefore, to determine disputes between those who resort to fairs and these kind of pedlars who generally attend them. Pied-pulderaux, in old French, signifies a pedlar, who gets his livelihood by vending his goods where he can, without any certain or fixed residence.

² "Ad sua quisque redit; festivis Daphnen Amyntas
Exonerat zeniis, dandoque astringit amores."

See *Rusticæ Nundinæ*, Woodward's *Poems*, 1730, p. 232.

The same author tells us that, "*To whip the cock* is a piece of sport practised at wakes, horse-races, and fairs, in Leicestershire: a cock being tied or fastened into a hat or basket, half a dozen carters, blindfolded, and armed with their cart-whips, are placed round it, who, after being turned thrice about, begin to whip the cock, which if any one strikes so as to make it cry out, it becomes his property; the joke is, that, instead of whipping the cock, they flog each other heartily."

Drake tells us, in his *Eboracum*, p. 218, that "A fair is always kept in Mickle Gate (York), on St. Luke's day, for all sorts of small wares. It is commonly called *Dish fair*, from the great quantity of wooden dishes, ladles, &c., brought to it. There is an old custom used at this fair of bearing a wooden ladle in a sling on two stangs about it, carried by four sturdy labourers, and each labourer was formerly supported by another. This, without doubt, is a ridicule on the meanness of the wares brought to this fair, small benefit accruing to the labourers at it. Held by charter, Jan. 25, an. Reg. Hen. VII. 17."

There is an annual fair held in the Broad Gate at Lincoln on the 14th of September, called *Fools fair*, for the sale of cattle, so called on that authority, as follows: "King William and his Queen, having visited Lincoln while on their tour through the kingdom, made the citizens an offer to serve them in any manner they liked best. They asked for a fair, though it was harvest, when few people can attend it, and though the town had no trade nor any manufacture. The king smiled, and granted their request; observing that it was a humble one indeed."

In the *Statistical Account of Scotland*, vii. 622, parish of Dundonald, Ayreshire, we read: "An ancient practice still continues in this parish and neighbourhood, of kindling a large fire, or tawnle as it is usually termed, of wood, upon some eminence, and making merry around it, upon the eve of the Wednesday of Marymass fair in Irvine (which begins on the third Monday of August, and continues the whole week). As most fair-days in this country were formerly popish holy-days, and their eves were usually spent in religious ceremonies and in diversions, it has been supposed that tawnles were first lighted up by our Catholic fathers, though some derive their origin from the Druidical times." *Ibid.* xiii. 77, parish of

Kenethmont, co. Aberdeen: "Fair at Christ's Kirk in the month of May. This fair was kept on the green, and in the night; hence it was by the people called Sleepy-market. About thirty-five or thirty-six years ago, the proprietor changed it from night to day; but so strong was the prepossession of the people in favour of the old custom, that, rather than comply with the alteration, they chose to neglect it altogether."

In the same work, xviii. 612, parish of Marykirk, co. Kincardine, we read: "On the outside of the church, strongly fixed to the wall, are the *joggs*. These were made use of, when the weekly market and annual fair stood, to confine and punish those who had broken the peace, or used too much freedom with the property of others. The stocks were used for the feet, and the *joggs* for the neck of the offender, in which he was confined, at least during the time of the fair." Though the worthy minister who drew up this account has omitted the etymology of *joggs*, I should think it a very obvious one—from *jugum*, a yoke.

Ray has preserved two old English proverbs that relate to fairs: "Men speak of the fair as things went with them there;" as also, "To come a day after the fair." The first seems intended to rhyme.

PANTOMIME. PAOL CINELLA— PUNCHINELLO.

[In the times of the inimitable and lamented Grimaldi, "Joey Grimaldi," how eagerly did the pantomime lovers look forward every Christmas to the new pantomime of the year. In our boyhood we were lost in wonder at the magical power of *Harlequin*, the beauty of *Columbine*, the simplicity and folly of the *Clown* (whom we were frequently inclined to assist, by exposing the tricks which we saw were about to be practised on him), and the imbecility and peevishness of the *Pantaloon*. Everything was thought genuine; even the laughter was tempered with fear for the ultimate safety of *Harlequin* and *Columbine*. Peace to thee, Grimaldi! Thousands, and tens of thousands, in their days of childhood and youth, hast thou made happy, for many a joyous hour, by thy

drollery. Thousands, and tens of thousands, of their careworn elders hast thou relieved from many a weary hour, and charmed by thine unrivalled humour.

The Genius of Pantomime seems to have taken his departure with him, or at least to have nodded very considerably since; whether to revive or not, is a problem to be worked out. The theory of our modern Pantomime does not seem well understood. D'Israeli has collected some interesting materials on the various characters. He considers the Italian *harlequin* to have represented the ancient Mime, but he seems to have been the *clown*, or butt of the performance, until Goldoni took a fancy to him, and turned him into a wit. A great deal of amusing and valuable information on the subject may also be found in the *History of Punch and Judy*, with George Cruikshank's capital illustrations, 1828. *Harlequin*, on the French stage, became a wit and *improvisatore*, somewhat perhaps in the style of our Tarlton and Kempe. Tiberio Fiurilli, who invented the character of *Scaramouch*, was the companion of the boyhood of Louis XIV., and Dominic, the celebrated *harlequin*, was also occasionally admitted to the table of that monarch. The story is well known of Louis directing some partridges that were on a silver dish, to be given to him. "Give Dominic that dish." "And the partridges, too?" said the wily actor. Dr. Clarke, in his *Travels*, viii. 104-7, gives a mythological origin to *harlequin*, considering him to have descended, with his sword and cap, from Mercury, the *clown* from Momus, the *pantaloons* from Charon, and *columbine* from Psyche; and their adventures therefore alegorical. It may not be generally known that when *harlequin* puts on his cap he is supposed to be invisible; the various wishing and invisible caps of romance would hence appear to have some connexion with him. His sword, however, must have some relation to the dagger or lath of the *vice* in the old moralities, and perhaps to the staff or bauble of our *fools*, as his variegated dress might also have, though in richer style, to their parti-coloured attire. These *fools*, however, had occasionally rich apparel, as for instance, in the Christmas revels at court, 5th Edward VI., the principal one had "a long fool's coat of yellow cloth of gold, all over figured with velvet, white, red, and green, seven yards and a half, at 40s., garded with plain yellow cloth of gold, at 33s. 4d.; a hood and a pair of

buskins of the same, figured gold, and a girdle of yellow sarsnet." The clown's dress evidently has great similarity to the fools, and according to Dr. Clarke, the painted face and wide mouth were taken from the ancient masks. It may be added that the mimes wore the *paniculus centumculus*, or coat of different coloured pieces. In a note to Rabelais (ed. 1823, iii. 493, note), the writer also derives *harlequin* from Mercury, adducing his patchwork dress in proof, and then discourses on the origin of his name; amongst other things stating it to be a diminutive from *harle* or *herle*, a river-bird, and gives examples of it as far back as 1521. Though *Harlequin* was not introduced on our stage till about the beginning of the last century, yet his fame was known long before. *Bianca*, in Marston's *Malcontent*, about 1604, says, "The French *harlequin* will instruct you." Heywood, in his *Apology for Actors*, 1612, introduces him with other characters, thus: "To omit all the doctors, zawnyes, pantaloons, harlakeenes, in which the French, but especially the Italians, have beene excellent." Dryden refers to him also: "But I speak no Italian; only a few broken scraps, which I picked from *scaramouch* and *harlequin* at Paris." *Limberham*, act i. sc. 1.

About the time of Queen Anne, *harlequin* was probably introduced to the English stage, and he appears, together with *punchinello*, who also was naturalized about the same time, in some of the exhibition bills of that date, of which examples may be found in MS. Harl. 5931. Among these, for example, at Mat Heatly's booth, at Bartholomew fair was "presented a little opera, called the *Old Creation of the World*, newly reviv'd; with the addition of the glorious *battle* obtained over the *French* and *Spaniards*, by his Grace the Duke of *Marlborough* . . . completed with the merry humours of Sir John Spendall and *Punchinello*." James Miles (from Sadler's Wells, at Islington), at the Gun Music booth, in Bartholomew fair, among other dances advertises, "a New Entertainment between a *Scaramouch*, a *Harlequin*, and a *Punchinello*, in imitation of *Bilking a Reckoning*; and a new dance by four *Scaramouches* after the Italian manner," &c. One does not quite understand the "imitation of bilking a reckoning," but some pretty strong *imitations* may be found in the present day. The subject, however, must have been somewhat of a favorite, as the first pantomime performed by grotesque cha-

racters in this country, is said to have been at Drury Lane Theatre, in 1702, composed by Mr. Weaver, and called the Tavern Bilkers. *Harlequin*, however, was not admitted without some opposition by the regulars ; just as of late years we have objected to dramatic elephants, dogs, and horses. Listen, as a specimen, to a skit at him by Southerne :

“ We hoped that art and genius had secur'd you,
But soon facetious *Harlequin* allur'd you ;
The muses blush'd to see their friends exalting
Those elegant delights of jigg and vaulting.”

Prologue to the Spartan Dame, about 1704.

In 1717, the celebrated Rich, who acted under the name of Lun, brought out his first harlequinade, called *Harlequin Executed*, at the theatre of Lincoln's Inn Fields. He was distinguished for his skill as a harlequin, and his talent for these compositions, and established them firmly in the public favour. He flourished till 1761, all his productions having succeeded.

With respect to *Punchinello* or *Punch*, he is mentioned in the *Tatler* and *Spectator* ; but we must refer the Punchophili-
lists to his History, before mentioned, adding, however, an origin of his name, with which the writer of that work and other writers on the subject were not acquainted. Silvio Fiorillo, a comedian, is stated to have invented the character of *Pulcinella* about the year 1600. An Italian friend, of considerable literary acquirements, gives the following version, which seems to supersede the various fancied derivations of the name. There was an old custom in Italy of keeping buffoons as waiters at inns, to attract and amuse travellers. Paolo, or *Paol Cinella*, was a buffoon or waiter of this description at an inn at Acerra, when Silvio Fiorillo, called *Captain Matamoros*, saw him, and was so pleased with his humour, that he induced him to join his troop of travelling comedians, and hence came the name to the character of *Paol Cinella* or *Pulcinella*. Silvio Fiorillo, he states, was called *Captain*, from being chief conductor of the troop ; and *Matamoros*, from his acting the *primo amoroso*, or, as he was called in the Neapolitan dialect, the *mat amoros* (the madly in love), that being the first character in the comedies then in vogue.—
JAN. T. in the Literary Gazette.]

THE MEANING OF THE OLD SAW,

“ FIVE SCORE OF MEN, MONEY, AND PINS,
SIX SCORE OF ALL OTHER THINGS.

WE learn from Hickes's Thesaurus that the Norwegians and Islandic people used a method of numbering peculiar to themselves, by the addition of the words *Tolfrædr*, *Tolfræd*, or *Tolfræt* (whence our word twelve), which made ten signify twelve; a hundred, a hundred and twenty; a thousand, a thousand two hundred; &c. The reason of this was, that the nations above named had two decads or tens: a lesser, which they used in common with other nations, consisting of ten units; and a greater, containing twelve (*tolf*) units. Hence, by the addition of the word *Tolfrædr*, or *Tolfræd*, the hundred contained not ten times ten, but ten times twelve, that is a hundred and twenty.

The Doctor observes that this *Tolfrædic* mode of computation by the greater decads, or tens, which contain twelve units, is still retained amongst us in reckoning certain things by the number twelve, which the Swedes call *duzin*, the French *douzain*, and we *dozen*. And I am informed, he adds, by merchants, &c., that in the number, weight, and measure of many things, the hundred among us still consists of that greater *tolfrædic* hundred which is composed of ten times twelve.¹ Hence then, without doubt, is derived to us the

¹ “ Notetur etiam Norvegis et Islandis peculiarem numerandi rationem in usu esse per additionem vocum *Tolfrædr*, *Tolfræd*, vel *Tolfræt*, quæ decem significare faciunt *duodecim*; centum, *centum et viginti*; mille, *mille et cc.*, &c. Causa istius computationis hæc est, quod apud istas gentes duplex est *decas*, nempe minor cæteris nationibus communis, *decem* continens *unitates*: et major continens xii., i. e. *tolf*, unitates. Inde addita voce *Tolfrædr*, vel *Tolfræd*, centuria non decies decem, sed decies duodecim, i. e. *cxx.* continet, et chilia non decies centum, sed decies *cxx.* i. e. mille et cc. continet.” Hæc “ autem computandi ratio per majores decades, quæ duodecim unitates continent, apud nos etiamnum usurpatur in computandis certis rebus per duodenum numerum, quem *dozen*, Suecicè *duzin*, Gallicè *douzain*, vocamus; quinimo in numeris, ponderibus, et mensuris multarum rerum, ut ex mercatoribus, et vehiculariis accepi, centuria apud nos etiamnum semper præsumitur significare majorem, sive *Tolfrædicam* illam centuriam, quæ ex decies xii. confiat, scilicet *cxx.* Sic Arngrim Jonas in *Crymogæa*, sive rerum Island. lib. 1, cap. viii., *hundrad*

present mode of reckoning many things by six score to the hundred.

By the statute 25 Hen. VIII. c. 13, no person shall have above two thousand sheep on his lands; and the twelfth section (after reciting that the hundred in every county be not alike, some reckoning by the great hundred, or six score, and others by five score) declares that the number two thousand shall be accounted ten hundred for every thousand, after the number of the great hundred, and not after the less hundred, so that every thousand shall contain twelve hundred after the less number of the hundred.

Dr. Percy observes, upon the Northumberland Household Book: "It will be necessary to premise here, that the ancient modes of computation are retained in this book, according to which it is only in money that the hundred consists of five score; in all other articles the enumerations are made by the old Teutonic hundred of six score, or a hundred and twenty.¹

The enumeration of six score to the hundred occurs twice in the Domesday Survey, i. 336, in the account of Lincoln: being termed in both entries the *English number*. "Hic numerus Anglice computatur l centum pro c^{um} xx."

It was anciently the practice to reckon up sums with counters. To this Shakespeare alludes in *Othello*, act i. sc. 1: 'This counter-caster.' And again in *Cymbeline*, act v.: 'It sums up thousands in a trice: you have no true debtor and creditor but it: of what's past, is, and to come, the discharge. Your neck, sir, is pen, book, and counters.' Again, in *Acolastus*, a comedy, 1540: 'I wyl cast my counters, or with counters make all my rekenynges.'

centum sonat, sed quadam consuetudine plus continet nempe 120. Inde etiamnum apud nos vetus istud de centenario numero: *Five score of men, money, and pins: six score of all other things.*" Gram. Isl. p. 43.

¹ In Sinclair's *Statistical Account of Scotland*, i. 187, the minister of Parton, under the head of "Population," tells us: "A few years ago a man died above ninety, who about eight months before his death, got a complete set of new teeth, which he employed till near his last breath to excellent purpose. He was four times married, had children by all his wives, and, at the baptism of his last child, which happened not a year before his death, with an air of complacency expressed his thankfulness to his Maker for having 'at last sent him the *clod score*,' i. e. twenty-one."

FAIRY MYTHOLOGY.

“Of airy elves, by moonlight shadows seen,
The silver token and the circled green.”

POPE'S Rape of the Lock, l. 31.

BOURNE supposes the fairy superstition to have been conveyed down to us by tradition from the Lamise, who were esteemed so mischievous as to take away young children and slay them; these, says he, together with the fauns, the gods of the woods, seem to have formed the notion of fairies.

“Fairies and elves,” says Tollet, “are frequently, in the poets, mentioned together, without any distinction of character that I can recollect. Keysler says that *alp* and *alf*, which is *elf* with the Swedes and English, equally signified a mountain or a demon of the mountains. This seems to have been its original meaning; but Somner's Dictionary mentions elves or fairies of the mountains, of the woods, of the sea and fountains, without any distinction between elves and fairies.” Others deduce them from the lares and larvæ of the Romans.¹

Dr. Percy tells us that, on the assurance of a learned friend in Wales, the existence of fairies is alluded to by the most ancient British bards, among whom their commonest name was that of the spirits of the mountains. It is conjectured by some that these little aerial people have been imported into Europe by the crusaders from the East, as in some respects they resemble the oriental Genii. Indeed the Arabs and Persians, whose religion and history abound with relations

¹ In the British Apollo, 1708, vol. i. No. 1, supernumerary for April, we are told, “The opinion of fairies has been asserted by Pliny and several historians, and Aristotle himself gave some countenance to it, whose words are these: *Ἔστι δὲ ὁ τοῦτος*, &c., i. e. *Hic locus est quem incolunt pygmei, non est fabula, sed pusillum genus ut aiunt: wherein Aristotle plays the sophist. For though by ‘non est fabula’ he seems at first to confirm it, yet, coming in at last with his ‘ut aiunt,’ he shakes the belief he had before put upon it. Our society, therefore, are of opinion that Homer was the first author of this conceit, who often used similes, as well to delight the ear as to illustrate his matter; and in his third Iliad compares the Trojans to cranes, when they descend against fairies. So that that which was only a pleasant fiction in the fountain became a solemn story in the stream, and current still among us.” In the same work, vol. i. No. 25, fairy-rings are ascribed to lightning.*

concerning them, have assigned them a peculiar country to inhabit, and called it Fairy Land.¹ "It will afford entertainment," says Percy, "to a contemplative mind, to trace these whimsical opinions up to their origin. Whoever considers how early, how extensively, and how uniformly they have prevailed in these nations, will not readily assent to the hypothesis of those who fetch them from the East so late as the time of the Croisades. Whereas it is well known that our Saxon ancestors, long before they left their German forests, believed the existence of a kind of diminutive demons, or middle species between men and spirits, whom they called Duergar, or dwarfs, and to whom they attributed many wonderful performances, far exceeding human art. Vide *Hervarer Olai Verelii*, 1675; *Hickesii Thesaurus*, &c."²

It was an article in the popular creed concerning fairies, that they were a kind of intermediate beings, partaking of the nature both of men and spirits: that they had material bodies, and yet the power of making them invisible, and of passing them through any sort of enclosures. They were thought to be remarkably small in stature, with fair complexions, from which last circumstance they have derived their English name.³ The habits of both sexes of fairies are represented to have been generally green.⁴

I made strict inquiries after fairies in the uncultivated wilds of Northumberland, but even there I could only meet with a

¹ [It seems extraordinary that an opinion so unreasonable should have been suffered to remain without correction. The so-called fairies of the middle ages, indeed, bore some resemblance to the oriental creations, but no comparison whatever is afforded between them and the beings of our vernacular mythology.]

² ["Ritson refers to Homer, by way of giving the fairies a respectable antiquity, but the original will bear no interpretation of the kind; and although Chapman and Pope have represented them at *Sipylus*, these must give place to the goddess-nymphs dancing their mazy rings on the beds of the *Achelous*. We can dispense with some other learning of the same kind, and be well contented with a less remote antiquity." *Halliwell's Illustrations of Fairy Mythology*, 1845.]

³ The account given of them by *Moresin* (*Papatus*, p. 139) favours this etymology. "*Papatus*," says he, "*credit albatas mulieres et id genus larvas*," &c.

⁴ "My grandmother," says the author of *Round about our Coal Fire*, p. 42, "has often told me of fairies dancing upon our green, and that they were little creatures clothed in green."

man who said that he had seen *one that had seen fairies*. Truth is hard to come at in most cases. None, I believe, ever came nearer to it than I have done.

The author of 'Round about our Coal Fire' has these further particulars of the popular notions concerning them: "The moment any one saw them and took notice of them, they were struck blind of an eye. They lived under ground, and generally came out of a molehill."

Concerning fairies, King James, in his *Dæmonology*, p. 132, has the following passages: "That there was a king and queene of Phairie, that they had a jolly court and traine—they had a teynd and duetic, as it were of all goods—they naturally rode and went, eate and dranke, and did all other actions like natural men and women. Witches have been transported with the pharie to a hill, which opening, they went in and there saw a fairie queen, who being now lighter gave them a stone that had sundrie vertues."

[Gervase, of Tilbury, mentions two kinds of goblins in England, called *Portuni* and *Grant*. The *portuni* were of the true fairy size, *statura pusilli, dimidium pollicis non habentes*: but then, indeed, they were *senili vultu, facie corrugata*. Some of their pranks are described as being somewhat similar to those of Shakespeare's Puck. Gervase especially tells us: "If anything should be to be carried on in the house, or any kind of laborious work to be done, they join themselves to the work, and expedite it with more than human facility. It is natural to these that they may be obsequious, and may not be hurtful. But one little mode, as it were, they have of hurting; for when, among the ambiguous shades of night, the English occasionally ride alone, the portune sometimes gets up behind him unseen; and when he has accompanied him, going on a very long time, at length, the bridle being seized, he leads him up to the hand in the mud, in which, while infixed, he wallows, the portune, departing, sets up a laugh; and so, in this way, derides human simplicity." This at once reminds us of some of the pranks of Robin Goodfellow.]

There is reprinted in Morgan's *Phoenix Britannicus*, p. 545, a curious tract on the subject of fairies, entitled "An Account of Anne Jefferies, now living in the county of Cornwall, who was fed for six months by a *small sort of airy people called fairies*: and of the strange and wonderful cures she performed

with salves and medicines she received from them, for which she never took one penny of her patients: in a letter from Moses Pitt to the right reverend father in God Dr. Edward Fowler, Lord Bishop of Gloucester: London, printed for Richard Cumberland, 1696." Morgan tells us that the copy from which he reprinted it, had, at the bottom of its title-page, this N.B. in manuscript: "Recommended by the Right Rev. to his friend Mrs. Eliz. Rye." He means, no doubt, the above Bishop of Gloucester, who, it should seem, had tacked to his creed this article of belief in fairies. This tract states that "Anne Jefferies (for that was her maiden name) was born in the parish of St. Teath, in the county of Cornwall, in December 1626, and is still living, 1696, aged 70. She is married to one William Warren, formerly hind to the late eminent physician Dr. Richard Lower, deceased, and now to Sir Andrew Slanning, of Devon, Bart.—That A.D. 1645, as she was one day sitting knitting in an arbour in the garden, there came over the hedge, of a sudden, *six persons of a small stature, all clothed in green*, which frightened her so much as to throw her into a great sickness. They continued their appearance to her, never less than *two at a time*, nor *never more than eight*, always in *even numbers*, 2, 4, 6, 8. She forsook eating our victuals," continues the narrator, in whose family she lived as a servant, "and was fed by these fairies from the harvest-time to the next Christmas day; upon which day she came to our table and said, because it was that day she would eat some roast beef with us, which she did, I myself being then at table. One day she gave me a piece of her (fairy) bread, which I did eat, and think it was the most delicious bread that ever I did eat, either before or since. One day," the credulous narrator goes on, "these fairies gave my sister Mary a silver cup, which held about a quart, bidding her give it my mother, but my mother would not accept it. I presume this was the time my sister owns she *saw* the fairies. I confess to your lordship *I never did see them*. I have seen Anne in the orchard dancing among the trees; and she told me she was then dancing with the fairies." It is with great diffidence that I venture to consider Anne's case *en médecin*. It appears that Anne was afterwards thrown into jail as an impostor, nor does even the friendly narrator of her singular story, Moses Pitt, give us any plausible account why the fairies, like false earthly friends, forsook her in this time of her distress.

Their haunts were thought to have been groves, mountains, the southern sides of hills, and verdant meadows, where their diversion was dancing hand in hand in a circle, as alluded to by Shakespeare in his *Midsummer Night's Dream*. The traces of their tiny feet are supposed to remain visible on the grass long afterwards, and are called fairy-rings or circles.

"Ringlets of grass," Dr. Grey observes, "are very common in meadows, which are higher, sower, and of a deeper green than the grass that grows round them; and by the common people are usually called Fairy Circles." Notes on Shakespeare, i. 35.¹ Again, in Shakespeare's *Tempest*, act v. sc. 1 :

"Ye elves——you demy puppets, that
By moonshine *do the green-sour ringlets make,*
Whereof the ewe not bites."

So again: "To dew her orbs upon the green." The orbs here mentioned, Dr. Johnson observes, are circles supposed to be made by fairies on the ground, whose verdure proceeds from the fairies' care to water them. Thus Drayton :

"They in their courses make that *round,*
In meadows and in marshes found,
Of them so call'd the fairy ground."

They are again alluded to in Randolph's *Amyntas*, act iii. sc. 4 :

"They do request you now
To give them leave to dance a fairy ring."

Browne, in his *Britannia's Pastorals*, p. 41, describes

—— "a pleasant mead,
Where fairies often did their measures tread,
Which in the meadows made such circles green
As if with garlands it had crowned been.
Within one of these rounds was to be seen
A hillock rise, where oft the fairy-queen
At twilight sat."

¹ Thus in Olaus Magnus de *Gentibus Septentrionalibus*: "Similes illis spectris, quæ in multis locis, præsertim nocturno tempore, suum saltatorium orbem cum omnium musarum consensu versare solent." It appears from the same author, that these dancers always parched up the grass, and therefore it is properly made the office of Puck to refresh it. *Ibid.* p. 410: "Vero saltum adeo profundè in terram impresserant, ut locus insigni ardore orbiculariter peresus. non parit arenti redivivum cespitem gramen."

"They had fine musick always among themselves," says the author of *Round about our Coal Fire*, p. 41, "and danced in a moonshiny night, around, or in a ring, as one may see at this day upon every common in England where mushroomes grow." The author of *Mons Catherinæ* has not forgotten to notice these ringlets in his poem, p. 9 :

"Sive illic Lemurum populus sub nocte choreas
Plausurit exiguas, viridesque attriverit herbas."

[The following lively fairy song is taken from *Lilly's Maid's Metamorphosis*, 4to. Lond. 1600 :

"Round about, round about, in a fine ring-a :
Thus we dance, thus we dance, and thus we sing-a :
Trip and go, to and fro, over this green-a,
All about, in and out, for our brave queen-a.

Round about, round about, in a fine ring-a :
Thus we dance, thus we dance, and thus we sing-a :
Trip and go, to and fro, over this green-a,
All about, in and out, for our brave queen-a.

We've danc'd round about in a fine ring-a :
We have danc'd lustily, and thus we sing-a,
All about, in and out, over this green-a,
To and fro, trip and go, to our brave queen-a."]

The last poetical mention of them which we shall quote, is from *Smith's Six Pastorals*, 4to. 1770, p. 24 :

"Some say the screech-owl, at each midnight hour,
Awakes the fairies in yon ancient tow'r.
Their nightly-dancing ring I always dread,
Nor let my sheep within that circle tread ;
Where round and round all night, in moonlight fair,
They dance to some strange music in the air."

The Athenian Oracle, i. 397, mentions a popular belief that, "if a house be built upon the ground where fairy rings are, whoever shall inhabit therein does wonderfully prosper."

Waldron, in his *Description of the Isle of Man* (*Works*, fol. p. 138), tells us : "As to *circles in the grass*, and *the impression of small feet among the snow*, I cannot deny but I have seen them frequently, and once I thought I heard a whistle, as though in my ear, when nobody that could make it was near me."

Aubrey, in his MS. collections in the Ashmolean Museum, says : "As to these circles, I presume they are generated from

the breathing out of a fertile subterraneous vapour, which comes from a kind of conical concave, and endeavours to get out at a narrow passage at the top, which forces it to make another cone inversely situated to the other, the top of which is the green circle." See further very curious particulars from Aubrey in Halliwell's *Illustrations of Fairy Mythology*, p. 236.

Some ascribe the phenomenon of the circle or ring, supposed by the vulgar to be traced by the fairies in their dances, to the effects of lightning, as being frequently produced after storms of that kind, and by the colour and brittleness of the grass-roots when first observed. In support of this hypothesis the reader may consult Priestley's *Present State of Electricity*. See also the *Philosophical Transactions*, cxvii. 391, where it is stated that Mr. Waller, walking abroad after a storm of thunder and lightning, observed a round circle of about four or five yards diameter, whose rim was about a foot broad, newly burnt bare, as appeared from the colour and brittleness of the grass-roots. See *Gent. Mag.* 1790, lx. 1106. Others have thought these appearances occasioned by moles, working for themselves a run underground. This I believe they never do in a circular manner. *Gent. Mag.* *ibid.* p. 1072. Mr. Pennant, however, in his *British Zoology*, 1776, i. 131, says: "It is supposed that the verdant circles so often seen in grass-grounds, called by the country people fairy-rings, are owing to the operation of these animals, who at certain seasons perform their burrowings by circumgyrations, which, loosing the soil, gives the surface a greater fertility and rankness of grass than the other parts within or without the ring." In short, fancy has sported herself in endeavouring to account for these circular rings; and there are not wanting such as have, I had almost said, dreamt them to have been trenches dug up by the ancient inhabitants of Britain, and used either in celebrating some of their sports, or in paying divine honours to some of their imaginary deities. *Gent. Mag.* *ut supra*, *Supplem.* p. 1180. The same periodical contains numerous letters and suggestions on this subject, for the most part exceedingly trifling and unreasonable.

In the *Gent. Mag.* for Jan. 1791, lxi. 36, a writer on the subject of fairy rings refers to the *Transactions of the Royal Society of Edinburgh*, ii. 3, to a paper by Dr. Hutton, which places these curious appearances in a new point of view, and

is there said to overturn the theories formerly offered to explain their production. By this it appears that they are not the tracks of animals. In that I perfectly agree with the author, but much doubt if everything else he has stated concerning them is not in favour of the hypothesis of their owing their primary origin to the effects of lightning. The most clear and satisfactory remarks on the origin of fairy-rings are probably those of Dr. Wollaston, Sec. R. S., printed in the second part of the *Philosophical Transactions* for 1807; made during a few years' residence in the country. The cause of their appearance he ascribes to the growth of certain species of agaric, which so entirely absorb all nutriment from the soil beneath that the herbage is for awhile destroyed.

With all the passions and wants of human beings, fairies are represented as great lovers and patrons of cleanliness and propriety, for the observance of which they were said frequently to reward good servants by dropping money into their shoes in the night; and, on the other hand, they were reported to punish most severely the sluts and slovenly, by pinching them black and blue. So in Ben Jonson's ballad of Robin Goodfellow, printed with a collation of early manuscripts in Halliwell's *Illustrations of Fairy Mythology*, p. 167:

“ When house or hearth doth sluttish lie,
 I pinch the maidens black and blue;
 The bed-clothes from the bed pull I,
 And lay them naked all to view;
 ’Twixt sleep and wake
 I do them take,
 And on the key-cold floor them throw;
 If out they cry,
 Then forth I fly,
 And loudly laugh I, ho, ho, ho!”

Thus in Lluellin's *Poems*, 1679, p. 35:

“ We nere pity girles that doe
 Find no treasure in their shoe,
 But are nip't by the tyrannous fairy.
 List! the noice of the chaires
 Wakes the wench to her pray'rs,
 Queen Mab comes worse than a witch in;
 Back and sides she entailes
 To the print of her nailes;
 She'l teach her to snort in the kitchin.”

Again, in *Britannia's Pastorals*, p. 41 :

—“ Where oft the fairy queen
At twilight sat and did command her elves
To pinch those maids that had not swept their shelves ;
And farther, if by maidens' oversight
Within doors water was not brought at night,
Or if they spread no table, set no bread,
They shall have nips from toe unto the head :
And for the maid that had perform'd each thing
She in the water-pail bade leave a ring.”

The author of *Round about our Coal Fire*, p. 42, has the subsequent passage : “ When the master and mistress were laid on their pillows, the men and maids, if they had a game at romps and blundered up stairs, or jumbled a chair, the next morning every one would swear 'twas the fairies, and that they heard them stamping up and down stairs all night, crying *Waters lock'd, Waters lock'd*, when there was not water in every pail in the kitchen.” Compare Herrick :

“ If ye will with Mab finde grace,
Set each platter in its place ;
Rake the fire up and set
Water in ere sun be set,
Wash your pales and cleanse your dairies,
Sluts are loathsome to the fairies :
Sweep your house ; who doth not so,
Mab will pinch her by the toe.”¹

“ Grant that the sweet fairies may nightly put money in your shoes, and sweepe your house cleane,” occurs as one of the good wishes introduced by Holiday in his comedy of *Τεχνουργια*, or the *Marriages of the Arts*, temp. Jac. I.

In the superstitions and customs concerning children, I have before noticed their practice of stealing unbaptized infants and leaving their own progeny in their stead.² I know not why,

¹ [Brand originally quoted this from *A Pleasant Grove of New Fancies*, 8vo. Lond. 1657, p. 67, where it was of course taken from Herrick's *Hesperides*, 1648.]

² Puttenham, in the *Arte of English Poesie*, 1589, p. 144, mentions this as an opinion of the nurses. It is also noticed, in an allusion to fairy mythology, in the *Irish Hudibras*, 1689, p. 122 :

“ Drink dairies dry, and stroke the cattle ;
Steal sucklings, and through key-holes sling,
Topeing and dancing in a ring.”

but they are reported to have been particularly fond of making cakes, and to have been very noisy during the operation.¹

Gay, in his fable of the Mother, Nurse, and Fairy, laughs thus at the superstitious idea of changelings. A fairy's tongue is the vehicle of his elegant ridicule :

“ Whence sprung the vain conceited lye
That we the world with fools supplye ?
What ! give our sprightly race away
For the dull helpless sons of clay !
Besides, by partial fondness shown,
Like you, we doat upon our own.
Where ever yet was found a mother
Who'd give her booby for another ?
And should we change with human breed,
Well might we pass for fools indeed.”

[In a poem entitled the Fairie's Farewell, in Bishop Corbet's Poems, 1647, p. 47, this subject is thus alluded to :

“ Lament, lament, old abbies,
The fairies' lost command ;
They did but change priests' babies,
But some have chang'd your land ;
And all your children stol'n from thence
Are now grown puritanes,
Who live as changelings ever since,
For love of your domaines.”]

In Willis's Mount Tabor, or Private Exercises of a Penitent Sinner, 1639, p. 92, the author, under the following head : “ Upon an extraordinary accident which befel me in my swaddling cloaths,” tells us : “ When we come to years, we are commonly told of what befell us in our infancie, if the same were more than ordinary. Such an accident (by relation of others) befell me within few daies after my birth, whilst my mother lay in of me, being her second child, *when I was taken out of the bed from her side, and by my suddain and fierce crying recovered again, being found sticking between the bed's head and the wall : and if I had not cryed in that manner as I did, our gossips had a conceit that I had been quite carried away by the fairies they know not whither, and some elfe or*

¹ “ In Ireland they frequently lay bannocks, a kind of oaten cakes, in the way of travellers over the mountains : and if they do not accept of the intended favour, they seldom escape a hearty beating or something worse.” Grose.

changeling (as they call it) laid in my room." He himself, however, discrediting the gossips' account, attributes this attempt to the devil. "Certainly," says our author, "that attempt of stealing me away as soone as I was borne (whatever the midwives talk of it) came from the malice of that arch enemy of mankind, who is continually going about seeking whom he may betray and devour." He concludes: "Blessed be God, that disappointed him then, and hath ever since preserved and kept mee from his manifold plots and stratagems of destruction: so as now, in the seventieth yeare of mine age, I yet live to praise and magnifie his wonderfull mercies towards me in this behalfe."

Martin, in his *History of the Western Islands*, p. 116, says: "In this island of Lewis there was an ancient custom to make a fiery circle about the houses, corn, cattle, &c., belonging to each particular family. A man carried fire in his right hand, and went round, and it was called Dessil, from the right hand, which, in the ancient language, is called Dess. There is another way of the Dessil, or carrying fire round about women before they are churched, and about children until they be christened, both of which are performed in the morning and at night. They told me this fire round was an effectual means to preserve both the mother and the infant from the power of evil spirits, who are ready at such times to do mischief, and sometimes carry away the infants, and return them poor meagre skeletons, and these infants are said to have voracious appetites, constantly craving for meat. In this case it was usual for those who believed that their children were thus taken away, to dig a grave in the fields upon quarter-day, and there to lay the fairy skeleton till next morning, at which time the parents went to the place, where they doubted not to find their own child instead of the skeleton."

There were also, it is said, besides the terrestrial fairies, a species of infernal ones, who dwelt in the mines, where they were often heard to imitate the actions of the workmen, whom they were thought to be inclined to do service to, and never, unless provoked by insult, to do any harm.¹ In Wales, this

¹ The *Scottish Encyclopædia*, in verbo, says: "The belief of fairies still subsists in many parts of our own country. The 'Swart Fairy of the Mine' (of German extraction) has scarce yet quitted our subterraneous works. The Germans believed in two species of fairies of the mine, one fierce and

species were called knockers,¹ and were said to point out the rich veins of silver and lead.

Hutchinson, in his *History of Cumberland*, i. 269, speaking of Eden-hall, says: "In this house are some good old-fashioned apartments. An old painted drinking glass, called the *Luck of Eden-hall*, is preserved with great care. In the garden, near to the house, is a well of excellent spring water, called St. Cuthbert's Well (the church is dedicated to that saint); this glass is supposed to have been a sacred chalice; but the legendary tale is, that the butler, going to draw water, surprised a company of fairies, who were amusing themselves upon the green, near the well: he seized the glass, which was standing upon its margin; they tried to recover it; but, after an ineffectual struggle, flew away, saying—

"If that glass either break or fall,
Farewell the luck of Eden-hall."

This cup is celebrated in the Duke of Wharton's ballad upon the remarkable drinking match held at Sir Christopher Musgrave's. Another reading of the lines said to have been left with it is—

"Whene'er this cup shall break or fall,
Farewell the luck of Eden-hall."

[The Duke's ballad commences with the following lines:

"God prosper long from being broke
The luck of Eden-hall."

The good fortune, however, of this ancient house was never so much endangered as by the Duke himself, who, having drunk its contents, to the success and perpetuity, no doubt, of the worthy owner and his race, inadvertently dropped it, and here, most certainly, would have terminated the luck of Eden Hall, if the butler, who had brought the draught, and stood at his elbow, to receive the empty cup, had not happily caught it in his napkin.] A coloured engraving of this cup will be found in Lysons's *Cumberland*, p. ccix.

malevolent, the other a gentle race, appearing like little old men dressed like miners, and not much above two feet high."

¹ Grose quotes Mr. John Lewis, in his correspondence with Mr. Baxter, describing them as little statured, and about half a yard long; and adding that at this very instant there are miners on a discovery of a vein of metal on his own lands, and that two of them are ready to make oath they have heard these knockers in the day-time.

There were also thought to have been a sort of domestic fairies, called, from their sunburnt complexions, brownies,¹ who were extremely useful, and said to have performed all sorts of domestic drudgery. Milton's description of Brownie (who seems here to be the same with Robin Goodfellow) in his *L'Allegro* is fine :

“Tells how the drudging goblin swet,
To earn his cream-bowl duly set,
When in one night, ere glimpse of morn,
His shadowy flae hath thresh'd the corn
That ten day-lab'ers could not end ;
Then lays him down the lubbar-fiend,
And stretch'd out all the chimney's length,
Basks at the fire his hairy strength,
And, crop-full, out of doors he flings,
Ere the first cock his matin rings.”

The following on the same subject is from the *Ode on the Popular Superstitions of the Highlands of Scotland*, by Collins, 4to, Lond. 1788 :

“Still, 'tis said, the fairy people meet
Beneath each birken shade on mead or hill.
There each trim lass, that skims the milky store,
To the swart tribes their creamy bowls allots ;
By night they sip it round the cottage door,
While airy minstrels warble jocund notes.”

Martin, in his description of the Western Islands of Scotland, p. 391, speaking of the Shetland Isles, says : “It is not long since every family of any considerable substance in those islands was haunted by a spirit they called Brownie, which did several sorts of work ; and this was the reason why they gave him offerings of the various products of the place. Thus some, when they churned their milk, or brewed, poured some milk and wort through the hole of a stone called Brownie's stone.” *Ibid.* p. 334, he says : “A spirit, by the country people called Brownie, was frequently seen in all the most considerable families in these isles and north of Scotland, in the shape of a tall man ; but within these twenty or thirty years past he is seen but rarely. There were spirits also that appeared in the shape

¹ Surely, says Douce, this etymology can only have arisen from an accidental coincidence between the two terms fairies and brownies. The word we have immediately from the French. Whence they had it the reader may possibly learn from *Menage* and other etymologists. See *Ducange*, v. *Fadus*, *Fada*.

of women, horses, swine, cats, and some like fiery balls, which would follow men in the fields: but there have been but few instances of these for forty years past. These spirits used to form sounds in the air, resembling those of a harp, pipe, crowing of a cock, and of the grinding of querns, and sometimes they thrice heard voices in the air by night, singing Irish songs; the words of which songs some of my acquaintance still retain. One of them resembled the voice of a woman who had died some time before, and the song related to her state in the other world. These accounts I had from persons of as great integrity as any are in the world." Speaking of three chapels in the Island of Valay, he says: "Below the chapels there is a flat thin stone, called *Brownie's Stone*, upon which the ancient inhabitants offered a cow's milk every Sunday; but this custom is now quite abolished."

"The spirit called Brownie," says King James in his *Dæmonology*, p. 127, "appeared like a rough man, and haunted divers houses without doing any evil, but doing as it were necessarie turnes up and downe the house; yet some were so blinded as to beleve that their house was all the sonsier, as they called it, that such spirits resorted there." Dr. Johnson, in his *Journey to the Western Islands*, observes that of Brownie, mentioned by Martin, "nothing has been heard for many years. Brownie was a sturdy fairy, who, if he was fed and kindly treated, would, as they say, do a great deal of work. They now pay him no wages, and are content to labour for themselves," p. 171. In Heron's *Journey through Part of Scotland*, 1799, ii. 227, we are told, "The Brownie was a very obliging spirit, who used to come into houses by night, and for a dish of cream to perform lustily any piece of work that might remain to be done: sometimes he would work, and sometimes eat till he burst: if old clothes were laid out for him, he took them in great distress, and never more returned."

Brand, in his *Description of Orkney*, 1701, p. 63, says: "Evil spirits, also called fairies, are frequently seen in several of the Isles dancing and making merry, and sometimes seen in armour. Also I had the account of the wild sentiments of some of the people concerning them; but with such I shall not detain my reader."

Fairies were sometimes thought to be mischievously inclined by shooting at cattle with arrows headed with flint-

stones. These were often found, and called elf-shots. The animal affected was, in order to a cure, to be touched with one of these, or made to drink the water in which one of them had been dipped. Plott, in his Staffordshire, p. 369, speaking of *elf-arrows*, says: "These they find in Scotland in much greater plenty, especially in the præfectuary of Aberdeen, which, as the learned Sir Robert Sibbald informs us, they there called *elf-arrows*, *lamiarum sagittas*, imagining they drop from the clouds, not being to be found upon a diligent search, but now and then by chance in the high beaten roads."

The naturalists of the dark ages owed many obligations to our *fairies*, for whatever they found wonderful and could not account for, they easily got rid of by charging to their account. Thus they called those, which some have since supposed to have been the heads of arrows or spears,¹ before the use of iron was known, others of tools, as in Otaheite, *elf-shots*. To the ignis fatuus they gave the name of *elf-fire*.²

In Sinclair's Statistical Account of Scotland, i. 73, parish of Lauder, we are told, "arrow-points of flint, commonly called *elf- or fairy-stones*, are to be seen here." Ibid. iii. 56, parish of Fordice, Banffshire: "Flint arrow-heads of our ancestors, called by the country people *elf-arrow heads*, have been found in this parish." Ibid. x. 15, parish of Wick, county of Caithness: "Some small stones have been found which seem to be a species of flint, about an inch long and half an inch broad, of a triangular shape, and barbed on each side. The common people confidently assert that they are *fairies' arrows*, which they shoot at cattle, when they instantly fall down dead, though the hide of the animal remains quite entire. Some of these arrows have been found buried a foot under ground, and are supposed to have been in ancient times fixed in shafts, and shot from bows. Ibid. xxi. 148: "Elves, by their arrows, destroyed, and not seldom unmercifully,

[¹ *Elfshot*—arrow-heads of stone, supposed by the vulgar to be shot by fairies at the cattle, which cause them to be diseased; the part affected is rubbed with the stone which caused the injury (if it can be found), and it is put into a gallon or two of water, which water the animal is made to take, if it is considered that fever arise therefrom, as a cure.]

² "*Wred eld* vocatur ignis qui ex attritu duorum lignorum elicitur, et quia superstitiosis varie usurpari dicitur." Ihre, Glossar. Suio-Goth., fol. Upsal. 1769, in verbo.

cows and oxen." But now, "the elf has withdrawn his arrow." The subsequent lines are found in Collins's Ode, before quoted (at p. 488), p. 10 :

"There ev'ry herd by sad experience knows
How, wing'd with fate, their elf-shot arrows fly,
When the sick ewe her summer food foregoes,
Or stretch'd on earth the heart-smit heifers lie."

Allan Ramsay, in his Poems, 1721, p. 224, explains *elf-shot* thus: "Bewitch'd, shot by fairies. Country people tell odd tales of this distemper amongst cows. When elf-shot, the cow falls down suddenly dead; no part of the skin is pierced, but often a little triangular flat stone is found near the beast, as they report, which is called the elf's arrow." In the Survey of the South of Ireland, p. 280, I read as follows: "The fairy mythology is swallowed with the wide throat of credulity. Every parish has its geen and thorn, where these little people are believed to hold their merry meetings, and dance their frolic rounds. I have seen one of those elf-stones, like a thin triangular flint, not half an inch in diameter, with which they suppose the fairies destroy their cows. And when these animals are seized with a certain disorder, to which they are very incident, they say they are elf-shot." Vallancey, in his Collectanea de Rebus Hibernicis, No. xiii., description of Plate 11, tell us, that "what the peasants in Ireland call an elf-arrow is frequently set in silver, and worn about the neck as an amulet against being elf-shot." [It is almost unnecessary to observe that these elf-arrows are in fact the small arrow-heads employed by the aboriginal Irish, and still found in some parts of Ireland. Several specimens of them are preserved in Mr. Crofton Croker's very valuable museum.]

Shakespeare has the expression *elvish-marked*, on which Steevens observes: "The common people in Scotland (as I learn from Kelly's Proverbs) have still an aversion to those who have any natural defect or redundancy, as thinking them marked out for mischief." In Ady's Candle in the Dark, p. 129, we read: "There be also often found in women with childe, and in women that do nurse children with their breasts," and on other occasions, "certain spots, black and blue, as if they were pinched or beaten, which some common ignorant people call *fairy-nips*, which, notwithstanding do come from the causes aforesaid: and yet for these have many ignorant

searchers given evidence against poor innocent people" (that is, accused them of being witches).

Certain luminous appearances, often seen on clothes in the night, are called in Kent *fairy sparks*, or *shell-fire*, as Ray informs us in his *East and South Country Words*. Thus, I was told by Mr. Pennant that there is a substance found at great depths in crevices of limestone rocks, in sinking for lead ore, near Holywell, in Flintshire, which is called *Menyn Tylna Teg*, or *Fairies' Butter*. So also in Northumberland the common people call a certain fungous excrescence, sometimes found about the roots of old trees, *Fairy Butter*. After great rains, and in a certain degree of putrefaction, it is reduced to a consistency which, together with its colour, makes it not unlike butter, and hence the name.¹

Thus farther, "a hard matted or clatted lock of hair in the neck is called an *elf-lock*."² See the Glossary to Kennett's *Parochial Antiquities*, v. *Lokys*." So Shakespeare—

"This is that very Mab
That plats the manes of horses in the night,
And bakes the *elf-locks* in foul sluttish hairs,
Which, once untangled, much misfortune bodes."

Warburton thought this superstition had its origin in the *Plica Polonica*.

Again, in *King Lear*, Edgar says, "*Elf* all my hair in knots."

A disease, consisting of a hardness of the side, was called in the dark ages of superstition the *elf-cake*. In the seventh book of a *Thousand Notable Things*, No. 55, is the following prescription, which, it is said, will help the hardness of the side called the *elf-cake*. "Take the root of the gladen, and make powder thereof, and give the diseased party half a spoonfull thereof to drink in white wine, and let him eat thereof so much in his pottage at one time, and it will help him within a while." Cures for the above disorder are alluded to in the

¹ St. Hascka is said by her prayers to have made stinking butter sweet. See the *Bollandists* under *Januar. 26*, as cited by Patrick in his *Devotions of the Romish Church*, p. 37.

² In Lodge's *Wit's Miserie*, 1596, p. 62, is the following passage: "His haire are curl'd and full of *elves-locks*, and nitty for want of kumbing." He is speaking of "a ruffian, a swash-buckler, and a braggart." In *Wit and Fancy in a Maze*, p. 12, "My guts, quoth Soto, are contorted like a dragon's tayle, in *elf-knots*, as if some tripe-wife had tack't them together for chitterlings."

subsequent entry in the catalogue of the Harleian MSS. No. 2378, 13, "For the elf-cake." This is of the time of Henry VI., and the same as that from the Thousand Notable Things. [Mr. Halliwell, in his *Illustrations of Fairy Mythology*, pp. 229-34, has printed several extraordinary fairy conjurations. Most of them are sufficiently impious, but the following recipe "to goe invisible," may be worth quoting: "Take water, and powe it upon an ant-hill, and looke imediately after, and you shall finde a stone of divers colours *sente from the faerie*. This beare in thy righte hande, and you shall goe invisible."]

Camden, in his *Ancient and Modern Manners of the Irish*, says: "When any one happens to fall, he springs up again, and, turning round three times to the right, digs the earth with a sword or knife, and takes up a turf, because they say the earth reflects his shadow to him (*quod illi terram umbram reddere dicunt*: they imagine there is a spirit in the earth. Holland. Gibson): and if he fall sick within two or three days after, a woman skilled in those matters is sent to the spot, and there says, 'I call thee P. from the east, west, south, and north, from the groves, woods, rivers, marshes, fairies white, red, black, &c. ;' and, after uttering certain short prayers, she returns home to the sick person, to see whether it be the distemper which they call *Esane*, which they suppose inflicted by the fairies, and, whispering in his ear another short prayer, with the *Pater-noster*, puts some burning coals into a cup of clear water, and forms a better judgment of the disorder than most physicians." See Gough's edit. of Camden, 1789, iii. 668.

Among the curiosities preserved in Mr. Parkinson's Museum, formerly Sir Ashton Lever's, were "orbicular sparry bodies, commonly called *fairies' money*, from the banks of the Tyne, Northumberland." See the *Companion to the Leverian Museum*, i. 33, 4to. 1790. In the old play of the *Fatall Dowry*, 1632, act iv. sc. 1, Ramont says:

"But not a word of it, 'tis *fairies' treasure*;
Which, but reveal'd, brings on the blabber's ruine."

In a curious little book entitled *A Brief Character of the Low Countries*, 1652, p. 26, is another allusion to this well-known trait of fairy mythology:

"She falls off like *fairy wealh disclosed*."

In the Statistical Account of Scotland, xxi. 148, we are told, "Fairies held from time immemorial certain fields, which could not be taken away without gratifying those merry sprites by a piece of money;" but now "fairies, without requiring compensation, have renounced their possessions."

Waldron, in his Description of the Isle of Man (Works, fol. p. 176), tell us that there is in that island "*the fairies' saddle*, a stone termed so, as I suppose, from the similitude it has of a saddle. It seems to lie loose on the edge of a small rock, and the wise natives of Man tell you it is every night made use of by the fairies; but what kind of horses they are on whose backs this is put, I never could find any of them who pretended to resolve me."

In Sinclair's work, xiii. 245, in the Account by the Minister of Dumfries, are some observations on a remarkably romantic linn formed by the water of the Crichup, inaccessible in a great measure to real beings. "This linn was considered as the habitation of imaginary ones; and at the entrance into it there was a curious cell or cave, called the *Elf's Kirk*, where, according to the superstition of the times, the imaginary inhabitants of the linn were supposed to hold their meetings. This cave, proving a good freestone quarry, has lately (1794) been demolished for the purpose of building houses, and, from being the abode of elves, has been converted into habitations for men."

It would be impossible to complete our notices on this subject without occupying a larger space than the limits will permit. We must therefore content ourselves with referring to the numerous documents on the subject printed in Halliwell's Illustrations, and the Introduction to A Midsummer Night's Dream, by the same author.

Waldron, p. 126, tells us that "the Manks confidently assert that the first inhabitants of their island were fairies, and that these little people have still their residence among them. They call them *the good people*, and say they live in wilds and forests, and on mountains; and shun great cities because of the wickedness acted therein. All the houses are blessed where they visit, for they fly vice. A person would be thought impudently profane who should suffer his family to go to bed without having first set a tub, or pail full of clean water for these guests to bathe themselves in, which the natives ever they constantly do, as soon as the eyes of the family are

closed, wherever they vouchsafe to come. If anything happen to be mislaid, and found again, they presently tell you a fairy took it and returned it. If you chance to get a fall, and hurt yourself, a fairy laid something in your way to throw you down, as a punishment for some sin you have committed." Ibid. p. 133, we are told the fairies are supposed to be fond of hunting. "There is no persuading the inhabitants but that these huntings are frequent in the island, and that these little gentry, being too proud to ride on Manks horses, which they might find in the field, make use of the English and Irish ones, which are brought over and kept by gentlemen. They say that nothing is more common than to find these poor beasts in a morning all over sweat and foam, and tired almost to death, when their owners have believed they have never been out of the stable. A gentleman of Balla-fletcher assured me he had three or four of his best horses killed with these nocturnal journeys."

In Heron's Journey through Part of Scotland, 1799, ii. 227, we read: "The fairies are little beings of a doubtful character, sometimes benevolent, sometimes mischievous. On Hallowe'en, and on some other evenings, they and the Gyar-Carlins are sure to be abroad, and to *stap* those they meet and are displeased with *full of butter and beare-awns*. In winter nights they are heard curling on every sheet of ice. Having a septennial sacrifice of a human being to make to the Devil, they sometimes carry away children, leaving little vixens of their own in the cradle. The diseases of cattle are very commonly attributed to their mischievous operation. Cows are often elf-shot."

There are some most beautiful allusions to the fairy mythology in Bishop Corbet's political ballad entitled the Fairies' Farewell:

"Farewell, rewards and fairies,
 Good housewives now may say;
 For now fowle sluts in dairies
 Do fare as well as they:
 And, though they sweepe their hearths no lesse
 Than maides were wont to doe,
 Yet who of late for cleanlinesse
 Findes sixpence in her shooe?
 Lament, lament, old abbies,
 The fairies' lost command,
 They did but change priests' babies,
 But some have chang'd your land;

And all your children stolne from thence
 Are now growne Puritans,
 Who live as changelings ever since
 For love of your demaines.

At morning and at evening both
 You merry were and glad,
 So little care of sleepe and sloath
 These pretty ladies had :
 When Tom came home from labour,
 Or Cisse to milking rose,
 Then merrily went their tabor,
 And nimbly went their toes.

Witness those rings and roundelayes
 Of theirs which yet remaine,
 Were footed in Queen Maries dayes
 On many a grassy plaine.

A tell-tale in their company
 They never could endure,
 And whoso kept not secretly
 Their mirth was punisht sure.
 It was a just and Christian deed
 To pinch such black and blew :
 O how the commonwelth doth need
 Such justices as you !”

Shakespeare's portrait of Queen Mab must not be omitted here. He puts it into the mouth of Mercutio in *Romeo and Juliet* :

“ She is the fairies' midwife ; and she comes
 In shape no bigger than an agate-stone
 On the fore-finger of an alderman,
 Drawn with a team of little atomies
 Athwart men's noses as they lie asleep :
 Her waggon-spokes made of long spinners' legs ;
 The cover, of the wings of grasshoppers ;
 The traces, of the smallest spider's web ;
 The collars, of the moonshine's wat'ry beams ;
 Her whip, of cricket's bone ; the lash, of film ;
 Her waggoner, a small gray-coated gnat,
 Not half so big as a round little worm
 Pricked from the lazy finger of a maid :
 Her chariot is an empty hazel-nut,
 Made by the joiner squirrel, or old grub,
 Time out of mind the fairies' coach-makers.
 And in this state she gallops night by night
 Through lovers' brains, and then they dream of love :
 On courtiers' knees, that dream on court'sies straight :
 O'er lawyers' fingers, who straight dream on fees :
 O'er ladies' lips, who straight on kisses dream ;

Which oft the angry Mab with blisters plagues,
 Because their breaths with sweetmeats tainted are.
 Sometimes she gallops o'er a courtier's nose,
 And then dreams he of smelling out a suit :
 And sometimes comes she with a tithe-pig's tail,
 Tickling a parson's nose as 'a lies asleep,
 Then dreams he of another benefice.
 Sometime she driveth o'er a soldier's neck,
 And then dreams he of cutting foreign throats,
 Of breaches, ambuscadoes, Spanish blades,
 Of healths five fathom deep ; and then anon
 Drums in his ear ; at which he starts, and wakes ;
 And, being thus frighted, swears a prayer or two,
 And sleeps again."

I find the following in Poole's *English Parnassus*, p. 333 :

" There is Mab, the mistress fairy,
 That doth nightly rob the dairy,
 And can help or hurt the churning
 As she please, without discerning.
 She that pinches country wenches,
 If they rub not clean their benches ;
 And with sharper nails remembers,
 When they rake not up the embers ;
 But if so they chance to feast her,
 In their shooe she drops a tester.
 This is she that empties cradles,
 Takes out children, puts in ladles ;
 Trains forth midwives in their slumber
 With a sive, the holes to number ;
 And then leads them from their boroughs
 Thorough ponds and water-furrows."

In the same work I find a fairy song¹ of exquisite beauty :

" Come follow, follow me,
 You fairy elves that be,
 Which circle on the green,
 Come follow me your queen :
 Hand in hand let's dance a round,
 For this place is fairy ground.
 When mortals are at rest,
 And snorting in their nest,
 Unheard and unespied,
 Through key-holes we do glide ;
 Over tables, stools, and shelves ;
 We trip it with our fairy elves ;

¹ It is almost unnecessary to observe that this is the well-known ballad printed by Percy, a better copy of which is given from early MSS. in Halliwell's *Illustrations of Fairy Mythology*, 1845.

And if the house be foul,
 Or platter, dish, or bowl,
 Up stairs we nimbly creep,
 And find the sluts asleep;
 There we pinch their arms and thighs,
 None escapes, nor none espies.

But if the house be swept,
 And from uncleanness kept,
 We praise the household maid,
 And surely she is paid;
 For we do use before we go
 To drop a tester in her shoe.

Upon a mushroom's head
 Our table we do spread;
 A corn of rye or wheat
 Is manchet which we eat;
 Pearly drops of dew we drink,
 In acorn cups fill'd to the brink.

The brains of nightingales,
 The unctuous dew of snails,
 Between two nut-shells stew'd,
 Is meat that's eas'ly chew'd;
 The beards of mice
 Do make a feast of wondrous price.

On tops of dewy grass
 So nimbly we do pass,
 The young and tender stalk
 Ne'er bends when we do walk;
 Yet in the morning may be seen
 Where we the night before have been.

The grasshopper and fly
 Serve for our minstrelsie;
 Grace said, we dance awhile,
 And so the time beguile.
 And when the moon doth hide her head,
 The glow-worm lights us home to bed."

Lilly, in his *Life and Times*, tells us that fairies love the southern sides of hills, mountains, groves, neatness and cleanliness of apparel, a strict diet, and upright life; "fervent prayers unto God," he adds, "conduce much to the assistance of those who are curious these ways." He means, it should seem, those who wish to cultivate an acquaintance with them.

Chaucer, through the gloom of a darker age, saw clearer into this matter. He is very facetious concerning them in

his Canterbury Tales, where he puts his creed of fairy mythology into the mouth of the Wife of Bath, thus :

“ In old dayes of the King Artour
Of which that Bretons speken gret honour,
All was this lond fulfilled of faerie ;
The elf-quene with hire jolie company
Daunsed full oft in many a grene mede ;
This was the old opinion as I rede.
I speke of many hundred yeres agoe,
But now can no man see non elves mo.
For now the grete charite and prayers
Of limitours and other holy freres,
That serchen every lond and every streme,
As thik as motes in the sunne beme :—
This maketh that there ben no faeries :
For there as wont to walken was an elfe,
There walketh now the limitour himself,
And as he goeth in his limitacioune,
Wymen may now goe safely up and downe ;
In every bush, and under every tree,
There nis none other incubus but he.”

[“The ‘joly compaignie,’ however, did not consist of the little dancers on the green. These were a later introduction; Spenser was contented with the fairies of romance; but Shakespeare founded his elfin world on the prettiest of the people’s traditions, and has clothed it in the ever-living flowers of his own exuberant fancy. How much is the invention of the great poet we shall probably never be informed; and his successors have not rendered the subject more clear by adopting the graceful world he has created, as though it had been interwoven with the popular mythology, and formed a part of it.” Halliwell’s Illustrations, Introd.]

In Poole’s Parnassus, are given the names of the fairy court: “*Oberon*, the emperour; *Mab*, the empress; *Perriwigin*, *Perriwinckle*, *Puck*, *Hob-goblin*, *Tomalin*, *Tom Thumb*, courtiers; *Hop*, *Mop*, *Drop*, *Pip*, *Drip*, *Skip*, *Tub*, *Tib*, *Tick*, *Pink*, *Pin*, *Quick*, *Gill*, *Im*, *Tit*, *Wap*, *Win*, *Nit*, the maids of honour; *Nymphidia*, the mother of the maids.”

Dr. Grey, in his Notes on Shakespeare, i. 50, gives us a description from other writers of fairy-land, a fairy entertainment, and fairy hunting. The first is from Randolph’s pastoral entitled, *Amyntas, or the Impossible Dowry*, p. 36. It is not destitute of humour. “A curious park paled round

about with pick-teeth—a house made all with mother-of-pearle—an ivory tennis-court—a nutmeg parlour—a saphyre dairy-room—a ginger hall—chambers of agate—kitchens all of chrystal—the jacks are gold—the spits are all of Spanish needles.”

The following, fitted for the above jacks and spits, is Dr. King’s description of Orpheus’ fairy entertainment, Works, ed. 1776, iii. 112 :

“ A roasted ant that’s nicely done
By one small atom of the sun;
These are flies’ eggs in moonshine poached;
This a flea’s thigh in collops scotch’d,—
’Twas hunted yesterday i’ th’ park,
And like t’ have scap’d us in the dark.
This is a dish entirely new,
Butterflies’ brains dissolv’d in dew;
These lovers’ vows, these courtiers’ hopes,
Things to be eat by microscopes :
These sucking mites, a glow-worm’s heart,
This a delicious rainbow-tart.”

Randolph, ut supra, describes fairy hunting in a more magnificent manner :

“ *Dor.* I hope King Oberon and his royal Mab are well ?

Joe. They are. I never saw their graces eat such a meal before.

Joe. They are *rid a hunting.*

Dor. Hare or deer, my lord ?

Joe. Neither ; *a brace of snails of the first head.*”

The following, entitled “Oberon’s Clothing,” and “Oberon’s Diet,” found in Peole’s English Parnassus, almost exhaust the subject of fairy economy.

“ *Oberon’s Clothing.*

“ Then did the dwarfish fairy elves
(Having first attir’d themselves)
Prepare to dress their Oberon king
In light robes of revelling,
In a cob-web shirt, more thin
Than ever spider since could spin,
Bleach’d by the whiteness of the snow,
As the stormy winds did blow
It through the vast and freezing air ;
No shirt half so fine or fair.
A rich waistcoat they did bring,
Made of the trout-fly’s gilded wing :

At this his elveship 'gan to fret,
 Swearing it would make him sweat
 Even with its weight ; and needs would wear
 His wastecoa't wove of downy hair
 New shaven from an eunuch's chin ;
 That pleas'd him well, 'twas wondrous thin.
 The outside of his doublet was
 Made of the four-leav'd true-love grass,
 On which was set a comely gloss
 By the oyl of crisped moss ;
 That thro' a mist of starry light
 It made a rainbow in the night :
 On each seam there was a lace
 Drawn by the unctuous snail's slow trace,
 To which the purest silver thread
 Compar'd did look like slubber'd lead :
 Each button was a sparkling eye
 Ta'en from the speckled adder's fry,
 Which in a gloomy night and dark,
 Twinkled like a fiery spark :
 And, for coolness, next his skin,
 'Twas with white poppy lin'd within.
 His breeches of that fleece were wrought
 Which from Colchos Jason brought ;
 Spun into so fine a yearn,
 Mortals might it not discern ;
 Wove by Arachne on her loom
 Just before she had her doom :
 Died crimson with a maiden's blush,
 And lin'd with soft dandalion plush.
 A rich mantle he did wear
 Made of silver gossamere,
 Bestrowed over with a few
 Diamond drops of morning dew.
 His cap was all of ladies' love,
 So passing light that it could move
 If any humming gnat or flye
 But puff'd the air in passing by.
 About it was a wreath of pearl,
 Dropp'd from the eyes of some poor girl
 Was pinch'd because she had forgot
 To leave clean water in the pot.
 And for feather he did wear
 Old Nisus' fatal purple hair.
 A pair of buskins they did bring
 Of the cow-lady's coral wing,
 Inlaid with inky spots of jet,
 And lin'd with purple violet.
 His belt was made of yellow leaves
 Pleated in small curious threaves,

Beset with amber cowslip studs,
 And fring'd about with daisy-buds ;
 In which his bugle-horn was hung,
 Made of the babbling echo's tongue,
 Which, set unto his moon-burnt lips,
 He winds, and then his fairies skips :
 And whilst the lazy drone doth sound,
 Each one doth trip a fairy round."

"Oberon's Diet.

" A little mushroom table spread
 After a dance, they set on bread.
 A yellow corn of parkey wheat,
 With some small sandy grits to eat
 His choice bits with ; and in a trice
 They make a feast less great than nice.
 But all this while his eye was serv'd,
 We cannot think his ear was starv'd,
 But that there was in place to stir
 His ears the pittering grasshopper ;
 The merry cricket, the puling fly,
 The piping gnat's shrill minstrelsie ;
 The humming dor, the dying swan,
 And each a chief musitian.

But now we must imagine, first,
 The elves present, to quench his thirst,
 A chrystal pearl of infant dew,
 Brought and besweeten'd in a blew
 And pregnant violet ; which done,
 His kittling eyes began to run
 Quite thro' the table, where he spies
 The horns of papery butterflies ;
 Neat cool allay of cuckow-spittle,
 Of which he eats, but with a little
 A little furze-ball-pudding stands,
 And yet not blessed with his hands,
 That seem'd too coarse, but he not spares
 To feed upon the candid hairs
 Of a dried canker, and the lag
 And well-bestrutted bee's sweet bag.
 Stroking his palat with some store
 Of emmett's eggs ; what will he more,
 But beards of mice and gnat's stew'd thigh,
 A pickled maggot, and a dry
 Hep, with a red-cap worm that's shut
 Within the concave of a nut ?
 Brown as his tooth is, with the fat
 Well-rooted eyeball of a bat ;
 A blotted earwig, and the pith
 Of sugred rush, he glads him with.

But, most of all, the glow-worm's fire
 As much betickling his desire
 To burn his queen; mixt with the far-
 Fetch'd binding jelly of a star:
 With wither'd cherries, mandrake's ears,
 Mole's eyes; to these the slain stag's tears,
 The unctious dewlaps of a snail,
 The broke-heart of a nightingale
 O'ercome with musick; with a wine
 Ne'er ravish'd with a cluster'd vine,
 But gently strained from the side
 Of a most sweet and dainty bride;
 Brought in a daizy chalice, which
 He fully quaffs up, to bewitch
 His blood to height. This done, commends
 Grace to his priest, and the feast ends."

A charm against fairies was *turning the cloak*. Thus Bishop Corbet, in his *Iter Boreale*:

—“William found
 A meanes for our deliv'rance; *turne your cloakes*,
 Quoth hee, for Pucke is busy in these oakes:
 If ever wee at Bosworth will be found,
 Then *turne your cloakes*, for this is fairy ground.”

From another passage in Wild's *Iter Boreale*, it should seem that there was a popular belief that, if you struck a fairy or walking spirit, it would dissolve into air. Our prelate was just mentioning the turning of the cloak above:

“But, ere the witchcraft was perform'd, we meete
 A very man, who had not cloven feete,
 Tho' William, still of little faith, doth doubt,
 'Tis Robin or some spirit walkes about.
Strike him, quoth he, *and it will turne to aire!*
Cross yourselves thrice, and strike him—Strike that dare,
 Thought I, for sure this massie forester
 In blows will prove the better conjurer.”

The bishop was right, for it proved to be the keeper of the forest, who showed them their way, which they had lost.

[It was formerly, perhaps now, the belief in Suffolk, that a flint hung in a stable protected the animals in it from the fairies. In June, 1833, a butcher of the neighbourhood of Woodbridge came to a farmer to buy a calf. Coming out of the crib, he stated that the crater was all o' a muck, and desired the farmer to hang a flint by a string in the crib, just high enough to be clear of the calf's head: “Becaze,” says he, “the calf is rid

every night by the *farisees*, and the stone will brush them off."]

In a curious and rare book, entitled *Paradoxical Assertions and Philosophical Problems*, by R. H., 1664, 2d part, p. 14, "Why Englishmen creep to the chimney in winter and summer also?" we read: "Doth not the warm zeal of an Englishman's devotion (who was ever observed to contend most stiffly *pro aris et focus*) make them maintain and defend the sacred hearth, as the sanctuary and chief place of residence of the tutelary lares and household gods, and the only court *where the lady fairies convene to dance and revel*?"

Aubrey, in his *Miscellanies*, p. 158, gives us the following most important piece of information respecting fairies: "He reports, that when he was a boy at school in the town of Forres, yet not so young but that he had years and capacity both to observe and remember that which fell out, he and his school-fellows were upon a time whipping their tops in the church-yard, before the door of the church; though the day was calm, they heard a noise of a wind, and at some distance saw the small dust begin to arise and turn round, which motion continued, advancing till it came to the place where they were; whereupon they began to bless themselves. But one of their number (being it seems a little more bold and confident than his companions) said, *horse and haddock* with my top, and immediately they all saw the top lifted up from the ground, but could not see what way it was carried, by reason of a cloud of dust which was raised at the same time. They sought for the top all about the place where it was taken up, but in vain; and it was found afterwards in the church-yard, on the other side of the church. Mr. Steward (so is the gentleman called) declared to me that he had a perfect remembrance of this matter."

In Sir John Sinclair's *Statistical Account of Scotland*, 1792, iv. 560, the minister of the parishes of Strachur and Stralochlan, in Argyleshire, tells us, in his description of them, that "About eight miles to the eastward of Cailleach-vear a small conical hill rises considerably above the neighbouring hills. It is seen from Inverary, and from many parts at a great distance. It is called Sien-Sluai, the fairy habitation of a multitude." Adding, in a note: "A belief in fairies prevailed very much in the Highlands of old; nor at this day is it quite

obliterated. A small conical hill, called Sien, was assigned them for a dwelling, from which melodious music was frequently heard, and gleams of light seen in dark nights." Ibid. xii. 461, Account of Kirkmichael, we read: "Not more firmly established in this country is the belief in ghosts than that in fairies. The legendary records of fancy, transmitted from age to age, have assigned their mansions to that class of genii, in detached hillocks, covered with verdure, situated on the banks of purling brooks, or surrounded by thickets of wood. These hillocks are called *sioth-dhunan*, abbreviated *sioth-anan*, from *sioth*, peace, and *dun*, a mound. They derive this name from the practice of the Druids, who were wont occasionally to retire to green eminences to administer justice, establish peace, and compose differences between contending parties. As that venerable order taught a *saogh hal*, or world beyond the present, their followers, when they were no more, fondly imagined that seats where they exercised a virtue so beneficial to mankind were still inhabited by them in their disembodied state. In the autumnal season, when the moon shines from a serene sky, often is the wayfaring traveller arrested by the music of the hills, more melodious than the strains of Orpheus. Often struck with a more solemn scene, he beholds the visionary hunters engaged in the chace, and pursuing the deer of the clouds, while the hollow rocks, in long-sounding echoes, reverberate their cries. There are several now living who assert that they have seen and heard this aerial hunting, and that they have been suddenly surrounded by visionary forms, and assailed by a multitude of voices. About fifty years ago a clergyman in the neighbourhood, whose faith was more regulated by the scepticism of philosophy than the credulity of superstition, could not be prevailed upon to yield his assent to the opinion of the times. At length, however, he felt from experience that he doubted what he ought to have believed. One night as he was returning home, at a late hour, from a presbytery, he was seized by the fairies, and carried aloft into the air. Through fields of ether and fleecy clouds he journeyed many a mile, descrying, like Sancho Panza, on his *clavileno*, the earth far distant below him, and no bigger than a nut-shell. Being thus sufficiently convinced of the reality of their existence, they let him down at the door of his own house, where

he afterwards often recited to the wondering circle the marvellous tale of his adventure.”¹

A note at page 462 adds ; “Notwithstanding the progressive increase of knowledge and proportional decay of superstition in the Highlands, these genii are still supposed by many of the people to exist in the woods and sequestered valleys of the mountains, where they frequently appear to the lonely traveller, clothed in green, with dishevelled hair floating over their shoulders, and with faces more blooming than the vermil blush of a summer morning. At night, in particular, when fancy assimilates to its own preconceived ideas every appearance and every sound, the wandering enthusiast is frequently entertained by their music, more melodious than he ever before heard. It is curious to observe how much this agreeable delusion corresponds with the superstitious opinion of the Romans concerning the same class of genii, represented under different names. The Epicurean Lucretius describes the credulity in the following beautiful verses :

“Hæc loca capripedes satyros, nymphasque tenere
Finitimi pingunt, et faunos esse loquuntur ;
Quorum noctivago strepitu, ludoque jocanti
Adfirmant volgo taciturna silentia rumpi
Chordarumque sonos fieri, dulcisque querelas
Tibia quas fundit digitis pulsata canentum.”

“The fauni are derived from the eubates or *faidhin* of the Celtæ. *Faidh* is a prophet ; hence is derived the Roman word *fari*, to prophesy.”

In the same work, xv. 430, parishes of Stronsay and Eday, co. Orkney, we read : “The common people of this district remain to this day so credulous as to think that fairies do exist, that an inferior species of witchcraft is still practised, and that houses have been haunted, not only in former ages, but that they are haunted ; at least noises are heard which cannot be accounted for on rational principles, even in our days. An

¹ In plain English, I should suspect that spirits of a different sort from fairies had taken the honest clergyman by the head, and, though he has omitted the circumstance in his marvellous narration, I have no doubt but that the good man saw double on the occasion, and that his own mare, not fairies, landed him safe at his own door.

instance of the latter happened only three years ago in the house of John Spence, boat-carpenter."¹

The following from O'Brien's *Dict. Hib.* is cited by General Vallancey, in a note in his *Collectanea de Rebus Hibernicis*, iii. 461: "Sith-bhreog, the same as sigh-brog, a fairy; hence bean-sighe, plural mna-sighe, women-fairies; credulously supposed by the common people to be so affected to certain families, that they are heard to sing mournful lamentations about their houses by night, whenever any of the family labours under a sickness which is to end by death: but no families which are not of an ancient and noble stock" (of Oriental extraction he should have said) "are believed to be honoured with this fairy privilege."

In a very rare tract, entitled *Strange and Wonderful News from the County of Wicklow in Ireland*, what happened to one Dr. Moore (late schoolmaster in London), how he was invisibly taken from his friends, 1678, we read,—1, how Dr. Moore said to his friend that "he had been often told by his mother, and several others of his relations, of spirits which they called fairies, who used frequently to carry him away, and continue him with them for some time, without doing him the least prejudice; but his mother, being very much frightened and concerned thereat, did, as often as he was missing, send to a certain old woman, her neighbour in the country, who, by repeating some spells or exorcisms, would suddenly cause his return." His friend very naturally disbelieved the facts, "while the doctor did positively affirm the truth thereof." But the most strange and wonderful part of the story is, that during the dispute the doctor was carried off suddenly by some of those invisible gentry, though forcibly held by two persons; nor did he return to the company till six o'clock the next morning, both hungry and thirsty, having, as he asserted, "been hurried from place to place all that night." At the end of this marvellous narration is the following advertisement: "For satisfaction of the licenser, I certifie this following" (it

¹ "The *Queen of Fairie*, mentioned in Jean Weir's indictment, is probably the same sovereign with the *Queen of Elf-land*, who makes a figure in the case of Alison Pearson, 15th May, 1588; which I believe is the first of the kind in the record." *Additions and Notes to Maclaurin's Arguments and Decisions in remarkable Cases. Law Courts, Scotland, 1774*, p. 726.

ought to have been preceding) "relation was sent to me from Dublin by a person whom I credit, and recommended in a letter bearing date the 23d of November last, as true news much spoken of there. John Cother." The licenser of the day must have been satisfied, for the tract was printed; but who will undertake to give a similar satisfaction on the subject to the readers of the present age?

[The Irish fairy legends have been collected and immortalized by Mr. Crofton Croker, whose popular work on the subject is so widely known that any abstract of it here would be superfluous. Mr. Croker classes the fairies under the heads of *shefro*, *cluricaune*, *banshee*, *phooka*, *merrow*, *dullahan*, and the *fir darrig*. The name *shefro* literally signifies a fairy-house or mansion, and is adopted as a generic name for the elves who are supposed to live in troops or communities, and were popularly supposed to have castles or mansions of their own. The *cluricaune* was distinguished by his solitary habits. The *banshee*, an attendant fairy or spirit, especially observed to mourn on the death of any member of a family to which it attached itself. The *phooka* appears to be a modification of Robin Goodfellow or Puck. The *merrow* is a mermaid. The *dullahan* is a malicious, sullen spirit or goblin, and the *fir darrig* a little merry red man, not unlike in its disposition and movements to Puck.]

ROBIN GOODFELLOW.

["THERE can be little doubt," observes Mr. Halliwell, "that, in the time of Shakespeare, the fairies held a more prominent position in our popular literature than can now be concluded from the pieces on the subject that have descended to us. The author of Tarlton's News out of Purgatory, printed in 1590, assures us that Robin Goodfellow was 'famosed in every old wives chronicle for his mad merry pranks;' and we learn from Henslowe's Diary that Chettle was the writer of a drama on the adventures of that 'merry wanderer of the night.' These have disappeared; and time has dealt so harshly with the memory of poor Robin, that we might almost imagine his spirit was still leading us astray over massive volumes of an-

tiquity, in a delusive search after documents for ever lost; or rather, perhaps, it is his punishment for the useless journeys he has given our ancestors, misleading night-wanderers, and 'laughing at their harm.' The judgment has extended in every direction. Even in the provinces his gambols are forgotten, or have become matter of uncertain tradition."]

Robin Goodfellow, alias Pucke, alias Hobgoblin, says Percy, in the creed of ancient superstition was a kind of merry sprite whose character and achievements are recorded in the following ballad. Peck attributes it to Ben Jonson. It seems to have been originally intended for some masque.

" From Oberon, in fairye land,
 The king of ghosts and shadowes there,
 Mad Robin I, at his commend,
 Am sent to viewe the night-sports here;
 What revel rout
 Is kept about,
 In every corner where I go,
 I will o'er see,
 And merry bee,
 And make good sport with ho, ho, ho!
 More swift than lightening can I flye
 About this aery welkin soone,
 And, in a minute's space, descrye
 Each thing that's done belowe the moone:
 There's not a hag
 Or ghost shall wag,
 Or cry, ware goblins! where I go;
 But Robin I
 There feates will spy,
 And send them home, with ho, ho, ho!
 Whene'er such wanderers I meete,
 As from their night-sports they trudge home,
 With counterfeiting voice I greete
 And call them on, with me to roame
 Thro' woods, thro' lakes,
 Thro' bogs, thro' brakes;
 Or else, unseene, with them I go,
 All in the nicke
 To play some tricke
 And frolicke it, with ho, ho, ho!
 Sometimes I meete them like a man,
 Sometimes an ox, sometimes a hound;
 And to a horse I turn me can,
 To trip and trot about them round.

But if to ride,
 My backe they stride,
 More swift than wind away I go ;
 Ore hedge and lands,
 Thro' pools and ponds,
 I whirry, laughing, ho, ho, ho !
 When lads and lasses merry be,
 With possets and with juncates fine,
 Unseene of all the company,
 I eat their cakes and sip their wine ;
 And to make sport,
 I fart and snort,
 And out the candles I do blow :
 The maids I kiss ;
 They shrieke—who's this ?
 I answer nought, but ho, ho, ho !
 Yet now and then, the maids to please,
 At midnight I card up their wooll ;
 And while they sleepe, and take their ease,
 With wheel to threads their flax I pull.
 I grind at mill
 Their malt up still ;
 I dress their hemp, I spin their tow.
 If any 'wake,
 And would me take,
 I wend me, laughing, ho, ho, ho !
 When any need to borrowe ought,
 We lend them what they do require,
 And for the use demand we nought,
 Our owne is all we do desire.
 If to repay
 They do delay,

¹ [Here follows a stanza we have quoted previously, at p. 483. The reader is referred to Halliwell's Illustrations of Fairy Mythology, p. 168, where a copy is printed from MSS., containing the following additional stanza :

" Whenas my fellow elves and I
 In circled ring do trip a round ;
 If that our sports by any eye
 Do happen to be seen or found ;
 If that they
 No words do say,
 But *mun* continue as they go,
 Each night I do
 Put groat in shoe,
 And wind out laughing, ho, ho, ho !]

Abroad amongst them then I go,
 And night by night
 I them affright
 With pinchings, dreames, and ho, ho, ho !
 When lazie queans have nought to do,
 But study how to cog and lye ;
 To make debate and mischief too,
 'Twixth one another secretlye ;
 I mark their gloze,
 And it disclose
 To them whom they have wronged so ;
 When I have done,
 I get me gone,
 And leave them scolding, ho, ho, ho !
 When men do traps and engins set
 In loop-holes where the vermine creepe,
 Who from their foldes and houses get
 Their duckes and geese, and lambes and sheepe.
 I spy the gin,
 And enter in,
 And seeme a vermin taken so ;
 But when they there
 Approach me neare,
 I leap out, laughing, ho, ho, ho !
 By wells and rills, in meadowes greene,
 We nightly dance our hey-day guise ;
 And to our fairye king and queene
 We chaunt our moonlight minstrelsies.
 When larks 'gin sing,
 Away we fling,
 And babes new borne steal as we go,
 And elfe in bed
 We leave instead,
 And wend us, laughing, ho, ho, ho !
 From hag-bred Merlin's time have I
 Thus nightly revell'd to and fro ;
 And for my pranks men call me by
 The name of Robin Good-fellow.
 Fiends, ghosts, and sprites,
 Who haunt the nightes,
 The hags and goblins do me know ;
 And beldames old
 My feates have told,
 So Vale, Vale, ho, ho, ho !"

Shakespeare has also given us a description of Robin Good-fellow in the *Midsummer Night's Dream* :

“ Either I mistake your shape and making quite,
 Or else you are that shrewd and knavish sprite,
 Call'd Robin Goodfellow : are you not he,
 That fright the maidens of the villagery,
 Skim milk, and sometimes labour in the quern,
 And bootless make the breathless housewife churn ;
 And sometimes make the drink to bear no barm ;
 Misdread night-wanderers, laughing at their harm ?
 Those that Hobgoblin call you, and sweet Puck,
 You do their work, and they shall have good luck.”

“ This account of Robin Goodfellow,” says Wharton, “ corresponds, in every article, with that given of him in Harsenet's Declaration,” ch. xx. p. 134 : “ And if that the bowle of curds and creame were not duly set out for Robin Goodfellow, the frier, and Sisse, the dairymaid, why then either the pottage was burnt to next day in the pot, or the cheeses would not curdle, or the butter would not come, or the ale in the fat never would have good head. But, if a peeter-penny or an housle-egge were behind, or a patch of tythe unpaid, then 'ware of bull-beggars, sprites, &c.” He is mentioned by Cartwright, in his Ordinary, act iii. sc. 1, as a spirit particularly foud of disconcerting and disturbing domestic peace and economy.

Reginald Scot gives the same account of this frolicsome spirit, in his Discoverie of Witchcraft, 1584, p. 66 : “ Your grandame's maids were wont to set a bowl of milk for him, for his pains in grinding malt and mustard, and sweeping the house at midnight—this white bread, and bread and milk was his standing fee.”

There is the following pleasant passage concerning Robin Goodfellow in Apothegms of King James, 1658, p. 139, showing that persons of the first distinction were anciently no strangers to the characters of fairies : “ Sir Fulk Greenvil had much and private accesse to Queen Elizabeth, which he used honourably, and did many men good. Yet he would say merrily of himself that he was like Robin Goodfellow, for when the maides spilt the milk-pannes, or kept any racket, they would lay it upon Robin ; so what tales the ladies about the queen told her, or other bad offices that they did, they would put it upon him.”

In Hampshire they give the name of *Colt-pixy* to a supposed spirit or fairy, which, in the shape of a horse, wickers, i. e.

neighs, and misleads horses into bogs, &c. See Grose's Provincial Glossary, in v.

[There are, in the secluded parts of Dorsetshire, many a surviving trace of the ancient fairy mythology. In addition to the "colepexy," mentioned by Mr. Barnes, the common fossil belemnites are termed "colepexies' fingers," or "fairy fingers," and fossil echini, "colepexies' heads." The goblin colt, the threat of which is held out to children to ensure obedience, even to this day, in the rural parts of our county, is still called the pexy, and he is supposed especially to haunt coppices and woods. Drayton, in his *Polyolbion*, says :

" This Puck seems but a dreaming dolt
Still walking, like a ragged colt,
And oft out of a bush doth bolt,
Of purpose to deceive us ;
And leading us makes us to stray,
Long winter nights out of the way ;
And when we stick in mire and clay,
He doth with laughter leave us."

The Irish Pooka, too, pre-eminent in malice and mischief, is generally in the shape of a horse, though possessed of the power of assuming a diversity of forms. But this is not the place to wander in the realms of fairy-land.]

I suspect *Pixy* to be a corruption of "puckies," which anciently signified little better than the devil, whence, in Shakespeare, the epithet of "sweet" is given to Puck, by way of qualification. So the author of *Piers Ploughman* puts the *pouk* for the devil, "none helle *powke*." It seems to have been an old Gothic word: *Puke*, *puken*; Sathanas, Gudm. And *Lexicon Island*. In the *Bugbears*, an ancient MS. comedy, the Lansdowne collection, I likewise met with these appellations of a fiend :

" *Puckes*, *Puckerels*, Hob Howlard, Bygorn, and Robin Goodfellow."

But here Puck and Robin Goodfellow are made distinct characters.

In the Glossary to Burns's Scottish Poems mention occurs of a mischievous kind of spirits called *kelpies*, which are said to haunt fords and ferries at night, especially in storms. Graham, in his *Sketches of Perthshire*, 1812, p. 245, says : "Every lake had its *kelpie*, or water-horse, often seen by the shepherd, as he sat in a summer's evening upon the brow of

a rock, dashing along the surface of the deep, or browsing on the pasture-ground upon its verge. Often did this malignant genius of the waters allure women and children to his subaqueous haunts, there to be immediately devoured. Often did he also swell the torrent or lake beyond its usual limits; to overwhelm the hapless traveller in the flood." Of the *Urisks* and *Daoine Shi'*, other descriptions of the fairies of the Highlanders, see the same work, pp. 121-2, 245, 247.

Junius gives the following etymon of *hobgoblin*. Casaubon, he says, derives goblin from the Greek *κοβαλος*, a kind of spirit that was supposed to lurk about houses. The hobgoblins were a species of these, so called because their motion was fabled to have been effected not so much by walking as *hopping* on one leg. See Lye's Junii Etymologicum, *Hob*, however, is nothing more than the usual contraction for *Robert*.

In a tract by Samuel Rowlands, entitled *More Knaves Yet, the Knaves of Spades and Diamonds*, reprinted by the Percy Society, is the following passage of "ghoasts and goblins," in which we meet with a *Robin Bad-fellow* :

"In old wives daies, that in old time did live,
 (To whose odde tales much credit men did give)
 Great store of *goblins, fairies, bugs, night-mares,*
Urchins, and elves, to many a house repairs.
 Yea, far more *sprites* did haunt in divers places
 Than there be women now weare devils faces.
 Amongst the rest was a Good-fellow devill,
 So cal'd in kindnes, cause he did no evill,
 Knowne by the name of Robin (as we heare),
 And that his eyes as broad as sawcers weare,
 Who came a nights and would make kitchens cleane,
 And in the bed bepinch a lazy queane.
 Was much in mils about the grinding meale
 (And sure I take it taught the miller steale) ;
 Amongst the creame-bowles and milke-pans would be,
 And with the country wenches, who but he
 To wash their dishes for some fresh cheese hire,
 Or set their pots and kettles 'bout the fire.
 'Twas a mad Robin that did divers pranckes,
 For which with some good cheare they gave him thankes,
 And that was all the kindness he expected,
 With gaine (it seemes) he was not much infected.
 But as that time is past, that Robin's gone,
 He and his night-mates are to us unknowne,

And in the steed of such Good-fellow sprites
 We meet with *Robin Bad-fellow* a nights,
 That enters houses secret in the darke,
 And only comes to pilfer, steale, and sharke ;
 And as the one made dishes cleane (they say),
 The other takes them quite and cleane away.
 What'ere it be that is within his reach,
 The filching tricke he doth his fingers teache.
 But as Good-fellow Robin had reward
 With milke and creame that friends for him prepar'd
 For being busy all the night in vaine,
 (Though in the morning all things safe remaine,)
 Robin Bad-fellow, wanting such a supper,
 Shall have his breakfast with a rope and butter ;
 To which let all his fellows be invited,
 That with such deeds of darknesse are delighted."

Bogle-boe, which seems, at least in sound, to bear some affinity to hob-goblin, is said to be derived from the Welsh *bwgwyly*, to terrify, and *boe*, a frightful sound invented by nurses to intimidate their children into good behaviour, with the idea of some monster about to take them away. Skinner seems to fetch it from *buculus*, i. e. *bos boans*, a lowing ox. See Lye's *Junii Etymolog.* in verbo. Well has etymology been called 'eruditio ad libitum.' Boggle-bo, says Coles, in his *Latin Dictionary*, 1678, (now corruptly termed Bugabow,) signified "an ugly wide-mouthed picture carried about with May-games." It is perhaps nothing more than the diminutive of *bug*, a terrifying object.

In Mathews's Bible, Psalm xci. (v. 5) is rendered, "Thou shalt not nede to be afraied for any *bugs* by night." In the Hebrew it is "terror of the night;" a curious passage, evidently alluding to that horrible sensation the night-mare, which in all ages has been regarded as the operation of evil spirits. Compare Douce's *Illustr. of Shakespeare*, i. 328.

Boh, Warton tells us, was one of the most fierce and formidable of the Gothic generals, and the son of Odin; the mention of whose name only was sufficient to spread an immediate panic among his enemies. Few will question the probability of an opinion that has the sanction of the very ingenious person who has advanced this: it is an additional instance of the inconstancy of fame. The terror of warriors has dwindled down into a name contemptible with men, and only retained for the purpose of intimidating children. A

reflection as mortifying to human vanity as that of Hamlet, whose imagination traced the noblest dust of Alexander till he found it stopping a bung-hole.

Gibbon, in his *Decline and Fall of the Roman Empire*, viii. 219, ed. 1789-90, speaking of the general of the Persian monarch Chosroes, in the beginning of the seventh century, says: "The name of *Narses* was the formidable sound with which the Assyrian mothers were accustomed to terrify their infants." The same writer, xi. 146, speaking of our Richard Plantagenet, Cœur de Lion, who was in Palestine, 1192, says: "The memory of this lion-hearted prince, at the distance of sixty years, was celebrated in proverbial sayings by the grandsons of the Turks and Saracens against whom he had fought: his tremendous name was employed by the Syrian mothers to silence their infants; and if a horse suddenly started from the way, his rider was wont to exclaim, Dost thou think King Richard is in that bush?" Ibid. xii. 166, he says, speaking of Huniades, titular King of Hungary, about A.D. 1456, "By the Turks, who employed his name to frighten their perverse children, he was corruptly denominated *Jancus Lain*, or the wicked."

Amongst the objects to terrify children, we must not forget *Rawhead and Bloodybones*, who twice occurs in Butler's *Hudibras*:

"Turns meek and secret sneaking ones
To *Raw-heads* fierce and *Bloody-bones*."

And again:

"Made children with your tones to run for't,
As bad as *Bloody-bones* or *Lunsford*."

Lunsford was an officer's name, said to have been cruel to women and children. See Grainger, ii. 243, *note*.

POPULAR NOTIONS
CONCERNING THE APPARITION OF THE DEVIL.

THERE is no vulgar story of the devil's having appeared anywhere without a *cloven foot*.¹ It is observable also that this infernal enemy, in graphic representations of him, is seldom or never pictured without one. The learned Sir Thomas Browne is full on this subject of popular superstition in his *Vulgar Errors*: "The ground of this opinion at first," says he, "might be his frequent appearing in the shape of a goat,"² (this accounts also for his *horns* and tail,) "which answer this description. This was the opinion of the ancient Christians concerning the apparition of Panites, Fauns, and Satyrs; and of this form we read of one that appeared to Anthony in the Wilderness. The same is also confirmed from expositions of Holy Scripture. For whereas it is said, Thou shalt not offer unto devils: the original word is Seghuirim, that is, rough and hairy goats, because in that shape the devil most often appeared, as is expounded by the Rabins, as Tremellius hath also explained, and as the word Ascimah, the God of Emath, is by some conceived." He observes, also, that the goat was the emblem of the sin-offering, and is the emblem of sinful men at the day of judgment.³

¹ Othello says, in the Moor of Venice:

"I look down towards his feet; but that's a fable;

If that thou be'st a devil, I cannot kill thee;"

which Dr. Johnson explains: "I look towards his feet to see if, according to the common opinion, his feet be cloven."

² There is a popular superstition relative to goats: they are supposed never to be seen for twenty-four hours together; and that once in that space, they pay a visit to the devil in order to have their beards combed. This is common both in England and Scotland.

³ It is observed in the *Connoisseur*, No. 109, that "the famous Sir Thomas Browne refuted the generally-received opinion, that the devil is black, has horns* upon his head, wears a long curling tail and a cloven stump: nay has even denied that, wheresoever he goes, he always leaves a smell of brimstone behind him."

* Sir Thomas Browne informs us, "that the Moors describe the devil and terrible objects white." *Vulgar Errors*, p. 281. In *Sphinx and Edipus*, or a *Helpe to Discourse*, 8vo. Lond. 1632, p. 271, we read, that "the devil never appears in the shape of a dove, or a lamb, but in those of goats, dogs, and cats, or such like; and that to the witch of Edmunton he appeared in the shape of a dog, and called his name Dom."

In Massinger's *Virgin Martyr*, 1658, act iii. sc. 1, Harpax, an evil spirit, following Theophilus, in the shape of a secretary, speaks thus of the superstitious Christian's description of his infernal master :

"I'll tell you what now of the devil :
He's no such horrid creature ; cloven-footed,
Black, saucer-ey'd, his nostrils breathing fire,
As these lying Christians make him."

Reginald Scot, in his *Discovery of Witchcraft*, ed. 1665, p. 85, has the following curious passage on this subject : "In our childhood, our mother's maids have so terrified us with an ugly devil, having horns on his head, fire in his mouth, and a tail in his breech, eyes like a bason, fangs like a dog, claws like a bear, a skin like a niger, and a voyce roaring like a lyon, whereby we start and are afraid when we hear one cry *Bough!*" He adds : "And they have so frayed us with bul-beggars, spirits, witches, urchens, elves, hags, fairies, satyrs, pans, faunes, sylens, Kit with the canstick, tritons, centaures, dwarfes, gyants, imps, calcars, conjurers, nymphes, changlings, incubus, Robin Goodfellow, the spoorn, the mare, the man in the oak, the hell-wain, the fire-drake, the puckle, Tom-thumb, hob-goblin, Tom-tumbler, boneless, and such other bugs, that we are afraid of our own shadowes ; insomuch that some never feare the devil but in a dark night, &c."

The learned and pious Mede, also, in his *Discourses*, has ventured some thoughts on this subject, as follows : "The devil could not appear in humane shape, while man was in his integrity ; because he was a spirit fallen from his first glorious perfection, and therefore must appear in such shape which might argue his imperfection and abasement, which was the shape of a beast ; otherwise, no reason can be given why he should not rather have appeared to Eve in the shape of a woman than of a serpent. But, since the fall of man, the case is altered ; now we know he can take upon him the shape of man. He appears, it seems, in the shape of man's imperfection, either for age or deformity, as like an old man (for so the witches say) ; and perhaps it is not altogether false, which is vulgarly affirmed, that the devil, appearing in human shape, has always a deformity of some uncouth member or other : as though he could not yet take upon him human

shape entirely, for that man himself is not entirely and utterly fallen, as he is."¹

This infernal visitant appears in no instance to have been treated with more sang froid on his appearing, or rather, perhaps, his imagined appearance, than by one Mr. White of Dorchester, Assessor to the Westminster Assembly at Lambeth, as published by Mr. Samuel Clark: "The devil, in a light night, stood by his bed-side: he looked awhile whether he would say or do anything, and then said, 'If thou hast nothing else to do, I have;' and so turned himself to sleep." Baxter's *World of Spirits*, p. 63. He adds, that "many say it from Mr. White himself." One has only to wonder, on this occasion, that a person who could so effectually *lay the devil*, could have been induced to think, or rather dream of *raising him*.

An essayist in the *Gent. Mag.*, Oct. 1732, ii. 1001, observes, that, "As for the great evil spirit, it is for his interest to be masked and invisible. Amongst his sworn vassals and subjects he may allow himself to appear in disguise at a public paw-wawing (which is attested by a cloud of travellers), but there is no instance of his appearing among us, except that produced by Mr. Echard, to a man in so close confederacy with him, that it was reasonable to suppose they should now and then contrive a personal meeting."

Old Nick is the vulgar name of this evil being² in the North of England, and is a name of great antiquity. There is a great deal of learning concerning it in Olaus Wormius's *Danish Monuments*. We borrowed it from the title of an evil genius among the ancient Danes. They say he has often appeared on the sea and on deep rivers in the shape of a sea-monster, presaging immediate shipwreck and drowning to seamen.³

¹ Mede, Disc. 40.—Grose says, "Although the devil can partly transform himself into a variety of shapes, he cannot change his cloven foot, which will always mark him under every appearance."

² Thus Butler, in *Hudibras*, iii., i. 1313:

"Nick Machiavel had ne'er a trick,
(Though he gives name to our *Old Nick*.)"

We may observe on this passage, however, that he was called *Old Nick* many ages before the famous, or rather infamous Nicholas Machiavel was born.

³ See Lye's *Junii Etymolog.* in v. Nick. A writer in the *Gent. Mag.* for March 1777, xlvii. 119, says: "Nobody has accounted for the devil's

St. Nicholas' knights have been already referred, in the preceding volume of this work, to *Old Nick*.

St. Nicholas, says the writer in the *Gent. Mag.* above quoted, was the patron of mariners, consequently opponent to *Nicker*. How he came by this office does not appear. The legend says: "Ung jour que aucuns mariniers perrisoient si le prierent ainsi a larmes, Nicolas, serviteur de Dieu, si les choses sont vrayes que nous avons ouyes, si les eprouv maintenant. Et tantôt ung homme s'apparut at la semblance de luy, et leur dit, veez moy, se ne m'appellez vous pas; et leur commença a leur ayder en leur exploit: de la ne fet tantost la tempestate cessa. Et quant ils furent venus a son Eglise ilz se cogneurent sans demonstrer, et si ne l'avoient oncques veu. Et lors rendirent graces a Dieu et a luy de leur delivrance; et il leur dit que ilz attribuassent a la missericorde de Dieu et a leur creance, et non pas a ses merites."

In the north of England *Old Harry* is also one of the popular names of the devil. There is a verb "to harrie," to lay waste, to destroy, but perhaps it is not to be derived from thence.

Old Scratch,¹ and the *Auld Ane*, i. e. the Old One, are also names appropriated to the same evil being by the vulgar in the north of England. The epithet *old*, to so many of his

having the name of Old Nick. Keysler de Dea Nehalunia, p. 33, and Antiq. Septentr. p. 261, mentions a deity of the waters worshipped by the ancient Germans and Danes under the name of *Nocka*, or *Niken*, styled in the Edda *Nikur*, which he derives from the German *Nugen*, answering to the Latin *necare*. Wormius 'Mon. Dan.' p. 17, says the redness in the faces of drowned persons was ascribed to this deity's sucking their blood out at their nostrils. Wasthovius, Pref. ad Vit. Sanctorum, and Loccenius, Antiq. Sueo-Goth., p. 17, call him *Neccus*, and quote from a Belgo-Gallic Dictionary, *Necer* spiritus aquaticus, and *Necce* necare. The Islandic Dictionary in Hickee, Thesaur., p. iii. p. 85, renders *Nikur* bell a aquatica. Lastly, Rudbekius, Atlant. p. i. c. vii. § 5, p. 192, and c. xxx. p. 719, mentions a notion prevalent among his countrymen, that *Neckur*, who governed the sea, assumed the form of various animals, or of a horseman, or of a man in a boat. He supposes him the same with Odin; but the above authorities are sufficient to evince that he was the Northern *Neptune*, or some subordinate sea-god of a noxious disposition. It is not unlikely but the name of this evil spirit might, as Christianity prevailed in these northern nations, be transferred to the Father of evil."

¹ [A paper on this subject in the Athenæum, No. 983, derives the term from the *antiquus hostis* of the early Latin fathers, and gives us some learned remarks on the origin of these terms.]

titles, seems to favour the common opinion that he can only appear in the shape of *an old man*.

Deuce may be said to be another popular name for the devil. Few, perhaps, who make use of the expression, "Deuce take you," particularly those of the softer sex, who, accompanying it with the gentle pat of a fan, cannot be supposed to mean any ill by it, are aware that it is synonymous with "sending you to the devil." *Dusius* was the ancient popular name for a kind of demon, or devil, among the Gauls, so that this saying, the meaning of which so few understand, has at least its antiquity to recommend it. It is mentioned in St. Austin, *de Civitate Dei*, as a libidinous demon,¹ who used to violate the chastity of women, and, with the incubus of old, was charged with doing a great deal of mischief of so subtle a nature, that, as none saw it, did not seem possible to be prevented. Later times have done both these devils justice, candidly supposing them to have been much traduced by a certain set of delinquents, who used to father upon invisible and imaginary agents the crimes of real men.

Pennant, in his *Tour through South Wales*, p. 28, noticing *the whitening of houses*, says: "This custom, which we observed to be so universally followed from the time we entered Glamorganshire, made me curious enough to inquire into its origin, which it owes entirely to superstition. The good people think that by means of this general whitening they shut the door of their houses against the devil."

The Glossary to Burns' *Scottish Poems* mentions *Hornie* as one of the many names of the devil.

In the *Statistical Account of Scotland*, xx. 170, parish of Sorn, co. of Ayr, we are told: "There is a tradition, well authenticated, that King James V. honoured his treasurer, Sir William Hamilton, with a visit at Sorn Castle, on occasion of the marriage of his daughter to Lord Seton. The king's

¹ "Quoniam creberrima fama est, multique se expertos, vel ab iis, qui experti essent, de quorum fide dubitandum non est, audisse confirmant sylvanos et faunos, quos vulgo *incubos* vocant, improbos sæpe extitisse mulieribus et earum appetisse ac peregisse concubitum: et quosdam daemones quos *Dusios* nuncupant Galli, hanc assidue immunditiam et tentare et efficere, plures talesque asseverant, ut hoc negare impudentiæ videatur; non hinc audeo aliquid temerè definire, utrum aliqui spiritus elemento aëreo corporati, possint etiam hanc pati libidinem, ut quomodo possunt, sentientibus feminis misceantur." Cap. 23.

visit at Sorn Castle took place in winter; and being heartily tired of his journey through so long a track of moor, moss, and miry clay, where there was neither road nor bridge, he is reported to have said, with that good-humoured pleasantry which was a characteristic of so many of his family, that 'were he to play the deil a trick, he would send him from Glasgow to Sorn in winter.'" "The trick now-a-days," continues the Rev. George Gordon, who drew up this account, "would not prove a very serious one; for Satan, old as he is, might travel very comfortably one half of the way in a mail-coach, and the other half in a post-chaise. Neither would he be forced, like King James, for want of better accommodation, to sit down about mid-way, by the side of a well (hence called King's Well), and there take a cold refreshment in a cold day. At the very same place he might now find a tolerable inn and a warm dinner."

Coles, in his Introduction to the Knowledge of Plants, p. 27, tells us that "there is one herb, flat at the bottome, and seemeth as if the nether part of its root were bit off, and is called *Devil's-bit*, whereof it is reported that the devill, knowing that that part of the root would cure all diseases, out of his inveterate malice to mankinde, bites it off."

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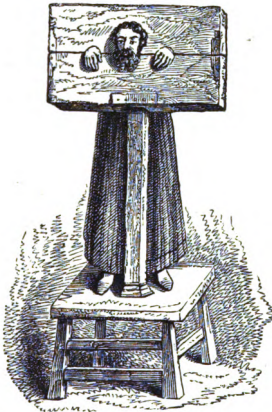
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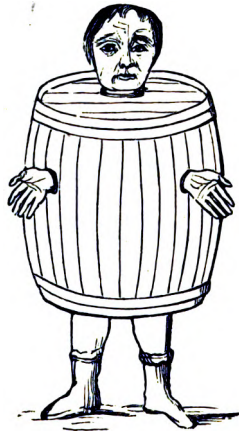
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CONTENTS OF VOL. III.

	PAGE		PAGE
SORCERY OF WITCHCRAFT . . .	1	OMENS—	
Fascination of Witches . . .	44	Cats, Rats, and Mice . . .	187
Toad-Stone	50	Crickets. Flies	189
The Sorcerer, or Magician . . .	55	Robin Redbreast	191
GHOSTS, OF APPARITIONS . . .	67	Swallows, Martins, Wrens, Lady-	
GIPSIES	91	Bugs, Sparrows, and Tit-	
OBSOLETE VULGAR PUNISHMENTS—		mouse	193
Cucking-Stool	102	Hare, Wolf, or Sow, crossing the	
Branks, another punishment for		way, &c.	201
scolding women	108	The Owl, &c.	206
Drunkard's Cloak	109	Spiders, Snakes, Emmets, &c. . .	223
Pilliwinkes, or Pyrewinkes . .	ib.	The Death-Watch	225
Pillory	ib.	Death Omens peculiar to Fami-	
OMENS	110	lies	227
Child's Caul, or Silly How . . .	114	Corpse Candles, &c.	237
Sneezing	119	Omens among Sailors	239
Dreams	127	Weather Omens	241
The Moon	141	Vegetables	247
Man in the Moon	153	Stumbling	249
Second Sight	155	Knives, Scissors, Razors, &c. . .	250
Salt Falling, &c.	160	Of Finding or Losing Things . .	ib.
Shoe Omens	166	Names	251
Looking-glass Omens	169	Moles	252
Tingling of the Ears, &c. . . .	171	CHARMS	255
Omens relating to the Cheek,		Saliva, or Spitting	259
Nose, and Mouth	174	Charm in Odd Numbers	263
Head Omens	176	Physical Charms	269
Hand and Finger-Nails	177	Love Charms	306
Candle Omens	180	Rural Charms	309
Omens at the Bars of Grates,		Characts	319
Purses, and Coffins	183	Amulets	324
The Howling of Dogs	184	The Lec-Penny, or Lec-Stone . .	327

	PAGE		PAGE
DIVINATION	329	VULGAR ERRORS—	
Divining Rod	332	The Remora, of which the story	
Divination by Virgilian, Homeric,		that it stays Ships under	
or Bible Lots	336	Sail	368
Divination by the Speal, or Blade		That the Chameleon lives on Air	
Bone	339	only	ib.
Divination by the erecting of		The Beaver	ib.
Figures Astrological	341	Mole. Elephant	369
Chiromancy, or Manual Divina-		Ovum Anguinum	ib.
tion by Palmistry, or Lines of		Salamander	372
the Hand	348	Manna	ib.
Onychomancy, or Onymancy,		Tenth Wave and Tenth Egg	ib.
Divination by the Finger-		The Swan Singing before Death	373
Nails	350	Basilisk, or Cockatrice	374
Divination by Sieve and Shears	351	Unicorn	375
Physiognomy.	355	Mandrake	ib.
Divinations by Onions and Fag-		Rose of Jericho, Glastonbury	
gots in Advent	356	Thorn	ib.
Divinations by a Green Ivie		Various Vulgar Errors	379
Leaf	357	MISCELLANEOUS—	
Divination by Flowers	358	Neck Verse	382
VULGAR ERRORS—		Bishop in the Pan	383
The Wandering Jew	360	Dining with Duke Humphrey	384
Barnacles	361	Miller's Thumb	387
Haddock	362	Turning Cat in Pan	388
Doree	ib.	Putting the Miller's Eye out	389
The Ass	363	Lying for the Whetstone	ib.
Dark Lanterns	364	To bear the Bell	393
That Bears form their Cubs into		To pluck a Crow, &c.	ib.
shape by licking them	ib.	Epping Stag Hunt	395
Ostriches Eating and Digesting		Will with a Wisp	ib.
Iron	365	Mermaids, Water-Bulls, &c.	411
The Phoenix	366		
Bird of Paradise. Pelican	ib.	GENERAL INDEX	418

OBSERVATIONS
ON
POPULAR ANTIQUITIES.

SORCERY OR WITCHCRAFT.

WAIVING the consideration of the many controversies formerly kept up on this subject, founded on misinterpretation of various passages in the sacred writings, it is my purpose in the present section to consider witchcraft only as a striking article of popular mythology; which, however, bids fair in another century to be entirely forgotten.

Witchcraft is defined by Reginald Scot, in his *Discovery*, p. 284, to be, "in estimation of the vulgar people, a supernatural work between a corporal old woman and a spiritual devil;" but, he adds, speaking his own sentiments on the subject, "it is, in truth, a cozening art, wherein the name of God is abused, prophaned, and blasphemed, and his power attributed to a vile creature." Perkins defines witchcraft to be "an art serving for the working of wonders by the assistance of the Devil, so far as God will permit;" and Delrio, "an art in which, by the power of the contract entered into with the Devil, some wonders are wrought which pass the common understanding of men."

Witchcraft, in modern estimation, is a kind of sorcery (especially in women), in which it is ridiculously supposed that an old woman, by entering into a contract with the Devil, is enabled in many instances to change the course of Nature, to raise winds, perform actions that require more than

human strength, and to afflict those that offend her with the sharpest pains.¹

King James's reason, in his *Dæmonology*, why there are or were twenty women given to witchcraft for one man, is curious. "The reason is easy," as this sagacious monarch thinks, "for, as that sex is frailer than man is, so is it easier to be entrapped in these grosse snares of the Divell, as was over well proved to be true by the serpent's deceiving of Eva at the beginning, which makes him the homelier with that sexe sensine." His majesty, in this work, quaintly calls the Devil "God's ape and hangman."

Gibbon, in his *Decline and Fall of the Roman Empire*, viii. ed. 1789-90, p. 157, speaking of the laws of the Lombards, A.D. 643, tells us: "The ignorance of the Lombards, in the state of Paganism or Christianity, gave implicit credit to the malice and mischief of witchcraft; but the judges of the seventeenth century might have been instructed and confounded by the wisdom of Rotharis, who derides the absurd superstition, and protects the wretched victims of popular or judicial cruelty." He adds in a note: "See *Leges Rotharis*, No. 379, p. 47. *Striga* is used as the name of witch. It is of the purest classic origin (*Horat. Epod. v. 20*; *Petron. c. 134*); and from the words of *Petronius* (*quæ Striges comederunt nervos tuos?*) it may be inferred that the prejudice was of Italian rather than barbaric extraction."

Gaule, in his *Select Cases of Conscience, touching Witches and Witchcrafts*, 1646, observes, p. 4: "In every place and parish, every old woman with a wrinkled face, a furred brow, a hairy lip, a gobber tooth, a squint eye, a squeaking voice, a scolding tongue, having a rugged coate on her back, a skull-cap on her head, a spindle in her hand, a dog or cat by her side, is not only suspected but pronounced for a witch. . . .

¹ *Witch* is derived from the Dutch *witchelen*, which signifies whinnying and neighing like a horse: in a secondary sense, also, to foretell and prophesy; because the Germans, as Tacitus informs us, used to divine and foretell things to come by the whinnying and neighing of their horses. His words are "*hinnitu et fremitu*." In *Glanvil's Sadducismus Triumphatus*, postscript, p. 12, *witch* is derived from the verb "to weet," to know, i. e. "the knowing woman," answering to the Latin *Saga*, which is of the same import. *Wizard* he makes to signify the same, with the difference only of sex.

Every new disease, notable accident, miracle of Nature, rarity of art, nay, and strange work or just judgment of God, is by them accounted for no other but an act or effect of witchcraft." He says, p. 10: "Some say the devill was the first witch when he plaid the impostor with our first parents, possessing the serpent (as his impe) to their delusion (Gen. iii.); and it is whispered that our grandame Eve was a little guilty of such kind of society."

Henry, in his History of Great Britain, iv. 543, 4to., speaking of our manners between A.D. 1399 and 1485, says: "There was not a man then in England who entertained the least doubt of the reality of sorcery, necromancy, and other diabolical arts."

According to the popular belief on this subject, there are three sorts of witches: the first kind can hurt but not help, and are with singular propriety called the black witches.

The second kind, very properly called white ones, have gifts directly opposite to those of the former; they can help, but not hurt. By the following lines of Dryden, however, the white witch seems to have a strong hankering after mischief:

"At least as little honest as he could,
And like *white witches* mischievously good."

Gaule, as cited before, says: "According to the vulgar conceit, distinction is usually made between the *white* and the *black witch*; the good and the bad witch. The *bad witch* they are wont to call him or her that workes malefice or mischief to the bodies of men or beasts; the *good witch* they count him or her that helps to reveale, prevent, or remove the same."

Cotta, in the Tryall of Witchcraft, p. 60, says: "This kinde is not obscure, at this day swarming in this kingdom, whereof no man can be ignorant who lusteth to observe the uncontrouled liberty and licence of open and ordinary resort in all places unto *wise men* and *wise women*, so vulgarly termed for their reputed knowledge concerning such deceased persons as are supposed to be bewitched." The same author, in his Short Discoverie of Unobserved Dangers, 1612, p. 71, says: "The mention of witchcraft doth now occasion the remembrance in the next place of a sort (*company*) of practitioners whom our custome and country doth call wise men and wise women, re-

puted a kind of good and honest harmless witches or wizards, who by good words, by hallowed herbes, and salves, and other superstitious ceremonies, promise to allay and calme divels, practices of other witches, and the forces of many diseases."

Perkins by Pickering, 8vo. Cambr. 1610, p. 256, concludes with observing: "It were a thousand times better for the land if all witches, but specially the *blessing witch*, might suffer death. Men doe commonly hate and spit at *the damnifying sorcerer*, as unworthie to live among them, whereas they flie unto the other in necessitie, they depend upon him as their God, and by this meanes thousands are carried away to their finall confusion. Death, therefore, is the just and deserved portion of *the good witch*."

Baxter, in his *World of Spirits*, p. 184, speaks of those men that tell men of things stolen and lost, and that show men the face of a thief in a glass, and cause the goods to be brought back, who are commonly called *white witches*. "When I lived," he says, "at Dudley, Hodges, at Sedgley, two miles off, was long and commonly accounted such a one, and when I lived at Kederminster, one of my neighbours affirmed, that, having his yarn stolen, he went to Hodges (ten miles off), and he told him that at such an hour he should have it brought home again and put in at the window, and so it was; and as I remember he showed him the person's face in a glass. Yet I do not think that Hodges made any known contract with the devil, but thought it an effect of art."

The third species, as a mixture of white and black, are styled the gray witches; for they can both help and hurt.

Thus the end and effect of witchcraft seems to be sometimes good and sometimes the direct contrary. In the first case the sick are healed, thieves are bewrayed, and true men come to their goods. In the second, men, women, children, or animals, as also grass, trees, or corn, &c., are hurt.

The Laplanders, says Scheffer, have a cord tied with knots for the raising of the wind: they, as Ziegler relates it, tie three magical knots in this cord; when they untie the first there blows a favorable gale of wind; when the second, a brisker; when the third, the sea and wind grow mighty, stormy, and tempestuous. This, he adds, that we have reported concerning the Laplanders, does not in fact belong to them, but to the Finlanders of Norway, because no other writers mention

it, and because the Laplanders live in an inland country. However, the method of selling winds is this: "They deliver a small rope with three knots upon it, with this caution, that when they loose the first they shall have a good wind; if the second, a stronger; if the third such a storm will arise that they can neither see how to direct the ship and avoid rocks, or so much as stand upon the decks, or handle the tackling." The same is admitted by King James in his *Dæmonology*, p. 117. See also the notes to *Macbeth*.

Pomponius Mela, who wrote in the reign of the Emperor Claudius (P. Mela, iii. c. 6), mentions a set of priestesses in the Island of Sena, or the Ile des Saints, on the coast of Gaul, who were thought to have the quality, like the Laplanders, or rather Finlanders, of troubling the sea, and raising the winds by their enchantments, being, however, subservient only to seafaring people, and only to such of them as come on purpose to consult them.

Ranulph Higden, in the *Polychronicon*, p. 195, tells us that the witches in the Isle of Man anciently sold winds to mariners, and delivered them in knots tied upon a thread, exactly as the Laplanders did.¹

The following passage is from *Scot's Discovery*, p. 33: "No one endued with common sense but will deny that the elements are obedient to witches and at their commandment, or that they may, at their pleasure, send rain, hail, tempests, thunder, lightning, when she, being but an old doting woman, casteth a flint stone over her left shoulder towards the west, or hurleth a little sea-sand up into the element, or wetteth a broom-sprig in water, and sprinkleth the same in the air; or diggeth a pit in the earth, and, putting water therein, stirreth it about with her finger; or boileth hog's bristles; or layeth sticks across upon a bank where never a drop of water is; or buryeth sage till it be rotten: all which things are confessed by witches, and affirmed by writers to be the means that witches use to move extraordinary tempests and rain."

"Ignorance," says Osbourne, in his *Advice to his Son*, 8vo. Oxf. 1656, "reports of witches that they are unable to hurt

¹ The power of confining and bestowing is attributed to Eolus in the *Odyssey*. Calypso, in other places of the same work, is supposed to have been able to confer favorable winds. See *Gent. Mag.* for Jan. 1763, xxxiii. 13, with the signature of T. Row [the late Dr. Pegge].

till they have received an almes ; which, though ridiculous in itselfe, yet in this sense is verified, that charity seldom goes to the gate but it meets with ingratitude," p. 94.

Spotiswood, as cited by Andrews, in his Continuation of Henry's History of Great Britain, p. 503, says, "In the North" (of Britain) there were "matron-like witches and ignorant witches." It was to one of the superior sort that Satan, being pressed to kill James the Sixth, thus excused himself in French, "Il est homme de Dieu."

Camden, in his Ancient and Modern Manners of the Irish, says : "If a cow becomes dry, a witch is applied to, who, inspiring her with a fondness for some other calf, makes her yield her milk." (Gough's Camden, iii. 659.) He tells us, *ibid.* : "The women who are turned off (by their husbands) have recourse to witches, who are supposed to inflict barrenness, impotence, or the most dangerous diseases, on the former husband or his new wife." Also, "They account every woman who fetches fire on May-day a witch, nor will they give it to any but sick persons, and that with an imprecation, believing she will steal all the butter next summer. On May-day they kill all hares they find among their cattle, supposing them the old women who have designs on the butter. They imagine the butter so stolen may be recovered if they take some of the thatch hanging over the door and burn it.

The mode of becoming a witch, according to Grose, is as follows : "A decrepit superannuated old woman is tempted by a man in black to sign a contract to become his both soul and body. On the conclusion of the agreement¹ he gives her a piece of money, and causes her to write her name and make her mark on a slip of parchment with her own blood. Sometimes, also, on this occasion, the witch uses the ceremony of putting one hand to the sole of her foot, and the other to the crown of her head. On departing, he delivers to her an imp or familiar.² The familiar, in the shape of a cat or a kitten,

¹ In making these bargains, it is said, there was sometimes a great deal of haggling. The sum given to bind the bargain was sometimes a groat, at other times half-a-crown.

² In Cotgrave's Treasury of Wit and Language, p. 263, we read :

"Thou art a soldier,
Followest the great duke, feed'st his victories,
As witches do *their serviceable spirits*,
Even with thy prodigal blood."

7 a mole, millerfly, or some other insect or animal, at stated times of the day, sucks her blood through teats on different parts of her body." There is a great variety of the names of these imps or familiars.

"A witch," (as I read in the curious tract entitled, Round about our Coal Fire,) "according to my nurse's account, must be a haggard old woman, living in a little rotten cottage, under a hill, by a wood-side, and must be frequently spinning at the door; she must have a black cat, two or three broomsticks, an imp or two, and two or three diabolical teats to suckle her imps. She must be of so dry a nature, that if you fling her into a river she will not sink; so hard then is her fate, that, if she is to undergo the trial, if she does not drown, she must be burnt, as many have been within the memory of man."

The subsequent occurs in Cotgrave's English Treasury of Wit and Language, p. 298 :

" Thus witches
Possess'd, ev'n in their death deluded, say
They have been wolves and dogs, and sailed in egge-shels'
Over the sea, and rid on fiery dragons,
Pass'd in the air more than a thousand miles
All in a night : the enemy of mankind
So pow'rfull, but false and falshood confident."

Whitaker, in his History of Whalley, 4to. 1818, p. 216, has given from a paper in the Bodleian library (MS. Dodsw. vol. lxi. p. 47) the confession of one of the poor persons in Pendle Forest, accused of witchcraft, in 1633, describing minutely the manner in which she was made a witch.

In the Relation of the Swedish Witches, at the end of Glanvil's Sadducismus Triumphatus, we are told that "the devil gives them a beast about the bigness and shape of a young cat, which they call a carrier. What this carrier brings they must receive for the devil. These carriers fill themselves so full sometimes, that they are forced to spew by the way, which spewing is found in several gardens where colworts grow, and not far from the houses of those witches. It is of a yellow colour like gold, and is called 'butter of witches.'"

¹ The Connoisseur, No. 109, says: "It is a common notion that a witch can make a voyage to the East Indies in an egg-shell, or take a journey of two or three hundred miles across the country on a broomstick."

p. 494. Probably this is the same substance which is called in Northumberland, fairy butter.

In a Discourse of Witchcraft, MS., communicated by John Pinkerton, Esq., written by Mr. John Bell, Minister of the Gospel at Gladsmuir, 1705, p. 23, on the subject of witches' marks, I read as follows: "This mark is sometimes like a little teate, sometimes like a blewish spot; and I myself have seen it in the body of a confessing witch like a little powder-mark of a blea (blue) colour, somewhat hard, and withal insensible, so as it did not bleed when I pricked it."

From the News from Scotland, &c., 1591 (a tract which will be more fully noticed hereafter), it appears that, having tortured in vain a suspected witch with "the pilliwinkes upon her fingers, which is a grievous torture, and binding or wrenching her head with a cord or rope, which is a most cruel torture also, they, upon search, found the enemy's mark to be in her forecrag, or forepart of her throat, and then she confessed all." In another the devil's mark was found upon her privities.

Dr. Fian was by the king's command consigned on this occasion "to the horrid torment of the boots," and afterwards strangled and burnt on the Castle-hill, Edinburgh, on a Saturday in the end of January, 1591.

The Sabbath of witches is a meeting to which the sisterhood, after having been anointed with certain magical ointments, provided by their infernal leader, are supposed to be carried through the air on brooms, coul-staves, spits, &c. Butler, in his Hudibras, I. iii. 105, has the following on this subject:

" Or trip it o'er the water quicker
Than witches when their staves they liquor,
As some report."

Reginald Scot, in his Discovery of Witchcraft, b. iii. c. i. p. 40, speaking of the vulgar opinion of witches flying, observes that "the devil teacheth them to make ointment of the bowels and members of children, whereby they ride in the air and accomplish all their desires. After burial they steal them out of their graves and seeth them in a cauldron, till the flesh be made potable, of which they make an ointment, by which they ride in the air." Wierus exposes the folly of this opinion in his book De Præstigiis Dæmonum, proving it to be a dia-

bolical illusion, and to be acted only in a dream. And it is exposed as such by Oldham (Works, 6th edit. p. 254):

“As men in sleep, though motionless they lie,
Fledg'd by a dream, believe they mount and flye;
So witches some enchanted wand bestride,
And think they through the airy regions ride.”¹

Lord Verulam tells us that “the ointment that witches use is reported to be made of the fat of children digged out of their graves; of the juices of smallage, wolfbane, and cinquefoil, mingled with the meal of fine wheat; but I suppose the soporiferous medicines are likest to do it, which are henbane, hemlock, mandrake, moonshade, or rather nightshade, tobacco, opium, saffron, poplar-leaves, &c.”

There had been about the time of Lord Verulam no small stir concerning witchcraft. “Ben Jonson,” says Dr. Percy, “has left us a witch song which contains an extract from the various incantations of classic antiquity. Some learned wiseacres had just before busied themselves on this subject, with our British Solomon, James the First, at their head. And these had so ransacked all writers, ancient and modern, and so blended and kneaded together the several superstitions of different times and nations, that those of genuine English growth could no longer be traced out and distinguished.”

The Witch Song in Macbeth is superior to this of Ben Jonson. The metrical incantations in Middleton's Witch are also very curious. As the play is not much known, the following is given as a specimen of his incantations:

1 <i>Witch.</i>	Here's the blood of a bat.
<i>Hec.</i>	Put in that, oh put in that.
2 <i>Witch.</i>	Here's libbard's bane.
<i>Hec.</i>	Put in againe.
1 <i>Witch.</i>	The juice of toade, the oile of adder.
2 <i>Witch.</i>	Those will make the yonker madder.
<i>Hec.</i>	Put in: ther's all, and rid the stench.
<i>Firestone.</i>	Nay, here's three ounces of the red-hair'd wench.
<i>All.</i>	Round, around, around," &c. ²

¹ See more authorities in the notes upon Hudibras, III. i. 411-12; Grey's Notes on Shakespeare, ii. 140.

² The witches' caldron is thus described by Olaus Magnus: “Olla autem omnium maleficarum commune solet esse instrumentum, quo succos, herbas, vermes, et exta decoquant, atque ea venefica dape ignavos ad vota alliciunt, et instar bullientis ollæ, navium et equitum aut cursorum excitant celeritatem.” Olai Magni Gent. Septentr. Hist. Brevis. p. 96.

At these meetings they have feasting, music, and dancing, the devil himself condescending to play at them on the pipes or cittern. They afterwards proceed at these assemblies to the grossest impurities and immoralities, and it may be added *366* blasphemies, as the devil sometimes preaches to them a mock sermon. Butler has an allusion to something of this kind in *Hudibras*, III. i. 983 :

“ And does but tempt them with her riches
To use them as the devil does witches ;
Who takes it for a special grace
To be their cully for a space,
That, when the time’s expir’d, the drazels
For ever may become his vassals.”

The Sabbath of the witches is supposed to be held on a Saturday ; when the devil is by some said to appear in the shape of a goat, about whom several dances and magic ceremonies are performed. Before the assembly breaks up, the witches are all said to have the honour of saluting Satan’s posteriors. (See King James’s remarks on this subject in his *Dæmonology*.) Satan is reported to have been so much out of humour at some of these meetings, that, for his diversion, he would beat the witches black and blue with the spits and brooms, the vehicles of their transportation, and play them divers other unlucky tricks. There is a Scottish proverb, “ Ye breed of the witches, ye can do nae good to yoursel.”

They afterwards open graves for the purpose of taking out joints of the fingers and toes of dead bodies, with some of the winding-sheet, in order to prepare a powder for their magical purposes. Here also the devil distributes apples, dishes, spoons, or other trifles, to those witches who desire to torment any particular person, to whom they must present them. Here also, for similar purposes, the devil baptises waxen images. King James, in his *Dæmonology*, book ii. chap. 5, tells us that “ the devil teacheth how to make pictures of wax or clay, that by roasting thereof, the persons that they bear the name of may be continually melted or dried away by continual sickness.”¹

¹ See Servius on the 8th Eclogue of Virgil ; Theocritus, *Idyl.* ii. 22 ; *Hudibras*, part II. canto ii. l. 351. Ovid says :

“ Devovet absentes, simulachraque cerea figit
Et miserum tennes in jecur urget acus.” *Heroid.* Ep. vi. l. 91.

See also Grafton’s *Chronicle*, p. 587, where it is laid to the charge (among others) of Roger Bolinbrook, a cunning necromancer, and Margery

It appears from Strype's Annals of the Reformation, i. 8, under anno 1558, that Bishop Jewel, preaching before the queen, said: "It may please your grace to understand that witches and sorcerers within these few last years are marvelously increased within your Grace's realm. Your Grace's subjects pine away, even unto the death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft. I pray God they never practice *further than upon the subject*. . . This," Strype adds, "I make no doubt was the occasion of bringing in a bill, the next parliament, for making enchantments and witchcraft felony." One of the bishop's strong expressions is, "*These eyes have seen most evident and manifest marks of their wickedness.*"¹

Andrews, in his Continuation of Henry's History of Great Britain, 4to. p. 93, tells us, speaking of Ferdinand Earl of Derby, who in the reign of Queen Elizabeth died by poison: "The credulity of the age attributed his death to witchcraft. The disease was odd, and operated as a perpetual emetic; and a *waxen image with hair like that of the unfortunate earl*, found in his chamber, reduced every suspicion to certainty."²

Jordane, the cunning witch of Eye, that they, at the request of Eleanor, Duchess of Gloucester, had devised an image of wax representing the king (Henry the Sixth), which by their sorcery a little and little consumed; intending thereby in conclusion to waste and destroy the king's person. Shakespeare mentions this, 2 Henry VI. act i. sc. 4.

¹ It appears from the same work, iv. 7, sub anno 1589, that "one Mrs. Dier had practised conjuration against the queen, to work some mischief to her Majesty; for which she was brought into question; and accordingly her words and doings were sent to Popham, the queen's attorney, and Egerton, her solicitor, by Walsingham, the secretary, and Sir Thomas Heneage, her vice-chamberlain, for their judgment, whose opinion was that Mrs. Dier was not within the compass of the statute touching witchcraft, for that she did no act, and spake certain lewd speeches tending to that purpose, but neither set figure nor made pictures." Ibid. ii. 545, sub anno 1578, Strype says: "Whether it were the effect of magic, or proceeded from some natural cause, but the queen was in some part of this year under excessive anguish *by pains of her teeth*, insomuch that she took no rest for divers nights, and endured very great torment night and day."

² "The wife of Marshal d'Ancre was apprehended, imprisoned, and beheaded for a witch, upon a surmise that she had enchanted the queen to dote upon her husband; and they say the young king's picture was found in her closet, in virgin wax, with one leg melted away. When asked by her judges what spells she had made use of to gain so powerful an ascendancy over the queen, she replied, 'That ascendancy only which strong minds ever gain over weak ones.'" Seward's Anecdotes of some Distinguished Persons, &c. iii. 215.

Blagrave, in his *Astrological Practise of Physick*, p. 89, observes that "the way which the witches usually take for to afflict man or beast in this kind is, as I conceive, done by image or model, made in the likeness of that man or beast they intend to work mischief upon, and by the subtilty of the devil made at such hours and times when it shall work most powerfully upon them by thorn, pin, or needle, pricked into that limb or member of the body afflicted." This is farther illustrated by a passage in one of Daniel's Sonnets :

"The slie inchanter, when to work his will
And secret wrong on some forspoken wight,
Frames waxe, in forme to represent aright
The poore unwitting wretch he meanes to kill,
And prickes the image, fram'd by magick's skill,
Whereby to vexe the partie day and night."¹

Again, in *Diaria, or the Excellent Conceitful Sonnets of H. C. (Henry Constable)*, 1594 :

"Witches which some murther do intend
Doe make a picture and doe shoote at it ;
And in that part where they the picture hit,
The parties self doth languish to his end."

Coles, in his *Art of Simpling*, p. 66, says that witches "take likewise the roots of mandrake, according to some, or as I rather suppose the *roots of briony*, which simple folke take for the true mandrake, and make thereof an ugly image, by which they represent the person on whom they intend to exercise their witchcraft." He tells us, *ibid.* p. 26 : "Some plants have roots with a number of threads, like beards, as mandrakes, whereof witches and impostors make an ugly image, giving it the form of the face at the top of the root, and leave those strings to make a broad beard down to the feet."

Sometimes witches content themselves with a revenge less mortal, causing the objects of their hatred to swallow pins, crooked nails, dirt, cinders, and trash of all sorts ; or by drying up their cows and killing their oxen ; or by preventing butter from coming in the churn, or beer from working. Sometimes, to vex squires, justices, and country parsons, fond of hunting, they change themselves into hares, and elude the speed of the fleetest dogs.

¹ Son. 10 ; from *Poems and Sonnets annexed to Astrophil and Stella*, 4to. 1591.

It was a supposed remedy against witchcraft to put some of the bewitched person's water, with a quantity of pins, needles, and nails, into a bottle, cork them up, and set them before the fire, in order to confine the spirit; but this sometimes did not prove sufficient, as it would often force the cork out with a loud noise, like that of a pistol, and cast the contents of the bottle to a considerable height. Bewitched persons were said to fall frequently into violent fits and to vomit needles, pins, stones, nails, stubbs, wool, and straw. See Trusler's *Hogarth Moralized*, art. Medley.

It is related in the *Life of Lord Keeper Guildford*, p. 131, that, when his lordship was upon the circuit at Taunton Dean, he detected an imposture and conspiracy against an old man charged with having bewitched a girl about thirteen years of age, who, during pretended convulsions, took crooked pins into her mouth, and spit them afterwards into bystanders' hands.¹ "As the judge went down stairs out of the court, an hideous old woman cried 'God bless your worship!' 'What's the matter, good woman?' said the judge. 'My lord,' said she, 'forty years ago they would have hanged me for a witch, and they could not; and now they would have hanged my poor son.' The first circuit his lordship went westward, Mr. Justice Rainsford, who had gone former circuits there, went with him; and he said that the year before a witch was brought to Salisbury, and tried before him. Sir James Long came to his chamber and made a heavy complaint of this witch, and said that if she escaped, his estate would not be worth anything, for all the people would go away. It happened that the witch was acquitted, and the knight continued extremely concerned; therefore the judge, to save the poor gentleman's estate, ordered the woman to be kept in gaol, and that the town should allow her 2s. 6d. a week, for which he was very thankful. The very next assizes he came to the judge to desire his lordship would let her come back

¹ Jorden, in his curious *Treatise of the Suffocation of the Mother*, 1603, p. 24, says: "Another policie Marcellus Donatus tells us of, which a physician used towards the Countesse of Mantua, who, being in that disease which we call *melaucholia hypochondriaca*, did verily believe that she was bewitched, and was cured by conveying of nayles, needles, feathers, and such like things into her close-stoole when she took physicke, making her believè that they came out of her bodie."

to the town. And why? They could keep her for one shilling and sixpence there, and in the gaol she cost them a shilling more." p. 130.

[WITCHCRAFT.—Our Wick contemporary gives the following recent instance of gross ignorance and credulity: "Not far from Louisburgh there lives a girl who, until a few days ago, was suspected of being a witch. In order to cure her of the witchcraft, a neighbour actually put her into a creed half-filled with wood and shavings, and hung her above a fire, setting the shavings in a blaze. Fortunately for the child and himself she was not injured, and it is said that the gift of sorcery has been taken away from her. At all events, the intelligent neighbours aver that she is not half so witch-like in her appearance since she was singed."—*Inverness Courier*.—*Times*, Dec. 8, 1845.]

In ancient times even the pleasures of the chase were checked by the superstitions concerning witchcraft. Thus, in *Scot's Discovery*, p. 152: "That never hunters nor their dogs may be bewitched, they cleave an oaken branch, and both they and their dogs pass over it."

Warner, in his *Topographical Remarks* relating to the South-western Parts of Hampshire, 1793, i. 241, mentioning Mary Dore, the "parochial witch of Beaulieu," who died about half a century since, says: "Her spells were chiefly used for purposes of self-extrication in situations of danger; and I have conversed with a rustic whose father had seen the old lady convert herself more than once into the form of a hare, or cat, when likely to be apprehended in wood-stealing, to which she was somewhat addicted." Butler, in his *Hudibras*, II. iii. 149, says, speaking of the witch-finder, that of witches some be hanged

—————"for putting knavish tricks
Upon green geese and turkey-chicks,
Or pigs that suddenly diseas'd
Of griefs unnat'ral, as he guess'd."

Henry, in his *History of Great Britain*, i. 99, mentions Pomponius Mela as describing a Druidical nunnery, which, he says, "was situated in an island in the British sea, and contained nine of these venerable vestals, who pretended that they could raise storms and tempests by their incantations,

could cure the most incurable diseases, could transform themselves into all kinds of animals, and foresee future events."

For another superstitious notion relating to the enchantment of witchcraft, see Lupton's First Book of Notable Things, 1660, p. 20, No. 82. See also Guil. Varignana, and Arnoldus de Villa Nova.

In vexing the parties troubled, witches are visible to them only; sometimes such parties act on the defensive against them, striking at them with a knife, &c.

Preventives, according to the popular belief, are scratching or pricking a witch; taking the wall of her in a town or street, and the right hand of her in a lane or field; while passing her, by clenching both hands, doubling the thumbs beneath the fingers; and also by saluting her with civil words before she speaks; but no presents of apples, eggs, or other things must be received from her on any account.

It was a part of the system of witchcraft that drawing blood from a witch rendered her enchantments ineffectual, as appears from the following authorities: In Glanville's Account of the Dæmon of Tedworth, speaking of a boy that was bewitched, he says: "The boy drew towards Jane Brooks, the woman who had bewitched him, who was behind her two sisters, and put his hand upon her, which his father perceiving, immediately *scratched her face and drew blood from her*. The youth then cried out that he was well." Blow at Modern Sadducism, 12mo. 1668, p. 148. In the First Part of Shakespeare's Henry the Sixth, act i. sc. 5, Talbot says to the Pucelle d'Orleans,

—————"I'll have a bout with thee;
Devil, or devil's dam, I'll conjure thee:
Blood will I draw on thee, thou art a witch."

Thus also in Butler's Hudibras:

"Till *drawing blood o' the dames* like witches,
They're forthwith cur'd of their capriches."

And again, in Cleveland's Rebel Scot:

"Scots are like witches; do out whet your pen,
Scratch till the blood come, they'll not hurt you then."

This curious doctrine is very fully investigated in Hathaway's trial, published in the State Trials. The following passage is in Arise Evan's Echo to the Voice from Heaven,

1652, p. 34 : "I had heard some say that, when a witch had power over one to afflict him, *if he could but draw one drop of the witch's blood*, the witch would never after do him hurt."

The Observer newspaper of March 6, 1831, copies the following from the newspaper called the Scotsman : "*Witchcraft.*—During a thunder-storm last week in Edinburgh, an elderly female, who resides near Craigmillar, and who bears the reputation of being *uncanny*, went to a neighbour's house and asked for a piece of coal ; being refused, she said 'they might repent that.' The female to whom this was said instantly concluded that she was bewitched, and was immediately seized with a great tremor. Some days after her husband, while under the influence of liquor, taken we presume to inspire him with sufficient courage for the task, along with another man, went to the house of the old woman, and, with a sharp instrument, inflicted a deep wound across her forehead, under the impression that *scoring her above the breath* would destroy her evil influence in time coming. The poor woman is so severely injured, that the sheriff has deemed it necessary to take a precognition of the facts."

Coles, in his Art of Simpling, p. 67, observes that, "if one hang misletoe about their neck, the witches can have no power of him. The roots of angelica doe likewise availe much in the same case, if a man carry them about him, as Fuchsius saith." In the comparatively modern song of the Laidley Worm, in Ritson's Northern Garland, p. 63, we read :

"The spells were vain ; the hag returns
To the queen in sorrowful mood,
Crying that witches have no power
Where there is rown-tree wood !"

Butler, in Hudibras, II. iii. 291, says of his conjuror that he could

"Chase evil spirits away by dint
Of sickle, *horse-shoe*, hollow flint."

Aubrey tells us, in his Miscellanies, p. 148, that "it is a thing very common to nail horseshoes on the thresholds of doors, which is to hinder the power of witches that enter into the house. Most houses of the west end of London have the horseshoe on the threshold. It should be a horseshoe that one finds. In the Bermudas they used to put an iron into

the fire when a witch comes in. Mars is enemy to Saturn." He adds, *ibid.* : "Under the porch of Staninfield Church, in Suffolk, I saw a tile with a horseshoe upon it, placed there for this purpose, though one would imagine that holy water would alone have been sufficient. I am told there are many other similar instances."

Misson, in his *Travels in England*, p. 192, on the subject of the horseshoe nailed on the door, tells us : "Ayant souvent remarqué un fer de cheval cloüe au seuils des portes (chez les gens de petite etoffe) j'ai demandé a plusieurs ce que cela vouloit dire. On m'a repondu diverses choses differentes, mais la plus generale reponse a été, que ces fers se mettoient pour empêcher les sorciers d'entrer. Ils rient en disant cela, mais ils ne le disent pourtant pas tout-a-fait en riant ; car ils croyent qu'il y a là dedans, ou du moins qu'il peut y avoir quelque vertu secrete ; et s'ils n'avoient pas cette opinion, ils ne s'amuseroient pas a clouer ce fer à leur porte."

In Gay's fable of the Old Woman and her Cats, the supposed witch complains as follows :

———"Crowds of boys
Worry me with eternal noise ;
Straws laid across my pace retard,
The horseshoe's nail'd (each threshold's guard) ;
The stunted broom the wenches hide,
For fear that I should up and ride ;
They stick with pins my bleeding seat,
And bid me show my secret teat."

In Monmouth street, probably the part of London alluded to by Aubrey, many horseshoes nailed to the thresholds are still to be seen (1797).¹ There is one at the corner of Little Queen street, Holborn.

"That the horse-shoos may never be pul'd from your threshold," occurs among the good wishes introduced by Holiday in his comedy of the Marriage of the Arts, Sig. E b. Nailing of horseshoes seems to have been practised as well to keep witches in as to keep them out. See Ramsey's *Elminthologia*, p. 76, who speaks of nailing horseshoes on the witches' doors and thresholds. Douce's manuscript notes

¹ The editor of this work, April 26, 1813, counted no less than seventeen horseshoes in Monmouth street, nailed against the steps of doors. Five or six are all that now remain, 1841.

say: "The practice of nailing horseshoes to thresholds resembles that of driving nails into the walls of cottages among the Romans, which they believed to be an antidote against the plague: for this purpose L. Manlius, A. U. C. 390, was named dictator, to drive the nail. See Lumisden's Remarks on the Antiquities of Rome, p. 148.

[One of the weaknesses of the late Duchess of St. Albans, which was displayed by her grace in early life, and one which did not fail to operate upon her actions, was that of an excessive degree of superstition. To such an extent, indeed, was the feeling carried by Mr. Coutts, as well as by herself, that they caused two rusty old broken *horseshoes* to be fastened on the highest marble step, by which the house at Holly Lodge was entered from the lawn. There are anecdotes of her dreams, often mentioned by herself, and attested to this day by those to whom they were related. The fantastic interpretation given to those chance visions by two different dream-readers both parties have lived to see verified, together with their own promised advantage therefrom. One was a dream which haunted her with such peculiar vividness for a length of time, that her mind was filled with it by day also; and when her dresser, and Anderson, the theatrical *coiffeur*, were preparing her for the theatre, she used to tell them of the dream of each preceding night, viz. "that she was tried for her life, sentenced to be hanged, and was actually executed." The hairdresser, who was considered skilful in the internal vagaries of the head, as well as its external decoration, used to say it was a fine dream, indicating she was to be a grand lady, and to hold her head very high, perhaps to attend the court.]

The bawds of Amsterdam believed (in 1687) that a horseshoe, which had either been found or stolen, placed on the chimney-hearth, would bring good luck to their houses. They also believed that horses' dung, dropped before the house, and put fresh behind the door, would produce the same effect. See *Putanisme d'Amsterdam*, 12mo. pp. 56-7.

In Beaumont and Fletcher's play of *Women Pleas'd* are the following lines:

"The devil should think of purchasing that egg-shell
To victual out a witch for the Burmothes."

To break the eggshell after the meat is out is a relique of

superstition thus mentioned in Pliny: "Huc pertinet ovorum, ut exsorbuerit quisque, calices, cochlearumque, protinus frangi aut eosdem cochlearibus perforari." Sir Thomas Browne tells us that the intent of this was to prevent witchcraft;¹ for lest witches should draw or prick their names therein, and veneficiously mischief their persons, they broke the shell, as Dalecampius has observed. Delrio, in his *Disquisit. Magicæ*, lib. vi. c. 2, sect. 1, quæst. 1, has the following passage on this subject: "Et si ova comederint, eorum testas, non nisi ter cultro perfossas in catinum projiciunt, timentes neglectum veneficiis nocendi occasionem præbere."

Scot, in his *Discovery*, p. 157, says: "Men are preserved from witchcraft by sprinkling of holy water, receiving consecrated salt, by candles hallowed on Candlemas-day, and by green leaves consecrated on Palm Sunday." Coles, in his *Art of Simpling*, p. 67, tells us that "Matthiolus saith that herba paris takes away evill done by witchcraft, and affirms that he knew it to be true by experience." Heath, in his *History of the Scilly Islands*, p. 120, tells us that "some few of the inhabitants imagine (but mostly old women) that women with child, and the first-born, are exempted from the power of witchcraft." The following occurs in Aubrey's *Miscellanies*, p. 147:

"Vervain and dill
Hinders witches from their will."

[SUPERSTITION IN THE FENS.—A carpenter residing at Ely, named Bartingale, being lately taken ill, imagined that a woman named Gotobed, whom he had ejected from one of his houses, had bewitched him. Some matrons assembled in the sick man's chamber agreed that the only way to protect him from the sorceries of the witch was to send for the blacksmith, and have three horseshoes nailed to the door. An operation to this effect was performed, much to the anger of the supposed witch, who at first complained to the Dean, but was laughed at by his reverence. She then rushed in wrath

¹ We read in Persius:

"Tunc nigri Lemures ovoque pericula rupto."—Sat. v. 185.

Among the wild Irish, "to eat an odd egg endangered the death of their horse." See *Memorable Things* noted in the *Description of the World*, p. 112. *Ibid.* p. 113, we read: "The hoofs of dead horses they accounted and held sacred."

to the sick man's room, and, miraculous to tell, passed the Rubicon despite the horseshoes. But this wonder ceased when it was discovered that, in order to make the most of the job, Vulcan had substituted donkey's shoes. The patient is now happily recovering.—Cambridge Advertiser.]

I find the subsequent in Scot's Discovery of Witchcraft, p. 152: "To be delivered from witches, they hang in their entries an herb called pentaphyllon, cinquefoil, also an olive-branch; also frankincense, myrrh, valerian, verven, palm, antirchmon, &c.; also hay-thorn, otherwise whitethorn, gathered on May-day." He tells us, p. 151: "Against witches, in some countries, they nail a wolf's head on the door. Otherwise they hang *scilla* (which is either a root, or rather in this place garlick) in the roof of the house, to keep away witches and spirits; and so they do *alicium* also. Item. Perfume made of the gall of a black dog, and his blood besmeared on the posts and walls of the house, driveth out of the doors both devils and witches. Otherwise: the house where herba betonica is sown is free from all mischiefs," &c.

[A respectable farmer near Helmsley having, within the last few months, lost a number of ewes and lambs, besides other cattle, imbibed the idea that they were bewitched by some poor old woman. He applied to a person called a wise man, who pretends to lay these malignant wretches, and who has, no doubt, made pretty good inroads upon the farmer's pocket, but without having the desired effect. The following are a few of the methods they practised. Three small twigs of elder wood, in which they cut a small number of notches, were concealed beneath a bowl, in the garden, according to the instructions of their advisers, who asserted that the sorceress would come and remove them, as she would have no power as long as they were there. Strict watch was kept during the night, but nothing appeared; yet strange, as they relate, on examination next morning, one of the twigs had somehow or other escaped from its confinement. The next night the twigs were replaced, and a few bold adventurers were stationed to watch; but about midnight they were much alarmed by a rustling in the hedge, and a shaking of the trees, and made their exit without any further discovery. As soon as a calf is dropt, they immediately lacerate the ear by slitting it with a knife; and in passing through the fields it is ridicu-

lous to see the young lambs sporting by the side of their dams, with a wreath or collar of what is commonly called *rowan-tree* round their necks: but all proves ineffectual, as they die thus foolishly ornamented, or perhaps rather disguised, with the emblem of ignorance."—The Yorkshireman, A.D. 1846.]

Various were the modes of trying witches. This was sometimes done by finding private marks on their bodies; at others by weighing the suspected wretch against the church Bible; by another method she was made to say the Lord's Prayer.¹ She was sometimes forced to weep, and so detected, as a witch can shed no more than three tears, and those only from her left eye.² Swimming a witch was another kind of popular ordeal. By this method she was handled not less indecently than cruelly; for she was stripped naked and cross bound, the right thumb to the left toe, and the left thumb to the right toe. In this state she was cast into a pond or river, in which, if guilty, it was thought impossible for her to sink.

Among the presumptions whereby witches were condemned, what horror will not be excited at reading even a part of the following item in Scot's *Discovery*, p. 15: "If she have any privy mark under her armpit, under her hair, under her lip, or *****, it is presumption sufficient for the judge to proceed and give sentence of DEATH upon her!!!" By the following caution, p. 16, it is ordered that the witch "must come to her arraignment backward, to wit, with her tail to the judge's face, who must make many crosses at the time of her approaching to the bar." King James himself, in his *Dæmonology*, speaking of the helps that may be used in the trial of witches, says, "the one is, the finding of their marke and trying *the insensibleness* thereof."

Strutt, in his *Description of the Ordeals under the Saxons*, tells us that "the second kind of ordeal, by water,³ was to

¹ Butler, in his *Hudibras*, part I. c. iii. 1. 343, alludes to this trial:

"He that gets her by heart must say her
The back way, like a witch's prayer."

² King James, in the work already quoted, adding his remarks on this mode of trying witches, says: "They cannot even shed tears, though women in general are like the crocodile, ready to weep upon every light occasion."

³ For an account of the ancient Ordeal by Cold Water, see Dugd. *Orig. Juridiciales*, p. 87.

thrust the accused into a deep water, where, if he struggled in the least to keep himself on the surface, he was accounted guilty; but if he remained on the top of the water without motion he was acquitted with honour. Hence, he observes, without doubt, came the long-continued custom of swimming people suspected of witchcraft. There are also, he further observes, the faint traces of these ancient customs in another superstitious method of proving a witch. It was done by weighing the suspected party against the church Bible, which if they outweighed, they were innocent; but, on the contrary, if the Bible proved the heaviest, they were instantly condemned."

In the *Gent. Mag.* for Feb. 1759, xxix. 93, we read: "One Susannah Haynokes, an elderly woman, of Wingrove, near Aylesbury, Bucks, was accused by a neighbour for bewitching her spinning-wheel, so that she could not make it go round, and offered to make oath of it before a magistrate; on which the husband, in order to justify his wife, insisted upon her being tried by the church Bible, and that the accuser should be present. Accordingly she was conducted to the parish church, where she was stripped of all her clothes, to her shift and under-coat, and weighed against the Bible; when, to the no small mortification of the accuser, she outweighed it, and was honorably acquitted of the charge."

In the *MS. Discourse of Witchcraft*, communicated by John Pinkerton Esq., written by Mr. John Bell, minister of the gospel at Gladsmuir, 1705, p. 22, I read: "Symptoms of a witch, particularly the witches' marks, mala fama, *inability to shed tears*, &c., all of them providential discoveries of so dark a crime, and which like avenues lead us to the secret of it."

King James, in his *Dæmonology*, speaking of this mode of trying a witch, i. e. "fleeing on the water," observes that "it appears that God hath appointed for a supernatural signe of the monstrous impietie of witches, that the water shall refuse to receive them in her bosom that have shaken off them the sacred water of baptism, and wilfully refused the benefit thereof."

Other methods of detecting a witch were by burning the thatch of her house, or by burning any animal supposed to be bewitched by her—as a hog or ox: these, it was held, would

force a witch to confess. There were other modes of trial, by the stool,¹ and by shaving off every hair of the witch's body. They were also detected by putting hair, parings of the nails, and urine of any person bewitched into a stone bottle, and hanging it up the chimney.

In that rare play, the *Witch of Edmonton*, 1658, p. 39, act iv. sc. 1 (*Enter Old Banks and two or three Countrymen*), we read :

O. Banks. My horse this morning runs most piteously of the glauders, whose nose yesternight was as clean as any man's here now coming from the barber's; and this, I'll take my death upon't, is long of this jadish witch, mother Sawyer.

(*Enter W. Hamlac, with thatch and a link.*)

Haml. Burn the witch, the witch, the witch, the witch.

Omn. What hast got there?

Haml. A handful of thatch pluck'd off a hovel of hers; and they say, when 'tis burning, if she be a witch, she'll come running in.

O. Banks. Fire it, fire it; I'll stand between thee and home for any danger.

(*As that burns, enter the witch.*)

1 *Countryman.* This thatch is as good as a jury to prove she is a witch.

O. Banks. To prove her one, we no sooner set fire on the thatch of her house, but in she came, running as if the divel had sent her in a barrel of gunpowder, which trick as surely proves her a witch as —

Justice. Come, come; firing her thatch? Ridiculous! Take heed, sirs, what you do: unless your proofs come better arm'd, instead of turning her into a witch, you'll prove yourselves starke fools."

¹ Shakespeare, in *Troilus and Cressida*, act ii. sc. 1, says: "Thou stool for a witch." And Dr. Grey's Notes (ii. 236) afford us this comment on the passage: "In one way of trying a witch, they used to place her upon a chair or a stool, with her legs tied cross, that all the weight of her body might rest upon her seat, and by that means, after some time, the circulation of the blood would be much stopped, and her sitting would be as painful as the wooden horse; and she must continue in this pain twenty-four hours, without either sleep or meat; and it was no wonder that, when they were tired out with such an ungodly trial, they would confess themselves many times guilty to free themselves from such torture." See Dr. Hutchinson's *Historical Essay on Witchcraft*, p. 63.

Old Banks then relates to the justice a most ridiculous instance of her power: "Having a dun cow tied up in my back-side, let me go thither, or but cast mine eye at her, and if I should be hanged I cannot chuse, though it be ten times in an hour, but run to the cow, and, taking up her tail, kiss (saving your worship's reverence) my cow behinde, that the whole town of Edmonton has been ready ***** with laughing me to scorn." As does a countryman another, p. 58: "I'll be sworn, Mr. Carter, she bewitched Gammer Washbowl's sow, to cast her pigs a day before she would have farried; yet they were sent up to London, and sold for as good Westminster dog-pigs, at Bartholomew fair, as ever great-belly'd ale-wife longed for."

Cotta, in his *Short Discoverie of the Unobserved Dangers*, p. 54, tells us: "Neither can I beleeve (I speake it with reverence unto graver judgements) that *the forced coming of men or women to the burning of bewitched cattell*, or to *the burning of the dung or urine of such as are bewitched*, or floating of bodies above the water, or the like, are any trial of a witch." Gaule, in his *Select Cases of Conscience touching Witches and Witchcraft*, also (p. 75) mentions "some marks or tokens of tryall altogether unwarrantable, as proceeding from ignorance, humour, superstition. Such are—1. The old paganish sign, the witch's long eyes. 2. The tradition of the witches not weeping. 3. The witches making ill-favoured faces and mumbling. 4. To burn the thing bewitched, &c. (I am loth to speak out, lest I might teach these in reproving them). 5. The burning of the thatch of the witch's house, &c. 6. The heating of the horseshoe, &c. 7. The scalding water, &c. 8. The sticking of knives across, &c. 9. The putting of such and such things under the threshold, and in the bed-straw, &c. 10. The sieve and the sheares, &c. 11. The casting the witch into the water with thumbes and toes tied across, &c. 12. The tying of knots, &c."

In *A Pleasant Grove of New Fancies*, by H. B., 8vo. Lond. 1657, p. 76, we have

"A charm to bring in the witch.
To house the hag you must do this,
Commix with meal a little ****
Of him bewitch'd; then forthwith make
A little wafer, or a cake;
And this rarely bak'd will bring
The old hag in: no surer thing."

It occurs also among the following experimental rules whereby to afflict witches, causing the evil to return back upon them, given by Blagrave in his *Astrological Practice of Physic*, 1689: "1. One way is by watching the suspected party when they go into their house; and then presently to take some of her thatch from over the door, or a tile, if the house be tyled: if it be thatch, you must wet and sprinkle it over with the patient's water, and likewise with white salt; then let it burn or smoke through a trivet or the frame of a skillet: you must bury the ashes that way which the suspected witch liveth. 'Tis best done either at the change, full, or quarters of the moon; or otherwise, when the witch's significator is in square or opposition to the moon. But if the witch's house be tiled, then take a tile from over the door, heat him red hot, put salt into the patient's water, and dash it upon the red-hot tile, until it be consumed, and let it smoak through a trivet or frame of a skillet as aforesaid. 2. Another way is to get two new horseshoes, heat one of them red hot, and quench him in the patient's urine; then immediately nail him on the inside of the threshold of the door with three nails, the heel being upwards; then, having the patient's urine, set it over the fire, and set a trivet over it; put into it three horse-nails and a little white salt. Then heat the other horseshoe red hot, and quench him several times in the urine, and so let it boil and waste until all be consumed: do this three times, and let it be near the change, full, or quarters of the moon; or let the moon be in square or opposition unto the witch's significator. 3. Another way is to stop the urine of the patient close up in a bottle, and put into it three nails, pins, or needles, with a little white salt, keeping the urine always warm. If you let it remain long in the bottle, it will endanger the witch's life; for I have found by experience that they will be grievously tormented, making their water with great difficulty, if any at all, and the more if the moon be in Scorpio, in square or opposition to his significator, when its done. 4. Another way is either at the new, full, or quarters of the moon, but more especially when the moon is in square or opposition to the planet which doth personate the witch, to let the patient blood, and while the blood is warm put a little white salt into it, then let it burn and smoak through a trivet. I conceive this way doth more afflict the witch than any of the other

three before mentioned." He adds, that sometimes the witches will rather endure the misery of the above torments than appear, "by reason country people oftentimes will fall upon them, and scratch and abuse them shrewdly."

I find the following in Articles to be enquired of within the Archdeaconry of Yorke, by the Church Wardens and Sworne Men, A. D. 163— (any year till 1640), 4to. Lond. *b. l.* : "Whether there be any man or woman in your parish that useth *witchcraft, sorcery, charmes, or unlawfull prayer, or invocations in Latine or English, or otherwise, upon any Christian body or beast, or any that resorteth to the same for counsell or helpe?*"

Some persons were supposed by the popular belief to have the faculty of distinguishing witches. These were called witch-finders. Matthew Hopkins, one of the most celebrated witch-finders of his day, is supposed to have been alluded to by Butler, in the following lines of *Hudibras*, II. iii. 139 :

"Has not this present parliament
A leger to the devil sent,
Fully empower'd to treat about
Finding revolted witches out ;
And has not he, within a year,
Hang'd threescore of 'em in one shire ?
Some only for not being drown'd,
And some for sitting above ground
Whole days and nights upon their breeches,
And feeling pain, were hang'd for witches ;
Who after prov'd himself a witch,
And made a rod for his own breech."

The old, the ignorant, and the indigent (says Granger), such as could neither plead their own cause nor hire an advocate, were the miserable victims of this wretch's credulity, spleen, and avarice. He pretended to be a great critic in *special marks*, which were only moles, scorbutic spots, or warts, which frequently grow large and pendulous in old age, but were absurdly supposed to be teats to suckle imps. His ultimate method of proof was by tying together the thumbs and toes of the suspected person, about whose waist was fastened a cord, the ends of which were held on the banks of a river, by two men, in whose power it was to strain or slacken it.

The experiment of swimming was at length tried upon Hopkins himself, in his own way, and he was, upon the event,

condemned, and, as it seems, executed, as a wizard. Hopkins had hanged, in one year, no less than sixty reputed witches in his own county of Essex. See Granger's Biographical History, 1775, ii. 409. Compare also Dr. Grey's Notes on Hudibras, ii. 11, 12, 13.

In Gardiner's England's Grievance in Relation to the Coal Trade, p. 107, we have an account that, in 1649 and 1650, the magistrates of Newcastle-upon-Tyne sent into Scotland to agree with a Scotchman, who pretended knowledge to find out witches by pricking them with pins. They agreed to give him twenty shillings a-piece for all he could condemn, and bear his travelling expenses. On his arrival the bellman was sent through the town to invite all persons that would bring in any complaint against any woman for a witch, that she might be sent for and tried by the persons appointed. Thirty women were, on this, brought into the town-hall and stripped, and then openly had pins thrust into their bodies, about twenty-seven of whom he found guilty. His mode was, in the sight of all the people, to lay the body of the person suspected naked to the waist, and then he ran a pin into her thigh, and then suddenly let her coats fall, demanding whether she had nothing of his in her body but did not bleed; the woman, through fright and shame, being amazed, replied little; then he put his hand up her coats and pulled out the pin, setting her aside as a guilty person and a child of the devil. By this sort of evidence, one wizard and fourteen witches were tried and convicted at the assizes, and afterwards executed. Their names are recorded in the parish register of St. Andrew's. See Brand's History of Newcastle-upon-Tyne.

Nash, in his History of Worcestershire, ii. 38, tells us that, "14th May, 1660, four persons accused of witchcraft were brought from Kidderminster to Worcester Gaol, one Widow Robinson, and her two daughters, and a man. The eldest daughter was accused of saying that, if they had not been taken, the king should never have come to England; and, though he now doth come, yet he shall not live long, but shall die as ill a death as they; and that they would have made corn like pepper. Many great charges against them, and little proved, they were put to the ducking in the river: they would not sink, but swam aloft. The man had five teats, the woman three, and the eldest daughter one. When they went to search

the women none were visible ; one advised to lay them on their backs and keep open their mouths, and then they would appear ; and so they presently appeared in sight."

The Doctor adds that "it is not many years since a poor woman, who happened to be very ugly, was almost drowned in the neighbourhood of Worcester, upon a supposition of witchcraft ; and had not Mr. Lygon, a gentleman of singular humanity and influence, interfered in her behalf, she would certainly have been drowned, upon a presumption that a witch could not sink."

It appears from a Relation printed by Matthews, in Long Acre, London, that, in the year 1716, Mrs. Hicks, and her daughter, aged nine years, were hanged in Huntingdon for witchcraft, for selling their souls to the devil, tormenting and destroying their neighbours, by making them vomit pins, raising a storm, so that a ship was almost lost, by pulling off her stockings, and making a lather of soap.

By the severe laws once in force against witches, to the disgrace of humanity, great numbers of innocent persons, distressed with poverty and age, were brought to violent and untimely ends. By the 33 Henry VIII. c. viii. the law adjudged all Witchcraft and Sorcery to be felony without benefit of clergy. By statute 1 Jac. I. c. xii. it was ordered that all persons invoking any evil spirit, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil spirit ; or taking up dead bodies from their graves to be used in any witchcraft, sorcery, charm, or enchantment, or killing or otherwise hurting any person by such infernal arts, should be guilty of felony without benefit of clergy, and suffer death. And if any person should attempt by sorcery to discover hidden treasure, or to restore stolen goods, or to provoke unlawful love, or to hurt any man or beast, though the same were not effected, he or she should suffer imprisonment and pillory for the first offence, and death for the second.

On March 11, 1618, Margaret and Philip Flower, daughters of Joane Flower, were executed at Lincoln for the supposed crime of bewitching Henry Lord Rosse, eldest son of Francis Manners, Earl of Rutland, and causing his death ; also, for most barbarously torturing by a strange sickness Francis, second son of the said Earl, and Lady Katherine, his daughter ; and also, for preventing, by their diabolical arts, the said earl

and his countess from having any more children. They were tried at the Lent Assizes before Sir Henry Hobart, Lord Chief Justice of the Common Pleas, and Sir Edward Bromley, one of the Barons of the Exchequer, and cast by the evidence of their own confessions. To effect the death of Lord Henry "there was a glove of the said Lord Henry buried in the ground, and, as that glove did rot and waste, so did the liver of the said lord rot and waste." The spirit employed on the occasion, called Rutterkin, appears not to have had the same power over the lives of Lord Francis and Lady Katherine. Margaret Flower confessed that she had "two familiar spirits sucking on her, the one white, the other black-spotted. The white sucked under her left breast, the black-spotted," &c. When she first entertained them, she promised them her soul, and they covenanted to do all things which she commanded them.

In the Diary of Robert Birrell, preserved in Fragments of Scottish History, 4to. Edinb., 1708, are inserted some curious memorials of persons suffering death for witchcraft in Scotland. "1591, 25 of Junii, Euphane M'Kalzen ves brunt for vitchcrafte. 1529. The last of Februarii, Richard Grahame wes brunt at ye Crosse of Edinburghe, for vitchcrafte and sorcery. 1593. The 19 of May, Katherine Muirhead brunt for vitchcrafte, quha confest sundrie poynts therof. 1603. The 21 of Julii, James Reid brunt for consulting and using with Sathan and witches, and quha wes notably knawin to be ane counsellor with witches. 1605. July 24th day, Henrie Lowrie brunt on the Castel Hill, for witchcrafte done and committed be him in Kyle, in the parochin." The following is from the Gent. Mag. for 1775, xlv. 601: "Nov. 15. Nine old women were burnt at Kalisk, in Poland, charged with having bewitched and rendered unfruitful the lands belonging to a gentleman in that palatinate." For the Manks Statutes (Train's History of the Isle of Man, v. ii. p. 167).

By statute 9 Geo. II. c. v. it was enacted that no prosecution should in future be carried on against any person for conjuration, witchcraft, sorcery, or enchantment. However, the misdemeanour of persons pretending to use witchcraft, tell fortunes, or discover stolen goods by skill in the occult sciences, is still deservedly punished with a year's imprisonment, and till recently by standing four times in the

pillory. Thus the Witch Act, a disgrace to the code of English laws, was not repealed till 1736.

In the Statistical Account of Scotland, v. 240, parish of Old Kilpatrick, co. Dumbarton, we read: "The history of the Bargarran witches, in the neighbouring parish of Erskine, is well known to the curious. That this parish in the dark ages partook of the same frenzy, and that innocent persons were sacrificed at the shrine of cruelty, bigotry, and superstition, cannot be concealed. As late as the end of the last century a woman was burnt for witchcraft at Sandyford, near the village, and the bones of the unfortunate victim were lately found at the place. Ibid. p. 454, parish of Spott, co. East Lothian, Parochial Records. "1698: The Session, after a long examination of witnesses, refer the case of Marion Lillie, for imprecations and supposed witchcraft, to the Presbytery, who refer her for trial to the civil magistrate. Said Marion generally called the Rigwoody Witch. Oct. 1705: Many witches burnt on the top of Spott loan." Ibid. vii. 280, parish of East Monkland, co. Lanark: "Upon a rising ground there is still to be seen an upright granite stone, where, it is said, in former times they burnt those imaginary criminals called witches." Ibid. viii. 177, parish of Newburgh, co. Fife: "Tradition continues to preserve the memory of the spot in the lands belonging to the town of Newburgh, on which more than one unfortunate victim fell a sacrifice to the superstition of former times, intent on punishing the crime of witchcraft. The humane provisions of the legislature, joined to the superior knowledge which has, of late years, pervaded all ranks of men in society, bid fair to prevent the return of a frenzy which actuated our forefathers universally, and with fatal violence." The following is extracted from the Parish Records: "Newburgh, Sept. 18, 1653. The minister gave in against Kath'rine Key severall poynts that had come to his hearing, which he desyred might be put to tryell. 1. That, being refused milk, the kow gave nothing but red blood; and being sent for to sie the kow, she clapped (stroked) the kow, and said the kow will be weill, and thereafter the kow becam weill. 2. (A similar charge.) 3. That the minister and his wife, having ane purpose to take ane child of theirs from the said Kathrine, which she had in nursing, the child would suck none woman's breast, being only one quarter old; but, being brought again

to the said Kathrine, presently sucked her breast. 4. That, thereafter the chyld was spayned (weaned), she came to sie the child and wold have the bairne (child) in her arms, and thereafter the bairne murred and gratt (wept sore) in the night, and almost the day tyme; also, that nothing could stay her untill she died. Nevertheless, before her coming to see her and her embracing of her, took as weill with the spaining and rested as weill as any bairne could doe. 5. That she is of ane evill brutte and fame, and so was her mother before her." The event is not recorded. Ibid. ix. 74, parish of Erskine, is a reference to Arnot's Collection of Criminal Trials for an account of the Bargarran Witches. Ibid. xii. 197, parish of Kirriemuir, co. Forfar: "A circular pond, commonly called *the Witch-pool*, was lately converted into a reservoir for the mills on the Gairie; a much better use than, if we may judge from the name, the superstition of our ancestors led them to apply it."

Ibid. xiv. 372, parish of Mid Calder, county of Edinburgh: Witches formerly burnt there. The method taken by persons employed to keep those who were suspected of witchcraft awake, when guarded, was, "to pierce their flesh with pins, needles, awls, or other sharp-pointed instruments. To rescue them from that oppression which sleep imposed on their almost exhausted nature, they sometimes used irons heated to a state of redness." The reference for this is also to Arnot's Trials. Ibid. xviii. 57, parish of Kirkaldy, county of Fife, it is said: "A man and his wife were burnt here in 1633, for the supposed crime of witchcraft. At that time the belief of witchcraft prevailed, and trials and executions on account of it were frequent, in all the kingdoms of Europe. It was in 1634 that the famous Urban Grandier was, at the instigation of Cardinal Richelieu, whom he had satirized, tried, and condemned to the stake, for exercising the black art on some nuns of Loudun, who were supposed to be possessed. And it was much about the same time that the wife of the Marechal d'Ancre (see p. 9) was burnt for a witch, at the Place de Grève, at Paris." In the Appendix, *ibid.* p. 653, are the particulars of the Kirkaldy witches. The following items of execution expenses are equally shocking and curious:

	£	s.	d.	
"For ten loads of coals to burn them . . .	3	6	8	Scots.
For a tar-barrel	0	14	0	
For towes	0	6	0	
For harden to be jumps to them . . .	0	3	10	
For making of them	0	0	8"	&c. &c.

Ibid. xx. 194, parishes of Dyke and Moy, county of Elgin and Forres, it is said: "Where the (parish) boundary crosses the heath called the Hardmoor, there lies somewhere a solitary spot of classic ground, unheeded here, but much renowned in Drury for the Thane of Glamis's interview with the wayward or weird sisters in Macbeth." Ibid. p. 242, parish of Collace, county of Perth; Dunsinnan Castle: "In Macbeth's time witchcraft was very prevalent in Scotland, and two of the most famous witches in the kingdom lived on each hand of Macbeth—one at Collace, the other not far from Dunsinnan House, at a place called the Cape. Macbeth applied to them for advice, and by their counsel built a lofty castle upon the top of an adjoining hill, since called Dunsinnan. The moor where the witches met, which is in the parish of St. Martin's, is yet pointed out by the country people, and there is a stone still preserved which is called *the Witches' Stone*." For an account of the witches of Pittanweam, in the county of Fife, about the beginning of the last century, see the Edinb. Mag. for Oct. 1817, pp. 199-206.

Mr. Pennant, in his *Tour in Scotland*, tells us, p. 145, that the last instance of the frantic executions for witchcraft, of which so much has been already said, in the north of Scotland, was in June, 1727,¹ as that in the south was at Paisley in

¹ In the *Statistical Account of Scotland*, parish of Loth, co. Sutherland, vi. 321, it is stated that the unhappy woman here alluded to was burnt at Dornoch, and that "the common people entertain strong prejudices against her relations to this day." From the same work, however, xv. 311, it should seem that the persecution of supposed witches is not yet entirely laid aside in the Orkneys. The minister of South Ronaldsay and Burray, two of those islands, says: "The existence of fairies and witches is seriously believed by some, who, in order to protect themselves from their attacks, draw imaginary circles, and place knives in the walls of houses. The worst consequence of this superstitious belief is, that, when a person loses a horse or cow, it sometimes happens that a poor woman in the neighbourhood is blamed, and *knocked in some part of the head, above the breath, until the blood appears*. But in these parishes there are many decent, honest, and sensible people who laugh at such absurdities, and treat them with deserved contempt."

1696, where, among others, a woman, young and handsome, suffered, and with a reply to her inquiring friends worthy a Roman matron, being asked why she did not make a better defence on her trial, answered, 'My persecutors have destroyed my honour, and my life is not now worth the pains of defending.' The last instance of national credulity on this head was the story of the witches of Thurso, who, tormenting for a long time an honest fellow under the usual form of cats, at last provoked him so, that one night he put them to flight with his broad sword, and cut off the leg of one less nimble than the rest: on his taking it up, to his amazement he found it belonged to a female of his own species, and next morning discovered the owner, an old hag, with only the companion leg to this. But these relations of almost obsolete superstitions must never be thought a reflection on this country as long as any memory remains of the tragical end of the poor people at Tring, who, within a few miles of our capital, in 1751, fell a sacrifice to the belief of the common people in witches; or of that ridiculous imposture in the capital itself, in 1762, of the Cock-lane ghost, which found credit with all ranks of people."

"April 22, 1751: At Tring, in Hertfordshire, one B—d—d, a publican, giving out that he was bewitched by one Osborne and his wife, harmless people above 70, had it cried at several market-towns that they were to be tried by ducking this day, which occasioned a vast concourse. The parish officers having removed the old couple from the workhouse into the church for security, the mob, missing them, broke the workhouse windows, pulled down the pales, and demolished part of the house; and, seizing the governor, threatened to drown him and fire the town, having straw in their hands for the purpose. The poor wretches were at length, for public safety, delivered up, stripped stark naked by the mob, their thumbs tied to their toes, then dragged two miles, and thrown into a muddy stream; after much ducking and ill usage, the old woman was thrown quite naked on the bank, almost choked with mud, and expired in a few minutes, being kicked and beat with sticks, even after she was dead: and the man lies dangerously ill of his bruises. To add to the barbarity, they put the dead witch (as they called her) in bed with her husband, and tied them together. The coroner's inquest have

since brought in their verdict *wilful murder* against Thomas Mason, William Myatt, Richard Grice, Richard Wadley, James Proudham, John Sprouting, John May, Adam Curling, Francis Meadows, and twenty others, names unknown. The poor man is likewise dead of the cruel treatment he received."—Gent. Mag. 1751, vol. xxi. p. 186.

In another part of the same volume, p. 198, the incidents of this little narrative are corrected: "Tring, May 2, 1751. A little before the defeat of the Scotch, in the late rebellion, the old woman Osborne came to one Butterfield, who then kept a dairy at Gubblecot, and begged for some buttermilk, but Butterfield told her with great brutality that he had not enough for his hogs: this provoked the old woman, who went away, telling him that the Pretender would have him and his hogs too. Soon afterwards several of Butterfield's calves became distempered, upon which some ignorant people, who had been told the story of the buttermilk, gave out that they were bewitched by old mother Osborne; and Butterfield himself, who had now left his dairy, and taken the public-house by the brook of Gubblecot, having been lately, as he had been many years before at times, troubled with fits, mother Osborne was said to be the cause: he was persuaded that the doctors could do him no good, and was advised to send for an old woman out of Northamptonshire, who was famous for curing diseases that were produced by witchcraft. This sagacious person was accordingly sent for and came; she confirmed the ridiculous opinion that had been propagated of Butterfield's disorder, and ordered six men to watch his house day and night with staves, pitchforks, and other weapons, at the same time hanging something about their necks, which she said was a charm that would secure them from being bewitched themselves. However, these extraordinary proceedings produced no considerable effects, nor drew the attention of the place upon them, till some persons, in order to bring a large company together, with a lucrative view, ordered, by anonymous letters, that public notice should be given at Winslow, Leighton, and Hempstead, by the crier, that witches were to be tried by ducking at Longmarston on the 22d of April. The consequences were as above related, except that no person has as yet been committed on the coroner's inquest except one Thomas Colley, chimney-sweeper; but several of

the ringleaders in the riot are known, some of whom live very remote, and no expense or diligence will be spared to bring them to justice." It appears, *ibid.* p. 378, that Thomas Colley was executed, and afterward hung in chains, for the murder of the above Ruth Osborne.

Such, it would seem, was the folly and superstition of the crowd, that, when they searched the workhouse for the supposed witch, they looked even into the salt-box, supposing she might have concealed herself within less space than would contain a cat. The deceased, being dragged into the water, and not sinking, Colley went into the pond, and turned her over several times with a stick. It appeared that the deceased and her husband were wrapped in two different sheets; but her body, being pushed about by Colley, slipped out of the sheet, and was exposed naked. In the same volume, p. 269, is a minute statement of the Earl of Derby's disorder, who was supposed to have died from witchcraft, April 16, 1594.

In the *Gent. Mag.* also, for July 1760, vol. xxx. p. 346, we read: "Two persons concerned in ducking for witches all the poor old women in Glen and Burton Overy, were sentenced to stand in the pillory at Leicester." See another instance, which happened at Earl Shilton, in Leicestershire, in 1776, in the *Scots Magazine* for that year, xxxviii. 390.

The following is from the *Gent. Mag.* for Jan. 1731, i. 29, "Of Credulity in Witchcraft.—From Burlington, in Pensilvania, 'tis advised that the owners of several cattle, believing them to be bewitched, caused some suspected men and women to be taken up, and trials to be made for detecting 'em. About three hundred people assembled near the governor's house, and a pair of scales being erected, the suspected persons were each weighed against a large Bible, but all of them vastly outweighing it: the accused were then tied head and feet together, and put into a river, on supposition that if they swam they must be guilty. This they offered to undergo in case the accuser should be served in the like manner; which being done, they all swam very buoyant, and cleared the accused. A like transaction happened at Frome, in Somersetshire, in September last, published in the *Daily Journal*, Jan. 15, relating that a child of one Wheeler being seized with strange fits, the mother was advised, by a cunning man, to hang a bottle of the child's water, mixed with some of its

hair, close stop't, over the fire, that the witch would thereupon come and break it. It does not mention the success; but a poor old woman in the neighbourhood was taken up, and the old trial by water-ordeal reviv'd. They dragg'd her, shiv'ring with an ague, out of her house, set her astride on the pommel of a saddle, and carried her about two miles to a millpond, stript off her upper cloaths, tied her legs, and with a rope about her middle, threw her in, two hundred spectators aiding and abetting the riot. They affirm she swam like a cork, though forced several times under the water; and no wonder, for, when they strained the line, the ends thereof being held on each side of the pond, she must of necessity rise; but by haling and often plunging she drank water enough, and when almost spent they poured in brandy to revive her, drew her to a stable, threw her on some litter in her wet cloaths, where in an hour after she expired. The coroner, upon her inquest, could make no discovery of the ringleaders: although above forty persons assisted in the fact, yet none of them could be persuaded to accuse his neighbour, so that they were able to charge only three of them with manslaughter."

Dr. Zouch, in a note to his edition of Walton's *Lives*, 1796, p. 482, says: "The opinion concerning the reality of witchcraft was not exploded even at the end of the seventeenth century. The prejudices of popular credulity are not easily effaced. Men of learning, either from conviction or some other equally powerful motive, adopted the system of Dæmonology advanced by James I.; and it was only at a recent period that the Legislature repealed the Act made in the first year of the reign of that monarch, entitled an Act against Conjurament, Witchcraft, and dealing with Evil and Wicked Spirits."

Lord Verulam's reflections on witches, in the tenth century of his *Natural History*, form a fine contrast to the narrow and bigoted ideas of the royal author of the *Dæmonology*. "Men may not too rashly believe the confession of witches, nor yet the evidence against them; for the witches themselves are imaginative, and believe oftentimes they do that which they do not; and people are credulous in that point, and ready to impute accidents and natural operations to witchcraft. It is worthy the observing that, both in ancient and late times (as in the Thessalian witches, and the meetings of witches that have been recorded by so many late confessions),

the great wonders which they tell, of carrying in the air, transforming themselves into other bodies, &c. are still reported to be wrought, not by incantations or ceremonies, but by ointments and anointing themselves all over. This may justly move a man to think that these fables are the effects of imagination; for it is certain that ointments do all (if they be laid on anything thick), by stopping of the pores, shut in the vapours, and send them to the head extremely. And for the particular ingredients of those magical ointments, it is like they are opiate and soporiferous: for anointing of the forehead, neck, feet, backbone, we know is used for procuring dead sleeps. And if any man say that this effect would be better done by inward potions, answer may be made that the medicines which go to the ointments are so strong, that if they were used inwards they would kill those that use them, and therefore they work potently though outwards."

In the play of the *Witch of Edmonton*, by Rowley, Dekker, Ford, &c. 1658, already quoted, act ii. sc. 1, the witch, Elizabeth Sawyer, is introduced gathering sticks, with this soliloquy:

——— "Why should the envious world
 Throw all their scandalous malice upon me,
 'Cause I am poor, deform'd, and ignorant,
 And like a bow buckled and bent together
 By some more strong in mischiefs than myself?
 Must I for that be made a common sink
 For all the filth and rubbish of men's tongues
 To fall and run into? Some call me witch;
 And, being ignorant of myself, they go
 About to teach me how to be one; urging
 That my bad tongue (by their bad usage made so)
 Forespeaks their cattle, doth bewitch their corn,
 Themselves, their servants, and their babes at nurse.
 This they enforce upon me, and in part
 Make me to credit it."

Mr. Warner, in his *Topographical Remarks* relating to the South-western parts of Hampshire, already quoted, says: "It would be a curious speculation to trace the origin and progress of that mode of thinking among the northern nations which gave the faculty of divination to females in ancient ages, and the gift of witchcraft to them in more modern times. The learned reader will receive great satisfaction in the perusal of a dissertation of Keysler, entitled *De Mulieribus fatidicis*, ad

calc. Antiq. Select. Septen. p. 371. Much information on the same subject is also to be had in M. Mallet's Northern Antiquities, vol. i.; and in the Notes of the Edda, vol. ii."¹

In an account of witchcraft, the cat, who is the *sine qua non* of a witch, deserves particular consideration. If I mistake not, this is a connexion which has cost our domestic animal all that persecution with which it is, by idle boys at least, incessantly pursued. In ancient times the case was very different. These animals were anciently revered as emblems of the moon, and among the Egyptians were on that account so highly honoured as to receive sacrifices and devotions, and had stately temples erected to their honour.² It is said that in whatever house a cat died, all the family shaved their eyebrows. No favorite lap-dog among the moderns had received such posthumous honours. Diodorus Siculus relates that a Roman happening accidentally to kill a cat, the mob immediately gathered about the house where he was, and neither the entreaties of some principal men sent by the king, nor the fear of the Romans, with whom the Egyptians were then negotiating a peace, could save the man's life.

The following particulars relating to a game in which a cat was treated with savage cruelty by our barbarous ancestors,

¹ The curious reader may also consult Andrew's Contin. of Henry's Hist. of Great Britain, 4to. 35, 196, 198, 207, 303, 374; a Discourse of the subtil Practises of Devilles by Witches and Sorcerers, by G. Gyfford, 4to. Lond., 1587; a Philosophical Endeavour towards the Defence of the Being of Witches and Apparitions, in a letter to the much honoured Robert Hunt, Esq., by a member of the Royal Society, 4to. Lond. 1666; and an Historical Essay concerning witchcraft, by Francis Hutchinson, D.D., 8vo. Lond. 1718; the second chapter of which contains a chronological table of the executions or trials of supposed witches. An account of the New England witches will be found in Chambers's Edinburgh Journal, vol. viii. p. 261. Among foreign publications, De Lamiis et Phitonicis Mulieribus ad illustrissimum Principem Dominum Sigismundum Archiducem Austrie Tractatus dulcherrimus, 4to. [1489] *b. l.*; Compendium Maleficarum, 4to. Mediol. 1626; Tractatus duo singulares de examine Sagarum super Aquam frigidam projectarum, 4to. Franc. et Lips, 1686; and Specimen Juridicum de nefando Lamiarum cum Diabolo Coitu, per J. Hen. Pott, 4to. Jenæ, 1689. Some curious notes on witchcraft, illustrated by authorities from the classics, occur at the end of the 1st, 2d, and 3d acts of the Lancashire Witches, a comedy, by Thomas Shadwell, 4to. London, 1691. See also, Confessions of Witchcraft, in Blackwood's Edinburgh Magazine, vol. i. pp. 167, 497, 498.

² Compare Savary's Letters, vol. ii. p. 438.

still or lately retained at Kelso¹, are extracted from a Particular Description of the Town of Kelso, &c., by Ebenezer Lazarus, 8vo. Kelso, 1789, p. 144: "There is a society or brotherhood in the town of Kelso, which consists of farmers' servants, ploughmen, husbandmen, or whip-men, who hold a meeting once a-year for the purpose of merriment and diverting themselves: being all finely dressed out in their best clothes, and adorned with great bunches of beautiful ribands on the crown of their heads, which hang down over their shoulders like so many streamers. By the beating of a drum they repair to the market-place, well mounted upon fine horses, armed with large clubs and great wooden hammers, about eleven o'clock in the forenoon, when they proceeded to a common field about half a mile from the town, attended all the way with music and an undisciplined rabble of men, women, and children, for the purpose of viewing the merriment of *a cat in barrel*, which is highly esteemed by many for excellent sport. The generalissimo of this regiment of whip-men, who has the honorable style and title of *my lord*, being arrived with the brotherhood at the place of rendezvous, the music playing, the drum beating, and their flag waving in the air, the poor timorous cat is put into a barrel partly stuffed with soot, and then hung up between two high poles, upon a cross-beam, below which they ride in succession, one after another, besieging poor puss with their large clubs and wooden hammers. The barrel, after many a frantic blow, being broken, the wretched animal makes her reluctant appearance amidst a great concourse of spectators, who seem to enjoy much pleasure at the poor animal's shocking figure, and terminate her life and misery by barbarous cruelty." The author, having called the perpetrators of this deed by a name no softer than that of the "Savages of Kelso," concludes the first act with the following miserable couplet:

"The cat in the barrel exhibits such a farce
That he who can relish it is worse than an ass."

The second act is described as follows: "The cruel brotherhood having sacrificed this useful and domestic animal to the idol of cruelty, they next gallantly, and with great heroism,

¹ A town only, not in England, being situated on the northern bank of the Tweed.

proceeded with their sport to the destruction of a poor simple goose, which is next hung up by the heels, like the worst of malefactors, with a convulsed breast, in the most pungent distress and struggling for liberty ; when this merciless and profligate society, marching in succession, one after another, each in his turn takes a barbarous pluck at the head, quite regardless of its misery. After the miserable creature has received many a rude twitch, the head is carried away." They conclude their sports with a clumsy horse-race. Our author has omitted to mention on what day of the year all this was done. He says, however, it is now left off.

In the remarkable account of witches in Scotland (before James the First's coming to the crown of England), about 1591, entitled *News from Scotland: the damnable Life and Death of Dr. Fian*¹ (printed from the old copy in the *Gen. Mag.* for 1779, xlix. 449), is the following: "Agnis Thompson confessed that, at the time when his Majesty was in Denmark, she being accompanied with the parties before specially named, took a cat and christened it, and afterwards bound to each part of that cat the chiefest parts of a dead man, and several joints of his body ; and that in the night following the said cat was conveyed into the midst of the sea by all these witches sailing in their riddles or cieves, as is aforesaid, and so left the said cat right before the town of Leith, in Scotland ; this done, there did arise such a tempest in the sea as a greater hath not been seen ; which tempest was the cause of the perishing of a boat or vessel coming over from the town of Brunt Island to the town of Leith, wherein were sundry jewels and rich gifts, which should have been presented to the now Queen of Scotland, at her Majesty's coming to Leith. Again it is confessed that the said christened cat was the cause that the King's Majesty's ship, at his coming forth of Denmark, had a contrary wind to the rest of his ships then being in his company ; which thing was most strange and true, as the King's Majesty acknowledgeth."

One plainly sees in this publication the foundation-stones of the royal treatise on Dæmonology ; and it is said " these con-

¹ This Doctor Fian was registrar to the devil, and sundry times preached at North Baricke Kirke to a number of notorious witches ; the very persons who in this work are said to have pretended to bewitch and drown his Majesty in the sea coming from Denmark.

fessions made the king in a wonderful admiration," and he sent for one Geillis Duncane, who played a reel or dance before the witches, "who upon a small trump, called a Jew's trump, did play the same dance before the King's Majesty, who, in respect of the strangeness of these matters, took great delight to be present at all their examinations." Who is there so incurious that would not wish to have seen the monarch of Great Britain entertaining himself with a supposed witch's performance on the Jew's-harp?

Warburton, on the passage in *Macbeth*, "Thrice the brinded cat had mew'd," observes that "a cat, from time immemorial, has been the agent and favourite of witches. This superstitious fancy is pagan and very ancient; and the original, perhaps, this: when Galinthia was changed into a cat by the Fates (says Antonius Liberalis, *Metam. c. xxix*); by witches (says Pausanius in his *Bæotics*); Hecate took pity of her and made her her priestess; in which office she continues to this day. Hecate herself too, when Typhon forced all the gods and goddesses to hide themselves in animals, assumed the shape of a cat. So, Ovid: 'Fele soror Phæbi latuit.'"

Hanway, in his *Travels in Persia*, i. 177, tell us that "cats are there in great esteem." Mention occurs in Glanvil's "*Sadducismus Triumphatus*," pp. 304, 306, of the familiars of witches sucking them in the shape of cats. In the description of the witch Mause, in the *Gentle Shepherd*, the following occurs:

— "And yonder's Mause;
She and her cat sit beeking in her yard."

In Gay's *Fable of "The Old Woman and her Cats"*, one of these animals is introduced as upbraiding the witch as follows:

" 'Tis infamy to serve a hag
Cats are thought imps, her broom a nag;
And boys against our lives combine,
Because, 'tis said, your cats have nine."

The writer of a *Journey through the Highlands of Scotland*, inserted in the *Scots Magazine*, lxiv. 817, describing some of the superstitions of the country, says: "When the goodwife's cat is ill fed, consequently of a lean and meagre appearance, it is readily ascribed to the witches riding on them in the night."

Trusler, in his *Hogarth Moralized*, p. 134, tells us, speaking of cats, it has been judiciously observed that "the conceit of a cat's having nine lives hath cost at least nine lives in ten of the whole race of them. Scarce a boy in the streets but has in this point outdone even Hercules himself, who was renowned for killing a monster that had but three lives." The *Guardian*, No. 61, adds: "Whether the unaccountable animosity against this useful domestic may be any cause of the general persecution of owls (who are a sort of feathered cats), or whether it be only an unreasonable pique the moderns have taken to a serious countenance, I shall not determine." The owl was anciently a bird of ill omen, and thence probably has been derived the general detestation of it, as that of the cat has arisen from that useful domestic's having been considered as a *particeps criminis* in the sorceries of witches. From a little black-letter book, entitled *Beware the Cat*, 1584, I find it was permitted to a witch "to take on her a catte's body nine times." The following passage occurs in Dekker's *Strange Horse-Race*, 4to. 1613: "When the grand Helcat had gotten these two furies with nine lives." And in Marston's *Dutch Courtezan* (Works, 8vo. 1633), we read: "Why then thou hast nine lives like a cat." See on this subject the *British Apollo*, 1708, vol. ii. No. 1.¹

There is a very curious extract from a file of informations taken by some justices against a poor witch, preserved in the *Life of the Lord Keeper Guildford*, which forcibly satirises the folly of admitting such kind of evidence as was brought against them: "This informant saith he saw a cat leap in at her (the old woman's) window, when it was twilight; and this informant farther saith that he verily believeth the said cat to be the devil, *and more saith not*." It may be observed upon this evidence, that to affect the poor culprit he could not well have said less.

The ingenious artist Hogarth, in his *Medley*, represents with great spirit of satire a witch sucked by a cat and flying on a broomstick; it being said, as Trusler remarks, that the familiar with whom a witch converses sucks her right breast in shape of a little dun cat, as smooth as a mole, which when it

¹ In a *jeu d'esprit*, entitled *Les Chats*, 8vo. Rotterdam, 1728, there are some very curious particulars relating to these animals, which are detailed with no common degree of learning.

has sucked, the witch is in a kind of trance. See Hogarth Moralized, p. 116.

Steevens, on the passage in Shakespeare's *Much Ado About Nothing*, "If I do, hang me in a bottle, like a cat, and shoot at me," observes that, "*in some counties in England*, a cat was formerly closed up with a quantity of soot in a wooden bottle (such as that in which shepherds carry their liquor), and was suspended on a line. He who beat out the bottom as he ran under it, and was nimble enough to escape its contents, was regarded as the hero of this inhuman diversion." He cites also some passages that show it was a custom formerly to shoot with arrows "at a catte in a basket." They prove also that it was the custom to shoot at fictitious as well as real cats. A similar kind of sport seems to be alluded to in the following passage in Braithwaite's *Strappado for the Devil*, 1615, p. 162 :

"If Mother Red-cap chance to have an oxe
Rosted all whole, O how you'le fly to it,
Like widgeons, or like wild geese in full flocks,
That for his penny each may have his bitte :
Set out a pageant, whoo'l not thither runne ?
As twere to whip the cat at Abington."

In *Frost Fair*, a very rare topographical print, printed on the River Thames in the year 1740, there is the following reference : "No. 6, Cat in the Basket Booth." Although it is doubtful whether it was used merely as an ale-booth, or intended to invite company to partake of the barbarous sport, it is equally a proof that Shakespeare's rustic game or play of the Cat and Bottle continued in use long after his days.

[A woman dressed in a grotesque and frightful manner was otherwise called a *kitch-witch*, probably for the sake of a jingle. It was customary, many years ago, at Yarmouth, for women of the lowest order, to go in troops from house to house to levy contributions, at some season of the year, and on some pretence, which nobody now seems to recollect, having men's shirts over their own apparel, and their faces smeared with blood. These hideous beldams have long discontinued their perambulations ; but, in memory of them, one of the many rows in that town is called *Kitty-witch* row.]

FASCINATION OF WITCHES.

There is a vulgar saying in the north, and probably in many other parts, of England, "No one can say *black is your eye*;" meaning that nobody can justly speak ill of you. It occurs also in a curious quarto tract entitled the *Mastive*, or *Young Whelpe of the Old Dog*; Epigrams and Satyrs, Lond., no date. One of these is as follows:

"Doll, in disdain, doth from her heeles desie
The best that breathes shall tell her *black's her eye*;
And that it's true she speaks, who can say nay,
When none that looks on't but will sweare 'tis gray?"

I have no doubt but that this expression originated in the popular superstition concerning an *evil*, that is an *enchanting* or *bewitching*, EYE. In confirmation of this I must cite the following passage from Scot's *Discovery*, p. 291: "Many writers agree with Virgil and Theocritus in the effect of bewitching eyes, affirming that in Scythia there are women called *Bithiæ*, having two balls, or rather *blacks*, in the apples of their eyes.¹ These (forsooth) with their angry looks do bewitch and hurt, not only young lambs, but young children." He says, p. 35: "The Irishmen affirm that not only their children, but their cattle, are (as they call it) *eye-bitten*, when they fall suddenly sick."

In *Vox Dei*, or the great Duty of Self-Reflection upon a Man's own Wayes, by N. Wanley, M.A. and minister of the Gospel at Beeby, in Leicestershire, 1658, p. 85, the author, speaking of St. Paul's having said that he was, touching the righteousness which is in the law, blamelesse, observes upon it, "No man could say (as the proverb hath it) *black was his eye*." In Browne's *Map of the Microcosme*, 1642, we read: "As those eyes are accounted bewitching, *qui geminam habent pupillam*, sicut *Illyrici*, which have double-sighted eyes; so," &c.

[The following very curious particulars are taken from a recent number of the *Athenæum*:—*Turning the Coal*; a *Countercharm to the Evil Eye*. It is necessary that persons

¹ [Brand has here inserted several quotations respecting the *baby in the eye*, which have nothing to do with the subject. See an explanation of this phrase in Halliwell's Dictionary, p. 129.]

with the power of an evil eye go through certain forms before they can effect their object; and it is supposed that during these forms the evil they wish is seen by them, by some means, before it takes effect upon their victim. One of the simplest of these forms is looking steadfastly in the fire, so that a person seen sitting musing with his eyes fixed upon the fire is looked upon with great suspicion. But if he smokes, and in lighting the pipe puts the head into the fire, and takes a draw while it is there, it is an undeniable sign that there is evil brewing. Now, if any person observe this, and it being a common custom in the country to have a large piece of coal on the fire, the tongs be taken privately, and this coal be turned right over, with the exorcism uttered either privately or aloud, "Lord be wi' us," it throws the imagination of the evil-disposed person into confusion, dispels the vision, and thwarts for the time all evil intentions. Or if an individual who is suspected of having wished evil, or cast an "*ill e'e*," upon anything, enter the house upon which the evil is, and the *coal be turned upon him*, as it is termed, that person feels as if the coal was placed upon his heart, and has often been seen to put his hand to his breast, exclaiming, "Oh!" Nay, more; he is unable to move so long as the coal is held down with the tongs,—and has no more power over that house.

Many a tale I have heard of such evil persons being thus caught, and held until they made offers for their release; or more generally, until that never-failing cure, "*scoreing aboon the breath*," was performed upon them. And this was somewhat serious, as it was performed with some *charmed* thing, such as a nail from a horseshoe.]

In Adey's *Candle in the Dark*, p. 104, we read: "Master Scot, in his 'Discovery,' telleth us that our English people in Ireland, whose posterity were lately barbarously cut off, were much given to this idolatry in the queen's time, insomuch that, there being a disease amongst their cattle that grew blinde, being a common disease in that country, they did commonly execute people for it, calling them *eye-biting* witches."

Martin, in his *Description of the Western Islands of Scotland*, p. 123, says: "All these islanders, and several thousands of the neighbouring continent, are of opinion that some

particular persons have an evil eye, which affects children and cattle. This, they say, occasions frequent mischances and sometimes death." In the same work, p. 38, speaking of the Isle of Harries, he says: "There is variety of nuts, called Molluka Beans, some of which are used as amulets against witchcraft or *an evil eye*, particularly the white one: and, upon this account, they are wore about children's necks, and if any evil is intended to them, they say the nut changes into a black colour. That they did change colour I found true by my own observation, but cannot be positive as to the cause of it. Malcom Campbell, Steward of Harries, told me, that some weeks before my arrival there all his cows gave blood instead of milk for several days together: one of the neighbours told his wife that this must be witchcraft, and it would be easy to remove it, if she would but take the white nut, called the Virgin Mary's Nut, and lay it in the pail into which she was to milk the cows. This advice she presently followed, and, having milked one cow into the pail with the nut in it, the milk was all blood, and the nut changed its colour into dark brown. She used the nut again, and all the cows gave pure good milk, which they ascribe to the virtue of the nut. This very nut Mr. Campbell presented me with, and I keep it still by me."

In Heron's Journey through Part of Scotland, ii. 228, we read: "Cattle are subject to be injured by what is called *an evil eye*, for some persons are supposed to have naturally a blasting power in their eyes, with which they injure whatever offends or is hopelessly desired by them. Witches and warlocks are also much disposed to wreak their malignity on cattle." "Charms," the writer adds, "are the chief remedies applied for their diseases. I have been, myself, acquainted with an anti-burgher clergyman in these parts, who actually procured from a person, who pretended skill in these charms, two small pieces of wood, curiously wrought, to be kept in his father's cow-house, as a security for the health of his cows. It is common to bind into a cow's tail a small piece of mountain-ash wood, as a charm against witchcraft. Few old women are now suspected of witchcraft; but many tales are told of the conventions of witches in the kirks in former times."

["Your interesting papers," says a correspondent of the

Athenæum, "upon 'Folk Lore,' have brought to my recollection a number of practices common in the west of Scotland. The first is a test for, as a charm to prevent, an 'ill e'e.' Any individual ailing not sufficiently for the case to be considered serious, but lingering, is deemed to be the object of 'an ill e'e,' of some one 'that's no canny.' The following operation is then performed:—An *old* sixpence is borrowed from some neighbour, without telling the object to which it is to be applied; as much salt as can be lifted upon the sixpence is put into a table-spoonful of water, and melted; the sixpence is then put into the solution, and the soles of the feet and palms of the hands of the patient are moistened three times with the salt water; it is then tasted three times, and the patient afterwards 'scored aboon the breath,' that is, by the operator dipping the forefinger into the salt water, and drawing it along the brow. When this is done, the contents of the spoon are thrown behind, and right over the fire, the thrower saying at the same time, 'Lord preserve us frae a' scathe!' If recovery follow this, there is no doubt of the individual having been under the influence of an evil eye."]

In Braithwaite's *Two Lancashire Lovers*, 1640, p. 19, in Camillus's speech to Doriclea, in the Lancashire dialect, he tells her, in order to gain her affections, "We han store of goodly cattell; my mother, though shee bee a vixon, shee will blenke blithly on you for my cause; and we will ga to the Dawnes and slubber up a sillibub; and I will *looke babies in your eyes*, and picke sillycornes out of your toes: and wee will han a whiskin at every Rush-bearing, a wassel-cup at Yule, a seed-cake at Fastens, and a lusty cheese-cake at our Sheepe-wash; and will not aw this done bravely, jantlewoman?"—In her answer to this clown's addresses, she observes, among other passages, "What know you but I may prove untoward? and that will bring your mother to her grave; *make you [pretty babe] put finger ith' eye*, and turne the doore quite off the hinges." The above romance is said to have been founded on a true history: the costume appears to be very accurate and appropriate.

Volney, in his *Travels in Egypt and Syria*, i. 246, says: "The ignorant mothers of many of the modern Egyptians, whose hollow eyes, pale faces, swoln bellies, and meagre extremities make them seem as if they had not long to live, be-

lieve this to be the effect of the *evil eye of some envious person*, who has bewitched them; and this ancient prejudice is still general in Turkey."

"Nothing," says Mr. Dallaway, in his Account of Constantinople, 1797, p. 391, "can exceed the superstition of the Turks respecting *the evil eye of an enemy or infidel*. Passages from the Koran are painted on the outside of the houses, globes of glass are suspended from the ceilings, and a part of the superfluous caparison of their horses is designed to attract attention and divert a sinister influence." That this superstition was known to the Romans we have the authority of Virgil:—"Nescio quis teneros oculus mihi fascinat agnos." Ecl. iii.

The following passage from one of Lord Bacon's works is cited in Minor Morals, i. 24: "It seems some have been so curious as to note that the times when the stroke or percussion of an envious eye does most hurt are particularly when the party envied is beheld in glory and triumph."

Lupton, in his fourth Book of Notable Things, No. 81 (edit. 1660, p. 103), says: "The eyes be not only instruments of enchantment, but also the voyce and evil tongues of certain persons; for there are found in Africk, as Gellius saith, families of men, that, if they chance exceedingly to praise fair trees, pure seeds, goodly children, excellent horses, fair and well-liking cattle, soon after they will wither and pine away, and so dye; no cause or hurt known of their withering or death. Thereupon the custome came, that when any do praise anything, that we should say, God blesse it or keepe it. Arist. in Prob. by the report of Mizaldus."

In Boswell's Life of Johnson, iii. 200, it is observed: "In days of superstition they thought that holding the poker before the fire would drive away the witch who hindered the fire from burning, as it made the *sign of the cross*." In Scotland they say, "if ye can draw blud aboon the braith," the fascinating power of a witch's eyes will cease.

In the Statistical Account of Scotland, xv. 258, parish of Monzie, shire of Perth, we are told: "*The power of an evil eye* is still believed, although the faith of the people in witchcraft is much enfeebled."

In the same work, xviii. 123, parish of Gargunnoch, county of Stirling, we read: "The dregs of superstition are still to

be found. The less informed suspect something like witchcraft about poor old women, and are afraid of their evil eye among the cattle. If a cow is suddenly taken ill, it is ascribed to some extraordinary cause. If a person when called to see one does not say, 'I wish her luck,' there would be a suspicion he had some bad design." Ibid. xiv. 526, parish of Auchterhouse, county of Forfar; extracts from the parish register: A fast to be kept July 9, 1646, for various reasons: among them, "4thly, Because of the pregnant scandal of witches and *charm*ers within this part of the land, we are to supplicate the Lord therefore." The third is singularly curious: "Because of the desolate state and cure of several congregations, which have been starved by *dry-beasted ministers* this long time bygone, and now are wandering like sheep but (i. e. without) shepherds, and witnesseth no sense of scant."—"6 Janaure, 1650: On that day the minister desired the session to make search every ane in their own quarter gave they knew of any witches or *charm*ers in the paroch, and delate them to the next session." "July 18, 1652: Janet Fife made her public repentance before the pulpit, for learning M. Robertson to charm her child; and whereas M. Robertson should have done the like, it pleased the Lord before that time to call upon her by death." Ibid. xix. 354, parish of Bendothy, county of Perth: "I have known an instance in churning butter, in which the cream, after more than ordinary labour, cast up only one pound of butter, instead of four, which it ought. By standing a while to cool, and having the labour repeated over again, it cast up the other three pounds of butter."

"When Kitty kirked, and there nae butter came,
Ye, Mause, gat a' the wyte."

Allan Ramsay.

In going once to visit the remains of Brinkburne Abbey, in Northumberland, I found a reputed witch in a lonely cottage by the side of a wood, where the parish had placed her, to save expenses and keep her out of the way. On inquiry at a neighbouring farmhouse, I was told, though I was a long while before I could elicit anything from the inhabitants in it concerning her, that everybody was afraid of her cat, and that she herself was thought to have an evil eye, and that it was accounted dangerous to meet her in a morning "black-fasting."

The Morning Herald of Friday, Aug. 16, 1839, affords an evidence of the belief in the fascination of witches still occasionally existing in London, in the instance of two lodgers, one of whom squinted, and the other, to avert the supposed consequences from the defect of the first, considered she could only protect herself by spitting in her face three times a day.

TOAD-STONE.

PENNANT, in his *Zoology*, 1776, iii. 15, speaking of the toad, with the Roman fables concerning it, adds: "In after-times superstition gave it preternatural powers, and made it a principal ingredient in the incantations of nocturnal hags :

‘Toad, that under the cold stone
Days and nights hast thirty-one
Swelter’d venom sleeping got,
Boil thou *first* i’th’ charmed pot.’

"We know by the poet that this was intended for a design of the first consideration, that of raising and bringing before the eyes of Macbeth a hateful second sight of the prosperity of Banquo's line. This shows the mighty powers attributed to this animal by the dealers in the magic art. But the powers our poet endues it with are far superior to those that Gesner ascribes to it. Shakspeare's witches used it to disturb the dead ; Gesner's only to still the living."

Pennant, in the volume already quoted, p. 154, speaking of the wolf-fish teeth, observes: "These and the other grinding teeth are often found fossil, and in that state called Bufonites, or Toad-stones: they were formerly much esteemed for their imaginary virtues, and were set in gold, and worn as rings."

Connected with this is a similar ancient superstition with regard to the ætites or eagle-stone, concerning which, the same author (*Zoology*, i. 167) tells us: "The ancients believed that the pebble commonly called the ætites or eagle-stone, was found in the eagle's nest, and that the eggs could not be hatched without its assistance. Many absurd stories have been raised about this fossil."

The same writer, in his *Journey from Chester to London*,

p. 264, speaking of the shrine of St. Alban, which contained the reliques of that martyr, "made of beaten gold and silver and enriched with gems and sculpture," says: "The gems were taken from the treasury, one excepted, which, being of singular use to parturient women, was left out. This was no other than the famous ætites or eagle-stone, in most superstitious repute from the days of Pliny (lib. xxxvi. c. 21) to that of Abbot Geffry, refounder of the shrine." "We may add here," he continues, "another superstition in respect to this animal. It was believed by some old writers to have a stone in its head, fraught with great virtues, medical and magical. It was distinguished by the name of the reptile, and called the Toad-stone, Bufonites, Crapaudine, Krottenstein (Boet. de Boot de Lap. et Gem. 301, 303); but all its fancied powers vanished on the discovery of its being nothing but the fossile tooth of the sea-wolf, or some other flat-toothed fish, not unfrequent in our island, as well as several other countries." To this toad-stone Shakespeare alludes in the following beautiful simile:

" Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Wears yet a precious jewel in its head."

Steevens, in his note upon this passage, says that Thomas Lupton, in his first Book of Notable Things, bears repeated testimony to the virtues of the toad-stone called crapaudina. In his seventh book he instructs how to procure it, and afterwards tells us: "You shall knowe whether the toad-stone be the ryght and perfect stone or not. Holde the stone before a tode, so that he may see it; and, if it be a right and true stone, the tode will leape towarde it, and make as though he would snatch it. He envieth so much that man should have that stone." In Lluellin's Poems, 8vo. Lond. 1679, p. 85, are the following lines on this subject:

" Now, as the worst things have some things of stead,
And some toads treasure jewels in their head."

The author of the Gentle Shepherd (a beautiful pastoral in the Scottish dialect, that equals perhaps the Idyllia of Theocritus) has made great use of this superstition. He introduces a clown telling the powers of a witch in the following words:

" She can o'er cast the night, and cloud the moon,
 And mak the deils obedient to her crune.
 At midnight hours o'er the kirkyards she raves,
 And howks unchristen'd weans out of their graves !
 Boils up their livers in a warlock's pow,
 Rins withershins about the hemlock's low ;
 And seven times does her pray'rs backwards pray,
 Till Plotcok comes with lumps of Lapland clay,
 Mixt with the venom of black taid and snakes ;
 Of this unsonsy pictures aft she makes
 Of ony ane she hates ; and gars expire
 With slaw and racking pains afore a fire :
 Stuck fou of prines, the divelish pictures melt ;
 The pain by fowk they represent is felt."

Afterwards she describes the ridiculous opinions of the country people, who never fail to surmise that the commonest natural effects are produced from supernatural causes :

" When last the wind made glad a roofless barn ;
 When last the burn bore down my mither's yarn ;
 When brawny elf-shot never mair came hame ;
 When Tibby kirnd, and there nae butter came ;
 When Bessy Freetock's chuffy-cheeked wean
 To a fairy turn'd, and could nae stand its lane ;
 When Wattie wander'd ae night thro' the shaw,
 And tint himsel amaist among the snaw ;
 When Mungo's mare stood still and swat with fright,
 When he brought east the howdy under night ;
 When Bawsy shot to dead upon the green,
 And Sarah tint a snood was nae mair seen ;
 You, Lucky, gat the wyte of aw fell out,
 And ilka ane here dreads you round about," &c.

The old woman, in the subsequent soliloquy, gives us a philosophical account of the people's folly :

" Hard luck, alake ! when poverty and eild
 Weeds out of fashion ; and a lanely bield,
 With a sma cast of wiles, should in a twitch,
 Gie ane the hatefu' name, a wrinkled witch.
 This fool imagines, as do mony sic
 That I'm a wretch in compact with auld Nick,
 Because by education I was taught
 To speak and act aboon their common thought."

This pastoral, unfortunately for its fame, is written in a dialect by no means generally understood. Had Mr. Addison known, or could he have read this, how fine a subject

would it have afforded him on which to have displayed his inimitable talent for criticism!

The subsequent, much to our purpose, is from the *Life of Lord Keeper Guildford*, p. 129: "It is seldom that a poor old wretch is brought to trial (for witchcraft) but there is at the heels of her a popular rage that does little less than demand her to be put to death; and if a judge is so clear and open as to declare against that impious vulgar opinion, that the devil himself has power to torment and kill innocent children, or that he is pleased to divert himself with the good people's cheese, butter, pigs, and geese, and the like errors of the ignorant and foolish rabble, the countrymen (the triers) cry, 'this judge hath no religion, for he doth not believe witches,' and so, to show they have some, hang the poor wretches."¹

A writer in the *Gent. Mag.* for March, 1736, vi. 137, says: "The old woman must, by age, be grown very ugly, her face shrivelled, her body doubled, and her voice scarce intelligible: hence her form made her a terror to children, who, if they were affrighted at the poor creature, were immediately said to be bewitched. The mother sends for the parish priest, and the priest for a constable. The imperfect pronunciation of the old woman, and the paralytic nodding of her head, were concluded to be muttering diabolical charms, and using certain magical gestures: these were proved upon her at the next assizes, and she was burnt or hanged as an enemy to mankind."

From a physical manuscript in quarto, of the date of 1475, formerly in the collection of Mr. Herbert, of Cheshunt, now in my library, I transcribe the following charm against witchcraft:—"Here ys a Charme for wyked Wych. In nomine Patris, et Filii, et Spiritus Sancti, Amen. Per Virtutem Domini sint medicina mei pia Crux ✠ et passio Christi ✠. Vulnera quinque Domini sint medicina mei ✠. Virgo Maria mihi succurre, et defende ab omni maligno demonio, et ab omni maligno spiritu: Amen. ✠ a ✠ g ✠ l ✠ a ✠ Tetragrammaton. ✠ Alpha. ✠ oo. ✠ primogenitus, ✠ vita, vita. ✠ sapientia, ✠ Virtus, ✠ Jesus Nazarenus rex judeorum, ✠ fili Domini, miserere mei, Amen. ✠ Marcus ✠ Ma-

¹ See also *Pandemonium, or the Devil's Cloyster; proving the Existence of Witches, &c.* 8vo. 1684; and *Peck's Desiderata Curiosa*, ii. 476.

theus ✠ Lucas ✠ Johannes mihi succurrite et defendite, Amen. ✠ Omnipotens sempiterne Deus, hunc N. famulum tuum hoc breve scriptum super se portantem prospere salvet dormiendo, vigilando, potando, et precipue somnians ab omni maligno demonio, eciam ab omni maligno spiritu ✠.”

In Scot's Discovery, p. 160, we have “A Special Charm to preserve all Cattel from Witchcraft.—At Easter, you must take certain drops that lie uppermost of the holy paschal candle, and make a little wax candle thereof; and upon some Sunday morning rathe, light it, and hold it so as it may drop upon and between the horns and ears of the beast, saying, ‘In nomine Patris et Filii,’ &c., and burn the beast a little between the horns on the ears with the same wax; and that which is left thereof, stick it cross-wise about the stable or stall, or upon the threshold, or over the door, where the cattle use to go in and out: and for all that year your cattle shall never be bewitched.”

Pennant tells us, in his Tour in Scotland, that the farmers carefully preserve their cattle against witchcraft by placing boughs of mountain-ash and honeysuckle in their cowhouses on the 2d of May. They hope to preserve the milk of their cows, and their wives from miscarriage, by tying threads about them: they bleed the supposed witch to preserve themselves from her charms.

Gaule, as before cited, p. 142, speaking of the preservatives against witchcraft, mentions, as in use among the Papists, “the tolling of a baptized bell, signing with the signe of the crosse, sprinkling with holy water, blessing of oyle, waxe, candles, salt, bread, cheese, garments, weapons, &c., carrying about saints' reliques, with a thousand superstitious fopperies;” and then enumerates those which are used by men of all religions: “1. In seeking to a witch to be holpen against a witch. 2. In using a certain or supposed charme, against an uncertaine or suspected witchcraft. 3. In searching anxiously for the witches signe or token left behinde her in the house under the threshold, in the bed-straw; and to be sure to light upon it, burning every odd ragge, or bone, or feather, that is to be found. 4. In swearing, rayling, threatning, cursing, and banning the witch; as if this were a right way to bewitch the witch from bewitching. 5. In banging and basting, scratching and clawing, to draw blood of the witch. 6. In daring

and defying the witch out of a carnal security and presumptuous temerity.”¹

The following passage is taken from Stephens's Characters, p. 375: “The torments therefore of hot iron and merciless scratching nayles be long thought upon and much threatned (by the females) before attempted. Meane-time she tolerates defiance thorough the wrathfull spittle of matrons, in stead of fuell, or maintenance to her damnable intentions.” He goes on—“Children cannot smile upon her without the hazard of a perpetual wry mouth: a very nobleman's request may be denied more safely than her petitions for butter, milke, and small beere; and a great ladies or queenes name may be lesse doubtfully derided. Her prayers and amen be a charm and a curse: her contemplations and soules delight bee other men's mischief: her portion and sutors be her soule and a succubus: her highest adorations beyew-trees, dampish church-yards, and a fayre moonlight: her best preservatives be odde numbers and mightie Tetragramaton.”

THE SORCERER, OR MAGICIAN.

A SORCERER or magician, says Grose, differs from a witch in this: a witch derives all her power from a compact with the devil: a sorcerer commands him, and the infernal spirits, by his skill in powerful charms and invocations: and also soothes and entices them by fumigations. For the devils are observed to have delicate nostrils, abominating and flying some kinds of stinks: witness the flight of the evil spirit into the remote parts of Egypt, driven by the smell of a fish's liver burned by Tobit. They are also found to be peculiarly fond of certain perfumes: insomuch that Lilly informs us that, one Evans having raised a spirit at the request of Lord Bothwell and Sir Kenelm Digby, and forgotten a suffumiga-

¹ It was an article in the creed of popular superstition concerning witches to believe “that, when they are in *hold*, they must leave their *DEVIL*.” See Holiday's old play of the Marriage of the Arts; 4to. 1630, signat. N. 4. “Empescher qu'un sorcier,” says M. Thiers, “ne sorte du logis où il est, en mettant des balais à la porte de ce logis.” *Traité des Superstitions*, p. 331.

tion, the spirit, vexed at the disappointment, snatched him out of his circle, and carried him from his house in the Minories into a field near Battersea Causeway.

King James, in his *Dæmonologia*, says: "The art of sorcery consists in divers forms of circles and conjurations rightly joined together, few or more in number according to the number of persons conjurers (always passing the singular number), according to the qualitie of the circle and form of the apparition. Two principal things cannot well in that errand be wanted: holy water (whereby the devil mocks the Papists), and some present of a living thing unto him. There are likewise certain daies and houres that they observe in this purpose. These things being all ready and prepared, circles are made, triangular, quadrangular, round, double, or single, according to the form of the apparition they crave. But to speake of the diverse formes of the circles, of the innumerable characters and crosses that are within and without, and out-through the same; of the diverse formes of apparitions that the craftie spirit illudes them with, and of all such particulars in that action, I remit it over to many that have busied their heads in describing of the same, as being but curious and altogether unprofitable. And this farre only I touch, that, when the conjured spirit appeares, which will not be while after many circumstances, long prayers and much muttering and murmurings of the conjurers, like a papist prieste despatching a huntingt masse—how soone, I say, he appeares, if they have missed one jote of all their rites; or if any of their feete once slyd over the circle, through terror of this fearful apparition, he paies himself at that time, in his owne hand, of that due debt which they ought him and otherwise would have delaied longer to have paied him; I meane, he carries them with him, body and soul.

"If this be not now a just cause to make them weary of these formes of conjuration, I leave it to you to judge upon; considering the longsomeness of the labour, the precise keeping of daies and houres (as I have said), the terribleness of the apparition, and the present peril that they stand in in missing the least circumstance or freite that they ought to observe: and, on the other part, the devill is glad to moove them to a plaine and square dealing with them, as I said before."

“This,” Grose observes, “is a pretty accurate description of this mode of conjuration, styled the circular method; but, with all due respect to his Majesty’s learning, square and triangular circles are figures not to be found in Euclid or any of the common writers on geometry. But perhaps King James learnt his mathematics from the same system as Doctor Sacherell, who, in one of his speeches or sermons, made use of the following simile: ‘They concur like parallel lines, meeting in one common centre.’”

The difference between a conjuror, a witch, and an enchanter, according to Minshew, in his Dictionary, is as follows: “The conjurer seemeth by praiers and invocations of God’s powerful names, to compel the divell to say or doe what he commandeth him. The witch dealeth rather by a friendly and voluntarie conference or agreement between him and her and the divell or familiar, to have his or her turn served, in lieu or stead of blood or other gift offered unto him, especially of his or her soule. And both these differ from inchanters or sorcerers, because the former two have personal conference with the divell, and the other meddles but with medicines and ceremonial formes of words called *charmes*, without apparition.”

Reginald Scot, in his Discourse on Devils and Spirits, p. 72, tells us that, with regard to conjurors, “The circles by which they defend themselves are commonly nine foot in breadth, but the eastern magicians must give seven.”

Melton, in his Astrologaster, p. 16, speaking of conjurors, says: “They always observe the time of the moone before they set their figure, and when they have set their figure and spread their circle, first exorcise the wine and water which they sprinkle on their circle, then mumble in an unknown language. Doe they not crosse and exorcise their surplus, their silver wand, gowne, cap, and every instrument they use about their blacke and damnable art? Nay, they crosse the place whereon they stand, because they thinke the devill hath no power to come to it when they have blest it.”

The following passage occurs in A Strange Horse-Race, by Thomas Dekker, 1613, signat. D. 3: “He darting an eye upon them, able to confound a thousand conjurors in their own circles (though with a wet finger they could fetch up a little divell).”

In Osborne's Advice to his Son, 8vo. Oxf. 1656, p. 100, speaking of the soldiery, that author says: "They, like the spirits of conjurers, do oftentimes teare their masters and raisers in pieces, for want of other imployment."¹

I find *Lubrican* to have been the name of one of these spirits thus raised; in the second part of Dekker's Honest Whore, 1630, is the following:

"— As for your Irish Lubrican, that spirit
Whom by preposterous charmes thy lust hath raised
In a wrong circle, him Ile damne more blacke
Then any tyrant's soule."

A jealous husband is threatening an Irish servant, with whom he suspects his wife to have played false. In the Witch of Edmonton, 1658, p. 32, Winnifride, as a boy, says:—

"I'll be no pander to him; and if I finde
Any loose Lubrick 'scapes in him, I'll watch him,
And, at my return, protest I'll shew you all."

The old vulgar ceremonies used in raising the devil, such as making a circle with chalk, setting an old hat in the centre of it, repeating the Lord's Prayer backward, &c. &c., are now altogether obsolete, and seem to be forgotten even amongst our boys.

Mason, in his Anatomie of Sorcerie, 1612, p. 86, ridicules "Inchanters and charmers—they, which by using of certaine conceited words, characters, circles, amulets, and such-like vaine and wicked trumpery (by God's permission) doe worke great marvailes: as namely in causing of sicknesse, as also in curing diseases in men's bodies. And likewise binding some, that they cannot use their naturall powers and faculties, as we see in night-spells; insomuch as some of them doe take in hand to bind the divell himselfe by their enchantments." The following spell is from Herrick's Hesperides, p. 304:

"Holy water come and bring;
Cast in salt for seasoning;
Set the brush for sprinkling:

¹ ["D—n that old *firelock*, what a clatter he makes; curse him, he 'll never be a conjurer for he wa'nt born dumb."—History of Jack Connor, 1752, i. 233.]

Sacred spittle bring ye hither ;
 Meale and it now mix together,
 And a little oyle to either :

Give the tapers here their light,
 Ring the saints-bell to affright
 Far from hence the evill sprite."

The subsequent will not be thought an unpleasant comment on the popular creed concerning spirits and haunted houses. It is taken from a scene in Mr. Addison's well-known comedy of the Drummer, or the Haunted House: the gardener, butler, and coachman of the family, are the dramatic personæ.

"*Gardn.* Prithee, John, what sort of a creature is a conjurer ?

Butl. Why he's made much as other men are, if it was not for his long grey beard.—His beard is at least half a yard long ; he's dressed in a strange dark cloke, as black as a coal. He has a long white wand in his hand.

Coachm. I fancy 'tis made out of witch elm.

Gardn. I warrant you if the ghost appears he'll whisk you that wand before his eyes, and strike you the drum-stick out of his hand.

Butl. No ; the wand, look ye, is to make a circle ; and if he once gets the ghost in a circle, then he has him. A circle, you must know, is a conjurer's trap.

Coachm. But what will he do with him when he has him there ?

Butl. Why then he'll overpower him with his learning.

Gardn. If he can once compass him, and get him in Lob's pound, he'll make nothing of him, but speak a few hard words to him, and perhaps bind him over to his good behaviour for a thousand years.

Coachm. Ay, ay, he'll send him packing to his grave again with a flea in his ear, I warrant him.

Butl. But if the conjurer be but well paid, he'll take pains upon the ghost and lay him, look ye, in the Red Sea—and then he's laid for ever.

Gardn. Why, John, there must be a power of spirits in that same Red Sea. I warrant ye they are as plenty as fish. I wish the spirit may not carry off a corner of the house with him.

Butl. As for that, Peter, you may be sure that the steward has made his bargain with the cunning man beforehand, that he shall stand to all costs and damages."

Another mode of consulting spirits was by the berryl, by means of a speculator or seer, who, to have a complete sight, ought to be a pure virgin, a youth who had not known woman, or at least a person of irreproachable life and purity of manners. The method of such consultation is this: the conjuror, having repeated the necessary charms and adjurations, with the Litany, or invocation peculiar to the spirits or angels he wishes to call (for every one has his particular form), the seer looks into a crystal or berryl, wherein he will see the answer, represented either by types or figures: and sometimes, though very rarely, will hear the angels or spirits speak articulately. Their pronunciation is, as Lilly says, like the Irish, much in the throat.

In Lodge's *Devils Incarnat* of this Age, 1596, in the epistle to the reader, are the following quaint allusions to sorcerers and magicians: "Buy therefore this *Christall*, and you shall see them in their common appearance: and read these exorcismes advisedly, and you may be sure to conjure them without crossings: but if any man long for a familiar for false dice, a spirit to tell fortunes, a charme to heale disease, this only book can best fit him." Vallancey, in his *Collectanea de Rebus Hibernicis*, No. xiii. 17, says: "In the Highlands of Scotland a large chrystal, of a figure somewhat oval, was kept by the priests to work charms by; water poured upon it at this day is given to cattle against diseases: these stones are now preserved by the oldest and most superstitious in the country (Shawe). They were once common in Ireland. I am informed the Earl of Tyrone is in possession of a very fine one." In Andrews's *Continuation of Henry's History of Great Britain*, p. 388, we read: "The conjurations of Dr. Dee having induced his familiar spirit to visit a kind of talisman, Kelly (a brother adventurer) was appointed to watch and describe his gestures." The dark shining stone used by these impostors was in the Strawberry Hill collection. It appeared like a polished piece of cannel coal. To this Butler refers when he writes:

"Kelly did all his feats upon
The devil's looking-glass, a stone."

In the *Museum Tradescantianum*, 1660, p. 42, we find an "Indian conjurer's rattle, wherewith he calls up spirits."

Lilly describes one of these berryls or crystals. It was, he says, as large as an orange, set in silver, with a cross at the top, and round about engraved the names of the angels Raphael, Gabriel, and Uriel. A delineation of another is engraved in the frontispiece to Aubrey's *Miscellanies*. This mode of inquiry was practised by Dr. Dee, the celebrated mathematician. His speculator was named Kelly. From him, and others practising this art, we have a long muster-roll of the infernal host, their different natures, tempers, and appearances. Dr. Reginald Scot has given us a list of some of the chiefs of these devils or spirits. These sorcerers, or magicians, do not always employ their art to do mischief; but, on the contrary, frequently exert it to cure diseases inflicted by witches, to discover thieves, recover stolen goods, to foretell future events and the state of absent friends. On this account they are frequently called White Witches.

Ady, in his *Candle in the Dark*, p. 29, speaking of common jugglers, that go up and down to play their tricks in fayrs and markets, says: "I will speak of one man more excelling in that craft than others, that went about in King James his time, and long since, who called himself the *King's Majesties most excellent HOCUS POCUS*, and so was he called, because that at the playing of every trick he used to say: '*Hocus pocus*,¹ tontus, talontus, vade celeriter jubeo,' a darke compo-

¹ Butler, in his *Hudibras*, has the following:

"With a sleight

Convey men's interest, and right,
From Stiles's pocket into Nokes's
As easily as hocus pocus."

P. iii. c. iii. l. 713.

Archbishop Tillotson tells us that "in all probability those common juggling words of *hocus pocus* are nothing else but a corruption of *hoc est corpus*, by way of ridiculous imitation of the priests of the Church of Rome in their trick of transubstantiation, &c." Ser. xxvi. Discourse on Transubstant.

Vallancey, in his *Collectanea de Rebus Hibernicis*, No. xiii. 93, speaking of hocus pocus, derives it from the Irish "*Coic*, an omen, a mystery; and *bais*, the palm of the hand; whence is formed *coiche-bais*, legerdemain; Persicè, *choco-bax*: whence the vulgar English *hocus pocus*." He is noticing the communication in former days between Ireland and the East.

"*Hiccius doctius* is a common term among our modern sleight-of-hand

sure of words to blinde the eyes of beholders." Butler's description, in his *Hudibras*, of a cunning man or fortune-teller, is fraught with a great deal of his usual pleasantry :

" Quoth Ralph, not far from hence doth dwell
A cunning man, hight Sidrophel,
That deals in destiny's dark counsels,
And sage opinions of the moon sells ;
To whom all people far and near
On deep importances repair ;
When brass and pewter hap to stray,
And linen slinks out of the way ;
When geese and pullen are seduc'd,
And sows of sucking pigs are chows'd ;
When cattle feel indisposition,
And need th' opinion of physician ;
When murrain reigns in hogs or sheep,
And chickens languish of the pip ;
When yeast and outward means do fail
And have no pow'r to work on ale ;
When butter does refuse to come,
And love proves cross and humoursome ;
To him with questions and with urine
They for discovery flock, or curing."

Allusions to this character are not uncommon in our old plays. In *Albumazar*, 1634 :—

" He tells of lost plate, horses, and straye cattell
Directly, as he had stolne them all himselfe."

Again, in *Ram Alley, or Merry Tricks*, 4to. Lond. 1636, signat. B. iii. :—

" Fortune-teller, a pretty rogue
That never saw five shillings in a heape,
Will take upon him to divine men's fate,
Yet never knows himselfe shall dy a beggar,
Or be hang'd up for pilfering table-cloaths,
Shirts, and smocks, hanged out to dry on hedges."

In the *Character of a Quack-Astrologer*, 1673, our wise man, "a gipsy of the upper form," is called "a three-penny

men. The origin of this is probably to be found among the old Roman Catholics. When the good people of this island were under their thraldom, their priests were looked up to with the greatest veneration, and their presence announced in the assemblies with the terms *Hic est doctus! hic est doctus!* and this probably is the origin of the modern corruption *Hiccius doctius*. M. F."

prophet that undertakes the telling of other folks' *fortunes*, merely to supply the pinching necessities of his *own*." Ibid. signat. B. 3, our cunning man is said to "begin with theft; and to help people to what they have lost, picks their pocket afresh: not a ring or a spoon is nim'd away, but payes him twelve-pence toll, and the ale-drappers' often-straying tankard yields him a constant revenue: for that purpose he maintains as strict a correspondence with gilts and lifters as a mountebank with applauding midwives and recommending nurses: and if at any time, to keep up his credit with the rabble, he discovers anything, 'tis done by the same occult hermetic learning, heretofore profest by the renowned Moll Cutpurse."

They are still called "Wise Men" in the villages of Durham and Northumberland.

The following was communicated to the editor of the present work by a Yorkshire gentleman, in the year 1819: "Impostors who feed and live on the superstitions of the lower orders are still to be found in Yorkshire. These are called 'Wise Men,' and are believed to possess the most extraordinary power in remedying all diseases incidental to the brute creation, as well as the human race, to discover lost or stolen property, and to foretell future events. One of these wretches was a few years ago living at Stokesley, in the North Riding of Yorkshire; his name was John Wrightson, and he called himself 'the seventh son of a seventh son,' and professed ostensibly the trade of a cow-doctor. To this fellow, people, whose education it might have been expected would have raised them above such weakness, flocked; many to ascertain the thief, when they had lost any property; others for him to cure themselves or their cattle of some indescribable complaint. Another class visited him to know their future fortunes; and some to get him to save them from being balloted into the militia; all of which he professed himself able to accomplish. All the diseases which he was sought to remedy he invariably imputed to witchcraft, and although he gave drugs which have been known to do good, yet he always enjoined some incantation to be observed, without which he declared they could never be cured; this was sometimes an act of the most wanton barbarity, as that of roasting a game cock alive, &c. The charges of this man were always extravagant;

and such was the confidence in his skill and knowledge, that he had only to name any person as a witch, and the public indignation was sure to be directed against the poor unoffending creature for the remainder of her life. An instance of the fatal consequences of this superstition occurred within my knowledge, about the year 1800. A farmer of the name of Hodgson had been robbed of some money. He went to a 'wise man' to learn the thief, and was directed to some process by which he should discover it. A servant of his, of the name of Simpson, who had committed the robbery, fearing the discovery by such means, determined to add murder to the crime, by killing his master. The better to do this without detection, he forged a letter as from the 'wise man' to Mr. Hodgson, inclosing a quantity of arsenic, which he was directed to take on going to bed, and assuring him that in the morning he would find his money in the pantry under a wooden bowl. Hodgson took the powder, which killed him. Simpson was taken up, tried at York Assises, and convicted on strong circumstantial evidence. He received sentence of death, and when on the scaffold confessed his crime."

Vallancey, in his *Collectanea de Rebus Hibernicis*, No. xiii. 10, tells us that in Ireland they are called *Tamans*. "I know," says he, "a farmer's wife in the county of Waterford, that lost a parcel of linen. She travelled three days' journey to a taman, in the county of Tipperary: he consulted his black book, and assured her she would recover the goods. The robbery was proclaimed at the chapel, offering a reward, and the linen was recovered. It was not the money but the taman that recovered it."

In Strype's edition of Stow's *Survey of London*, B. i. 257, we read: "A.D. 1560, a skinner of Southwark was set on the pillory with a paper over his head, shewing the cause, viz. for sundry practices of great falsehood, and much untruth, and all set forth under the colour of *southsaying*."

Andrews, in his *Continuation of Dr. Henry's History of Great Britain*, p. 194, speaking of the death of the Earl of Angus in 1588, tells us, as a proof of the blind superstition of the age, "he died (says a venerable author) of sorcery and incantation. A wizard, after the physicians had pronounced him to be under the power of witchcraft, made offer to cure him, saying (as the manner of these wizards is) that he had

received wrong. But the stout and pious earl declared that his life was not so dear unto him as that, for the continuance of some years, he would be beholden to any of the devil's instruments, and died."

The following curious passage is from Lodge's *Incarnate Devils*, 1596, p. 13: "There are many in London now adaies that are besotted with this sinne, one of whom I saw on a white horse in Fleet street, a tanner knave I never lookt on, who with one figure (cast out of a scholler's studie for a necessary servant at Bocordo) promised to find any man's oxen were they lost, restore any man's goods if they were stolne, and win any man love, where or howsoever he settled it, but his jugling knacks were quickly discovered."

In Articles of Inquirie given in Charge by the Bishop of Sarum, A.D. 1614, is the following: "67. Item, whether you have any conjurers, charmers, calcours, witches, or fortune-tellers, who they are, and who do resort unto them for counsell?"

In the *Statistical Account of Scotland*, xii. 465, in the account of the parish of Kirkmichael, county of Banff, we read: "Among the branches into which the moss-grown trunk of superstition divides itself, may be reckoned witchcraft and magic. These, though decayed and withered by time, still retain some faint traces of their ancient verdure. Even at present witches are supposed, as of old, to ride on broomsticks through the air. In this country, the 12th of May is one of their festivals. On the morning of that day they are frequently seen dancing on the surface of the water of Avon, brushing the dews of the lawn, and milking cows in their fold. Any uncommon sickness is generally attributed to their demoniacal practices. They make fields barren or fertile, raise or still whirlwinds, give or take away milk at pleasure. The force of their incantations is not to be resisted, and extends even to the moon in the midst of her aerial career. It is the good fortune, however, of this country to be provided with an anti-conjurer that defeats both them and their sable patron in their combined efforts. His fame is widely diffused, and wherever he goes *crescit eundo*. If the spouse is jealous of her husband, the anti-conjurer is consulted to restore the affections of his bewitched heart. If a near connexion lies confined to the bed of sickness, it is in vain to expect relief

without the balsamic medicine of the anti-conjuror. If a person happens to be deprived of his senses, the deranged cells of the brains must be adjusted by the magic charms of the anti-conjuror. If a farmer loses his cattle, the houses must be purified with water sprinkled by him. In searching for the latent mischief, this gentleman never fails to find little parcels of heterogeneous ingredients lurking in the walls, consisting of the legs of mice and the wings of bats; all the work of the witches. Few things seem too arduous for his abilities; and though, like Paracelsus, he has not as yet boasted of having discovered the philosopher's stone, yet, by the power of his occult science, he still attracts a little of their gold from the pockets where it lodges, and in this way makes a shift to acquire subsistence for himself and family."

There is a folio sheet, printed at London, 1561, preserved in a collection of Miscellanies in the archives of the Society of Antiquaries of London, lettered Miscel. Q. Eliz. No. 7, entitled, "The unfained retractation of Fraunces Cox, which he uttered at the pillery in Chepesyde and elsewhere, accordyng to the counsels commaundement anno 1561, 25th of June, beyng accused for the use of certayne sinistral and divelysh artes." In this he says that from a child he began "to practise the most divelish and superstitious knowledge of necromancie, and invocations of spirites, and curious astrology. He now utterly renounces and forsakes all such divelish sciences, wherein the name of God is most horribly abused, and society or pact with wicked spirits most detestably practised, as necromancie, geomancie, and that curious part of astrology wherein is contained the calculating of nativities or casting of nativities, with all the other magikes."

[WITCHCRAFT IN GUERNSEY.—A little, bent, decrepit old man, apparently between 70 and 80 years of age, named John Laine, of Anneville, Vale parish, was placed at the bar of the court, under a charge of having practised the art of necromancy, and induced many persons in the country parishes to believe they were bewitched, or under the influence of the devil; and that by boiling herbs to produce a certain perfume, not at all grateful to the olfactory nerves of demons, by the burning of calves' hearts, and the sprinkling of *celestial water*, he would drive out of the bodies of the insane all visitants from the nether regions, and effectually cure all who

were afflicted of the devil. It appeared in evidence that the accused had the reputation of professing to be a necromancer—that he had enjoyed it for the last twenty years at least; but of his having actually practised there was no complete proof brought before the court, except in relation to a recent case, wherein he was called upon to eject a proud devil that was supposed to have taken possession of an ignorant farmer, who not long since was elevated to the rank of Douzenier, and, therefore, legislator of Little Athens—the truth being that the very dizzy altitude to which he had been raised had completely turned the poor man's brains. The court severely denounced the conduct of the accused, and openly declared that the ignorance and superstition prevailing in the country parts of the island—those parts, they might have said, which claim and exercise the right of legislating for the town—and among respectable families too, were at once lamentable and disgraceful. They, however, would not, merely upon the evidence before them, either commit Laine for trial, nor yet send him to prison, but gave him a sharp reprimand, and forbade him, on pain of corporal punishment, ever again to practise upon the credulity of the people.—Guernsey Star.]

GHOSTS, OR APPARITIONS.

“A GHOST,” according to Grose, “is supposed to be the spirit of a person deceased, who is either commissioned to return for some especial errand, such as the discovery of a murder, to procure restitution of lands or money unjustly withheld from an orphan or widow, or, having committed some injustice whilst living, cannot rest till that is redressed. Sometimes the occasion of spirits revisiting this world is to inform their heir in what secret place, or private drawer in an old trunk, they had hidden the title deeds of the estate; or where, in troublesome times, they buried their money or plate. Some ghosts of murdered persons, whose bodies have been secretly buried, cannot be at ease till their bones have been taken up, and deposited in consecrated ground, with all the rites of Christian burial. This idea is the remain of a

very old piece of heathen superstition: the ancients believed that Charon was not permitted to ferry over the ghosts of unburied persons, but that they wandered up and down the banks of the river Styx for an hundred years, after which they were admitted to a passage. This is mentioned by Virgil:

‘ Hæc omnis quam cernis, inops inhumataque turba est:
Portitor ille, Charon; hi quos vehit unda, sepulti.
Nec ripas datur horrendas, nec rauca fluentia,
Transportare prius quam sedibus ossa quierunt.
Centum errant annos, volitantque hæc littora circum:
Tum, demum admissi, stagna exoptata revisunt.’

“ Sometimes ghosts appear in consequence of an agreement made, whilst living, with some particular friend, that he who first died should appear to the survivor. Glanvil tells us of the ghost of a person who had lived but a disorderly kind of life, for which it was condemned to wander up and down the earth, in the company of evil spirits, till the day of judgment. In most of the relations of ghosts they are supposed to be mere aerial beings, without substance, and that they can pass through walls and other solid bodies at pleasure. A particular instance of this is given in Relation the 27th in Glanvil’s Collection, where one David Hunter, neatherd to the Bishop of Down and Connor, was for a long time haunted by the apparition of an old woman, whom he was by a secret impulse obliged to follow whenever she appeared, which he says he did for a considerable time, even if in bed with his wife: and because his wife could not hold him in his bed, she would go too, and walk after him till day, though she saw nothing; but his little dog was so well acquainted with the apparition, that he would follow it as well as his master. If a tree stood in her walk, he observed her always to go through it. Notwithstanding this seeming immateriality, this very ghost was not without some substance; for, having performed her errand, she desired Hunter to lift her from the ground, in the doing of which, he says, she felt just like a bag of feathers. We sometimes also read of ghosts striking violent blows; and that, if not made way for, they overturn all impediment, like a furious whirlwind. Glanvil mentions an instance of this, in Relation 17th, of a Dutch lieutenant who had the faculty of seeing ghosts; and who, being prevented making way for one which

he mentioned to some friends as coming towards them, was, with his companions, violently thrown down, and sorely bruised. We further learn, by Relation 16th, that the hand of a ghost is 'as cold as a clod.'

"The usual time at which ghosts make their appearance is midnight, and seldom before it is dark; though some audacious spirits have been said to appear even by daylight: but of this there are few instances, and those mostly ghosts who have been laid, perhaps in the Red Sea (of which more hereafter), and whose times of confinement were expired: these, like felons confined to the lighters, are said to return more troublesome and daring than before. No ghosts can appear on Christmas Eve; this Shakspeare has put into the mouth of one of his characters in 'Hamlet.'

"Ghosts," adds Grose, "commonly appear in the same dress they usually wore whilst living; though they are sometimes clothed all in white; but that is chiefly the churchyard ghosts, who have no particular business, but seem to appear *pro bono publico*, or to scare drunken rustics from tumbling over their graves. I cannot learn that ghosts carry tapers in their hands, as they are sometimes depicted, though the room in which they appear, if without fire or candle, is frequently said to be as light as day. Dragging chains is not the fashion of English ghosts; chains and black vestments being chiefly the accoutrements of foreign spectres, seen in arbitrary governments: dead or alive, English spirits are free. One instance, however, of an English ghost dressed in black is found in the celebrated ballad of 'William and Margaret,' in the following lines:

'And clay-cold was her lily hand
That held her *sable shroud*.'

This, however, may be considered as a poetical license, used, in all likelihood, for the sake of the opposition of *lily* to *sable*.

"If, during the time of an apparition, there is a lighted candle in the room, it will burn extremely blue: this is so universally acknowledged, that many eminent philosophers have busied themselves in accounting for it, without once doubting the truth of the fact. Dogs, too, have the faculty of seeing spirits, as is instanced in David Hunter's relation, above quoted; but in that case they usually show signs of

terror, by whining and creeping to their master for protection : and it is generally supposed that they often see things of this nature when their owner cannot ; there being some persons, particularly those born on a Christmas eve, who cannot see spirits.

“The coming of a spirit is announced some time before its appearance by a variety of loud and dreadful noises ; sometimes rattling in the old hall like a coach and six, and rumbling up and down the staircase like the trundling of bowls or cannon-balls. At length the door flies open, and the spectre stalks slowly up to the bed’s foot, and opening the curtains, looks steadfastly at the person in bed by whom it is seen ; a ghost being very rarely visible to more than one person, although there are several in company. It is here necessary to observe, that it has been universally found by experience, as well as affirmed by divers apparitions themselves, that a ghost has not the power to speak till it has been first spoken to : so that, notwithstanding the urgency of the business on which it may come, everything must stand still till the person visited can find sufficient courage to speak to it : an event that sometimes does not take place for many years. It has not been found that female ghosts are more loquacious than those of the male sex, both being equally restrained by this law.

“The mode of addressing a ghost is by commanding it, in the name of the three persons of the Trinity, to tell you who it is, and what is its business : this it may be necessary to repeat three times ; after which it will, in a low and hollow voice, declare its satisfaction at being spoken to, and desire the party addressing it not to be afraid, for it will do him no harm. This being premised, it commonly enters its narrative, which being completed, and its requests or commands given, with injunctions that they be immediately executed, it vanishes away, frequently in a flash of light ; in which case, some ghosts have been so considerate as to desire the party to whom they appeared to shut their eyes. Sometimes its departure is attended with delightful music. During the narration of its business, a ghost must by no means be interrupted by questions of any kind ; so doing is extremely dangerous : if any doubts arise, they must be stated after the spirit has done its tale. Questions respecting its state, or the state of any of

their former acquaintance, are offensive, and not often answered; spirits, perhaps, being restrained from divulging the secrets of their prison-house. Occasionally spirits will even condescend to talk on common occurrences, as is instanced by Glanvil in the apparition of Major George Sydenham to Captain William Dyke, Relation 10th.¹

“It is somewhat remarkable that ghosts do not go about their business like the persons of this world. In cases of murder, a ghost, instead of going to the next justice of the peace and laying its information, or to the nearest relation of the person murdered, appears to some poor labourer who knows none of the parties, draws the curtains of some decrepit nurse or alms-woman, or hovers about the place where his body is deposited. The same circuitous mode is pursued with respect to redressing injured orphans or widows: when it seems as if the shortest and most certain way would be to go to the person guilty of the injustice, and haunt him continually till he be terrified into a restitution. Nor are the pointing out lost writings generally managed in a more summary way; the ghost commonly applying to a third person ignorant of the whole affair, and a stranger to all concerned. But it is presumptuous to scrutinize too far into these matters: ghosts have undoubtedly forms and customs peculiar to themselves.

“If, after the first appearance, the persons employed neglect, or are prevented from, performing the message or business committed to their management, the ghost appears continually to them, at first with a discontented, next an angry, and at length with a furious countenance, threatening to tear them in pieces if the matter is not forthwith executed: sometimes terrifying them, as in Glanvil’s Relation 26th, by appearing in many formidable shapes, and sometimes even striking them a violent blow. Of blows given by ghosts there are many instances, and some wherein they have been followed with an incurable lameness.

“It should have been observed that ghosts, in delivering

¹ “Wherein the major reproved the captain for suffering a sword he had given him to grow rusty; saying, ‘Captain, captain, this sword did not use to be kept after this manner when it was mine.’ This attention to the state of arms was a remnant of the major’s professional duty when living.”

their commissions, in order to ensure belief, communicate to the persons employed some secret, known only to the parties concerned and themselves, the relation of which always produces the effect intended. The business being completed, ghosts appear with a cheerful countenance, saying they shall now be at rest, and will never more disturb any one; and, thanking their agents, by way of reward communicate to them something relative to themselves, which they will never reveal.

“ Sometimes ghosts appear, and disturb a house, without deigning to give any reason for so doing: with these, the shortest and only way is to exorcise¹ and eject them; or, as the vulgar term is, lay them. For this purpose there must be two or three clergymen, and the ceremony must be performed in Latin; a language that strikes the most audacious ghost with terror. A ghost may be laid for any term less than an hundred years, and in any place or body, full or empty; as, a solid oak—the pommel of a sword—a barrel of beer, if a yeoman or simple gentleman—or a pipe of wine, if an esquire or a justice. But of all places the most common, and what a ghost least likes, is the Red Sea; it being related in many instances, that ghosts have most earnestly besought the exorcists not to confine them in that place. It is nevertheless considered as an indisputable fact, that there are an infinite number laid there, perhaps from its being a safer prison than any other nearer at hand; though neither history nor tradition gives us any instance of ghosts escaping or returning from this kind of transportation before their time.”²

¹ The following is from Moresini Papatu, p. 7: “ Apud alios tum poetas, tum historiographos, de magicis incantationibus, exorcismis, et curatione tam hominum quam belluarum per carmina haud pauca habentur, sed horum impietatem omnium superat longe hac in re Papismus, hic enim supra Dei potestatem posse carmina, posse exorcismos affirmat—ita ut nihil sit tam obstrusum in cœlis quod exorcismis non pateat, nihil tam abditum in inferno quod non eruatur, nihil in terrarum silentio inclusum quod non eliciatur, nihil in hominum pectoribus conditum quod non reveletur, nihil ablatum quod non restituatur, et nihil quod habet orbis, sive insit, sive non, è quo dæmon non ejiciatur.”

² The learned Moresin traces thus to its origin the popular superstition relative to the Coming again, as it is commonly called, or Walking of Spirits: “ Animarum ad nos regressus ita est ex Manilio lib. i. Astron. cap. 7, de lacteo circulo:—

From the subsequent passage in Shakespeare the walking of spirits seems to have been enjoined by way of penance. The ghost speaks thus in "Hamlet:":

"I am thy father's spirit,
Doom'd for a certain term to walk the night;
And for the day confin'd to fast in fires
Till the foul crimes done in my days of nature
Are burnt and purged away."¹

There is a passage in the Spectator, where he introduces the girls in his neighbourhood, and his landlady's daughters, telling stories of spirits and apparitions: how they stood, pale as ashes, at the foot of a bed, and walked over churchyards by moonlight; of their being conjured to the Red Sea, &c. He wittily observes that "one spirit raised another, and, at the end of every story, the whole company closed their ranks and crowded about the fire."

In the Statistical Account of Scotland, xxi. 148, parish of Monquibitter, in the additional communications from the Rev. A. Johnstone, we read: "In opinion, an amazing altera-

An major densa stellarum turba corona.
Contexit flammas, et crasso lumine candet,
Et fulgore nitet collato clarior orbis.
An fortes animæ, dignataque nomina cælo
Corporibus resoluta suis, terræque remissa.
Huc migrant ex orbe, suumque habitantia cælum:
Æthereos vivunt annos, mundoque fruuntur.'

"Lege Palingenesiam Pythagoricum apud Ovid. in Metam. et est observatum Fabij Pont. Max. disciplina, ut atro die manibus parentare non liceret, ne infesti manes fierent. Alex. ab Alex. lib. v. cap. 26. Hæc cum legerent papani, et his alia apud alios similia, voluerunt et suorum defunctorum animas ad eos reverti, et nunc certiores facere rerum earum, quæ tum in cælis, tum apud inferos geruntur, nunc autem terrere domesticos insanis artibus: sed quod sint fœminæ fœcundæ factæ his technis novit omnis mundus." Papatius, p. 11.

¹"I know thee well; I heare the watchfull dogs,
With hollow howling, tell of thy approach;
The lights burne dim, affrighted with thy presence:
And this distempered and tempestuous night
Tells me the ayre is troubled with some devill."

Merry Devil of Edmonton, 4to. 1631.

"Ghosts never walk till after midnight, if
I may believe my grannam."

Beaumont and Fletcher. Lover's Progress, act iv.

tion has been produced by education and social intercourse. Few of the old being able to read, and fewer still to write, their minds were clouded by ignorance. The mind being uncultivated, the imagination readily admitted the terrors of superstition. The appearance of ghosts and demons too frequently engrossed the conversation of the young and the old. The old man's fold, where the Druid sacrificed to the demon for his corn and cattle, could not be violated by the ploughshare. Lucky and unlucky days, dreams, and omens, were most religiously attended to, and reputed witches, by their spells and their prayers, were artful enough to lay every parish under contribution. In short, a system of mythology fully as absurd and amusing as the mythology of Homer obtained general belief. But now ghosts and demons are no longer visible. The old man's fold is reduced to tillage. The sagacious old woman, who has survived her friends and means, is treated with humanity, in spite of the grisly bristles which adorn her mouth; and, in the minds of the young, cultivated by education, a steady pursuit of the arts of life has banished the chimeras of fancy. Books, trade, manufacture, foreign and domestic news, now engross the conversation; and the topic of the day is always warmly, if not ingenuously, discussed. From believing too much, many, particularly in the higher walks of life, have rushed to the opposite extreme of believing too little; so that, even in this remote corner, scepticism may but too justly boast of her votaries."

The following finely written conversation on the subject of ghosts, between the servants in Addison's comedy of the Drummer, or Haunted House, will be thought much to our purpose.

"Gardener. I marvel, John, how he (the spirit) gets into the house when all the gates are shut.

Butler. Why, look ye, Peter, your spirit will creep you into an auger hole. He'll whisk ye through a key-hole, without so much as justling against one of the wards.

Coachman. I verily believe I saw him last night in the town-close.

Gard. How did he appear?

Coachm. Like a white horse:

Butl. Pho, Robin, I tell ye he has never appeared yet but in the shape of the sound of a drum.

Coachm. This makes one almost afraid of one's own shadow. As I was walking from the stable t'other night without my lanthorn, I fell across a beam, and I thought I had stumbled over a spirit.

Butl. Thou might'st as well have stumbled over a straw. Why a spirit is such a little thing, that I have heard a man, who was a great scholar, say, that he'll dance ye a Lancashire hornpipe upon the point of a needle. As I sat in the pantry last night counting my spoons, the candle methought burnt blue, and the spayed bitch looked as if she saw something.

Gard. Ay, I warrant ye, she hears him many a time and often when we don't."

The Spectator, accounting for the rise and progress of ancient superstition, tells us our forefathers looked upon nature with more reverence and horror before the world was enlightened by learning and philosophy, and loved to astonish themselves with the apprehensions of witchcraft, prodigies, charms, and enchantments. There was not a village in England that had not a ghost in it. The churchyards were all haunted. Every common had a circle of fairies belonging to it, and there was scarce a shepherd to be met with who had not seen a spirit. Hence Gay,—

"Those tales of vulgar sprites
Which frighten'd boys relate on winter nights,
How cleanly milkmaids meet the fairy train,
How headless horses drag the clinking chain:
Night-roaming ghosts by saucer-eyeballs known,
The common spectres of each country town."

Shakespeare's ghosts excel all others. The terrible indeed is his forte. How awful is that description of the dead time of night the season of their perambulation!

"Tis now the very witching time of night,
When churchyards yawn, and hell itself breathes out
Contagion to the world."

Thus also in Home's Douglas :

"In such a place as this, at such an hour,
If ancestry can be in aught believ'd,
Descending spirits have convers'd with man,
And told the secrets of the world unknown."

Gay has left us a pretty tale of an apparition. The golden mark being found in bed is indeed after the indelicate manner

of Swift, but yet is one of those happy strokes that rival the felicity of that dash of the sponge which (as Pliny tell us) hit off so well the expression of the froth in Protogenes's dog. It is impossible not to envy the author the conception of a thought which we know not whether to call more comical or more pointedly satirical.

[The following singular account of an apparition is taken from a magazine of the last century: "As I was turning over a parcel of old papers some time ago, I discovered an original letter from Mr. Caswell, the mathematician, to the learned Dr. Bentley, when he was living in Bishop Stillingfleet's family, inclosing an account of an apparition taken from the mouth of a clergyman who saw it. In this account there are some curious particulars, and I shall therefore copy the whole narrative without any omission, except of the name of the deceased person who is supposed to have *appeared*, for reasons that will be obvious.

"To the Rev. Mr. Richard Bentley, at my Lord Bishop of Worcester's House in Park Street, in Westminster, London.

"Sir,—When I was in London, April last, I fully intended to have waited upon you again, as I said, but a cold and lameness seized me next day; the cold took away my voice, and the other my power of walking, so I presently took coach for Oxford. I am much your debtor, and in particular for your good intentions in relation to Mr. D., though that, as it has proved, would not have turned to my advantage. However, I am obliged to you upon that and other accounts, and if I had opportunity to shew it, you should find how much I am your faithful servant.

"I have sent you inclosed a relation of an apparition; the story I had from two persons, who each had it from the author, and yet their accounts somewhat varied, and passing through more mouths has varied much more; therefore I got a friend to bring me the author at a chamber, where I wrote it down from the author's mouth; after which I read it to him, and gave him another copy; he said he could swear to the truth of it, as far as he is concerned. He is the curate of Warblington, Batchelour of Arts of Trinity College, in Oxford, about six years standing in the University; I hear no ill report of his behaviour here. He is now gone to his curacy;

he has promised to send up the hands of the tenant and his man, who is a smith by trade, and the farmer's men, as far as they are concerned. Mr. Brereton, the rector, would have him say nothing of the story, for that he can get no tenant, though he has offered the house for ten pounds a year less. Mr. P. the former incumbent, whom the apparition represented, was a man of a very ill report, supposed to have got children of his maid, and to have murdered them; but I advised the curate to say nothing himself of this last part of P., but leave that to the parishioners, who knew him. Those who knew this P. say he had exactly such a gown, and that he used to whistle.

“ ‘ Yours, J. CASWELL.’ ”

“ I desire you not to suffer any copy of this to be taken, lest some Mercury news-teller should print it, till the curate has sent up the testimony of others and self.

“ H. H. Dec. 15, 1695.

“ *Narrative.*—At Warblington, near Havant, in Hampshire, within six miles of Portsmouth, in the parsonage-house dwelt Thomas Perce the tenant, with his wife and a child, a manservant, Thomas ———, and a maid-servant. About the beginning of August, anno 1695, on a Monday, about nine or ten at night, all being gone to bed, except the maid with the child, the maid being in the kitchen, and having raked up the fire, took a candle in one hand, and the child in the other arm, and turning about saw one in a black gown walking through the room, and thence out of the door into the orchard. Upon this the maid, hastening up stairs, having recovered but two steps, cried out; on which the master and mistress ran down, found the candle in her hand, she grasping the child about its neck with the other arm. She told them the reason of her crying out; she would not that night tarry in the house, but removed to another belonging to one Henry Salter, farmer; where she cried out all the night from the terror she was in, and she could not be persuaded to go any more to the house upon any terms.

“ On the morrow (i. e. Tuesday), the tenant's wife came to me, lodging then at Havant, to desire my advice, and have consult with some friends about it; I told her I thought it was a flam, and that they had a mind to abuse Mr. Brereton the

rector, whose house it was; she desired me to come up; I told her I would come up and sit up or lie there, as she pleased; for then as to all stories of ghosts and apparitions I was an infidel. I went thither and sate up the Tuesday night with the tenant and his man-servant. About twelve or one o'clock I searched all the rooms in the house to see if any body were hid there to impose upon me. At last we came into a lumber room, there I smiling told the tenant that was with me, that I would call for the apparition, if there was any, and oblige him to come. The tenant then seemed to be afraid, but I told him I would defend him from harm! and then I repeated *Barbara celarent Darii*, &c., jestingly; on this the tenant's countenance changed, so that he was ready to drop down with fear. Then I told him I perceived he was afraid, and I would prevent its coming, and repeated *Baralip-ton*, &c., then he recovered his spirits pretty well, and we left the room and went down into the kitchen, where we were before, and sate up there the remaining part of the night, and had no manner of disturbance.

“Thursday night the tenant and I lay together in one room and the man in another room, and he saw something walk along in a black gown and place itself against a window, and there stood for some time, and then walked off. Friday morning the man relating this, I asked him why he did not call me, and I told him I thought that was a trick or flam; he told me the reason why he did not call me was, that he was not able to speak or move. Friday night we lay as before, and Saturday night, and had no disturbance either of the nights.

Sunday night I lay by myself in one room (not that where the man saw the apparition), and the tenant and his man in one bed in another room; and betwixt twelve and two the man heard something walk in their room at the bed's foot, and whistling very well; at last it came to the bed's side, drew the curtain and looked on them; after some time it moved off; then the man called to me, desired me to come, for that there was something in the room went about whistling. I asked him whether he had any light or could strike one, he told me no; then I leapt out of bed, and, not staying to put on my clothes, went out of my room and along a gallery to the door, which I found locked or bolted; I desired him to unlock the door, for that I could not get in; then he got out of bed and opened the

door, which was near, and went immediately to bed again. I went in three or four steps, and, it being a moonshine night, I saw the apparition move from the bed side, and clap up against the wall that divided their room and mine. I went and stood directly against it within my arm's length of it, and asked it, in the name of God, what it was, that made it come disturbing of us? I stood some time expecting an answer, and receiving none, and thinking it might be some fellow hid in the room to fright me, *I put out my arm to feel it, and my hand seemingly went through the body of it, and felt no manner of substance till it came to the wall; then I drew back my hand, and still it was in the same place.* Till now I had not the least fear, and even now had very little; then I adjured it to tell me what it was. When I had said those words, it, keeping its back against the wall, moved gently along towards the door. I followed it, and it, going out at the door, turned its back toward me. It went a little along the gallery. I followed it a little into the gallery, and it disappeared, where there was no corner for it to turn, and before it came to the end of the gallery, where was the stairs. Then I found myself very cold from my feet as high as my middle, though I was not in great fear. I went into the bed betwixt the tenant and his man, and they complained of my being exceeding cold. The tenant's man leaned over his master in the bed, and saw me stretch out my hand towards the apparition, and heard me speak the words; the tenant also heard the words. The apparition seemed to have a morning gown of a darkish colour, no hat nor cap, short black hair, a thin meagre visage of a pale swarthy colour, seemed to be of about forty-five or fifty years old; the eyes half shut, the arms hanging down; the hands visible beneath the sleeve; of a middle stature. I related this description to Mr. John Lardner, rector of Havant, and to Major Battin of Langstone, in Havant parish; they both said the description agreed very well to Mr. P., a former rector of the place, who has been dead above twenty years. Upon this the tenant and his wife left the house, which has remained void since.

“The Monday after last Michaelmas-day, a man of Chodson, in Warwickshire, having been at Havant fair, passed by the foresaid parsonage-house about nine or ten at night, and saw a light in most of the rooms of the house; his

pathway being close by the house, he, wondering at the light, looked into the kitchen window, and saw only a light, but turning himself to go away, he saw the appearance of a man in a long gown; he made haste away; the apparition followed him over a piece of glebe land of several acres, to a lane, which he crossed, and over a little meadow, then over another lane to some pales, which belong to farmer Henry Salter my landlord, near a barn, in which were some of the farmer's men and some others. This man went into the barn, told them how he was frightened and followed from the parsonage-house by an apparition, which they might see standing against the pales, if they went out; they went out, and saw it scratch against the pales, and make a hideous noise; it stood there some time, and then disappeared; their description agreed with what I saw. This last account I had from the man himself, whom it followed, and also from the farmer's men.

“THO. WILKINS, Curate of W.”

“Dec. 11, 1695, Oxon.”]

Gay, in imitation of the style of our old Ennius, Chaucer, gives us a fine description of one of these haunted houses:

“Now there spreaden a rumour that everich night
 The rooms ihaunted been by many a sprite,
 The miller avoucheth, and all thereabout
 That they full oft hearen the hellish rout:
 Some saine they hear the gingling of chains,
 And some hath heard the psautries straines,
 At midnight some the heedless horse imeet,
 And some espien a corse in a white sheet,
 And oother things, faye, elfin, and elfe,
 And shapes that fear createn to itself.”

The learned Selden observes, on this occasion, that there was never a merry world since the fairies left dancing and the parson left conjuring. The opinion of the latter kept thieves¹ in awe, and did as much good in a country as a justice of peace.

Bourne, chap. ii., has preserved the form of exorcising a

¹ See several curious charms against thieves in Scot's *Discovery of Witchcraft*, b. ii. c. 17, and particularly St. Adelbert's curse against them. That celebrated curse in Tristram Shandy, which is an original one, still remaining in Rochester Cathedral, is nothing to this, which is perhaps the most complete of its kind.

haunted house, a truly tedious process, for the expulsion of demons, who, it should seem, have not been easily ferreted out of their quarters, if one may judge of their unwillingness to depart by the prolixity of this removal warrant.

One smiles at Bourne's zeal in honour of his Protestant brethren, at the end of his tenth chapter. The vulgar, he says, think them no conjurors, and say none can lay spirits but popish priests: he wishes to undeceive them, however, and to prove at least negatively that our own clergy know full as much of the black art as the others do.¹

St. Chrysostom is said to have insulted some African conjurors of old with this humiliating and singular observation: "Miserable and woful creatures that we are, we cannot so much as expel fleas, much less devils." "Obsession of the devil is distinguished from possession in this:—In possession the evil one was said to enter into the body of the man. In obsession, without entering into the body of the person, he was thought to besiege and torment him without. To be lifted up into the air, and afterwards to be thrown down on the ground violently, without receiving any hurt; to speak strange languages that the person had never learned; not to be able to come near holy things or the sacraments, but to have an aversion to them; to know and foretel secret things; to perform things that exceed the person's strength; to say or do things that the person would not or durst not say, if he were not externally moved to it; were the antient marks and criterions of possessions." Calmet, in Bailey's Dictionary.

"Various ways," says an essayist in the Gentleman's Magazine for October, 1732, ii. 1002, "have been proposed by the learned for the *laying of ghosts*. Those of the artificial sort are easily quieted. Thus when a fryer, personating an apparition, haunted the chambers of the late Emperor Josephus, the present king, Augustus, then at the Imperial Court, flung him out of the window, and *laid* him effectually. The late Dr. Fowler, Bishop of Gloucester, and the late Mr. Justice

¹ Upon the subject of exorcising, the following books may be consulted with advantage: *Fustis Dæmonum, cui adjicitur Flagellum Dæmonum*, 12mo. Venet. 1608 (a prohibited book among the Roman Catholics); and *Practica Exorcistarum F. Valerii Polidori Patavini ad Dæmones et Maleficia de Christi Fidelibus expellendum*: 12mo. Venet. 1606. From this last, Bourne's form has been taken.

Powell, had frequent altercations upon this subject. The bishop was a zealous defender of ghosts; the justice somewhat sceptical, and distrustful of their being. In a visit the bishop one day made his friend, the justice told him, that since their last disputation he had had ocular demonstration to convince him of the existence of ghosts. 'How,' says the bishop, 'what! ocular demonstration? I am glad, Mr. Justice, you are become a convert; I beseech you let me know the whole story at large.' 'My lord,' answers the justice, 'as I lay one night in my bed, about the hour of twelve, I was wak'd by an uncommon noise, and heard something coming up stairs, and stalking directly towards my room. I drew the curtain, and saw a faint glimmering of light enter my chamber.' 'Of a blue colour, no doubt,' says the bishop. 'Of a *pale blue*,' answers the justice; 'the light was follow'd by a tall, meagre, and stern personage, who seemed about seventy, in a long dangling rugg gown, bound round with a broad leathern girdle; his beard thick and grizly: a large fur cap on his head, and a long staff in his hand; his face wrinkled, and of a dark sable hue. I was struck with the appearance, and felt some unusual shocks; for you know the old saying I made use of in court, when part of the lanthorn upon Westminster Hall fell down in the midst of our proceedings, to the no small terror of one or two of my brethren:

'Si fractus illibatur orbis,
Impavidum ferient ruinæ.

But to go on: it drew near, and stared me full in the face.' 'And did not you speak to it?' interrupted the bishop; 'there was money hid or murder committed to be sure.' 'My lord, I did speak to it.' 'And what answer, Mr. Justice?' 'My lord, the answer was (not without a thump of the staff and a shake of the lanthorn), that he was the watchman of the night, and came to give me notice that he had found the street-door open, and that, unless I rose and shut it, I might chance to be robbed before break of day.' The judge had no sooner ended but the bishop disappeared." The same essayist (p. 1001) says: "The cheat is begun by nurses with stories of bugbears, &c., from whence we are gradually led to the traditionary accounts of local ghosts, which, like the genii of the ancients, have been reported to haunt certain family

seats and cities famous for their antiquities and decays. Of this sort are the apparitions at Verulam, Silchester, Reculver, and Rochester: the dæmon of Tidworth, the black dog of Winchester, and the bar-guest of York. Hence also suburban ghosts, raised by petty printers and pamphleteers. The story of Madam Veal has been of singular use to the editors of *Drelincourt on Death*." And afterwards ironically observes: "When we read of the ghost of Sir George Villiers, of the piper of Hammel, the dæmon of Moscow, or the German Colonel mentioned by Ponti, and see the names of Clarendon, Boyle, &c., to these accounts, we find reason for our credulity; till, at last, we are convinced by a whole conclave of ghosts met in the works of Glanvil and Moreton." Mr. Locke assures us we have as clear an idea of spirit as of body.

Allan Ramsay, in his *Poems*, 1721, p. 27, mentions, as common in Scotland, the vulgar notion that a ghost will not be laid to rest till some priest speak to it, and get account of what disturbs it:

"For well we wat it is his ghaist
 Wow, wad some folk that can do't best,
 Speak til't, and hear what it confest:
 To send a wand'ring saul to rest
 'Tis a good deed
 Among the dead."

In the *Statistical Account of Scotland*, xiii. 557, parish of Lochcarron, county of Ross, we read: "There is one opinion which many of them entertain, and which indeed is not peculiar to this parish alone, that a popish priest can cast out devils and cure madness, and that the Presbyterian clergy have no such power. A person might as well advise a mob to pay no attention to a merry-andrew as to desire many ignorant people to stay from the (popish) priest."

Pliny tells us that houses were anciently hallowed against evil spirits with brimstone! This charm has been converted by later times into what our satirist, Churchill, in his *Prophecy of Famine*, calls "a precious and rare medicine," and is now used (but I suppose with greater success) in exorcising those of our unfortunate fellow-creatures who feel themselves possessed with a certain teasing fiery spirit, said by the wits

of the south to be well known, seen, and felt, and very troublesome in the north.¹

In the *New Catalogue of Vulgar Errors*, 1767, p. 71, I find the following: "I look upon our sailors to care as little what becomes of themselves as any set of people under the sun, and yet no people are so much terrified at the thoughts of an apparition. Their sea-songs are full of them; they firmly believe their existence: and honest Jack Tar shall be more frightened at a glimmering of the moon upon the tackling of the ship, than he would be if a Frenchman was to clap a blunderbuss to his head. I was told a story by an officer in the navy, which may not be foreign to the purpose. About half a dozen of the sailors on board a man-of-war took it into their heads that there was a ghost in the ship; and being asked by the captain what reason they had to apprehend any such thing, they told him they were sure of it, for they smelt him. The captain at first laughed at them, and called them a parcel of lubbers, and advised them not to entertain any such silly notions as these, but mind their work. It passed on very well for a day or two; but one night, being in another ghost-smelling humour, they all came to the captain and told him that they were quite certain there was a ghost, and he was somewhere behind the small-beer barrels. The captain, quite enraged at their folly, was determined they should have something to be frightened at in earnest, and so ordered the boatswain's mate to give them all a dozen of lashes with a cat-o'-nine-tails, by which means the ship was entirely cleared of

¹ In Dr. Jorden's *Dedication of his curious treatise of the Suffocation of the Mother*, 4to. Lond. 1603, to the College of Physicians in London, he says: "It behoveth us, as to be zealous in the truth, so to be wise in discerning truth from counterfeiting, and naturall causes from supernatural power. I doe not deny but there may be both possessions, and obsessions, and witchcraft, &c., and dispossession also through the prayers and supplications of God's servants, which is the only meanes left unto us for our reliefe in that case. But such examples being verry rare now a-dayes, I would in the feare of God advise men to be very circumspect in pronouncing of a possession; both because the impostures be many, and the effects of naturall diseases be strange to such as have not looked thoroughly into them." Baxter, in his *World of Spirits*, p. 223, observes that "devils have a greater game to play invisibly than by apparitions. O happy world, if they did not do a hundred thousand times more hurt by the baits of pleasure, lust, and honour, and by pride, and love of money, and sensuality, than they do by witches!"

ghosts during the remainder of the voyage. However, when the barrels were removed, some time after, they found a dead rat, or some such thing, which was concluded by the rest of the crew to be the ghost which had been smelt a little before." Our author accounts for this philosophically: "A great deal may be said in favour of men troubled with the scurvy, the concomitants of which disorder are, generally, faintings and the hip, and horrors without any ground for them."

The following was communicated to me by a gentleman, to whom it had been related by a sea captain of the port of Newcastle-upon-Tyne. "His cook," he said, "chanced to die on their passage homeward. This honest fellow, having had one of his legs a little shorter than the other, used to walk in that way which our vulgar idiom calls 'with an up and down.' A few nights after his body had been committed to the deep, our captain was alarmed by his mate with an account that the cook was walking before the ship, and that all hands were upon deck to see him. The captain, after an oath or two for having been disturbed, ordered them to let him alone, and try which, the ship or he, should get first to Newcastle. But, turning out, on farther importunity, he honestly confessed that he had like to have caught the contagion, and on seeing something move in a way so similar to that which an old friend used, and withal having a cap on so like that which he was wont to wear, verily thought there was more in the report than he was at first willing to believe. A general panic diffused itself. He ordered the ship to be steered towards the object, but not a man would move the helm. Compelled to do this himself, he found, on a nearer approach, that the ridiculous cause of all their terror was part of a main-top, the remains of some wreck, floating before them. Unless he had ventured to make this near approach to the supposed ghost, the tale of the walking cook had long been in the mouths, and excited the fears, of many honest and very brave fellows in the Wapping of Newcastle-upon-Tyne."

Dr. Johnson, in his description of the Buller of Buchan, in Scotland, pleasantly tells us: "If I had any malice against a walking spirit, instead of laying him in the Red Sea, I would condemn him to reside in the Buller of Buchan."

Spirits that give disturbance by knocking are no novelties. Thus I find the following passage in Osborne's Advice to his

Son, 8vo. Oxf. 1656, p. 36. He is speaking of unhappy marriages, which, says he, "must needs render their sleepers quiet, that have one of those cads or familiars still knocking over their pillow."

Could our author have known of the affair in Cock-lane, he might have been equally happy in alluding to Miss Fanny's scratching.

Allan Ramsay, in his Poems, p. 227, explains *spelly coat* to be "one of those frightful spectres the ignorant people are terrified at, and tell us strange stories of; that they are clothed with a coat of shells, which make a horrid rattling; that they'll be sure to destroy one, if he gets not a running water between him and it. It dares not meddle with a woman with child."

In the North of England ghost is pronounced "guest." The streets of Newcastle-upon-Tyne were formerly, according to vulgar tradition, haunted by a nightly guest, which appeared in the shape of a mastiff dog, &c., and terrified such as were afraid of shadows. This word is a corruption of the Anglo-Saxon *gast*, *spiritus anima*. I have heard, when a boy, many stories concerning it. The following is in Drake's Eboracum, p. 7, Appendix: "Bar-guest of York. I have been so frightened with stories of this bar-guest, when I was a child, that I cannot help throwing away an etymology upon it. I suppose it comes from the A.-S. *buph*, a town, and *gast*, a ghost, and so signifies a town sprite. N.B. That *gast* is in the Belgic and Teut. softened into *gheest* and *geyst*.—Dr. Langwith."

In Dr. Akenside's Pleasures of Imagination, b. i. we read:

"Hence by night
The village matron, round the blazing hearth,
Suspends the infant audience with her tales,
Breathing astonishment! of witching rhymes,
And evil spirits; of the death-bed call
To him who robb'd the widow, and devour'd
The orphan's portion; of unquiet souls
Ris'n from the grave to ease the heavy guilt
Of deeds in life conceal'd; of shapes that walk
At dead of night, and clank their chains, and wave
The torch of hell around the murd'rer's bed.
At every solemn pause the crowd recoil
Gazing each other speechless, and congeal'd
With shivering sighs; till eager for th' event,
Around the beldame all erect they hang,
Each trembling heart with grateful terrors quell'd."

[The following letter appeared in a recent number of the Athenæum :

“ Lower Wick, near Worcester.

“ Your correspondent, Mr. Ambrose Merton, in his letter, which appeared in p. 886 of the Athenæum of the 29th of August last, in speaking of Derbyshire, says, ‘ is not the neighbourhood of Haddon, or of Hardwicke, or of both, still visited by the coach drawn by headless steeds, driven by a coachman as headless as themselves? Does not such an equipage still haunt the mansion of Parsloes, in Essex?’ Now, whether those places are still supposed to be so haunted I cannot say ; but I well remember that, in my juvenile days, old people used to speak of a spectre that formerly appeared in the parish of Leigh, in this county, whom they called ‘ *Old Coles* ;’ and said that he frequently used, at the dead of night, to ride as swift as the wind down that part of the public road between Bransford and Brocamin, called Leigh Walk, in a coach drawn by four horses, with fire flying out of their nostrils, and that they invariably dashed right over the great barn at Leigh Court, and then on into the river Teme. It was likewise said that this perturbed spirit was at length *laid* in a neighbouring pool by twelve parsons, at dead of night, by the light of an inch of candle ; and as he was not to rise again until the candle was quite burnt out, it was therefore thrown into the pool, and, to make all sure, the pool was filled up—

‘ And peaceful after slept Old Coles’s shade.’

Now, as this legend belongs to ghost instead of fairy lore, and as the scene of action was not in a reputed fairy locality, I therefore did not notice it in my little work ‘ *On the Ignis Fatuus ; or Will-o’-the-Wisp and the Fairies ;*’ but it appears to be of kin to those mentioned by your correspondent.

“ Upon my lately considering the tenor of this legend, I was led to think that ‘ *Old Coles* ’ must have been a person of some quality, and it induced me to look into Nash’s History of Worcestershire, hoping it might throw some light upon the subject. Therein, in his account of Leigh (vol. ii. p. 73), the author says : ‘ This ancient lordship of the abbots of Pershore falling by the dissolution of monasteries into the king’s hands, remained there till Elizabeth’s time. The

tenants of the house and demense, both under the abbot and under the king and queen, were the Colles, of which family was Mr. Edward (Edmund) Colles,¹ 'a grave and learned justice of this shire, who purchased the inheritance of this manor,' whose son, William Colles,² succeeded him; whose son and heir, Mr. Edmund Colles, lived in the time of Mr. Habingdon, and being loaded with debts (which like a snowball from Malvern Hill gathered increase), thought fit to sell it to Sir Walter Devereux, Bart.'

'The Colleses were also possessed of the manor of Suckley.³ There is a farm called Colles Place (*vulgo* Coles Place, or Cold Place), in Lusley,—'which is mentioned in a ledger of the Priory of Malvern, in the reign of Henry III. as belonging to the family of Colles.' See Nash, vol. ii. p. 400,—which adjoins Leigh; and it shared the same fate, as appears by Nash's History, vol. ii. p. 397, as follows:

"The manor of Suckley remained in the name of Hungerford till it passed, by purchase, from them to Mr. Edmunds Colles, of Leigh, in the reign of Elizabeth. He left it to his son, Mr. Williams Colles, whose heir, Mr. Edmund Colles, sold it to Sir Walter Devereux, knight and baronet.'

"Now, it is not improbable that the legend may have referred to the unfortunate Edmund Colles the second son, who having lost his patrimony, and perhaps died in distress, his spirit may have been supposed to haunt Leigh Court—which was the seat of his joys in prosperity and the object of his regrets in adversity.

"JABEZ ALLIES."

The credulity of our simple and less sceptical forefathers peopled every deserted mansion, and "dismantled tower" in the three kingdoms with its

"Spirit of health, or goblin damn'd."

Few of the well-authenticated legends, rehearsed in the long and dreary nights of winter round the firesides of the neighbouring hamlets, travelled far beyond their immediate localities, and now, in the present age, with an increasing popu-

¹ He died 19th December, 1606, aged 76.

² Died 20th September, 1615. See Nash's account of the family monuments in Leigh Church.

³ This manor includes the hamlets of Alfrick and Llusley.

lation, which no longer allows the stately dwellings of past generations to remain untenanted, these tales of tradition founded on the evil lives or violent deaths of former possessors are rapidly fading away. We conclude this chapter with the following singular legend, widely differing from the generality of the stories usually handed down :

“ *The Home of the Spell-bound Giants.*—There is an apartment, says Waldron, in the Castle of Rushen, that has never been opened in the memory of man. The persons belonging to the castle are very cautious in giving any reason for it ; but the natives unconnected with the castle, assign this, that there is something of enchantment in it. They tell you that the castle was at first inhabited with fairies, and afterwards by giants, who continued in the possession of it till the days of Merlin, who, by the force of magic, dislodged the greatest part of them, and bound the rest of them in spells, indissoluble, to the end of the world. In proof of this they tell you a very odd story : They say there are a great many fine apartments under ground, exceeding in magnificence any of the upper rooms. Several men of more than ordinary courage have, in former times, ventured down to explore the secrets of this subterranean dwelling-place, but none of them ever returned to give an account of what they saw. It was therefore judged expedient that all the passages to it should be continually shut, that no more might suffer by their temerity. About some fifty or fifty-five years since, a person possessed of uncommon boldness and resolution begged permission to visit these dark abodes. He at length obtained his request, went down, and returned by the help of a clue of packthread which he took with him, which no man before himself had ever done, and brought this amazing discovery :— ‘ That after having passed through a great number of vaults, he came into a long narrow place, which the farther he penetrated, he perceived that he went more and more on a descent ; till having travelled, as near as he could guess, for the space of a mile, he began to see a gleam of light, which, though it seemed to come from a vast distance, was the most delightful object he ever beheld. Having at length arrived at the end of that lane of darkness, he perceived a large and magnificent house, illuminated with many candles, whence proceeded the light he had seen. Having, before he began the expedition, well fortified

himself with brandy, he had courage enough to knock at the door, which, on the third knock, was opened by a servant who asked him what he wanted? I would go as far as I can, replied our adventurer; be so kind therefore as to direct me how to accomplish my design, for I see no passage but that dark cavern through which I came. The servant told him he must go through that house; and accordingly led him through a long entry, and out at a back door. He then walked a considerable way, till he beheld another house more magnificent than the first; and, all the windows being open, he discovered innumerable lamps burning in every room.

“ ‘ Here also he designed to knock, but had the curiosity to step on a little bank which commanded a view of a low parlour, and, looking in, he beheld a vast table in the middle of the room, and on it extended at full length a man, or rather monster, at least fourteen feet long, and ten or twelve round the body. This prodigious fabric lay as if sleeping with his head upon a bool, with a sword by him, answerable to the hand which he supposed made use of it. The sight was more terrifying to our traveller than all the dark and dreary mansions through which he had passed. He resolved, therefore, not to attempt an entrance into a place inhabited by persons of such monstrous stature, and made the best of his way back to the other house, where the same servant who reconducted him informed him that if he had knocked at the second door he would have seen company enough, but could never have returned. On which he desired to know what place it was, and by whom possessed; the other replied that these things were not to be revealed. He then took his leave, and by the same dark passage got into the vaults, and soon afterwards once more ascended to the light of the sun.’ Ridiculous as the narrative appears, whoever seems to disbelieve it, is looked on as a person of weak faith.”—Description of the Isle of Man, London edit., folio, 1731, pp. 98, 100.

GIPSIES.

THE gipsies, as it should seem by some striking proofs derived from their language,¹ came originally from Hindostan, where they are supposed to have been of the lowest class of Indians, namely Parias, or, as they are called in Hindostan, Suders. They are thought to have migrated about A.D. 1408 or 1409, when Timur Beg ravaged India for the purpose of spreading the Mahometan religion. On this occasion so many thousands were made slaves and put to death, that an universal panic took place, and a very great number of terrified inhabitants endeavoured to save themselves by flight. As every part towards the north and east was beset by the enemy, it is most probable that the country below Multan, to the mouth of the Indus, was the first asylum and rendezvous of the fugitive Suders. This is called the country of Zinganen. Here they were safe, and remained so till Timur returned from his victories on the Ganges. Then it was that they first entirely quitted the country, and probably with them a considerable number of the natives, which will explain the meaning of their original name. By what track they came to us cannot be ascertained. If they went straight through the southern Persian deserts of Sigistan, Makran, and Kirman, along the Persian Gulf to the mouth of the Euphrates, from thence they might get, by Bassora, into the great deserts of Arabia, afterwards into Arabia Petræa, and so arrive in Egypt by the Isthmus of Suez. They must certainly have been in Egypt before they reached us, otherwise it is incomprehensible how the report arose that they were Egyptians.²

¹ See a Dissertation on the Gipsies, being an Historical Inquiry concerning the manner of Life, Economy, Customs, and Conditions of these People in Europe, and their Origin, written in German by Heinrich Moritz Gottlieb Grellman, translated into English by Matthew Raper, Esq., F.R.S. and A.S., 4to. Lond. 1787, dedicated to Sir Joseph Banks, Bart., P.R.S.

² Yet Bellonius, who met great droves of gipsies in Egypt in villages on the banks of the Nile, where they were accounted strangers and wanderers from foreign parts, as with us, affirms that they are *no Egyptians*. Observat. lib. ii. It seems pretty clear that the first of the gipsies were Asiatic, brought hither by the Crusaders, on their return from the holy wars, but to these it is objected that there is no trace of them to be found in history at that time. Ralph Volaterranus affirms that they first pro-

It seems to be well proved in this learned work that these gipsies came originally from Hindostan. A very copious catalogue is given of gipsy and Hindostan words collated, by which it appears that every third gipsy word is likewise an Hindostan one, or still more, that out of every thirty gipsy words eleven or twelve are constantly of Hindostan. This agreement will appear remarkably great, if we recollect that the above words have only been learned from the gipsies within these very few years, consequently after a separation of near four complete centuries from Hindostan, their supposed native country, among people who talked languages totally different, and in which the gipsies themselves conversed; for under the constant and so long continued influx of these languages, their own must necessarily have suffered great alteration.

In this learned work there is a comparison of the gipsies with the above caste of Suders: but I lay the greatest stress upon those proofs which are deduced from the similarity of the languages. In the supplement it is added that Mr. Marsden, whose judgment and knowledge in such matters are much to be relied upon, has collected, from the gipsies here, as many words as he could get, and that by correspondence from Constantinople he has procured a collection of words used by the Cingaris thereabouts; and these, together with the words given by Ludolph in his *Historia Æthiopica*, compared with the Hindostan vulgar language, show it to be the same that is spoken by the gipsies and in Hindostan. See in the seventh volume of the *Archæologia*, p. 388, Observations on the Language of the gipsies by Mr. Marsden; and *ibid.* p. 387, Collections on the Gipsy Language, by Jacob Bryant, Esq.

In the above work we read that, in 1418, the gipsies first arrived in Switzerland near Zurich and other places, to the number, men, women, and children, of fourteen thousand. The subsequent passage exhibits a proof of a different ten-

ceeded, or strolled, from among the Uxi, a people of Persia. Sir Thomas Browne cites Polydore Vergil as accounting them originally Syrians: Philip Bergoinas as deriving them from Chaldea: Æneas Sylvius, as from some part of Tartary: Bellonius, as from Wallachia and Bulgaria: and Aventinus as fetching them from the confines of Hungary. He adds that "they have been banished by most Christian princes. The great Turk at least tolerates them near the imperial city: he is said to employ them as spies: they were banished as such by the Emperor Charles the Fifth.

dency. "In a late meeting of the Royal Society of Gottingen, Professor Blumenbach laid before the members a second deced of the *crania* of persons of different nations contrasted with each other, in the same manner as in the first, and ranged according to the order observed by him in his other works. In the first variety was the *cranium of a real gipsy*, who died in prison at Clausenburg, communicated by Dr. Patacki of that place. *The resemblance between this and that of the Egyptian mummy* in the first deced was very striking. Both differed essentially from the sixty-four *crania* of other persons belonging to foreign nations, in the possession of the author: a circumstance which, among others, tends to confirm the opinion of Professor Meiners, that the Hindoos, from whom Grellman derives the gipsies, came themselves originally from Egypt."—British Critic. Foreign Catalogue, ii. 226.¹

Harrison, in his Description of England prefixed to Holinshed's Chronicle, 1587, p. 183, describing the various sorts of cheats practised by the voluntary poor, after enumerating those who maim or disfigure their bodies by sores, or counterfeit the guise of labourers or serving men, or mariners seeking for ships which they have not lost, to extort charity, adds: "It is not yet full three score years since this trade began; but how it hath prospered since that time it is easie to judge, for they are now supposed of one sex and another to amount unto above ten thousand persons, as I have heard reported. Moreover, in counterfeiting *the Egyptian roges*, they have devised a language among themselves which they name canting, but others pedlers French, a speech compact thirty years since of English and a great number of odd words of their own devising, without all order or reason: and yet such is it as none but themselves are able to understand. The first deviser thereof was hanged by the neck, a just reward no doubt for his deceits, and a common end to all of that profession."

¹ See upon the subject of gipsies the following books: Pasquier, Recherches de la France, p. 392: Dictionnaire des Origines, v. *Bohemians*; De Pauw, Recherches sur les Egyptiens, i. 169; Camerarii Horæ Subsecivæ; Gent. Mag. 1783, liii. 1009; *ibid.* 1787, lvii. 897. Anecdotes of the Five gipsies will be found in Blackwood's Edinburgh Magazine, ii. pp. 282, 523. On the gipsies of Hesse Darmstadt, *ibid.* ii. 409. Other notices concerning the Scottish gipsies in the same work, i. 43, 65, 66, 154, 167.

The beggars, it is observable, two or three centuries ago, used to proclaim their want by a wooden dish with a moveable cover, which they clacked, to show that their vessel was empty. This appears from a passage quoted on another occasion by Dr. Grey. Dr. Grey's assertion may be supported by the following passage in an old comedy called the Family of Love, 1608 :

“ Can you think I get my living by a bell and a *clack-dish* ?
By a bell and a *clack-dish* ? How's that ?
Why, begging, Sir,” &c.

And by a stage direction in the second part of King Edward IV. 1619 : “ Enter Mrs. Blague, very poorly,—begging with her basket and a *clack-dish*.”

Sir Thomas Browne, in his *Vulgar Errors*, p. 286, gives this general account of the gipsies : “ They are a kind of counterfeit Moors, to be found in many parts of Europe, Asia, and Africa. They are commonly supposed to have come from Egypt, from whence they derive themselves. Munster discovered, in the letters and pass which they obtained from Sigismund the Emperor, that they first came out of Lesser Egypt ; that having turned apostates from Christianity and relapsed into Pagan rites, some of every family were enjoined this penance, to wander about the world. Aventinus tells us, that they pretend, for this vagabond course, a judgment of God upon their forefathers, who refused to entertain the Virgin Mary and Jesus, when she fled into their country.”

Blackstone, in his *Commentaries*, has the following account of them : “ They are a strange kind of commonwealth among themselves of wandering impostors and jugglers, who first made their appearance in Germany about the beginning of the sixteenth century. Munster, it is true, who is followed and relied upon by Spelman, fixes the time of their first appearance to the year 1417 :¹ but as he owns that the first he ever saw were in 1529, it was probably an error of the press for 1517, especially as other historians inform us, that when Sultan Selim conquered Egypt, in 1517, several of the natives refused to submit to the Turkish yoke, and revolted under

¹ Sir Thomas Browne, *ut supra*, p. 287, says : “ Their first appearance was in Germany *since the year* 1400. Nor were they observed before in other parts of Europe, as is deducible from Munster, Genebrard, Crantzius, and Ortelius.”

one Zinganeus, whence the Turks call them Zinganees; but being at length surrounded and banished, they agreed to disperse in small parties all over the world, where their supposed skill in the black art gave them an universal reception in that age of superstition and credulity. In the compass of a very few years they gained such a number of idle proselytes¹ (who imitated their language and complexion, and betook themselves to the same arts of chiromancy, begging and pilfering) that they became troublesome and even formidable to most of the states of Europe. Hence they were expelled from France in the year 1560: and from Spain 1591: and the government of England took the alarm much earlier, for in 1530 they are described, stat. 22 Hen. VIII. c. x., as an 'outlandish people calling themselves Egyptians, using no craft, nor feat of merchandize, who have come into this realm and gone from shire to shire, and place to place, in great company, and used great, subtle, and crafty means to deceive the people, and also have committed many heinous felonies and robberies.' Wherefore they are directed to avoid the realm, and not to return under pain of imprisonment and forfeiture of their goods and chattells; and upon their trials for any felony which they may have committed, they shall not be intitled to a jury *de medietate linguæ*. And afterwards it was enacted by statutes 1 and 2 Ph. and Mary, c. iv., and 5 Eliz. c. xx., that if any such persons shall be imported into the kingdom, the importers shall forfeit forty pounds. And if the Egyptians themselves remain one month in the kingdom, or if any person, being fourteen years old, whether natural-born subject or stranger, which hath been seen or found in the fellowship of such Egyptians, or which hath disguised him or herself like them,

¹ Spelman's portrait of the gipsy fraternity in his time, which seems to have been taken *ad vivum*, is as follows: "EGYPTIANI. Erronum impostorumque genus nequissimum: in Continente ortum, sed ad Britannias nostras et Europam reliquam pervolans:—nigredine deformes, excocti sole, immundi veste, et usu rerum omnium fœdi.—Fœminæ, cum stratis et parvulis, jumento invehuntur. Literas circumferunt principum, ut innoxius illis permittatur transitus.—Oriuntur quippe et in nostra et in omni regione, spurci hujusmodi nebulones, qui sui similes in gymnasium sceleris adsciscentes; vultum, cultum, moresque supradictos sibi inducunt. Linguam (ut exotici magis videantur) fictitiam blaterant, provinciasque vicatim pervagantes, auguriis et furtis, imposturis et technarum millibus plebeculam rodunt et illudunt, linguam hanc Germani *Rotwelch*, quasi rubrum Wallicum, id est Barbarismum; Angli *Canting* nuncupant."

shall remain in the same one month at one or several times, it is felony without benefit of clergy. And Sir Matthew Hale informs us that at one Suffolk assize no less than thirteen persons were executed upon these statutes a few years before the Restoration. But, to the honour of our national humanity, there are no instances more modern than this of carrying these laws into practice." Thus far Blackstone.

In the Art of Jugling and Legerdemaine," by S. R., 1612, is the following account: "These kinde of people about an hundred yeares agoe, about the twentieth yeare of King Henry the Eight, began to gather an head, at the first heere about the southerne parts, and this (as I am informéd, and as I can gather) was their beginning. Certaine Egiptians banished their cuntry (belike not for their good conditions) arrived heere in England, who, being *excellent in quaint tricks and devises*, not known heere at that time among us, were esteemed and had in great admiration, for what with strangeness of their attire and garments, together with their *sleights and legerdemaines*, they were spoke of farre and neere, insomuch that many of our English loyterers joynd with them, and in time learned their craft and cosening. The speach which they used was *the right Egyptian language*, with whome our Englishmen conversing with, at last learned their language. These people continuing about the cuntry in this fashion, practising their cosening art of fast and loose and legerdemaine, purchased themselves great credit among the cuntry people, and got much by *palmistry* and telling of *fortunes*: insomuch they pitifully cosened the poore cuntry girles, both of money, silver spones, and the best of their apparrell, or any good thing they could make, onely to heare their fortunes."—"This Giles Hather (for so was his name) together with his whore Kit Calot, in short space had following them a pretty traine, he terming himself the king of the Egiptians, and she the queene, ryding about the cuntry at their pleasure uncontrolld." He then mentions the statute against them of the 1st and 2d of Philip and Mary, on which he observes: "*But what a number were executed presently upon this statute*, you would wonder: yet, notwithstanding, all would not prevaile: but still they wandred, as before, up and downe, and meeting once in a yeere at a place appointed: sometimes at the Devils A—— in Peake in Darbishire, and otherwhiles at Ketbrooke by Black-

heath, or elsewhere, as they agreed still at their meeting." Speaking of his own time, he adds: "These fellows, seeing that no profit comes by wandring, but hazard of their lives, *do daily decrease* and breake off their wonted society, and betake themselves, many of them, some to be pedlers, some tinkers, some jugglers, and some to one kinde of life or other."

Twiss, in his Travels, gives the following account of them in Spain: "They are very numerous about and in Murcia, Cordova, Cadiz, and Ronda. The race of these vagabonds is found in every part of Europe; the French call them Bohemiens; the Italians Zingari; the Germans, Ziegenners; the Dutch, Heydenen (Pagans); the Portuguese, Siganos; and the Spaniards, Gitanos; in Latin, Cingari. Their language, which is peculiar to themselves, is everywhere so similar, that they are undoubtedly all derived from the same source. They began to appear in Europe in the fifteenth century, and are probably a mixture of Egyptians and Ethiopians. The men are all thieves, and the women libertines. They follow no certain trade, and have no fixed religion. They do not enter into the order of society, wherein they are only tolerated. It is supposed there are upwards of 40,000 of them in Spain, great numbers of whom are innkeepers in the villages and small towns, and are everywhere fortune-tellers. In Spain they are not allowed to possess any lands, or even to serve as soldiers. They marry among themselves, stroll in troops about the country, and bury their dead under water. They are contented if they can procure food by showing feats of dexterity, and only pilfer to supply themselves with the trifles they want; so that they never render themselves liable to any severer chastisement than whipping for having stolen chickens, linen, &c. Most of the men have a smattering of physic and surgery, and are skilled in tricks performed by sleight of hand. The foregoing account is partly extracted from *Le Voyageur François*, xvi., but the assertion that they are all so abandoned as that author says is too general."

In a provincial council held at Tarragona in the year 1591 there was the following decree against them: "Curandum etiam est ut publici Magistratus eos coerceant qui se *Ægyptiacos* vel *Bohemianos* vocant, quos vix constat esse Christianos, nisi ex eorum relatione; cum tamen sint mendaces, fures, et deceptores, et aliis sceleribus multi eorum assueti."

The Gipsies are universally considered in the same light, *i. e.* of cheats and pilferers. Witness the definition of them in Dufresne, and the curious etchings of them by Callot. "Ægyptiaci," says Dufresne, "vagi homines, harioli ac fatidici, qui hac et illac errantes exmanus inspectione futura præaugurari se fingunt, ut de marsupiiis incautorum nummos corrogent." The engraver does not represent them in a more favorable light than the lexicographer, for, besides his inimitable delineations of their dissolute manner of living, he has accompanied his plates with verses which are very far from celebrating their honesty.

Pasquier, in his *Recherches de la France*, has the following account of them: "On August 17, 1427, came to Paris twelve Penitents (Penanciers) as they called themselves, *viz.*, a duke, an earl, and ten men, all on horseback, and calling themselves good Christians. They were of Lower Egypt, and gave out that not long before the Christians had subdued their country, and obliged them to embrace Christianity, or put them to death. Those who were baptized were great lords in their own country, and had a king and queen there. Some time after their conversion, the Saracens overran their country and obliged them to renounce Christianity. When the Emperor of Germany, the King of Poland, and other Christian princes, heard this, they fell upon them and obliged them all, both great and small, to quit their country and go to the Pope at Rome, who enjoined them seven years' penance to wander over the world without lying in a bed; every bishop and abbot to give them once 10 livres tournois, and he gave them letters to this purpose, and his blessing.

"They had been wandering five years when they came to Paris. They were lodged by the police out of the city, at Chapelle St. Denis. Almost all had their ears bored, and one or two silver rings in each, which they said was esteemed an ornament in their country. The men were very black, their hair curled; the women remarkably ugly and black, all their faces scarred (*deplayez*), their hair black, like a horse's tail, their only habit and old shaggy garment (*flossoye*) tied over their shoulders with a cloth or cord-sash, and under it a poor petticoat or shift. In short they were the poorest wretches that had ever been seen in France; and, notwithstanding their poverty, there were among them women who, by looking into

people's hands, told their fortunes *et meirent contens en plusieurs mariages*; for they said, 'Thy wife has played thee false' (Ta femme t'a fait coup), and what was worse, they picked people's pockets of their money and got it into their own by telling these things by art, magic, or the intervention of the devil, or by a certain knack." Thus far Pasquier. It is added that they were expelled from France in 1561.

In the Statistical Account of Scotland, ii. 124, parish of Eaglesham, county of Renfrew, we read: "There is no magistrate nearer than within four miles; and the place is oppressed with gangs of gipsies, commonly called tinkers, or randy-beggars, because there is no body to take the smallest account of them."

In Scotland they seem to have enjoyed some share of indulgence; for a writ of privy seal, dated 1594, supports John Faw, *Lord and Earl of Little Egypt*, in the execution of justice on his company and folk, conform to the laws of Egypt, and in punishing certain persons there named, who rebelled against him, left him, robbed him, and refused to return home with him. James's subjects are commanded to assist in apprehending them, and in assisting *Faw* and his adherents to return home. There is a like writ in his favour from Mary Queen of Scots, 1553; and in 1554 he obtained a pardon for the murder of Nunan Small.¹ So that it appears he had staid long in Scotland, and perhaps some time in England, and from him this kind of strolling people might receive the name of *Faw Gang*, which they still retain.

In Lodge's Illustrations of British History, i. 135, is a curious letter of the Justices of Durham to the Earl of Shrewsbury, Lord President of the Council in the North, dated at Duresme, Jan. 19, 1549, concerning the Gipsies and

¹In the Gent. Mag. for Oct. 1785, vol. lv, p. 765, we read: "In a Privy Seal Book at Edinburgh, No. xiv. fol. 59, is this entry: 'Letters of Defence and Concurrence to John Fall, Lord and Earl of Little Egypt, for assisting him in the execution of Justice upon his Company, conform to the laws of Egypt, Feb. 15, 1540.'" These are supposed to have been a gang of Gipsies associated together in defiance of the state, under Fall as their head or king; and these the articles of association for their internal government, mutual defence, and security, the embroiled and infirm state of the Scotch nation at that time not permitting them to repress or restrain a combination of vagrants who had got above the laws and erected themselves into a separate community as a set of banditti.

Faws :— “Pleasyth yo’ good Lordship t’understaund, John Roland, oon of that sorte of people callinge themselfes Egip-
tians, dyd before us accuse *Babtist Fawe*, *Amy Fawe*, and
George Fawe, Egipitians, that they had counterfeate the kyngs
ma^{tie} greate seale; wherupon we caused th’ above named
Babtist, Amye, and George to be apprehended by th’ officers,
who, emongst other things, dyd find one wryting with a greate
seall moche like to the kyngs ma^{tie} great seall, which we,
bothe by the wrytinge, and also by the seall, do suppose to
be counterfeate and feanyd; the which seall we do send to
your L. herwith, by post, for triall of the same. Signifieng
also to y’ L. that we have examynet the said Babtist, Amye,
and George, upon the said matter; who doithe afferme and
saye, with great othes and execracions, that they never dyd
see the said seall before this tyme, and that they dyd not
counterfeate it; and that the said John Roland is their mor-
tall enemye, and haithe often tymes accused the said Babtist
before this, and is moch in his debte, as appeareth by ther
wrytinges rely to be shewed, for the whiche money the said
John doithe falsly all he can agaynst them, and, as they sup-
pose, the above named John Roland, or some of his complices,
haithe put the counterfeate seall emongst there wrytings;
with such lyke sayngs. Wherfor we have co’mit all th’ above
named Egipitians to the gaoll of Duresme, to such time as we
do knowe your L. pleasor in the premises. And thus Al-
mightie God preserve your good L. in moche honor. At Du-
resme this 19th of Januarye, 1549.”

There is a well-known Scottish song entitled Johnny Faa, the Gypsie Laddie. There is an advertisement in the New-
castle Courant, July 27, 1754, offering a reward for the ap-
prehending of John Fall and Margaret his wife, William Fall
and Jane, otherwise Ann, his wife, &c., “commonly called
or known by the name of Fawes,” &c. Gipsies still continue
to be called “Faws” in the North of England. According
to Mr. Halliwell, Dictionary, p. 349, the term appears to be
now confined to itinerant tinkers, potters, &c.

Gay, in his Pastorals, speaking of a girl who is slighted by
her lover, thus describes the Gipsies :

“Last Friday’s eve, when as the sun was set
I, near yon stile, three sallow Gipsies met;

Upon my hand they cast a poring look,
 Bid me beware, and thrice their heads they shook ;
 They said that many crosses I must prove,
 Some in my wordly gain, but most in love.
 Next morn I miss'd three hens and our old cock,
 And, off the hedge, two pinner and a smock." The Ditty.

The following beautiful lines on the same subject are from Prior's *Henry and Emma*. Henry is personating a Gipsy.

"A frantic Gipsy now the house he haunts,
 And in wild phrases speaks dissembled wants :
 With the fond maids in palmistry he deals ;
 They tell the secret first which he reveals :
 Says who shall wed, and who shall be beguil'd,
 What groom shall get, and 'squire maintain the child."

Rogers, in his *Pleasures of Memory*, l. 107, has also described the Gipsy :

"Down by yon hazel copse, at evening, blaz'd
 The Gipsy fagot.—There we stood and gaz'd ;
 Gaz'd on her sun-burnt face with silent awe,
 Her tatter'd mantle, and her hood of straw ;
 Her moving lips, her caldron brimming o'er ;
 The drowsy brood that on her back she bore,
 Imps, in the barn with mousing owlet bred,
 From rifed roost at nightly revel fed ;
 Whose dark eyes flash'd thro' locks of blackest shade,
 When in the breeze the distant watch-dog bay'd :
 And heroes fled the Sibyl's mutter'd call,
 Whose elfin prowess scal'd the orchard wall.
 As o'er my palm the silver she drew,
 And trac'd the line of life with searching view,
 How throb'd my fluttering pulse with hopes and fears
 To learn the colours of my future years!"

Strype, in his *Annals of the Reformation*, ii. 611, mentions a book written by William Bullein, of *Simples and Surgery*, A. D. 1562, in which the author speaks of "dog-leaches, and *Egyptians*, and Jews : all pretending to the telling of fortunes and curing by charms. They (dog-leaches) buy some gross stuff, with a box of salve and cases of tools, to set forth their slender market withal, &c. Then fall they to palmistry and telling of fortunes, daily deceiving the simple. Like unto the swarms of vagabonds, *Egyptians*, and some that call themselves Jews, whose eyes were so sharp as lynx. For they see all the people with their knacks, pricks, domifying, and figuring, with such like fantasies. Faining that they have

familiers and glasses, whereby they may find things that be lost. And, besides them, are infinite of old doltish witches with blessings for the fair and conjuring of cattel."

Since the repeal of the act against this class of people, which, if I mistake not, took place in 1788, they are said not to be so numerous as before; they still, however, are to be met with, and still pretend to understand palmistry and telling fortunes, nor do I believe that their notions of *meum* and *tuum* are one whit less vague than before. Perhaps, in the course of time, they will either degenerate into common beggars, or be obliged to take to a trade or a business for a livelihood. The great increase of knowledge in all ranks of people has rendered their pretended arts of divination of little benefit to them, at least by no means to procure them subsistence.

CUCKING-STOOL.

THE cucking-stool was an engine invented for the punishment of scolds and unquiet women, by ducking them in the water, after having placed them in a stool or chair fixed at the end of a long pole, by which they were immersed in some muddy or stinking pond. Blount tells us that some think it a corruption from ducking-stool,¹ but that others derive it from choking-stool.² Though of the most remote antiquity,

¹ An essayist in the *Gent. Mag.* for May, 1732, vol. ii. p. 740, observes that "the stools of infamy are the *ducking-stool* and the stool of repentance. The first was invented for taming female shrews. The stool of repentance is an ecclesiastical engine, of popish extraction, for the punishment of fornication and other immoralities, whereby the delinquent publicly takes shame to himself, and receives a solemn reprimand from the minister of the parish." A very curious extract from a MS. in the Bodleian Library bearing on this subject may be seen in Halliwell's Dictionary, p. 285.

² Blount finds it called "le Goging Stole" in Cod. MS. "de Legibus, Statutis, et Consuetudinibus liberi Burgi Villæ de Mountgomery a tempore Hen. 2," fol. 12 b.

He says it was in use even in our Saxons' time, by whom it was called *Sealþing-stole*, and described to be "Cathedra in qua rixosæ mulieres sedentes aquis demergebantur." It was a punishment inflicted also anciently upon brewers and bakers transgressing the laws.

it is now, it should seem, totally disused. It was also called a *tumbrel*, a *tribuch* or *trébuchet*, and a *thew*.²

Henry, in his History of Great Britain, i. 214, tells us that "In Germany, cowards, sluggards, debauchees, and prostitutes, were suffocated in mires and bogs," and adds, "it is not improbable that these useless members and pests of human society were punished in the same manner in this island;" asking at the same time, in a note, "Is not the ducking-stool a relic of this last kind of punishment?"

In the Promptorium Parvulorum, MS. Harl. 221, Brit. Mus. "*Esgn*, or *CUKKYN*," is interpreted by *stercoriso*; and in the Doomsday Survey, in the account of the city of Chester, i. 262, we read: "Vir sive mulier falsam mensuram in civitate faciens deprehensus, iiii. solid. emendab.' Similiter malam cervisiam faciens, aut in CATHEDRA *ponebatur* STERCORIS, aut iiii. solid. dab' prepotis."

Mr. Lysons, in his Environs of London, i. 233, gives us a curious extract from the churchwardens' and chamberlains' accounts at Kingston-upon-Thames, in the year 1572, which contains a bill of expenses³ for making one of these cucking-stools, which, he says, must have been much in use formerly, as there are frequent entries of money paid for its repairs. He adds, that this arbitrary attempt at laying an embargo upon the female tongue has long since been laid aside. It was continued, however, at Kingston to a late period, as appears from the following paragraph in the London Evening

¹ At a court of the manor of Edgeware, anno 1552, the inhabitants were presented for not having a *tumbrel* and cucking-stool. See Lysons's Envir. of London, vol. ii. p. 244. This looks as if the punishments were different.

² The following extract from Cowel's Interpreter, in *v. THEW*, seems to prove (with the extract just quoted from Mr. Lysons's Environs of London) that there was a difference between a *tumbrel* and a cucking-stool or *thew*. "Georgius Grey Comes Cantii clamat in manner. de Bushton et Ayton punire delinquentes contra Assisam Paris et Cervisiæ, per tres vices per amerciamenta, et quarta vice pistores per pillorium, braciatores per tumbrellam, et rixatrices per *thewe*, hoc est, ponere eas super scabeillum vocat. a *cucking-stool*. PL in Itin. apud Cestr. 14 Henry VII."

³ "1572. The making of the cucking-stool . . . 8s. 0d.
 Iron work for the same 3 0
 Timber for the same 7 6
 3 brasses for the same and three wheels . 4 10

Post, April 27 to 30, 1745: "Last week a woman that keeps the Queen's Head alehouse at Kingston, in Surrey, was ordered by the court to be ducked for scolding, and was accordingly placed in the chair, and ducked in the river Thames, under Kingston Bridge, in the presence of 2000 or 3000 people."

Cole (MS. Brit. Mus. xlii. 285) in his extracts from Mr. Tabor's book, among instances of Proceedings in the Vice-Chancellor's Court of Cambridge, 1st Eliz., gives: "Jane Johnson, adjudged to the duckinge stoole for scoulding, and commuted her penance. Katherine Sanders, accused by the churchwardens of St. Andrewes for a common scold and slanderer of her neighbours, adjudged to the ducking-stool."

There is an order of the corporation of Shrewsbury, 1669, that "A ducking-stool be erected for the punishment of all scolds." See the History of the Town, 4to. 1779, p. 172. In Harwood's History of Lichfield, p. 383, in the year 1578, we find a charge, "For making a cuckstool with appurtenances, 8s."

Misson, in his Travels in England, p. 40, thus describes the cucking-stool. It may with justice be observed of this author that no popular custom escaped his notice: "Chaise. La maniere de punir les femmes querelleuses et debauchées est assez plaisante en Angleterre. On attache une chaise à bras à l'extrémité de deux especes de solives, longues de douze ou quinze pieds et dans un éloignement parallele, en sorte que ces deux pieces de bois embrassent, par leur deux bouts voisins, la chaise qui est entre deux, et qui y est attachée par le côté comme avec un essieu, de telle maniere, qu'elle a du Jeu, et qu'elle demeure toujours dans l'état naturel et horizontal auquel une chaise doit être afin qu'on puisse s'asseoir dessus, soit qu'on l'éleve, soit qu'on l'abaisse. On dresse un pôteau sur le bord d'un etang ou d'une rivierre, et sur ce poteau on pose, presque en equilibre, la double piece de bois à une des extremité de laquelle la choise se trouve au dessus de l'eau. On met la femme dans cette chaise, et on la plonge ainsi autant de fois qu'il a été ordonné, pour rafraichir un peu sa chaleur immodérée." See Ozell's Transl. p. 65.

In Whimzies, or a New Cast of Characters, 12mo. Lond. 1631, p. 182, speaking of a Xantippean, the author says: "He (her husband) vowes threfore to bring her in all disgrace

to the *cucking-stoole*; and she vows againe to bringe him, with all contempt, to the stoole of repentance."

[The following curious notices of it have not been previously quoted: "This month we may safely predict, that the days will be short, and the weather cold; yet not so great a frost as that there will be a fair kept on the Thames. Should all women be like to patient Grizel, then we might make Christmas-blocks of all the *cucking-stools*." Poor Robin, 1693.

"Since the excellent invention of *cucking-stools*, to cure women of their tongue combates, 999 years:

"Now if one cucking-stool was for each scold,
Some towns, I fear, would not their numbers hold;
But should all women patient Grizels be,
Small use for cucking-stools they'd have, I see."

Poor Robin, 1746.]

In *The New Help to Discourse*, 3d edit. 12mo. 1684, p. 216, we read: "*On a ducking-stool*.—Some gentlemen travelling, and coming near to a town, saw an old woman spinning near the ducking-stool; one, to make the company merry, asked the good woman what that chair was made for? Said she, you know what it is. Indeed, said he, not I, unless it be the chair you use to spin in. No, no, said she, you know it to be otherwise: have you not heard that it is the cradle your good mother has often layn in?"

In *Miscellaneous Poems, &c.*, by Benjamin West, of Weedon Beck, Northamptonshire, 8vo. 1780, p. 84, is preserved a copy of verses, said to have been written near sixty years ago, entitled "*The Ducking-stool*." The description runs thus:

"There stands, my friend, in yonder pool,
An engine call'd a ducking-stool:
By legal pow'r commanded down,
The joy and terror of the town,
If jarring females kindle strife,
Give language foul, or lug the coif;
If noisy dames should once begin
To drive the house with horrid din,
Away, you cry, you'll grace the stool,
We'll teach you how your tongue to rule.
The fair offender fills the seat,
In sullen pomp, profoundly great.
Down in the deep the stool descends,
But here, at first, we miss our ends;

She mounts again, and rages more
 Than ever vixen did before.
 So, throwing water on the fire
 Will make it but burn up the higher.
 If so, my friend, pray let her take
 A second turn into the lake,
 And, rather than your patience lose,
 Thrice and again repeat the dose.
 No brawling wives, no furious wenches,
 No fire so hot but water quenches.

In Prior's skilful lines we see
 For these another recipe :
 A certain lady, we are told,
 (A lady, too, and yet a scold)
 Was very much reliev'd, you'll say,
 By water, yet a different way;
 A mouthful of the same she'd take,
 Sure not to scold, if not to speak."

A note informs us, "To the honour of the fair sex in the neighbourhood of R****y, this machine has been taken down (as useless) several years."

[According to the Chelmsford Chronicle, April 10, 1801 : "Last week, a woman notorious for her vociferation, was indicted for a common scold, at Kingston ; and the facts being fully proved, she was sentenced to receive the old punishment of being ducked, which was accordingly executed upon her in the Thames by the proper officers, in a chair preserved in the town for that purpose ; and as if to prove the justice of the court's sentence, on her return from the water's side, she fell upon one of her acquaintance, without provocation, with tongue, tooth, and nail, and would, had not the officers interposed, have deserved a second punishment, even before she was dry from the first."]

Borlase, in his Natural History of Cornwall, p. 303, tells us : "Among the punishments inflicted in Cornwall, of old time, was that of the *cocking-stool*, a seat of infamy where strumpets and scolds, with bare foot and head, were condemned to abide the derision of those that passed by, for such time as the bailiffs of manors, which had the privilege of such jurisdiction, did appoint."

Morant, in his History of Essex, i. 317, speaking of Canuden, in the hundred of Rochford, mentions "Cuckingstole Croft,

as given for the maintenance of a light in this church; as appears by inquisition, 10 Eliz."

In the Regiam Majestatem, by Sir John Skene, this punishment occurs as having been used anciently in Scotland: under "Burrow Lawes," chap. lxxix., speaking of Browsters, i. e. "*Wemen quha brewes aill to be sauld,*" it is said, "gif she makes gude ail, that is sufficient. Bot gif she makes evill ail, contrair to the use and consuetude of the burgh, and is convict thereof, she sall pay ane unlaw of aucht shillinges, or sal suffer the justice of the burgh, that is, *she sall be put upon the cock-stule,* and the aill sall be distributed to the pure folke."

These stools seem to have been in common use when Gay wrote his Pastorals; they are thus described in the Dumps, l. 105:

"I'll speed me to the pond, where the high stool
On the long plank hangs o'er the muddy pool,
That stool, the dread of ev'ry scolding quean," &c.

["A *ducking-stool*, a relic of bygone times, and dread of all scolding women, has, by direction of the mayor of Ipswich, been painted and renovated, and suspended over the staircase leading to the council-chamber of the Town Hall, where it will remain a striking memento of the customs of our ancient 'townsfolke.'"]—Newspaper paragraph, 1843.]

In his xlviiith vol. (MS. Brit. Mus.) p. 172, Cole says: "In my time, when I was a boy, and lived with my grandmother in the great corner house at the bridge foot next to Magdalen College, Cambridge, and re-built since by my uncle, Mr. Joseph Cock, I remember to have seen a woman ducked for scolding. The chair hung by a pulley fastened to a beam about the middle of the bridge, in which the woman was confined, and let down under the water three times, and then taken out. The bridge was then of timber, before the present stone bridge of one arch was builded. The ducking-stool was constantly hanging in its place, and on the back panel of it was engraved devils laying hold of scolds, &c. Some time after a new chair was erected in the place of the old one, having the same devils carved on it, and well painted and ornamented. When the new bridge of stone was erected, about 1754, this was taken away, and I lately saw the carved and gilt back of it nailed up by the shop of one Mr. Jackson, a

whitesmith in the Butcher Row, behind the town-hall, who offered it to me, but I did not know what to do with it. In October, 1776, I saw in the old town-hall a third ducking-stool of plain oak, with an iron bar before it to confine the person in the seat; but I made no inquiries about it. I mention these things as the practice seems now to be totally laid aside." This was written about 1780. Mr. Cole died in 1782.

The stool is represented in a cut annexed to the Dumps, designed and engraved by Lud. du Guernier. There is a wooden cut of one in the frontispiece of the popular penny history of the Old Woman of Ratcliff Highway.

[The best account of the ducking-stool yet published will be found in Mr. Wright's Archæological Album.]

BRANKS,

ANOTHER PUNISHMENT FOR SCOLDING WOMEN.

"THEY have an artifice at Newcastle-under-Lyme and Walsall," says Dr. Plott, in his History of Staffordshire, p. 389, "for correcting of scolds, which it does too, so effectually and so very safely, that I look upon it as much to be preferred to the cucking-stoole, which not only endangers the health of the party, but also gives the tongue liberty 'twixt every dipp; to neither of which this is at all liable: it being such a bridle for the tongue as not only quite deprives them of speech, but brings shame for the transgression and humility thereupon before 'tis taken off: which being put upon the offender by order of the magistrate, and fastened with a padlock behind, she is led round the town by an officer, to her shame, nor is it taken off till after the party begins to show all external signes imaginable of humiliation and amendment." Dr. Plott, in a copper-plate annexed, gives a representation of a pair of branks. They still preserve a pair in the town court at Newcastle-upon-Tyne, where the same custom once prevailed. See Gardiner's England's Grievance of the Coal Trade, and Brand's History of that Town, ii. 192.

DRUNKARD'S CLOAK.

It appears from Gardiner's England's Grievance in Relation to the Coal Trade, that in the time of the Commonwealth the magistrates of Newcastle-upon-Tyne punished scolds with the branks (just described), and drunkards by making them carry a tub with holes in the sides for the arms to pass through, called the Drunkard's Cloak, through the streets of that town. See Brand's History of Newcastle, wherein is also given a representation of it in a copper-plate, ii. 192.

PILLIWINKES, OR PYREWINKES.

THE pilliwinkes have been already noticed as a torture formerly used in Scotland for suspected witches. We have the following notice of them in Cowel's Law Interpreter: "PYREWINKES. Johannes Masham et Thomas Bote de Bury, die Lunæ proxime ante Festum Apostolorum Symonis et Judæ, anno regni Henrici Quarti post Conquestum tertio, malitia et conspiratione inter eos inde præhabitis quendam Robertum Smyth de Bury—ceperunt infra predictam villam, et ipsum infra domum dicti Johannis Masham in ferro posuerunt—et cum cordis ligaverunt, et *super pollices ipsius Roberti quoddam instrumentum vocatum PYREWINKES ita strictè et durè posuerunt, quod sanguis exivit de digitis illius.*" Ex Cartular. Abbatiae Sancti Edmundi. MS. fol. 341.

PILLORY.

ON the subject of this punishment the reader is referred to Douce's Illustrations of Shakspeare, and of Ancient Manners, i. 146–150, where several varieties of the method of inflicting it are graphically represented. One of the oldest names of the pillory was *Collistrigium*, from the stretching out or projection of the head through a hole made in the pillory for that purpose, or through an iron collar or carcan sometimes

attached to the pillar itself. In early times, in England, it was the punishment most commonly inflicted upon thievish millers and bakers. An interesting article upon the history of this punishment, and of its abolition, in the different States of Europe, will be found in the Penny Cyclopædia, xviii. 159.

OMENS.

“L. Paullus Consul iterum, cum ei, bellum ut cum Rege Perse gereret, obtigisset; ut ea ipsa die domum ad vesperum rediit, filiolum suam tertiam, quæ tum erat admodum parva, osculans animum advertit tristiculam: quid est, inquit, mea tertia? quid tristis es? Mi pater, inquit Persa perit. Tum ille arctius puellam complexus, *accipio OMEN*, inquit, *mea filia*: erat enim mortuus catellus eo nomine.” CIC. DE DIVINAT. lib. i. sect. 46.

THE word Omen is well known to signify a sign, good or bad, or a prognostic. It may be defined to be that indication of something future, which we get as it were by accident, and without our seeking for.

A superstitious regard to omens seems anciently to have made very considerable additions to the common load of human infelicity. They are now pretty generally disregarded, and we look back with perfect security and indifference on those trivial and truly ridiculous accidents which alternately afforded matter of joy and sorrow to our ancestors.¹ Omens

¹ Gibbon, in his *Decline and Fall*, viii. 201, speaking of the wars of the Emperor Maurice against the Avars, A.D., 595, tells us that, on setting out, “he (the emperor) solicited, without success, a miraculous answer to his nocturnal prayers. His mind was confounded by the death of a favourite horse, the encounter of a wild boar, a storm of wind and rain, and the birth of a monstrous child; and he forgot that the best of omens is to unsheathe our sword in defence of our country. He returned to Constantinople, and exchanged the thoughts of war for those of devotion.” Apposite is the following from Joh. Sarisber. de *Nugis Curialium*, fol. 27: “*Rusticanum et fortè Ofelli Proverbium est—Qui somniis et auguriis credit, nunquam fore securum. Ego sententiam et verissimam et fidelissimam puto. Quid enim refert ad consequentiam rerum, si quis semel aut amplius sternutaverit? Quid si oscitaverit? His mens nugis incauta seducitur, sed fidelis nequaquam acquiescit.*”

appear to have been so numerous that we must despair of ever being able to recover them all: and to evince that in all ages men have been self-tormentors, the bad omens fill a catalogue infinitely more extensive than that of the good,

“Omens and prognostications of things,” says Bourne, *Antiq. Vulg.* p. 20, “are still in the mouths of all, though only observed by the vulgar. In country places especially they are in great repute, and are the directors of several actions of life, being looked upon as presages of things future, or the determiners of present good or evil.” He specifies several, and derives them with the greatest probability from the heathens, whose observation of these he deduces also from the practice of the Jews, with whom it was a custom to ask signs. He concludes all such observations at present to be sinful and diabolical. The following lines, which have more truth than poetry in them, are from Withers’s *Abuses Strip’d and Whipt*, 8vo. Lond. 1613, p. 167 :

“For worthlesse matters some are wondrous sad,
Whom if I call not vaine I must terme mad.
If that their noses bleed some certaine drops,
And then again upon the suddaine stops,
Or, if the babling foule we call a jay,
A squirrell, or a hare, but crosse their way,
Or, if the salt fall towards them at table,
Or any such like superstitious bable,
Their mirth is spoil’d, because they hold it true
That some mischance must thereupon ensue.”

The subsequent, on the same subject, from Dryden and Lee’s *Œdipus*, act iv. sc. 1, need no apology for their introduction :

“For when we think fate hovers o’er our heads,
Our apprehensions shoot beyond all bounds,
Owls, ravens, crickets seem the watch of death ;
Nature’s worst vermin scare her godlike sons ;
Echoes, the very leavings of a voice,
Grow babbling ghosts and call us to our graves :
Each mole-hill thought swells to a huge Olympus,
While we, fantastic dreamers, heave, and puff,
And sweat with an imagination’s weight ;
As if, like Atlas, with these mortal shoulders
We could sustain the burden of the world.”

In the *Statistical Account of Scotland*, xiv. 541, parish of Forglen, in the county of Banff, we read : “Still some charms

are secretly used to prevent evil; and some omens looked to by the older people."¹

Dr. Hickes, in a letter to Dr. Charlett, Master of University College, Oxford, dated Jan. 23, 1711, and preserved in the Bodleian Library at Oxford, mentions "the OMENS that happened at the coronation of K. James the Second, which," says he, "I saw: viz. *the tottering of the crown upon his head; the broken canopy over it; and the rent flag hanging upon the White Tower* when I came home from the coronation. It was torn by the wind at the same time the signal was given to the tower that he was crowned. I put no great stress upon these omens, but I cannot despise them; most of them, I believe come by chance, but some from superior intellectual agents, especially those which regard the fate of kings and nations." See the Supplement to Seward's Anecdotes, p. 81. Of this unfortunate monarch, his brother, Charles the Second, is said to have prophesied as follows, with great success: the king said one day to Sir Richard Bulstrode, "I am weary of travelling, I am resolved to go abroad no more: but when I am dead and gone, I know not what my brother will do; I am much afraid when he comes to the throne he will be *obliged* to travel again." Ibid. p. 51.

Gay, in his fable of the Farmer's Wife and the Raven, ridicules, in the following manner, some of our superstitious omens:

"Why are those tears? why droops your head?
Is then your other husband dead?
Or does a worse disgrace betide?
Hath no one since his death applied?
Alas! you know the cause too well.
The salt is spilt, to me it fell;
Then, to contribute to my loss,
My knife and fork were laid across,

¹ Omens are also noticed by Moulin: "Satan summus fallendi artifex, propensione hominum ad scrutanda futura abutitur ad eos ludificandos: eosque exagitans falsis ominibus et vanis terriculamentis, aut inani spe lactans, multis erroribus implicat. Hujus seductionis species sunt infinitæ et vanitas inexplicabilis, casum vertens in præsagia et capiens auguria de futuris ex bestiis, aquis, oculis, fumo, stellis, fronte, manibus, somniis, vibratione palpebræ, sortibus, jactis, &c., ad quæ præsagia homines bardi stupent attoniti: inquisitores futurorum negligentes præsentia." Petri Molinæi Vates, p. 151.

On Friday too! the day I dread
 Would I were safe at home in bed!
 Last night, (I vow to Heav'n 'tis true,)
 Bounce from the fire a coffin flew.
 Next post some fatal news shall tell!
 God send my Cornish friends be well!
 That raven on yon left-hand oak
 (Curse on his ill-betiding croak)
 Bodes me no good. No more she said,
 When poor blind Ball, with stumbling tread,
 Fell prone; o'erturn'd the pannier lay,
 And her mash'd eggs bestrew'd the way.
 She, sprawling in the yellow road,
 Rail'd, swore, and curst: Thou croaking toad,
 A murrain take thy whoreson throat!
 I knew misfortune in the note.

Dame, quoth the raven, spare your oaths,
 Unclench your fist, and wipe your clothes;
 But why on me those curses thrown?
 Goody, the fault was all your own;
 For, had you laid this brittle ware
 On Dun, the old sure-footed mare,
 Though all the ravens of the hundred
 With croaking had your tongue out-thunder'd,
 Sure-footed Dun had kept her legs,
 And you, good woman, sav'd your eggs."

"Nothing is more contrary to good sense than imagining everything we see and hear is a prognostic either of good or evil, except it be the belief that nothing is so." Secret Memoirs of the late Mr. Duncan Campbell, 8vo. Lond. 1732, p. 60.

Aubrey, in his *Remains of Gentilisme*, notices several portents which happened before changes of government in his time. At Sir Thomas Trenchard's, at Lichyat in Dorset, on the first day of the sitting of the parliament, 1641, while the family were at dinner, the sceptre fell out of the king's hand, in plaister, in the hall. At his majesty's trial the head of his cane fell off. And before Cromwell's death a great whale came to Greenwich. He notices, also, the tearing of the canopy at James the Second's coronation, in returning from the Abbey: adding, "'twas of cloth of gold (and my strength I am confident could not have rent it), and it was not a windy day."

[At Islip, co. Oxon, it is reckoned very unlucky to transplant parsley.]

CHILD'S CAUL, OR SILLY HOW.¹

CAULS are little membranes found on some children, encompassing the head, when born. This is thought a good omen to the child itself, and the vulgar opinion is, that whoever obtains it by purchase will be fortunate, and escape dangers. An instance of great fortune in one born with this coif is given by Ælius Lampridius, in his History of Diadumenus, who came afterwards to the sovereign dignity of the empire. This superstition was very prevalent in the primitive ages of the church. St. Chrysostom inveighs against it in several of his homilies. He is particularly severe against one Prætus, a clergyman, who, being desirous of being fortunate, bought such a coif of a midwife.²

In France it is proverbial: "être né coiffée" is an expression³ signifying that a person is extremely fortunate. This

¹ "In Scotland," says Ruddiman in his Glossary to Douglas's Virgil v. How, "the women call a *haly* or *sely* How (i.e. holy or fortunate cap or hood), a film, or membrane, stretched over the heads of children new born, which is nothing else but a part of that which covers the fetus in the womb; and they give out that children so born will be very fortunate."

² "Quelques enfans viennent au monde avec une pellicule qui leur couvre le teste, que l'on appelle du nom de coëffe, et que l'on croit estre une marque de bonheur. Ce qui a donné lieu au proverbe François, selon lequel on dit d'un homme heureux, qu'il est né coëffé. On a vû autrefois des avocats assez simples pour s'imaginer que cette coëffe pouvoit beaucoup contribuer à les rendre eloquents, pouvoit qu'ils la portassent dans leur sein.

"Elius Lampridius en parle dans la vie d'Antonin Diadumene, mais se phylactere estant si disproportionné a l'effet qu'on luy attribue, s'il le produisoit, ce ne pourroit estre que par le ministere du demon, qui voudroit bien faire de sa fausse eloquence à ceux qu'il coëffe de la sorte."—Traité des Superstitions, &c., 12mo. Par. 1679, i. 316.

³ "Il est né coiffé.

"Cela se dit d'un homme heureux, à qui tout rif, à qui les biens viennent en dormant, et sans les avoir mérités: comme on l'exprima il y a quelque temps dans ce joly rondeau.

"Coiffé d'un froc bien raffiné
Et revêtu d'un doyenné,
Qui luy raporte de quoy frire,
Frère rené devient messire,
Et vif comme un déterminé
Un prelat riche et fortuné
Sous un bonnet enluminé
En est, si je l'ose ainsi dire
Coiffé.

caul, thought medical in diseases, is also esteemed an infallible preservative against drowning: and, under that idea, is frequently advertised for sale in our public papers and purchased by seamen. Midwives used to sell this membrane to advocates, as an especial means of making them eloquent. They sold it also for magical uses. Grose says that a person possessed of a caul may know the state of health of the party who was born with it: if alive and well, it is firm and crisp: if dead or sick, relaxed and flaccid.¹

Sir Thomas Browne thus accounts for this phenomenon. "To speak strictly," he says, "the effect is natural, and thus to be conceived: the infant hath three teguments, or membranaceous filmes, which cover it in the womb, i.e. the corion, amnios, and allantois; the corion is the outward membrane, wherein are implanted the veins, arteries, and umbilical ves-

Ce n'est pas que frère rené
 D'aucun mérite soit orné,
 Qu'il soit docte, ou qu'il sache écrire,
 Ni qu'il ait tant le mot pour rire,
 Mais c'est seulement, qu'il est né
 Coiffé.

"Outre les tuniques ordinaires qui envelopent l'enfant dans le ventre de sa mere, il s'en trouve quelquefois une, qui luy couvre la teste en forme de casque, ou de capuchon, si justement et si fortement, qu'en sortant il ne la peut rompre, et qu'il naist coiffé. Voyes Riolan, du Laurens, et les autres anatomistes: on croit que les enfans qui naissent de la sorte sont heureux, et la superstition attribué à cette coiffure d'etranges vertus. Je dis, la superstition et credulité, non pas d'hier, ni d'aujourd' hui, mais dès les temps des derniers empereurs: car *Ælius Lampridius*, en la vie d'Antonin, surnommé *Diadumène*, remarque, que cet empereur, qui nâquit avec une bande, ou peau sur le front, en forme de diademe, et d'ou il prit son nom, jôit d'une perpetuelle felicité durant tout le cours de son regne, et de sa vie: et il ajoûte, que les sages femmes vendioient bien cher cette coiffe aux avocats qui croyoient que la portant sur eux, ils acqueroient une force de persuader, à laquelle, les juges et les auditeurs ne pouvoient resister. Les sorciers mesmes, s'en servoient à diverses sortes de malefices, comme il se voit dans les Notes de *Balsamon*, sur les Conciles; où il reporte divers canons, condannans ceux qui se servoient de cela, soit à bonne, soit à mauvaise fin. Voyes *M. Saumaise*, et, sur tout, *Casaubon*, en leurs Commentaires sur les *Ecrivains de l'Histoire Auguste*."

¹ "Guianerius, cap. xxxvi. de *Egritud. Matr.* speaks of a silly jealous fellowe, that seeing his child newborne included in a kell, thought sure a Franciscan that used to come to his house was the father of it, is was so like a frier's cowle, and thereupon threatened the frier to kill him."—*Burton's Anat. of Melancholy*, 4to. Oxf. 1621, p. 688.

sels, whereby its nourishment is conveyed; the allantois, a thin coat seated under the corion, wherein are received the watery separations conveyed by the urachus, that the acrimony thereof should not offend the skin: the amnios is a general investment, containing the sudorous, or thin serosity perspirable through the skin. Now about the time when the infant breaketh these coverings, *it sometimes carrieth with it, about the head, a part of the amnios* or nearest coat: which, saith Spigelius, either proceedeth from the toughness of the membrane or weaknesse of the infant that cannot get clear thereof, and therefore herein significations are natural and concluding upon the infant, but not to be extended unto magical signalities, or any other person."¹

In the north of England, and in Scotland, a midwife is called a *howdy* or *howdy wife*. I take howdy to be a diminutive of how, and to be derived from this almost obsolete opinion of old women. I once heard an etymon of howdy to the following effect: "How d'ye,"—midwives being great gossipers. This is evidently of a piece with Swift's "all eggs under the grate."

I copied the subsequent advertisement from the London Morning Post, No. 2138, Saturday, Aug. 21st, 1779: "To the gentlemen of the navy, and others going long voyages to sea. To be disposed of, a *Child's Caul*. Enquire at the Bartlet Buildings Coffee House in Holborn. N.B. To avoid unnecessary trouble the price is twenty guineas."

I read also an advertisement, similar to the above, in the Daily Advertiser, in July 1790.

In the Times newspaper for February 20th, 1813, the following advertisement occurred: "A *Child's Caul* to be sold, in the highest perfection. Enquire at No. 2, Church Street, Minories. To prevent trouble, price twelve pounds." And, in the same newspaper for February 27th, 1813, two adver-

¹ So Levinus Lemnius, in his *Occult Miracles of Nature*, tells us, lib. ii. cap. 8, that if this caul be of a blackish colour it is an omen of ill fortune to the child, but if of a reddish one it betokens every thing that is good. He observes: "That there is an old opinion, not only prevalent amongst the common and ignorant people, but also amongst men of great note, and physicians also, how that children born with a caul over their faces are born with an omen, or sign of good or bad luck: when as they know not that this is common to all, and that the child in the womb was defended by three membranes."—English Translat. fol. Lond. 1658, p. 105.

tisements of caul together: "CAUL. A Child's Caul to be sold. Enquire at No. 2, Greystoke Place, Fetter Lane." "To persons going to sea. A Child's Caul, in a perfect state, to be sold cheap. Apply at 5, Duke Street, Manchester Square, where it may be seen."

[And again, May 8th, 1848, "A Child's Caul. Price six guineas. Apply at the bar of the Tower Shades, corner of Tower Street. The above article, for which fifteen pounds was originally paid, was afloat with its late owner thirty years in all the perils of a seaman's life, and the owner died at last at the place of his birth."]

Weston, in his *Moral Aphorisms from the Arabic*, 8vo. Lond. 1801, p. xii., gives the following: "The caul that enfolds the birth is the powerful guardian, like the sealing of a monarch, for the attainment of the arch of heaven, where, in the car of a bright luminary, it is crowned and revolved." As a note, he says: "The superstition of the caul comes from the East; there are several words in Arabic for it. It is not out of date with us among the people, and we often see twenty-five and thirty guineas advertised for one."

Lampridius, speaking of Diadumenus, says: "Solent deinde pueri pileo insigniri naturali, quod obstetrices rapiunt et *advocatis credulis* vendunt, siquidem causidici hoc juvari dicuntur: at iste puer pileum non habuit, sed diadema tenue, sed ita forte ut rumpi non potuerit, venis intercedentibus speciei nervi sagittarii." Douce observes on this: "One is immediately struck with the affinity of the judge's coif¹ to this practice of antiquity. To strengthen this opinion it may be added, that, if ancient lawyers availed themselves of this popular superstition, or fell into it themselves if they gave great sums *to win these cauls*, is it not very natural to suppose that they would feel themselves inclined to wear them?"

Sir Thomas Browne says: "Thus we read in the *Life of Antonius*, by Spartianus, that children are sometimes born

¹ Dugdale, in his *Origines Judiciales*, p. 112, says: "In token or signe that all justices are thus graduate (i.e. serjeants-at-law), every of them always, whilst he sitteth in the king's court, *wearing a white coif of silk*, which is the principal and chief insignment of habit, wherewith serjeants-at-law in their creation are decked; and neither the justice, nor yet the serjeant, shall ever put off the quoif, no not in the king's presence, though he be in talk with his majesties highness."

with this natural cap, which midwives were wont to sell to credulous lawyers, who held an opinion that it contributed to their promotion."

In the Athenian Oracle, iii. 84, we read: "Some would persuade us that such as are born with caul about their heads are not subject to the miseries and calamities of humanity, as other persons—are to expect all good fortune, even so far as to become invulnerable, provided they be always careful to carry it about them. Nay, if it should by chance be lost, or surreptitiously taken away, the benefit of it would be transferred to the party that found it." In Digby's *Elvira*, act v., Don Zanchó says:

"Were we not born with cauls upon our heads?
Think'st thou, chicken, to come off twice arow
Thus rarely from such dangerous adventures?"

In Jonson's *Alchymist*, Face says:

"Yes and that
Yo' were born with a cawl o' your head."

Melton, in his *Astrologaster*, p. 45, mentions this superstition: "22. That if a child be borne with a cawle on his head he shall be very fortunate." See also upon this subject Le Brun in his *Superstitions Anciennes et Modernes*.

I am of opinion that the vulgar saying, "Oh, you are a lucky man; you were wrapped up in a part of *your mother's smock*," originated in this superstition. In the Athenian Oracle, iii. 84, speaking of this *cawl*, the authors say: "We believe no such correspondences betwixt the actions of human life and that *shirt*."

In Willis's *Mount Tabor, or Private Exercises of a Penitent Sinner*, 1639, p. 89: "Ther was one special remarkable thing concerning myself, who being my parents' first son, but their second child (they having a daughter before me), when I came into the world, my head, face, and foreparts of the body were all covered over with a thin kell or skin, wrought like an artificial veile; as also my eldest sonne, being likewise my second childe, was borne with the like extraordinary covering: our midwives and gossips holding such children as come so veiled into the world, to be very fortunate (as they call it), there being not one child amongst many hundreds that are so borne; and this to fall out in the same manner both to the

father and the sonne being much more rare," &c. He goes on to make religious reflections thereupon, which are foreign to our present purpose. He entitles this chapter, "Concerning an extraordinary Veile which covered my Body at my coming into the World."

In Advice to a Painter, a poem, printed for J. Davis, 1681, 4to. (no place), is the following passage, canto ii. p. 2 :

" Barking bear-ward—
Whom pray'e dont forget to paint with's staff,
Just at this green bear's tail,——
Watching (as carefull neat-herds do their kine)
Lest she should eat her nauseous secundine.
Then draw a hawthorn bush, and let him place
The *heam* upon't with faith that the next race
May females prove."——

With this explanation at p. 13 : " This alludes to a little piece of superstition which the country people use, carefully attending their calving cows, lest they should eat their after burthen, which they commonly throw upon a hawthorn bush, with stedfast belief that they shall have a cow-calf the next year after." *Heam* is explained to mean " the same in beasts as the secundine or skin that the young is wrapped in."

SNEEZING.

SNEEZING has been held ominous from times of the most remote antiquity.¹ Eustathius upon Homer has long ago observed, that sneezing to the left was unlucky, but prosperous to the right. Aristotle has a problem : " Why sneezing from noon to midnight was good, but from night to noon unlucky." St. Austin tells us that " the ancients were wont to go to bed again, if they sneezed while they put on their shoe."

Xenophon having ended a speech to his soldfers with these words : viz. " We have many reasons to hope for preserva-

¹ " She spoke : Telemachus then sneez'd aloud ;
Constrain'd, his nostril echo'd through the crowd.
The smiling queen the happy omen blest :
So may these impious fall, by fate opprest."

Odys. B. xviii.

tion ;” they were scarce uttered when a soldier sneezed : the whole army took the omen, and at once paid adoration to the gods. Then Xenophon, resuming his discourse, proceeded : “ Since, my fellow-soldiers, at the mention of your preservation, Jupiter has sent this omen,” &c. Cambridge’s Scribleriard, b. iii. note on l. 199.¹

In Hormanni *Vulgaria* we read : “ Two or three neses be holsom ; one is a shrewd token. *Bina aut terna sternutatio salutaris ; solitaria vero gravis.*” Hornmannus de *Miraculis Mortuorum*, cap. clxiii., cites Scot, c. 57, for the following passage on the subject : “ *Si duæ sternutationes fiant omni nocte ab aliquo, et illud continuitur per tres noctes, signo est, quod aliquis vel aliqua de domo morietur vel aliud damnum domui continget vel maximum Lucrum.*”

In Alexander Ross’s Appendix to *Arcana Microscomi*, p. 222, we read : “ Prometheus was the first that wisht well to the sneezer, when the man, which he had made of clay, fell into a fit of sternutation, upon the approach of that celestial fire which he stole from the sun. This gave original to that custome among the Gentiles in saluting the sneezer. They used also to worship the head in sternutation, as being a divine part and seat of the senses and cogitation.”

When Themistocles sacrificed in his galley before the battle of Xeres, and one of the assistants upon the right hand

¹ In the *Convivia* of G. Pictorius, Basil, 1554, p. 273, is the following curious passage relative to sneezing : “ *Cr. Sed nares mihi pruriunt et sternutandum est. Ho. Age gratias, nam salva res est et bonum omen. Cr. Qui dum? Ho. Quod uxorem tuam feliciter parituram sternutatio præsi-giat. Nam rei, cujus inter sternutandum mentio fit, bonum successum sternutatio significat : maxime si ad symposii fuerit initium, quoniam ad medium, dirum prænuntiat. Homerus exemplo est, qui Telemacho sternutante malum procis Penelopes futurum ab Ulysse prædixit ; et Xenophon, qui dum sternutasset inter concionandum ad milites, totius exercitus se futurum speravit ducem et sic casus dedit. Sed Hyppia quod sternutando dens excidisset, futuræ calamitatis augurium rati sunt. Oen. Et alias quoque sternutando habuerunt observationes antiquitus. Nam si esset matutina sternutatio, nefanda ominari dicebant et rei inceptandæ irritos conatus. Si vero meridiana, potissimum a dextris, saluberrimi auspicii et symbolum veritatis et prognosticum quandoque liberationis a metu insidiarum. Cr. Hinc fortassis obrepit ut sternutanti salutem precamur. Oen. Sic Tiberium Cæsarem statuisse fama est, qui sternutationem sacram rem arbitratus est et dixit, salute optata, averti omne quod nefandum aut dirum immineat.*”

sneezed, Euphrantides, the soothsayer, presaged the victory of the Greeks and the overthrow of the Persians. See Plutarch, in his *Life of Themistocles*.

The Rabbinical account of sneezing is very singular. It is that, "sneezing was a mortal sign even from the first man, until it was taken off by the special supplication of Jacob. From whence, as a thankful acknowledgment, this salutation first began, and was after continued by the expression of Tobim Chaiim, or *vita bona*, by standers by, upon all occasions of sneezing." Buxtorf. *Lex. Chald.*

The custom of blessing persons when they sneeze has without doubt been derived to the Christian world,¹ where it generally prevails, from the time of heathenism.² Carolus Sigonius, in his *History of Italy*, would deduce it, but most certainly erroneously, from a pestilence that happened in the time of Gregory the Great, that proved mortal to such as sneezed.

In the *Gent. Mag.* for April 1771, are the following remarks on sneezing, from *Historical Extracts*, transl. from the *New History of France*, begun by Velley, continued by Villaret, and now finishing by Garnier:—"Of Sneezing.—The year 750 is commonly reckoned the era of the custom of saying God bless you, to one who happens to sneeze, It is said that, in the time of the pontificate of St. Gregory the Great,

¹ "Sternutamenta inter Auguria Plinius (lib. ii. cap. 7) recenset; et cur illud pro numine potiusquam tussis et gravedo habeatur, Aristotles, sectione xxxiii. *Problematum Quæst.* 7, inquit, addens deinceps Sternutamentum potissimum observandum esse, cum rem aliquam exordimur; igitur quia inter omnia habitum, ut Dii bone verterent, sternuenti salus ab audientibus imprecata est quomodo memorat Petronius de Eumolpo *quod sternutantem Gitona salvare jusserit*; et quidam apud Apuleium, *Metamor. l. 9, sonum sternutationis accipiens, solito sermone salutem ei, a qua putabat profectum imprecatur*, et iterato rursus et frequentato sæpius. Traductus itaque sine dubio ab Ethnicis ad Christianos mos est; licet velint Historici recentiores, et eos inter Sigonius *Historiarum de Regno Italiæ libro primo, quod pestilentia anno quingentesimo nonagesimo sæviante, cum sternutarent; Consuetudinem inductam esse, ut sternutantibus salutem precando, præsidium multi repente spiritum emitterent, cum quærerent.*" Bartholini de *Causis contemptæ a Danis adhuc Gentilibus Mortis*, lib. iii. c. iii. p. 677.

² This custom is universally observed in Portugal. It would be considered as a great breach of good manners to omit it. Bishop Hall, in his *Characters of Vertues and Vices*, speaking of the superstitious man, says, "And when he neeseth, thinks them not his friends that *uncover not.*"

the air was filled with such a deleterious influence, that they who sneezed immediately expired. On this the devout pontiff appointed a form of prayer, and a wish to be said to persons sneezing, for averting them from the fatal effects of this malignancy. A fable contrived against all the rules of probability, it being certain that this custom has from time immemorial subsisted in all parts of the known world. According to mythology, the first sign of life Prometheus's artificial man gave was by sternutation. This supposed creator is said to have stolen a portion of the solar rays; and filling with them a phial, which he had made on purpose, sealed it up hermetically. He instantly flies back to his favorite automaton, and opening the phial held it close to the statue; the rays, still retaining all their activity, insinuate themselves through the pores, and set the factitious man a sneezing. Prometheus, transported with the success of his machine, offers up a fervent prayer, with wishes for the preservation of so singular a being. His automaton observed him, remembering his ejaculations, was very careful, on the like occasions, to offer these wishes in behalf of his descendants, who perpetuated it from father to son in all their colonies. The Rabbies, speaking of this custom, do likewise give it a very ancient date. They say that, not long after the creation, God made a general decree that every man living should sneeze but once, and that at the very instant of his sneezing his soul should depart without any previous indisposition. Jacob by no means liked so precipitate a way of leaving the world, as being desirous of settling his family affairs, and those of his conscience; he prostrated himself before the Lord, wrestled a second time with him, and earnestly entreated the favour of being excepted from the decree. His prayer was heard, and he sneezed without dying. All the princes of the universe, being acquainted with the fact, unanimously ordered that, for the future, sneezing should be accompanied with thanksgivings for the preservation, and wishes for the prolongation, of life. We perceive, even in these fictions, the vestiges of tradition and history, which place the epocha of this civility long before that of Christianity. It was accounted very ancient even in the time of Aristotle, who, in his Problems, has endeavoured to account for it, but knew nothing of its origin. According to him, the first men, prepossessed with the ideas concerning the head, as

the principal seat of the soul, that intelligent substance governing and animating the whole human system, carried their respect to sternutation, as the most manifest and most sensible operation of the head. Hence those several forms of compliments used on similar occasions amongst Greeks and Romans: *Long may you live! May you enjoy health! Jupiter preserve you!*¹

There are some superstitions relating to sneezing mentioned in the notes to the variorum edition of Minutius Felix, p. 243. See also Chevræana, i. 170, and Beloe's Herodotus, iii. 105. Pliny, in addition to what has been already quoted, says that to sneeze to the right was deemed fortunate, to the left and near a place of burial the reverse.

The custom has an older era. Apuleius mentions it three hundred years before; as does Pliny² also in his problem, "cur sternutantes salutantur." Petronius Arbiter too describes it.³ Coelius Rhodoginus has an example of it among

¹ The following notes on this subject were communicated by the Rev. Stephen Weston, B.D., F.S.A.: "Περὶ κληδονισμῶ παρμικῶ, De Ominatione sternutaria.

"Sternutationem pro Dæmonio habuit Socrates. Τὸν παρμόν θεὸν ἠγοῦμεθα, Aristot. in Problem. Παρμός ἐκ δεξιῶν, Victoriæ signum. Plutarch in Themist. ut supra; unde lepide Aristophanes in Equitibus

———— ταῦτα φροντίζοντί μοι
 Ἐκ δεξιᾶς ἀπέπαρδε καταπύγων ἀνὴρ
 Κάγῳ προσεκυσα. Ἰππείς. v. 635.

"Sternutantibus apprecabantur antiqui solenne illud Ζεὺ σῶσον, unde Epigr. Ammiani in hominem cum pravo naso, i. e. longissimo.—'When he sneezes he never cries God save, because his ear is so far from his nose that he cannot hear himself sneeze.' Vid. Rhodig. de Ammiano, l. xvii. c. 11. Ὅυδὲ λέγει Ζεῦ σῶσον, &c. Aristot. Problem. sect. xxxiii. 9.

"Meridianæ Sternutationes faustæ—matutinæ infelices. Plin. 1. xxviii. c. 2. de Caus. Sternut.

Aureus argutum sternuit, omen amor. Propert. 2, 234.

Odyss. Hom. ρ. v. 541.—μέγ ἔπαρεν—ubi vid. Schol.

Catullus Epigr. 45.—Dextram sternuit ad probationem."

² It is said that Tiberius, the emperor, otherwise a very sour man, would perform this rite most punctually to others, and expect the same from others to himself.

³ Petronius Arbiter, who lived before them both, has these words: "Gyton collectione spiritus plenus, ter continuò ita sternutavit ut grabatum concuteret, ad quem motum Eumolpus conversus, salvare Gytona jubet."

the Greeks, in the time of Cyrus the younger;¹ and it occurs as an omen in the eighteenth Idyllium of Theocritus.² In the Greek Anthology it is alluded to in an Epigram.³

The custom here noticed was found by our first navigators in the remotest parts of Africa and the East. When the King of Mesopotamia sneezes, acclamations are made in all parts of his dominions. The Siamese wish long life to persons sneezing; for they believe that one of the judges of hell keeps a register wherein the duration of men's lives is written, and that, when he opens this register and looks upon any particular leaf, all those whose names happen to be entered in such leaf never fail to sneeze immediately. See the Dictionn. des Origines.

Hanway, in his Travels into Persia, tells us that sneezing is held a happy omen among the Persians, especially when repeated often. There is a pretty story on this subject in Menagiana, tom. iii. ad finem :

“ Un petit-maitre, apres mauvaise chance,
Sortoit du jeu la tabatiere en main.
Un gueux passoit, qui vient à lui soudain
Lui demandant l'aumône avec instance.
Des deux côtez grande étoit l'indigence.
Il ne me reste, ami, dit le joueur
Que du tabac. En vuez tu? Serviteur,
Répond le gueux, qui n'étoit pas trop nice,
Nul besoin n'ai d'eternuer, seigneur,
Chacun me dit assez, Dieu vous bénisse.”

¹ When consulting about their retreat, it chanced that one of them sneezed, at the noise whereof the rest of the soldiers called upon Jupiter Soter.

² 16. “Ολβιε γάμβρ, αγαθός τις επέπταρεν ἐρχομενυ τοι
Ες Σπάρταν.

Thus translated by Creech :

“ O happy bridegroom ! Thee a lucky sneeze
To Sparta welcom'd.”

So also in the seventh Idyllium, l. 96. :

Σμιχίδα μ' Ἔρωτες επέπταρον
“ The Loves sneezed on Smichid.”

³ Οὐ δύναται τῇ χειρὶ Πρόκλος τὴν ῥῖν ἀπομούσσειν,
Τῆς ῥινός γὰρ ἔχει τὴν χέρα μικροτέρην.
Οὐδὲ λέγει ΖΕΥ ΣΩΣΟΝ, εἰὰν πταρῶ. Οὐ γὰρ ἀκούει
Τῆς ῥινός, πολλὰ γὰρ τῆς ἀκοῆς ἀπέχει.

Antholog. Gr. ex recens. Brunckii. 8vo. Lips. 1794, iii. 95.

Sir Thomas Browne, on the authority of Hippocrates, says that "sneezing cures the hiccup, is profitable to parturient women, in lethargies, apoplexies, catalepsies. It is bad and pernicious in diseases of the chest, in the beginning of catarrhs, in new and tender conceptions, for then it endangers abortion."

Sneezing being properly a motion of the brain suddenly expelling through the nostrils what is offensive to it, it cannot but afford some evidence of its vigour, and therefore, saith Aristotle, they that hear it *προσκυνῆσαι ὡς ἱερόν*, honour it as something sacred and a sign of sanity in the diviner part, and this he illustrates from the practice of physicians, who in persons near death use sternutatories (medicines to provoke sneezing), when if the faculty arise, and sternutation ensues, they conceive hopes of life, and with gratulation receive the sign of safety. Thus far Sir Thomas Browne.

In Langley's Abridgment of Polydore Vergil, fol. 130, it is said: "There was a plague whereby many as they neezed dyed sodeynly, werof it grew into a custome that they that were present when any man neezed should say, 'God helpe you.' A like deadly plage was sometyme in yawning, wherfore menne used to fence themselves with the signe of the crosse: bothe which customes we reteyne styl at this day."

To the inquiry, "Why people say, 'God bless you,' when any one sneezes," the British Apollo, ii. No. 10, (fol. Lond. 1709,) answers: "Violent sneezing was once an epidemical and mortal distemper, from whence the custom specified took its rise. In one of Martial's epigrams we find that the Romans had the same custom; and not improbably derived from the same reason." The same work, iii. No. 15, adds: "But 'tis a mistake to think that sneezing is any more a sign of recovery now than formerly; for it is still sometimes a forerunner of dangerous distempers, as catarrhs and epilepsies, which have likewise been sometimes epidemical. And this is the occasion of the custom of blessing people when they sneeze."

Gaule, in his Mag-astromancers posed and puzzel'd, p. 181, with various other vain observations and superstitious ominations thereupon, mentions "the sneezing at meat." In Howel's Proverbs, fol. Lond. 1659, the following occurs: "He hath *sneezed thrice*, turn him out of the hospital;" that

is, he will now do well. You need keep him no longer as a patient, but may discharge him. In the Rules of Civility, 1685 (translated from the French), we read, p. 64: "If his lordship chances to sneeze, you are not to bawl out, 'God bless you, sir,' but pulling off your hat, *bow to him handsomely*, and make that obsecration to yourself." In the Schoole of Slovenrie, or Cato turn'd wrong side outward, translated out of Latine into English Verse, to the use of all English Christendome except Court and Cittie; by R. F., Gent., 4to. Lond. 1605, p. 6, is the following:

"When you would sneeze, strait turne yourself into your neighbour's face:
As for my part, wherein to sneeze, I know no fitter place;
It is an order, when you sneeze *good men will pray for you*;
Marke him that doth so, for I thinke he is your friend most true.
And that your friend may know who sneezes, and may for you pray,
Be sure you not forget to sneeze full in his face alway.
But when thou hear'st another sneeze, although he be thy father,
Say not *God bless him*, but *Choak up*, or some such matter, rather."

The original of this ironical advice runs thus:

"Sternutare volens vicino obvertito vultum:
Quo potius veritas vix reor esse locum.
Mas habet ut quidam bene sternutantibus optent,
Id tibi qui faciat forsan amicus erit.
Quo sciat ergo suum te sternutasse sodalem,
Illius ad faciem sit tua versa velim.
Tu tamen in simili causa bona nulla preceris,
Vel tua si graviter sternutet ipsa parens."

The following are found in Roberti Keuchenii Crepundia, p. 113:

Sternutamentum.

"Sternutamentum medici prodesse loquuntur:
Sterno tamen mentem, critici sic esse loquuntur."

Idem.

"Sim vitium, sim morbusve, *Salus* mihi sufficit: ana
De nihili præscribe pari medicamine: prosit."

It is received at this day in the remotest parts of Africa. So we read in Codignus, that upon a sneeze of the emperor of Monotapha, there passed acclamations through the city. And as remarkable an example there is of the same custom in the remotest parts of the East, in the Travels of Pinto.

Sir Thomas Browne supposes that the ground of this ancient

custom was the opinion the ancients held of sternutation,¹ which they generally conceived to be a good sign or a bad, and so upon this motion accordingly used a "Salve," or Ζευ σωσον, as a gratulation from the one, and a deprecation from the other.

DREAMS.

Οναρ εκ Διός εστι. HOM.

"Omnia quæ sensuvolvuntur vota diurno,
 Pectore sopito reddit amica quies.
 Venator defessa toro cum membra reponit,
 Mens tamen ad silvas, et sua lustra redit.
 Judicibus lites, aurigæ somnia currus,
 Vanaque nocturnis meta cavetur equis.
 Me quoque musarum stadium, sub nocte silenti
 Artibus assuetis sollicitare solet."

Claudiani in lib. iii. de Raptu Proserpinæ. Prefat.

"Dreams are but the rais'd
 Impressions of premeditated things,
 Our serious apprehension left upon
 Our minds, or else th' imaginary shapes
 Of objects proper to the complexion
 Or disposition of our bodies."

Cotgrave's English Treasury of Wit and Language, p. 263.

DREAMS, as the Sacred Writings inform us, have on certain occasions been used as the divine mediums of revelation. The consideration of them in this view is foreign to our present purpose. The reader, inquisitive on this head, may be referred to Amyraldus on Divine Dreams, as translated by Ja. Lowde, 8vo. Lond. 1676. Dreams, as connected with our present design, may either come under the head of Omens or that of Divination. Homer has told us that the dream comes

¹ He adds: "Some finding, depending it, effects to ensue; others ascribing hereto as a cause, what perhaps but casually or inconnexedly succeeded; they might proceed into forms of speeches, felicitating the good and deprecating the evil to follow."

from Jupiter, and in all ages and every kingdom the idea that some knowledge of the future is to be derived from them has always composed a very striking article in the creed of popular superstitions.¹

Cornelius Agrippa, in his *Vanity of Sciences*, p. 105, speaking of Interpretation of Dreams, says: "To this delusion not a few great philosophers have given not a little credit, especially Democritus, Aristotle, and his follower, Themistius; Sinesius, also, the Platonic; so far building upon examples of dreams, which some accident hath made to be true, that thence they endeavour to persuade men that there are no dreams but what are real. But as to the causes of dreams, both external and internal, they do not all agree in one judgment. For the Platonics reckon them among the specific and concrete notions of the soul. Avicen makes the cause of dreams to be an ultimate intelligence moving the moon in the middle of that light with which the fancies of men are illuminate while they sleep. Aristotle refers the cause thereof to common sense, but placed in the fancy. Averroes places the cause in the imagination. Democritus ascribes it to little images or representatives separated from the things themselves; Albertus, to the superior influences which continually flow from the skie through many specific mediums. The physicians impute the cause thereof to vapours and humours; others to the affections and cares predominant in persons when awake. Others joyn the powers of the soul, celestial influences, and images together, all making but one cause. Arthemidorus and Daldianus have written of the interpretation of dreams; and certain books go about under Abraham's name, whom Philo, in his *Book of the Gyants and of Civil Life*, asserts to have been the first practiser thereof. Other treatises there are, falsified under the names of David and Salomon, wherein are to be read nothing but meer dreams concerning dreams. But Marcus Cicero, in his *Book of Divination*, hath given sufficient reasons against

¹ A writer in the *Gent. Mag.* for Sept. 1751, vol. xxi. p. 411, wittily observes that "dreams have for many ages been esteemed as the noblest resources at a dead lift; the dreams of Homer were held in such esteem that they were styled golden dreams; and among the Grecians we find a whole country using no other way for information but going to sleep. The Oropians, and all the votaries of Amphiarus, are proofs of this assertion, as may be seen in Pausan. Attic."

the vanity and folly of those that give credit to dreams, which I purposely here omit."¹

Henry, in his *History of Great Britain*, vol. iii. p. 575, tells us: "We find Peter of Blois, who was one of the most learned men of the age in which he flourished, writing an account of his dreams to his friend the Bishop of Bath, and telling him how anxious he had been about the interpretation of them; and that he had employed for that purpose divination by the Psalter. The English, it seems probable, had still more superstitious curiosity, and paid greater attention to dreams and omens than the Normans; for, when William Rufus was dissuaded from going abroad on the morning of that day on which he was killed, because the Abbot of Gloucester had dreamed something which portended danger, he is said to have made this reply: 'Do you imagine that I am an Englishman, to be frightened by a dream, or the sneezing of an old woman?'"

In the *Sapho and Phao of Lilly* (the play-writer of the time of Queen Elizabeth), 4to. Lond. 1584, are some pleasant observations on dreams, act iv. sc. 3: "And can there be no truth in dreams? Yea, dreams have their truth. Dreames are but dotings, which come either by things we see in the day, or meates that we eate, and so the common sense pre-

¹ In *Moresini Papatus*, p. 162, we read: "Somniandi modus Franciscanorum hinc duxit originem. Antiqui moris fuit oracula et futurorum præscientiam quibusdam adhibitis sacris per insomnia dari: qui mos talis erat, ut victimas cæderent, mox sacrificio peracto sub pellibus cæsarum ovium incubantes, somnia captarent, eaque lymphatica insomnia verissimos exitus sortiri. Alex. ab Alex. lib. iii. c. 26. Et monachi super storea cubant in qua alius frater ecstaticus fuerat somnatus, sacrificat missam, preces et jejunia adhibet, inde ut communiter fit de amoribus per somnia consult, redditque responsa pro occurrentibus spectris," &c. Bartholinus de *Causis contemptæ a Danis*, &c. *Mortis*, p. 678, says "Itaque divinationem ex somniis apud omnes propemodum gentes expetitam fuisse certissimum, licet quædam magis præ aliis ei fuerint deditæ. Septentrionales veteres sagaci somniorum interpretatione pollentes fuisse, Arngimus annotavit; in tantum sane eorum fuerunt observantes, ut pleraque quæ sibi obversabantur, momentosa crediderint et perfectam idcirco ab eis futurorum hauriendam cognitionem." In the same work, p. 677: "Pronunciante apud Ordericum Vitalem Gulielmo Rege dicto Rufo, somnia stertentium sibi referri indignante, quod Anglorum ritus fuerit, pro sternutatione et somnio vetularum, dimittere iter suum, seu negotium."

ferring it to be the imaginative. I dreamed," says Ismena, "mine eye-tooth was loose, and that I thrust it out with my tongue. It fortelleth," replies Mileta, "the losse of a friend; and I ever thought thee so full of prattle, that thou wouldest thrust out the best friend with thy tatling."

Gaule, in his *Mag-astromancers posed and puzzel'd*, p. 181, gives us, among many other vain observations and superstitious ominations thereupon—"the snorting in sleep,"—"the dreaming of gold, silver, eggs, gardens, weddings, dead men, dung," &c.

The following from Cicero will be thought to contain some pleasantry on the subject of dreams: "Cicero, among others, relates this: a certain man dreamed that there was an egg hid under his bed; the soothsayer to whom he applied himself for the interpretation of the dream told him that in the same place where he imagined to see the egg there was treasure hid; whereupon he caused the place to be digged up, and there accordingly he found silver, and in the midst of it a good quantity of gold, and, to give the interpreter some testimony of his acknowledgment, he brought him some pieces of the silver which he had found; but the soothsayer, hoping also to have some of the gold, said: 'And will you not give me some of the yolk too?'" Lowde's *Amyraldus on Divine Dreams*, p. 22.

Reginald Scot, in his *Discovery of Witchcraft*, p. 102, informs us of "the art and order to be used in digging for money, revealed by dreams." "There must be made," says he, "upon a hazel wand three crosses, and certain words must be said over it, and hereunto must be added certain characters and barbarous names. And whilst the treasure is a digging, there must be read the psalms *De profundis*, &c., and then a certain prayer; and if the time of digging be neglected, the devil will carry all the treasure away."

The knitting a true-love-knot to see the person one is to marry in a dream has been already noticed from the Connoisseur, and some verses on the occasion, similar to those already quoted, are preserved in Aubrey's *Miscellanies*, p. 137.

Gregory, in his *Posthuma, Episcopus Puerorum*, p. 113, mentions a singular superstition: "Some are so superstitiously given as upon the night of St. Gregorie's day to have their

children asked the question in their sleep, whether they have anie minde to booke or no; and if they saie yes, they count it a very good presage; but iff the children answer nothing, or nothing to that purpose, they put them over to the plough."

Every dream, according to Wolfius, takes its rise from some sensation, and is continued by the succession of phantasms in the mind. His reasons are, that, when we dream, we imagine something, or the mind produces phantasms; but no phantasms can arise in the mind without a previous sensation. Hence neither can a dream arise without some previous sensation.

Here it may be stated, say Douce's MS. notes, that, if our author meant a previous sensation of the thing dreamt of, it is certainly not so.

Lord Bacon observes that the interpretation of natural dreams has been much laboured, but mixed with numerous extravagancies, and adds that at present it stands not upon its best foundation. It may be observed that in our days, except amongst the most ignorant and vulgar, the whole imaginary structure has fallen to the ground.

Physicians seem to be the only persons at present who interpret dreams. Frightful dreams are perhaps always indications of some violent oppression of nature. Hippocrates has many curious observations on dreams. Ennius of old has made that very sensible remark, that what men studied and pondered in the daytime, the same they dreamed on at night. I suppose there are few who cannot from their own experience assent to the truth of his observation.

In the Gent. Mag. for Jan. 1799, vol. lxi. p. 33, are some curious rhymes on the subject of dreams, from the Harl. MS. 541, fol. 228 b:

"Upon my ryght syde y may leye, blessid Lady to the y prey
 Ffor the teres that ye lete, upon your swete Sonnys feete;
 Sende me grace for to slepe, and good dremys for to mete;
 Slepynng wakyng till morrowe day bee:
 Owre Lorde is the freute, our Ladye is the tree;
 Blessid be the blossom that sprange lady of the.
 In nomine Patris et Filii et Spiritus Sancti. Amen."

"He that dreams he hath lost a tooth shall lose a friend (he has lost one), and he that dreams that a rib is taken out of his side shall ere long see the death of his wife." See

Lowde's *Amyraldus*, p. 22. Thus Shylock, in the Merchant of Venice, says—

“ There is some ill a brewing towards my rest,
For I did dream of money-bags to-night.”

Bishop Hall, in his *Characters of Vertues and Vices*, speaking of the superstitious man, observes: “ But, if his troubled fancie shall second his thoughts with the dreame of a faire garden, or greene rushes, or the salutation of a dead friend, he takes leave of the world, and sayes he cannot live. . . There is no dream of his without an interpretation, without a prediction: and, if the event answer not his exposition, he expounds it according to the event.” In Sir Thomas Overbury's *Character of a faire and happy Milkmaid* is the following passage: “ Her dreames are so chaste that she dare tell them; only a Fridaies dream is all her superstition, that she conceales for feare of anger.”

Melton, in his *Astrologaster*, p. 45, No. 13, says, “ that if a man be drowsie it is a signe of ill lucke. 18. That, if a man dreame of eggs or fire, he shall heare of anger. 19. That to dreame of the devil is good lucke. 20. That to dreame of gold is good lucke, but of silver ill.” He observes in No. 33, in which he will find few of a different opinion, “ that it is a very ill signe to be melancholy.”

In the *Country-mans Counsellor*, 12mo. Lond. 1633, p. 330, by way of dialogue, I find the following to our purpose: “ Q. What credit or certainty is there to be attributed to dreames, and which are held the most portendous and significant?—A. These, as they are observed by experience, and set downe by authors. To dreame of eagles flying over our heads, to dreame of marriages, dancing, and banquetting, foretells some of our kinsfolkes are departed; to dreame of silver, if thou hast it given to thyselfe, sorrow; of gold, good fortune; to lose an axle toth or an eye, the death of some friend; to dream of bloody teeth, the death of the dreamer; to weepe in sleepe, joy; to see one's face in the water, or to see the dead, long life; to handle lead, to see a hare, death; to dream of chickens and birds, ill luck,” &c.

In the twelfth book of a *Thousand Notable Things* are the following interpretations of dreams:—“ 28. If a woman dream she is kindling a fire, it denotes she will be delivered of a male

child. To dream you see a stack of corn burnt, signifies famine and mortality. If a sick person dreams of a river or fountain of clear water, it denotes a recovery. 29. If a young man dreams he draws water out of a well, it signifies he will be speedily married. To dream that he has a glass full of water given him, signifies marriage. 30. To dream of seeing a barn well stored, signifies marriage of a rich wife. 31. If a woman dreams of being delivered of a child, yet is not big, it is a sign she shall at length be happily brought to bed. If a maid dream the same dream, it signifies banquet, joy, and succeeding nuptials. 32. To dream of little rain and drops of water, is good for plowmen. 33. To dream of being touched with lightning, to the unmarried signifies marriage; but it breaks marriages made, and makes friends enemies. 34. To dream of having or seeing the forehead of a lion, betokens the getting of a male child. 35. To dream of roasted swine's flesh, signifies speedy profit. To dream of drinking sweet wine, betokens good success in law." Ibid. book vi. 11, we read: "To dream that you go over a broken bridge, betokens fear; to have your head cut off for a heinous offence, signifies the death of friends; to make clean the hands, betokens trouble; to see hands filthy and foul, betokens loss and danger; to feed lambs, signifies grief and pain; to take flies, signifies wrong or injury.—Mizaldus." Ibid. book v. 33, it is stated that, "To dream that eagles fly over your head doth betoken evil fortune; to dream that you see your face in water, signifies long life; to follow bees, betokens gain or profit; to be married, signifies that some of your kinsfolks is dead; to dream that you worship God, signifies gladness; to look in a glass, doth portend some issue, or a child; to have oil poured upon you, signifies joy." Also *ibid.* 6, "To see monks in one's dream, doth portend death or calamity; to see fat oxen, betokens plenty of all things; to lose an eye or a tooth, signifies the death of some friend, or of a kinsman, or some other evil luck; to dream to be dumb, foreshews speedy gladness; to see oxen plow, betokens gain; to enter into waters, betokens evil.—Artemidorus."

And, in the fourth book, we read: 46. "To kill serpents in your dream, signifies victory; to see sails of ships is evil; to dream that all your teeth are bloody, it signifies the death of the dreamer; but that the teeth are drawn out, signifies the

death of another ; that birds enter into a house, signifies loss ; to weep, betokens joy ; to handle money, signifies anger ; to see dead horses, signifies a lucky event of things.—Artemidorus." Ibid. 11, it is said : " He that sleepeth in a sheep's skin shall see true dreams, or dream of things that be true."

[The curious reader will not be displeased to possess the entire Dictionary of Dreams, which we here extract from a North country chap-book, entitled the Royal Dream Book :—

Acorns.—To dream of acorns, and that you eat one, denotes you will rise gradually to riches and honour.

Acquaintance.—To dream that you fight with them, signifies distraction.

Altar.—To dream you are at the altar kneeling is bad.

Anchor.—To dream of an anchor, part in the water, the other part on land, and that a male or female stumbles over it, is a sure sign that the male will in time become a sailor, and the female will be married to one.

Ants or Bees.—To dream of ants denotes that you will live in a great town or city, or in a large family, and that you will be industrious, happy, well married, and have a large family.

Angel.—To dream you see an angel or angels is good, to dream you are one is better ; but to speak with, or call upon them, is of evil signification.

Anger.—To dream you have been provoked to anger, shows that you have many powerful enemies.

Angling.—To dream of angling betokens affliction and trouble.

Apparel.—To dream you lose your wearing apparel shows your character will be injured by an enemy.

Apparitions.—To dream you see ghosts, &c., denotes to a certainty that people you fancy your enemies, are perhaps your best friends.

Arrest.—To dream that you are arrested, or that you are taken late by a constable, signifies want of wit, and that the party dreaming shall love fiddlers.

Asp.—The person that dreams of the asp or adder, is thereby betokened to have store of money and rich wives.

Bathing.—To dream you bathe and the water seems clear, shows you are sure to prosper—every thing will go well with you ; but if the water appears muddy, you will be apt to meet with shame and sorrow.

Ball.—To dream that you see persons dance at a ball, or that you are engaged in a ball yourself, signifies joy, pleasure, recreation, and inheritance.

Banquets.—To dream of banquets is very good and prosperous, and promises great preferment.

Barn.—To dream that you see a barn stored with corn, shows that you shall marry well, overthrow your adversaries at law, or grow rich.

Basin.—To dream of a basin, signifies a good maid ; and to dream that you eat or drink therein, shows love for the servant-maid.

Bathing.—To dream you bathe in a clear fountain, signifies joy ; but to bathe in stinking water, signifies shame.

Beans.—To dream you are eating beans, signifies you have a rich, in-expert, but cruel enemy.

Bed.—To dream you are in bed, and it changes to a green field, and you see two doves coming, implies that the dreamer will be married at the end of the month.

Bedside.—To dream of sitting by a maid's bedside or talking with her, is a sign of marriage, especially if the person dreams he goes between the sheets, then it is most certain.

Beggars.—To dream of poor folks or beggars entering into a house, and carrying away anything, whether it be given them or they steal it, denotes great adversity.

Blind.—To dream of being blind, threatens the dreamer with want of money.

Blind-man's-buff.—To dream that one plays at blind-mind's-buff, signifies prosperity, joy, and pleasure.

Blindness.—To dream you are blind, denotes extreme poverty.

Blackbird.—To dream you see and hear a blackbird and thrush singing upon the same tree, a female will have two husbands, and a male two wives.

Boat.—For a female to dream she is in a boat, falls in the water, and is rescued by a male, shows he will become her husband to a certainty.

Bonnet.—To dream that you have lost a bonnet or shoes, denotes that you will quickly get married.

Bread.—To dream of bread is good; particularly so, if you make and bake it yourself.

Brewing and Baking.—To dream of brewing and baking, is a sign of an ill housewife, who lies dreaming in bed when she should be at work, and doing her business.

Briars.—To dream of being pricked with briars, shows that the person dreaming has an ardent desire to something, and that young folks dreaming thus are in love, who prick themselves in striving to gather their rose.

Bridge.—To dream of crossing a bridge, denotes that the dreamer will leave a good situation to seek a better.

Buildings.—To dream of unfinished buildings, signifies a future prospect for a dreamer, who must encounter privations for a time, but will to a certainty become happy.

Bullock.—If you dream a bullock pursues you, beware of some powerful enemy, particularly if the dreamer is a female. If a cow, a female is the enemy.

Buried.—To dream yourself or friend is buried, foretells a serious fit of illness.

Buying.—To dream you buy all sorts of things which one useth, is good; to buy that which is only for victuals and relief, is good for the poor; but to the rich and wealthy, it signifies expenses and great charge.

Cage.—To dream that a maid lets a bird out of a cage, is a sign she will not long hold her modesty, but as soon as she can get a customer she will part with her virtue.

Cakes.—To dream one makes them, signifies joy and profit; that you will thrive in all your undertakings.

Candle.—To dream a candle burns bright and clear, denotes a pleasing letter from your sweetheart ; but if the candle's blaze gets dull, you will be disappointed.

Cat.—If a man dreams of a cat, and he caress her, and she scratches him, his sweetheart is a spiteful termagant. If a female dreams of a cat that acts similarly, she may rest assured that she has a rival.

Church.—To dream that you are in the church, and that the parson and pulpit are in white, and that he preaches a sermon to your taste, shows speedy marriage.

Climbing.—To dream you are climbing a tree, and gain the top, shows you will rise to preferment, or your love will succeed.

Clouds.—To dream of white clouds, signifies joy and prosperity ; black clouds, trouble.

Coach.—To dream of a coach drawn by four horses, and that the dreamer is delighted with the jaunt, either he or she may expect something will transpire to give joy and satisfaction in a month after ; perhaps marriage if single.

Coals.—To dream you see dead coals, signifies expedition in business ; and to dream you see burning coals, threatens you with shame and reproach.

Combating.—To dream of combating with any one is ill to all men, for besides shame he shall have hurt ; it also signifies much strife and contention.

Cradle.—Implies that marriage is certain ; therefore we wish the dreamer all happiness.

Cream.—To dream that you see cream spilt upon you, signifies the infusion of some grace from above.

Cuckoo.—If you dream you hear the cuckoo, your sweetheart will prove coquette.

Cupid.—If you dream Cupid breaks his dart, your love will change. If he breaks his bow, you are likely to die an old maid.

Dark.—To dream of being in the dark, and that he loses his way in riding, or in going up a high steeple or high stairs, signifies that they so dreaming shall be blinded by some passion, and have much trouble.

Daggers.—To dream of them, denotes the person dreaming to have some hot contest with others.

Dairy.—To dream you are in a dairy, skimming the cream off the milk, and that your sweetheart partakes of the cream, denotes him inclined to luxury. But if he drinks the milk, it is a sign of frugality.

Dancing.—To dream that you are dancing, and enjoying all the pleasures of life in quick succession, denotes grief, poverty, and despair, after great enjoyment.

Death.—To dream of death, denotes happiness and long life.

Devil.—To dream of the devil, denotes many troubles. If he appears in fire, immediate misfortune will befall you. If he vanishes in smoke, expect a returning calm.

Diffidence.—To dream that your sweetheart is sulky and diffident, proves his intentions are pure.

Dress.—To dream of being dressed fine and gay and cheerful, shows that the dreamer will be blessed with good health.

Drinking.—To dream you drink cold water is good to all; but hot signifieth sickness and hinderance of affairs.

Farce.—To dream you see a farce, denotes good success in business; to see one often denotes damage, because recreation is too often an hinderance to business.

Eating.—To dream you see others eating, is a bad omen. But if you dream you are asked to eat, and partake of those things which you like best, some relief perhaps will follow.

Earthquake.—To dream of an earthquake warns you to be cautious and careful.

Execution.—To dream of the execution of offenders and of those dismal places where some are ready to be executed, shows that you will suddenly be sought after for relief, by some that are in great want.

Eyes.—To dream you lose your eyes, is a very unfavorable omen; it denotes a decay of circumstances, loss of friends, and death of relations; in fact everything unhappy, even the loss of liberty.

Fairs.—To dream of going to fairs threatens the person so dreaming with having his pocket picked, which is usually done in such places.

Fall.—If you dream that you fall into the mire, and are covered with filth, if a servant, you will lose your character.

Father-in-law.—To dream one sees his father-in-law, either dead or alive, is ill.

Feasting.—To dream you are at a feast and cannot enjoy it, shows you will have disappointment. To dream your sweetheart enjoys it, a male or female friend will deprive you of your favorite.

Fields.—To dream of fields and pleasant places, shows to a man that he will marry a discreet, chaste, and beautiful wife; and to women it betokens a loving and prudent husband, by whom she shall have beautiful and prudent children.

Fighting.—To dream of fighting, signifies opposition and contention; and, if the party dreams he is wounded in fighting, it signifies loss of reputation and disgrace.

Flies.—To dream of flies or other vermin, denotes enemies of all sorts.

Flying.—To dream you are flying, is not good; it denotes the dreamer is too presumptuous, and vainly ambitious and romantic.

Friend.—To dream you see a friend dead, denotes hasty news, and a legacy. If the friend is a female, you will be married instanter.

Garden.—To dream you are walking in a garden, and the trees are all bare and fruitless, is a very bad omen. It shows that your friends will become poor, or that you will lose their friendship. If the garden in its bloom is of a very favorable nature, it promises everything to a farmer; in short, prosperity at large.

Grave.—To dream of an open grave, foretells sickness and disappointment.

Grapes.—To dream of eating grapes at any time, signifies profit; to tread grapes, signifies the overthrow of enemies; to gather white grapes, signifies gain; but to gather black grapes, signifies damage.

Guineas.—To dream of gold is a good omen; it denotes success in your present undertakings, after experiencing difficulties.

Hair.—To dream you comb your hair, and it seem very long and fine, shows you will have many joys of short duration.

Hat.—To dream your hat is torn and dirty, signifies damage and dishonour; but to dream that you have a hat on that pleases you, denotes joy, profit, and success in business.

Hatred.—To dream of hatred, or of being hated, whether of friends or enemies is ill, for one may have need of all the world.

Heart's-ease.—You will be married well, and live happy, if you dream of this innocent flower in bloom.

Hen and chickens.—To dream of a hen and chickens, shows you will be married to a widow or widower with many children.

Horse.—To dream you are mounted on a fine young horse, and that you are well dressed, with the horse or mare gaily caparisoned, denotes you will marry some rich person, who will make you happy.

Husbandry.—To dream of a plough, denotes success in life, and a good marriage.

Ice.—To dream of ice, shows that the person you would wish to be your companion for life is cool, of an amiable temper, free from choleric passions, and faithful.

Image.—To dream of an image or statue, signifies children.

King.—To dream you see the king and queen, signifies gain, honour, and joy.

Knave.—For a man to dream he is a knave, is a sign he will grow rich; but for a man to dream he is concerned with knaves, shows he will have many lawsuits.

Kissing.—To dream you are kissing a pretty maid, shows an evil design. In love, it shows that your sweetheart, though she loves you, will act more cautiously.

Kittens—are harmless diverting creatures. To dream of them signifies many children.

Knife.—To dream you bestow a knife upon any one, signifies injustice and contention.

Ladder.—To dream that you ascend a ladder, signifies honour; but to dream that you descend a ladder betokeneth damage.

Letter.—To dream you send a letter to your sweetheart, or others unsealed, shows secrets will be exposed.

Lying.—To tell a lie in a dream is not good, except by players and jesters who practise it.

Marry.—To dream you marry, denotes damage, sickness, melancholy, and sometimes death.

Maids.—To dream you obtain a maid, signifies joy; to dream you take away a maid by force, signifies weeping. If a maid dream that she has let a bird out of its cage, she ought to be very watchful over herself.

Money.—To dream of losing money is in old folks a sign of short life; in young folks it signifies loss of modesty and honour.

Music.—To dream you hear melodious music, signifies that the party dreaming shall suddenly hear some very acceptable news.

Nosegay.—To dream of gathering or making nosegays is unlucky; showing our best hopes shall wither as flowers do in nosegays.

Nun.—To dream you turn nun, denotes confinement, or it shows you will be disappointed by your lover, or crossed by a rival.

Oven.—To dream you see an oven burning hot, signifies joy.

Pit.—To dream you fall into a pit, and cannot get out easily, denotes some serious calamity; that your sweetheart is false, and will prefer another.

Purse.—To dream you find an empty purse, bodes the dreamer is lazy.

Quarrelling.—To dream that you are quarrelling, denotes that some unexpected news will reach you, and that your sweetheart is about to be married to another.

Rainbow.—To dream you see a rainbow in the sky, betokens your changing your present state and manner of life; to dream you see the rainbow in the east, is a good omen to the poor and sick, for the former will recover their estates, and the latter their health; if you dream you see it in the west, to the rich it is good, to the poor a bad sign; to dream you see a rainbow directly over your head, or near you, signifies a change of fortune, and most commonly the death of the dreamer, and ruin of his family. Note also, that in your dreams, the rainbow on your right hand is good, on the left ill, and you must judge the right and left by the sun.

Ring.—To dream your lover puts a ring on your finger of the wrong hand, generally shows he is deceitful, and not to be trusted; to dream of a ring is favorable.

Riding.—To dream of riding in a coach, and that you sit at ease and are much pleased therewith, denotes the person to be proud, and will spare no cost to gratify their vanity.

Shipwreck.—To dream you suffer shipwreck, the ship being overwhelmed or broken, is most dangerous to all, except those who are detained by force; for to whom it signifies release and liberty.

Silk.—To dream you are clothed in silk, signifies honour; but to dream that you trade with a stranger in silk denotes profit and joy.

Soldiers.—To dream that you see soldiers, may prove literally true, or that you may very soon see such persons.

Serpents denote a prison, and the dreamer will encounter many dangers.

Swimming.—To dream of swimming or wading in the water is good, so that the head be kept above water.

Sweetheart.—If a man dream of a sweetheart that is absent, and she seems to be more fair than usual, it is a sign that she is chaste and constant; but if she looks pale, black, or sickly, be assured she hath broke her faith, and is become altogether inconstant.

Thunder.—To dream of thunder, signifies afflictions of divers and sundry causes; chiefly to the rich: for the poor it signifies repose.

Trees.—To dream you see trees in blossom, denotes a happy marriage with the present object of your affections, and many children, who will all do well in life.

Treasure.—To dream you find treasure hid in the earth is evil, whether it be little or great.

Tombs.—To dream you are erecting a tomb signifies marriages, weddings, and birth of children; but if you dream that the tomb falls to ruin, it signifies sickness, and destruction to him and his family. To have a

sepulchre or tomb, or to build one, is good for a servant, for he shall have one that will survive him ; in short, it is a good dream in general to both rich and poor.

Thieves.—To dream of thieves is good or bad, according as the dream is circumstanced.

Water.—To dream you are drinking water, denotes great trouble and adversity ; to the lover it shows your sweetheart is false, and prefers another, and will never marry you.

Weeping.—To dream one weeps and grieves, whether it be for any friend departed, or for any other cause, it is joy and mirth for some good act.

Wife.—If a man dreams he sees his wife married to another, it signifieth a change of affairs.

Writing.—When dreaming of writing a letter to your sweetheart, if you put it in the post, you will have a pleasing return, but to trust it into other hands, shows your secrets will be exposed.

Yarrow.—To dream of this weed, which is in general most abundant in churchyards, denotes to the married, deaths in the family ; and to the single that the grim tyrant will deprive them of the first object on whom they rest their affections.

Yellow Flowers—predict love mixed with jealousy, and that you will have more children to maintain than what justly belong to you.

Yew Tree.—An indication of the funeral of a very aged person, by whose death the dreamer will derive some benefit, or a protecting hand among the relations of the deceased person.

Yeast.—To dream of yeast denotes that what you next undertake will prosper, and that your wife will soon be in the family-way. If a single man, your sweetheart's love will increase. To a maiden, her lover will be rich, and very like a brewer or baker. To dream that they are kneading dough with yeast, is a sure sign of being comfortable for life.]

In a *Strange Metamorphosis of Man transformed into a Wildernesse, Deciphered in Characters, 1634, under No. 37, the Bay Tree, it is observed : " Nor is he altogether free from superstition ; for he will make you beleve that, if you put his leaves but under your pillow, you shall be sure to have true dreames."*

In the old play of the *Vow-Breaker, or the Fair Maid of Clifton, 1636, act iii. sc. i., Ursula speaks : " I have heard you say that dreames and visions were fabulous ; and yet one time I dreamt fowle water ran through the floore, and the next day the house was on fire. You us'd to say hobgoblins, fairies, and the like, were nothing but our owne affrightments, and yet o' my troth, cuz, I once dream'd of a young batchelour, and was ridd with a night-mare. But come, so my conscience be cleere, I never care how fowle my dreames are."*

“’Tis a custom among country girls to put the Bible under their pillows at night, with sixpence clapt in the book of Ruth, in order to dream of the men destined to be their husbands.” See Poems by Nobody, 8vo. Lond. 1770, p. 199, note.

Various are the popular superstitions, or at least the faint traces of them, that still are made use of to procure dreams of divination, such as fasting St. Agnes’ Fast; laying a piece of the first cut of a cheese at a lying-in, called vulgarly in the North the groaning cheese, under the pillow, to cause young persons to dream of their lovers; and putting a Bible in the like situation, with a sixpence clapped in the book of Ruth, &c. Various also are the interpretations of dreams given by old women, but of which the regard is insensibly wearing away.

[If you would wish to be revenged on a lover by tormenting him with hideous dreams, take a bird’s heart and at twelve o’clock at night stick it full of pins, and a semblance of him will appear before you in great agony.¹]

Strutt, describing the manners of the English, Manners and Customs, iii. 180, says: “Writing their name on a paper at twelve o’clock, burning the same, then carefully gathering up the ashes, and laying them close wrapp’d in a paper upon a looking-glass, marked with a cross, under their pillows, this should make them dream of their love.”

THE MOON.

THE Moon, the ancient object of idolatrous worship, has in later times composed an article in the creed of popular superstition. The ancient Druids had their superstitious rites at the changes of the moon. This planet, as Dr. Johnson tells us, has great influence in vulgar philosophy. In his memory, he observes, it was a precept annually given in one of

[¹ Obligingly communicated to the publisher by Mr. Robert Bond, of Gloucester, with several other superstitions of that locality, which will be found under their respective heads. The one given above is not confined to the neighbourhood of Gloucester, but is more or less prevalent in every county in England.]

the English almanacs, to kill hogs when the moon was increasing, and the bacon would prove the better in boiling.

In the *Husbandman's Practice or Prognostication for ever*, 8vo. Lond. 1664, p. 108, we are told to "Kill swine in or neer the full of the moon, and flesh will the better prove in boiling;" and that (p. 111), "Kill fat swine for bacon (the better to keep their fat in boiling) about the full moon." Also (p. 110), "Shear sheep at the moon's increase: fell hand timber from the full to the change. Fell frith, copice, and fuel at the first quarter. Lib or geld cattle, the moon in Aries, Sagittarius, or in Capricorn."

The following is in *Curiosities, or the Cabinet of Nature*, 12mo. Lond. 1637, p. 231: "Q. Wherefore is it that we gather those fruits which we desire should be faultlesse in the wane of the moone, and gueld cattle more safely in the wane than in the increase? *An.* Because in that season bodies have lesse humour and heate, by which an innated putrefaction is wont to make them faulty and unsound."

[The influence of the moon over mental and corporeal diseases, its virtue in all magical rites, its appearances as predictive of evil and good, and its power over the weather and over many of the minor concerns of life, such as the gathering of herbs, the killing of animals for the table, and other matters of a like nature, were almost universally confided in as matters of useful and necessary belief in the sixteenth century; and it is stated on reasonable authority that the reliqs of this belief are still to be traced among our rural population.

Shakespeare has many allusions to these impressions, but they have not been quite so fully illustrated by the commentators as might have been anticipated from the extent of their researches. Perhaps we are in some measure indebted for them to the poet's own imagination. He alludes to the moon as the "sovereign mistress of true melancholy;" informs us that she makes men insane when "she comes more near to the earth than she was wont;" and that, when "pale in her anger, rheumatic diseases do abound." Hecate tells the witches —

"Upon the corner of the moon
There hangs a vaporous drop profound,"

efficacious in the invocation of spirits. The great dramatist

also alludes to its eclipses and sanguine colour as positive indications of coming disasters.

With respect to the passage just cited from Macbeth, it may be observed that the moisture of the moon is constantly alluded to. In Newton's Directions for Health, 1574, we are told that "the moone is ladie of moysture;" and in Hamlet, she is called *the moist star*. Shakespeare, indeed, in the Midsummer Night's Dream, appears to have imitated a passage to this effect in Lydgate's Storie of Thebes,—

"Of Lucina the moone, moist and pale,
That many showre fro heaven made availe."

The power of witches over this planet is often mentioned, and Prospero describes one "so strong that could control the moon." The notion is of great antiquity, and the reader will call to mind the *clouds* of Aristophanes, where Strepsiades proposes the hiring of a Thessalian witch to bring down the moon, and shut her in a box, that he might thus evade paying his debts by the month!]

The subsequent very singular superstitions respecting the moon may be found in the Husbandman's Practice or Prognostication, above quoted, p. 110: "Good to purge with electuaries, the moon in Cancer; with pills, the moon in Pisces; with potions, the moon in Virgo. Good to take vomits, the moon being in Taurus, Virgo, or the latter part of Sagittarius; to purge the head by sneezing, the moon being in Cancer, Leo, or Virgo; to stop fluxes and rheumes, the moone being in Taurus, Virgo, or Capricorne; to bathe when the moone is in Cancer, Libra, Aquarius, or Pisces; to cut the hair off the head or beard when the moon is in Libra, Sagittarius, Aquarius, or Pisces. Briefe Observations of Husbandry: Set, sow seeds, graft, and plant, the moone being in Taurus, Virgo, or in Capricorn, and all kind of corne in Cancer; graft in March at the moone's increase, she being in Taurus or Capricorne."

Among the preposterous inventions of fancy in ancient superstition occurs the *moon-calf*, an inanimate shapeless mass, supposed by Pliny to be engendered of woman only. See his Natural History, B. x. c. 64.

"They forbidde us, when the moone is in a fixed signe, to put on a newe garment; why so? Because it is lyke that it

will be too longe in wearing, a small fault about this towne, where garments seldome last till they be payd for. But they meaning is, not that the garment shall continue long, in respect of any strength or goodnes in the stuffe; but by the duraunce or disease of him, that hath neyther leysure nor liberty to weare it." Defensative against the Poyson of supposed Prophecies, by the Earl of Northampton, 4to. Lond. 1583.

In Tusser's Five Hundred Points of Husbandry, under February, are the following lines :

" Sowe peason and beans in the wane of the moone
Who soweth them sooner, he soweth too soone :
That they, with the planet, may rest and rise,
And flourish with bearing, most plentiful wise."

On which is the following note in Tusser Redivivus, 8vo. Lond. 1744, p. 16 : " Planetary influence, especially that of the moon, has commonly very much attributed to it in rural affairs, perhaps sometimes too much ; however, it must be granted the moon is an excellent clock, and, if not the cause of many surprising accidents, gives a just indication of them, whereof this of peas and beans may be one instance : for peas and beans, sown during the increase, do run more to hawm and straw, and, during the declension, more to cod, according to the common consent of countrymen. And I must own I have experienced it, but I will not aver it so that it is not liable to exceptions."

Werenfels, in his Dissertation upon Superstition (transl. 8vo. Lond. 1748), p. 6, speaking of a superstitious man, says : " He will not commit his seed to the earth when the soil, but when the moon, requires it. He will have his hair cut when the moon is either in Leo, that his locks may stare like the lion's shag, or in Aries, that they may curl like a ram's horn. Whatever he would have to grow, he sets about it when she is in her increase ; but for what he would have made less, he chooses her wane. When the moon is in Taurus, he never can be persuaded to take physic, lest that animal, which chews its cud, should make him cast it up again. If at any time he has a mind to be admitted into the presence of a prince, he will wait till the moon is in conjunction with the sun ; for 'tis then the society of an inferior with a superior is salutary and successful."

In the old play of the *Witch of Edmonton*, 4to. 1658, p. 14, young Banks observes: "When the moon's in the full, then wit's in the wane."

"It is said that to the influence of the moon is owing the increase and decrease of the marrow and brain in animals; that she frets away stones, governs the cold and heat, the rain and wind. Did we make observations, we should find that the temperature of the air hath so little sympathy with the new or full moon, that we may count as many months of dry as wet weather when the return of the moon was wet, and contrariwise; so true is it, that the changes of the weather are subject to no rule obvious to us. 'Twere easy to shew that the reason of the thing is directly against the popular opinion." *Gent. Mag.* for Sept. 1734, iv. 489, from Bayle.

The hornedness of the new moon is still faintly considered by the vulgar as an omen with regard to the weather. They say, on that occasion, the new moon looks sharp. In *Dekker's Match me in London*, act i., the king says: "My lord, doe you see this change i' the moone? sharp hornes doe threaten windy weather."

[In *Whimzies, or a New Cast of Characters*, 12mo. Lond. 1631, p. 173, the author, speaking of a Xantippean, says: "A burr about the moone is not halfe so certaine a presage of a tempest as her brow is of a storme."]

Dr. Jamieson, in his *Etymolog. Dictionary of the Scottish Language*, v. *Mone*, says that in Scotland "it is considered as an almost infallible presage of bad weather if the moon lies *sair on her back*, or when her horns are pointed towards the zenith. It is a similar prognostic when the new moon appears *with the auld moon in her arms*, or, in other words, when that part of the moon which is covered with the shadow of the earth is seen through it. A *brugh*, or hazy circle round the moon, is accounted a certain prognostic of rain. If the circle be wide, and at some distance from the body of that luminary, it is believed that the rain will be delayed for some time; if it be close, and as it were adhering to the disc of the moon, rain is expected very soon." [One of these superstitions is thus alluded to in the ballad of Sir Patrick Spence,—

“ Late, late, yestreen, I saw the new moone
 Wi’ the auld moone in her arme ;
 And I feir, I feir, my deir master,
 That we will come to harme.”]

Bailey tells us that the common people, in some counties of England, are accustomed at the prime of the moon to say : “ It is a fine moon, God bless her ; ” which some imagine to proceed from a blind zeal, retained from the ancient Irish, who worshipped the moon, or from a custom in Scotland (particularly in the Highlands), where the women make a courtesy to the new moon ; and some Englishwomen still retain a touch of this gentilism, who getting up upon, and sitting astride on, a gate or stile, the first night of the new moon, thus invoke its influence—

“ All hail to the moon, all hail to thee !
 I prithee, good moon, declare to me,
 This night, who my husband shall be.”

The person, says Grose, must presently after go to bed, when they will dream of the person destined to be their future husband or wife. In Yorkshire they kneel on a ground-fast stone.

Aubrey, in his *Miscellanies*, gives the following account of the superstition : “ At the first appearance of the new moon after New Year’s Day (some say any other new moon is as good), go out in the evening and stand over the spars of a gate or stile, looking on the moon and say—

All hail to the moon, all hail to thee !
 I prithee, good moon, reveal to me
 This night who my husband (wife) shall be.

You must presently after go to bed. I knew two gentlewomen,” says our credulous author, “ that did this when they were young maids, and they had dreams of those that married them.” [In Yorkshire, according to the same authority, when they practise this expedient, “ they kneel on a ground-fast stone.”]

Dr. Jamieson has quoted these words as used in Scotland, in a different form, from the Rev. J. Nichol’s *Poems*, i. 31, 32 :

“ O, new moon, I hail thee !
 And gif I’m ere to marry man,
 Or man to marry me,
 His face turn’d this way fasts ye can,
 Let me my true love see
 This blessed night ! ”

A note adds: "As soon as you see the first new moon of the new year, go to a place where you can set your feet upon a stone naturally fixed in the earth, and lean your back against a tree; and in that posture hail or address the moon in the words of the poem. If ever you are to be married, you will then see an apparition exactly resembling the future partner of your joys and sorrows."

[In some parts of the country, even at the present day, it is supposed to be unlucky to look at the new moon for the first time through a window.]

In the Secret Memoirs of the late Mr. Duncan Campbell, 8vo. Lond. 1732, p. 62, we read, in the chapter on omens: "To see a new moon the first time after her change on the right hand, or directly before you, betokens the utmost good fortune that month; as to have her on your left, or behind you, so that in turning your head back you happen to see her, foreshews the worst: as also they say, to be without gold in your pocket at that time is of very bad consequence."

In Sir John Sinclair's Statistical Account of Scotland, xii., 8vo. Edinb. 1794, p. 457, the minister of Kirkmichael, under the head of Superstitions, &c., says: "That fear and ignorance incident to a rude state have always been productive of opinions, rites, and observances which enlightened reason disclaims. But among the vulgar, who have not an opportunity of cultivating this faculty, old prejudices, endeared to them by the creed of their ancestors, will long continue to maintain their influence. It may therefore be easily imagined that this country has its due proportion of that superstition which generally prevails over the Highlands. Unable to account for the cause, they consider the effects of times and seasons as certain and infallible. The moon in her increase, full growth, and in her wane, are, with them, the emblems of a rising, flourishing, and declining fortune. At the last period of her revolution they carefully avoid to engage in any business of importance; but the first and middle they seize with avidity, presaging the most auspicious issue to their undertakings. Poor Martinus Scriblerus never more anxiously watched the blowing of the west wind to secure an heir to his genius, than the love-sick swain and his nymph for the coming of the new moon to be noosed together in matrimony. Should the planet happen to be at the height of her splendour

when the ceremony is performed, their future life will be a scene of festivity, and all its paths strewn over with rose-buds of delight. But when her tapering horns are turned towards the north, passion becomes frost-bound, and seldom thaws till the genial season again approaches. From the moon they not only draw prognostications of the weather, but, according to their creed, also discover future events. There they are dimly portrayed, and ingenious illusion never fails in the explanation. The veneration paid to this planet, and the opinion of its influences, are obvious from the meaning still affixed to some words of the Gaelic language."

In Druidic mythology, when the circle of the moon was complete, fortune then promised to be the most propitious. Agreeably to this idea, *rath*, which signifies in Gaelic a wheel or circle, is transferred to signify fortune. They say "*ata rath air*," he is fortunate. The wane, when the circle is diminishing, and consequently unlucky, they call *mi-rath*. Of one that is unfortunate they say, "*ata mi-rath air*."

In the same work, the minister of Portpatrick tells us: "A cave in the neighbourhood of Dunskey ought also to be mentioned, on account of the great veneration in which it is held by the people. At the change of the moon (which is still considered with superstitious reverence) it is usual to bring, even from a great distance, infirm persons, and particularly rickety children, whom they suppose bewitched, to bathe in a stream which pours from the hill, and then dry them in the cave;" and in the parishes of Kirkwall and St. Ola, co. of Orkney, "They do not marry but in the waxing of the moon. They would think the meat spoiled, were they to kill the cattle when that luminary is wanting. . . On going to sea, they would reckon themselves in the most imminent danger, were they by accident to turn their boat in opposition to the sun's course."

Dr. Jamieson says: "This superstition, with respect to the fatal influence of a waning moon, seems to have been general in Scotland. In Angus, it is believed that if a child be put from the breast during the waning of the moon, it will decay all the time that the moon continues to wane. In Sweden great influence is ascribed to the moon, not only as regulating the weather, but as influencing the affairs of human life in general. The superstitions of our own countrymen, and of

the Swedes, on this head, equally confirm the account given by Cæsar concerning the ancient Germans, the forefathers of both. 'As it was the custom with them,' he says, 'that their matrons, by the use of lots and prophecies, should declare whether they should join in battle or not, they said that the Germans could not be victorious if they should engage before the new moon.' (Bell. Gall. l. i. c. 50.) They reckoned new or full moon the most auspicious season for entering on any business." The Swedes do not carry this farther than they did, for Tacitus assures us that they commenced undertakings at the period of full or new moon, considering those the most auspicious times.

A similar superstition prevailed amongst the Irish, for, according to Duchesne,¹ when they saw the new moon, they knelt down, recited the Lord's Prayer, at the end of which they cried, with a loud voice, "May thou leave us as safe as thou hast found us."

Park, in his Travels in the Interior of Africa, speaking of the Mandingoe tribe of Indians, says: "On the first appearance of a new moon they view it as newly created, and say a short prayer: this seems to be the only visible adoration those negroes who are not Mahometans offer to the Deity. This prayer is pronounced in a whisper, the person holding up his hands before his face; at the conclusion they spit upon their hands, and rub them over their faces. They think it very unlucky to begin a journey, or any other work of consequence, in the last quarter of the moon. An eclipse, whether of sun or moon, is supposed to be effected by witchcraft. The stars are very little regarded; and the whole study of astronomy they view as dealing in magic If they are asked for what reason they pray to the new moon, they answer, because their fathers did so before them."

He tells us, in another place: "When the Mahometan Feast of Rhamadan was ended, the priests assembled to watch for the appearance of the new moon, but the evening being cloudy, they were for some time disappointed; on a sudden, this delightful object showed her sharp horns from behind a cloud, and was welcomed with the clapping of hands, beating of drums, firing of muskets, and other marks of rejoicing."

¹ Histoire d'Angleterre, p. 18. Vallancey offers us testimony to the same purpose.

Butler, in his *Hudibras*, part ii. canto iii. l. 239, touches on the subject of lunar superstitions; speaking of his conjuror, he tells us :

“ But with the moon was more familiar
 Than e'er was almanac well-willer ;
 Her secrets understood so clear,
 That some believ'd he had been there ;
 Knew when she was in fittest mood
 For cutting corns or letting blood ;
 When for anointing scabs or itches,
 Or to the bum applying leeches ;
 When sows and bitches may be spay'd,
 And in what sign best cider's made ;
 Whether the wane be, or increase,
 Best to set garlic or sow pease :
 Who first found out the man i' th' moon,
 That to the ancients was unknown.”

It appears that corns ought to be cut after the moon has been at full ; at least, so we are told in the *British Apollo*, fol. Lond. 1710, No. x. :

“ Pray tell your querist if he may
 Rely on what the vulgar say,
 That, when the moon's in her increase,
If corns be cut they'll grow apace ;
 But if you always do take care,
 After the full your corns to pare,
 They do insensibly decay,
 And will in time wear quite away :
 If this be true, pray let me know,
 And give the reason why 'tis so :”

It is answered :

“ The moon no more regards your corns
 Than cits do one another's horns :
 Diversions better Phœbe knows
 Than to consider your gall'd toes.”

M. Stevenson, in the *Twelve Moneths*, 4to. Lond. 1661, p. 19, tell us that “horses and mares must be put together in the increase of the moone, for foales got in the wane are not accounted strong and healthfull.”

In Thomas Lodge's *Incaruate Divells*, 4to. Lond. 1596, p. 44, is the following notice of a curious lunar superstition : “ When the moone appeareth in the spring time, the one horne spotted, and hidden with a blacke and great cloud, from the first day of his apparition to the fourth day after, it

is some signe of tempests and troubles in the aire the sommer after."

The Rev. Mr. Shaw, in his Account of Elgin and the shire of Murray (see the Appendix to Pennant's Tour), informs us that at the full moon in March the inhabitants cut withies of the misletoe or ivy, make circles of them, keep them all the year, and pretend to cure hectics and other troubles by them. Dr. Johnson, in his Journey to the Western Islands, tells us, they expect better crops of grain by sowing their seed in the moon's increase.

In Barnabe Googe's translation of Naogeorgus's Popish Kingdome, 4to. Lond. 1570, fol. 44, we have the following lines concerning moon superstitions :

"No vaine they pearse, nor enter in the bathes at any day,
Nor pare their nayles, nor from their hed do cut the heare away ;
They also put no childe to nurse, nor mend with dounge their ground,
Nor medicine do receyve to make their crased bodies sound,
Nor any other thing they do, but earnestly before
They marke the moone how she is placed, and standeth evermore."

[Howell records an old proverb, "so many days old the moon is on Michaelmas-day, so many floods after." This maxim also occurs in the work of Stevenson, quoted above.]

Martin, in his Description of the Western Islands of Scotland, p. 174, speaking of Skie, says : "The natives are very much disposed to observe the influence of the moon on human bodies, and for that cause they never dig their peats but in the decrease ; for they observe that, if they are cut in the increase, they continue still moist and never burn clear, nor are they without smoak, but the contrary is daily observed of peats cut in the increase. They make up their earthen dykes in the decrease only, for such as are made at the increase are still observed to fall."

The ancients chiefly regarded the age of the moon in felling their timber : their rule was to fell it in the wane, or four days after the new moon, or sometimes in the last quarter. Pliny advises it to be in the very moment of the change, which happening to be in the last day of the winter solstice, the timber, he says, will be incorruptible.

Melton, in his Astrologaster, p. 56, tells us that "St. Augustine in his Enchiridion, sayth that it is a great offence for any man to observe the time and course of the moone when

they plant any trees or sowe any corne; for he sayth, none puts any trust in them but they that worship them: believing there is some divine power in them, according to those things they believe concerning the natiuities of men."

In Lloyd's *Stratagems of Jerusalem*, 4to. 1602, p. 286, we read: "At any eclipse of the moone the Romans would take their brazen pots and pannes and beate them, lifting up many torches and linckes lighted and firebrandes into the aire, thinking by these superstitious meanes to reclaime the moone to her light. So the Macedonians were as superstitious as the Romanes were at any eclipse of the moone. Nothing terrified the Gentils more in their warres than the eclipse of the sunne and the moone. There was a lawe in Sparta that every ninth yeare the chief magistrates called Ephori would choose a bright night without moone-light, in some open place, to behold the starres, and if they had seene any star shoot or move from one place to another, straight these ephori accused their kings that they offended the gods, and thereby deposed them from their kingdome. So did Lysander depose King Leonidas."

In *Annotations on Medea, &c.*, Englished by Edward Sherburn, Esq., 8vo. Lond. 1648, p. 105, the author says: "Of the beating of kettles, basons, and other brazen vessells, used by the ancients when the moone was eclipsed (which they did to drowne the charmes of witches, that the moon might not heare them, and so be drawne from her spheare as they supposed), I shall not need to speake, being a thing so generally knowne, a custom continued among the Turks at this day: yet I cannot but adde, and wonder at, what Joseph Scaliger, in his annotations upon Manilius, reports out of Bonincontrius, an ancient commentator upon the same poet; who affirms that, in a towne of Italy where he lived (within these two centuries of yeares), he saw the same peece of Paganisme acted upon the like occasion."

In the *General History of China*, done from the French of P. Du Halde, 8vo. Lond. 1736, iii. 88, we are told: "The very moment the inhabitants perceive the sun or moon begin to be darkened, they fall on their knees and beat the ground with their forehead; at the same time is heard a dreadful rattling of drums and kettle-drums throughout Pekin, according to the persuasion the Chinese formerly had that by this

noise they assisted the sun or moon, and prevented the celestial dragon from devouring such useful planets. Though the learned, and people of quality, are quite free from this ancient error, and are persuaded that eclipses are owing to a natural cause, yet such a prevalence has custom over them, that they will not leave their ancient ceremonies: these ceremonies are practised in the same manner in all parts of the empire."

The subsequent passage is in Osborne's *Advice to his Son*, 8vo. Oxford, 1656, p. 79: "The Irish or Welch, during eclipses, run about beating kettles and pans, thinking their clamour and vexations available to the assistance of the higher orbes."

From a passage, Dr. Jamieson says, in one of Dunbar's poems, it should appear to have been customary, in former times, to swear by the moon:

"Fra Symon saw it ferd upon this wyse,
He had greit wounder; *and sueris by the mone,*
Freyr Robert has richt weil his devoir done."

[And the practice is mentioned more than once by Shakespeare. Our readers will recollect how Juliet reproves her lover for availing himself of that mode of testifying his affection:

"O, swear not by the moon, the inconstant moon,
That monthly changes in her circled orb,
Lest that thy love prove likewise variable."

Yet however inconstant may be that light, who amongst us has not felt in all its witchery the truth of the same poet's description:

"How sweet the moonlight sleeps upon this bank!
Here will we sit, and let the sounds of music
Creep in our ears: soft stillness and the night
Become the touches of sweet harmony."]

MAN IN THE MOON.

THIS is one of the most ancient as well as one of the most popular superstitions. It is supposed to have originated in the account given in the book of Numbers, xv. 32 et seq., of

a man punished with death for gathering sticks on the Sabbath-day.

In Ritson's *Ancient Songs*, 8vo. 1790, p. 34, we read: "The man in the moon is represented leaning upon a fork, on which he carries a bush of thorn, because it was for 'pychynde stake' on a Sunday that he is reported to have been thus confined. In the *Midsummer Night's Dream*, Peter Quince, the carpenter, in arranging his dramatis personæ for the play before the duke, directs that 'One must come in with a bush of thorns and a lantern, and say, he comes in to disfigure, or to present, the person of moonshine,' which we afterwards find done. 'All that I have to say,' concludes the performer of this strange part, 'is, to tell you that the lantern is the moon; I, the man in the moon; this thorn bush, my thorn bush; and this dog, my dog.' And such a character appears to have been familiar to the old English stage. Vide also *Tempest*, act ii. sc. 2."

The man in the moon is thus alluded to in the second part of Dekker's *Honest Whore*, 4to. Lond. 1630, signat. D. 2: "Thou art more than the moone, for thou hast neither changing quarters, nor a man standing in thy circle with a bush of thornes."

Butler, describing an astrologer, says:

"He made an instrument to know
If the moon shine at full or no;
That would as soon as e'er she shone, straight
Whether 'twere day or night demonstrate;
Tell what her d'meter t'an inch is,
And prove that she's not made of green cheese.
It would demonstrate that the *man in*
The moon's a sea Mediterranean,
And that it is no dog nor bitch
That stands behind him at his breech,
But a huge Caspian sea, or lake,
With arms, which men for legs mistake;
How large a gulf his tail composes,
And what a goodly bay his nose is;
How many German leagues by th' scale
Cape Snout's from Promontory Tail."

A complete collection of the old superstitions connected with the man in the moon, with all the ballads on the subject, will be found in Halliwell's *Introduction to A Midsummer Night's Dream*, 8vo. 1841.

SECOND SIGHT.

I RANK this among omens, as it is an indication of some future thing, which the persons to whom it is communicated get, as it were, by accident, and without their seeking for, as is always the case in divination. Dr. Johnson, who, a few years before his death, visited the scene of the declining influence of second sight, has superseded every other account of it by what he has left us on the subject. "We should have had little claim," says he, "to the praise of curiosity, if we had not endeavoured with particular attention to examine the question of the second sight. Of an opinion received for centuries by a whole nation, and supposed to be confirmed through its whole descent by a series of successive facts, it is desirable that the truth should be established, or the fallacy detected.

"The second sight is an impression made either by the mind upon the eye, or by the eye upon the mind, by which things distant or future are perceived and seen as if they were present. A man on a journey, far from home, falls from his horse; another, who is perhaps at work about the house, sees him bleeding on the ground, commonly with a landscape of the place where the accident befalls him. Another seer, driving home his cattle, or wandering in idleness, or musing in the sunshine, is suddenly surprised by the appearance of a bridal ceremony, or funeral procession, and counts the mourners or attendants, of whom, if he knows them, he relates the names; if he knows them not, he can describe the dresses. Things distant are seen at the instant when they happen. Of things future I know not that there is any rule for determining the time between the sight and the event.

"This receptive faculty, for power it cannot be called, is neither voluntary nor constant. The appearances have no dependence upon choice: they cannot be summoned, detained, or recalled. The impression is sudden, and the effect often painful. By the term second sight seems to be meant a mode of seeing superadded to that which nature generally bestows. In the Erse it is called *taisich*; which signifies likewise a spectre or a vision. I know not, nor is it likely that the Highlanders ever examined, whether by *taisich*, used for

second sight, they mean the power of seeing or the thing seen.

“I do not find it to be true, as it is reported, that to the second sight nothing is presented but phantoms of evil. Good seems to have the same proportion in those visionary scenes as it obtains in real life.

“That they should often see death is to be expected, because death is an event frequent and important. But they see likewise more pleasing incidents. A gentleman told me that, when he had once gone far from his own island, one of his labouring servants predicted his return, and described the livery of his attendant, which he had never worn at home; and which had been, without any previous design, occasionally given him.

“It is the common talk of the Lowland Scots, that the notion of the second sight is wearing away with other superstitions; and that its reality is no longer supposed but by the grossest people. How far its prevalence ever extended, or what ground it has lost, I know not. The islanders of all degrees, whether of rank or understanding, universally admit it, except the ministers, who universally deny it, and are suspected to deny it in consequence of a system, against conviction. One of them honestly told me that he came to Sky with a resolution not to believe it.

“Strong reasons for incredulity will readily occur. This faculty of seeing things out of sight is local, and commonly useless. It is a breach of the common order of things, without any visible reason or perceptible benefit. It is ascribed only to a people very little enlightened; and among them, for the most part, to the mean and ignorant.

“To the confidence of these objections it may be replied, that, by presuming to determine what is fit and what is beneficial, they presuppose more knowledge of the universal system than man has attained, and therefore depend upon principles too complicated and extensive for our comprehension; and that there can be no security in the consequence, when the premises are not understood: that the second sight is only wonderful because it is rare, for, considered in itself, it involves no more difficulty than dreams, or perhaps than the regular exercises of the cogitative faculty: that a general opinion of communicative impulses, or visionary representa-

tions, has prevailed in all ages and all nations; that particular instances have been given, with such evidence as neither Bacon nor Boyle has been able to resist; that sudden impressions, which the event has verified, have been felt by more than own or publish them: that the second sight of the Hebrides implies only the local frequency of a power which is nowhere totally unknown; and that, where we are unable to decide by antecedent reason, we must be content to yield to the force of testimony.

“By pretension to second sight, no profit was ever sought or gained. It is an involuntary affection, in which neither hope nor fear are known to have any part. Those who profess to feel it do not boast of it as a privilege, nor are considered by others as advantageously distinguished. They have no temptation to feign, and their hearers have no motive to encourage the imposture. To talk with any of these seers is not easy. There is one living in Sky, with whom we would have gladly conversed; but he was very gross and ignorant, and knew no English. The proportion in these countries of the poor to the rich is such, that, if we suppose the quality to be accidental, it can rarely happen to a man of education; and yet on such men it has sometimes fallen.

“To collect sufficient testimonies for the satisfaction of the public or ourselves would have required more time than we could bestow. There is against it, the seeming analogy of things confusedly seen and little understood; and for it, the indistinct cry of national persuasion, which may perhaps be resolved at last into prejudice and tradition.” He concludes with observing: “I never could advance my curiosity to conviction; but came away, at last, only willing to believe.” This question of second sight has also been discussed by Dr. Beattie in his *Essays*, 8vo. Edinb. 1776, pp. 480-2.

In Macculloch's *Western Islands of Scotland*, 1819, ii. 32, the author says: “To have circumnavigated the Western Isles without even mentioning the second sight would be unpardonable. No inhabitant of St. Kilda pretended to have been forewarned of our arrival. In fact it has undergone the fate of witchcraft; ceasing to be believed, it has ceased to exist.”

Jamieson (*Etymolog. Dict. Supplement*) defines second sight, a power believed to be possessed by not a few in the Highlands and Islands of Scotland, of foreseeing future events,

especially of a disastrous kind, by means of a spectral exhibition to their eyes, of the persons whom these events respect, accompanied with such emblems as denote their fate. He says: "Whether this power was communicated to the inhabitants of the Highlands and Islands of Scotland by the northern nations who so long had possession of the latter, I shall not pretend to determine; but traces of the same wonderful faculty may be found among the Scandinavians. Isl. *ramm-skygn*, denotes one who is endowed with the power of seeing spirits: 'qui tali visu præter naturam præditus est, ut spiritus et dæmones videat, opaca etiam visu penetret.' Verel. Ind. The designation is formed from *ramm-ur* viribus pollens, and *skygn* videns; q. powerful in vision."

Rowlands, in his *Mona Antiqua Restaurata*, p. 140, note, tells us: "The magic of the Druids, or one part of it, seems to have remained among the Britons even after their conversion to Christianity, and is called *Taish* in Scotland; which is a way of predicting by a sort of vision they call second sight; and I take it to be a relic of Druidism, particularly from a noted story related by Vopiscus, of the Emperor Diocletian, who, when a private soldier in Gallia, on his removing thence, reckoning with his hostess, who was a Druid woman, she told him he was too penurious, and did not bear in him the noble soul of a soldier; on his reply that his pay was small, she, looking steadfastly on him, said that he needed not be so sparing of his money, for after he should kill a boar she confidently pronounced he would be emperor of Rome, which he took as a compliment from her; but seeing her serious in her affirmation, the words she spoke stuck upon him, and was after much delighted in hunting and killing of boars, often saying, when he saw many made emperors, and his own fortune not much mending, I kill the boars, but 'tis others that eat the flesh. Yet it happen'd that, many years after, one Arrius Aper, father-in-law of the Emperor Numerianus, grasping for the empire, traitorously slew him, for which fact being apprehended by the soldiers and brought before Diocletian, who being then a prime commander in the army, they left the traitor to his disposal, who asking his name, and being told that he was called Aper, i. e. a boar, without further pause he sheathed his sword in his bowels, saying, *et hunc aprum cum cæteris*, i. e. 'Even this boar also to the rest;' which

done, the soldiers, commending it as a quick, extraordinary act of justice, without further deliberation, saluted him by the name of emperor. I bring this story here in view, as not improper on this hint, nor unuseful to be observed, because it gives fair evidence of the antiquity of the second sight, and withall shows that it descended from the ancient Druids, as being one part of the diabolical magic they are charg'd with; and upon their dispersion into the territories of Denmark and Swedeland, continued there in the most heathenish parts to this day, as is set forth in the story of the late Duncan Campbell." In the Ode on the Popular Superstitions of the Highlands of Scotland, by Collins, I find the following lines on this subject :

" How they, whose sight such dreary dreams engross,
 With their own vision oft astonish'd droop,
 When, o'er the wat'ry strath, or quaggy moss,
 They see the gliding ghosts unbodied troop.

Or, if in sports, or on the festive green,
 Their destin'd glance some fated youth descry,
 Who now, perhaps, in lusty vigour seen,
 And rosy health, shall soon lamented die.

To monarchs dear, some hundred miles astray,
 Oft have they seen fate give the fatal blow!
 The seer, in Sky, shriek'd as the blood did flow,
 When headless Charles warm on the scaffold lay!"

See on this subject some curious particulars in Aubrey's *Miscellanies*, p. 187.

In Sir John Sinclair's *Statistical Account of Scotland*, iii. 380, the minister of Applecross, in the county of Ross, speaking of his parishioners, says: "*With them the belief of the second sight is general*, and the power of an evil eye is commonly credited; and though the faith in witchcraft be much enfeebled, the virtue of abstracting the substance from one milk, and adding to another, is rarely questioned."

May not the following passage from Waldron's *Description of the Isle of Man* (Works, folio, p. 139) be referred to this second sight? "The natives of the island tell you that, before any person dies, the procession of the funeral is acted by a sort of beings, which for that end render themselves visible. I know several that have offered to make oath that, as they have been passing the road, one of these funerals has

come behind them, and even laid the bier on their shoulders, as though to assist the bearers. One person, who assured me he had been served so, told me that the flesh of his shoulder had been very much bruised, and was black for many weeks after. There are few or none of them who pretend not to have seen or heard these imaginary obsequies, (for I must not omit that they sing psalms in the same manner as those do who accompany the corpse of a dead friend,) which so little differ from real ones, that they are not to be known till both coffin and mourners are seen to vanish at the church doors. These they take to be a sort of friendly demons; and their business, they say, is to warn people of what is to befall them; accordingly, they give notice of any stranger's approach by the trampling of horses at the gate of the house where they are to arrive. As difficult as I found it to bring myself to give any faith to this, I have frequently been very much surprised, when, on visiting a friend, I have found the table ready spread, and everything in order to receive me, and been told by the person to whom I went that he had knowledge of my coming, or some other guest by these good-natured intelligencers. Nay, when obliged to be absent some time from home, my own servants have assured me they were informed by these means of my return, and expected me the very hour I came, though perhaps it was some days before I hoped it myself at my going abroad. That this is fact I am positively convinced by many proofs."

SALT FALLING, &c.

SALT falling towards a person was considered formerly as a very unlucky omen. Something had either already happened to one of the family, or was shortly to befall the persons spilling it.¹ It denoted also the falling-out of friends.

Dr. Nathaniel Home, in his *Dæmonologie*, p. 58, enumerates among bad omens, "the falling of salt towards them at the table, or the spilling of wine on their clothes;" saying

¹ So Pet. Molinæi Vates, p. 154: "Si salinum in mensa evertatur, ominosum est."

also, p. 60, “ “How common is it for people to account it a signe of ill-luck to have *the salt-cellar to be overturned, the salt falling towards them!*”

The subsequent quotations are from Roberti Keuchenii Crepundia, 8vo. Amstel. 1662, p. 215 :

“ *Salinum Eversum.*

“ Prodigè, subverso casu levioire salino,
Si mal venturum conjicis omen : adest.”

“ *Idem.*

“ Deliras insulse ; salem sapientia servat :
Omen ab ingenio desipiente malum.”

“ *Idem.*

“ Perde animam temulente, cades ; sic auguror omen ;
Non est in toto corpore mica salis.”

Bishop Hall, in his Characters of Vertues and Vices, 1608, speaking of the superstitious man, says : “ If the salt fall towards him he looks pale and red, and is not quiet till one of the waiters have poured wine on his lappe.” I have been at table where this accident happening, it has been thought to have been averted by throwing a little of the salt that fell over the left shoulder.

Mr. Pennant,¹ in his Journey from Chester to London, p. 31, tells us : “ The dread of spilling salt is a known superstition among us and the Germans, being reckoned a presage of some future calamity, and particularly that it foreboded domestic feuds ; to avert which it is customary to fling some salt over the shoulder into the fire, in a manner truly classical :

“ Mollivit aversos Penates,
Farre pio, saliente mica.” Horat. lib. iii. Od. 23.

Both Greeks and Romans mixed salt with their sacrificial cakes ; in their lustrations also they made use of salt and water, which gave rise in after-times to the superstition of holy water. Stuckius, in his Convivial Antiquities, p. 17, tells us that the Muscovites thought that a prince could not show a greater mark of affection than by sending to him salt from his own table.

¹ The same author, in his Tour in Wales, tells us that “ a tune called ‘ Gosteg yr Halen, or the Prelude of the Salt,’ was always played whenever the salt-cellar was placed before King Arthur’s knights at his Round Table.

Selden, in his notes on the Polyolbion, Song xi., observes of salt, that it "was used in all sacrifices by expresse command of the true God, the salt of the covenant in Holy Writ, the religion of the salt, set first and last taken away, as a symbole of perpetual friendship, that in Homer Πασσι δ' Ἄλος Θείοιο, he sprinkled it with divine salt, the title of ἀγνιτης, the cleanser, given it by Lycophron,—you shall see apparent and apt testimonie of its having had a most respected and divinely honoured name."

It has been observed by Bailey, on the falling of salt,¹ that it proceeds from an ancient opinion that salt was incorruptible; it had therefore been made the symbol of friendship; and if it fell, usually, the persons between whom it happened thought their friendship would not be of long duration.

Gaule, in his Mag-astromancers Pozed and Puzzel'd, p. 181, reckons among vain observations and superstitious ominations thereupon, "the spilling of the wine, the overturning of the salt." He afterwards, in p. 320, tells us: "I have read it in an orthodox divine, that he knew a young gentleman who, by chance spilling the salt of the table, some that sate with him said merrily to him that it was an ill omen, and wish't him take heed to himselfe that day: of which the young man was so superstitiously credulous, that it would not go out of his mind; and going abroad that day, got a wound, of which he died not long after."

In Melton's Astrologaster, p. 45, this occurs in a "Catalogue of many Superstitious Ceremonies," No. 26, "That it is ill-lucke to have the salt-sellar fall towards you." Gayton, in his Art of Longevity, 4to. 1659, p. 90, says:

"I have two friends of either sex, which do
Eat little salt, or none, yet are friends too,
Of both which persons I can truly tell,
They are of patience most invincible,
Whom out of temper no mischance at all
Can put—no, if towards them the salt should fall."

¹ Grose says, on this subject: "To scatter salt, by overturning the vessel in which it is contained, is very unlucky, and portends quarrelling with a friend, or fracture of a bone, sprain, or other bodily misfortune. Indeed this may in some measure be averted by throwing a small quantity of it over one's head. It is also unlucky to help another person to salt. To whom the ill luck is to happen does not seem to be settled."

In the British Apollo, fol. Lond. 1708, i. No. 24, it is said :

“ Wee'l tell you the reason
Why spilling of salt
Is esteem'd such a fault :
Because it doth ev'rything season.

Th' antiques did opine
'Twas of friendship a sign,
So serv'd it to guests in decorum ;
And thought love decay'd
When the negligent maid
Let the salt-cellar tumble before them.”

In the Rules of Civility, 12mo. Lond. 1695 (transl. from the French), p. 134, we read : “ Some are so exact, they think it uncivil to help anybody that sits by them either *with salt* or with *brains* ; but in my judgment that is but a ridiculous scruple, and, if your neighbour desires you to furnish him, you must either take out some with your knife, and lay it upon his plate, or, if they be more than one, present them with the salt, that they may furnish themselves.”

Salt was equally used in the sacrifices both by Jews and Pagans ; but the use of salt in baptism was taken from the Gentile idolatry, and not from the Jewish sacrifices. Salt, as an emblem of preservation, was ordered by the law of Moses to be strewed on all flesh that was offered in sacrifice. But among the Pagans it was not only made use of as an adjunct, or necessary concomitant of the sacrifice, but was offered itself as a propitiation. Thus in the Ferialia, or Offerings to the Diis Manibus, when no animal was slain :

“ Parva petunt Manes, pietas pro divite grata est
Munere ; non avidos Styx habet una Deos
Tegula porrectis satis est velata coronis,
Et parcæ fruges, parvaque mica salis.”

“ The Manes' rights expenses small supply,
Their richest sacrifice is piety.
With vernal garlands a small tile exalt,
A little flour and little grain of salt.”

That the flour and salt were both designed as propitiatory offerings to redeem them from the vengeance of the Stygian or infernal gods, may be proved from a like custom in the Lemuria, another festival to the Diis Manibus, where beans

are flung instead of the flour and salt ; and when flung, the person says,—

“ His, inquit, redimo, meque, meosque fabis.” Fast. lib. v.

“ And with these beans I me and mine redeem.”

“ It is plain, therefore, that the salt in the former ceremony was offered as a redemption, which property the Papists impiously ascribe to it still ; and the parva mica, a little grain, is the very thing put into the child’s mouth at present.”—Seward’s Conformity between Popery and Paganism, p. 53. Ibid. p. 50, we read : “ Then he, the priest, exorcises and expels the impure spirits from the salt, which stands by him in a little silver box ; and, putting a bit of it into the mouth of the person to be baptized, he says, ‘ Receive the salt of wisdom, and may it be a propitiation to thee for eternal life.’” By the following extract from Dekker’s *Honest Whore*, 1635, the taking of bread and salt seems to have been used as a form of an oath or strong asseveration :

“ *Scena* 13.

“ *He tooke bread and salt by this light, that he would
Never open his lips.*”

It is also said—

“ He damned himself to hel, *if he speak on’t agein.*”

Of the oath of bread and salt, see Blackwood’s *Edinburgh Magazine*, i. 236.

Waldron, in his *Description of the Isle of Man* (Works, fol. p. 187), says : “ No person will go out on any material affair without taking some salt in their pockets, much less remove from one house to another, marry, put out a child, or take one to nurse, without salt being mutually interchanged ; nay, though a poor creature be almost famished in the streets, he will not accept any food you will give him, unless you join salt to the rest of your benevolence.” The reason assigned by the natives for this is too ridiculous to be transcribed, i. e. the account given by a pilgrim of the dissolution of an enchanted palace on the island, occasioned by salt spilled on the ground.

In the *Statistical Account of Scotland*, xvi. 121, parish of Killearn, co. Sterling, we read : “ Superstition yet continues

to operate so strongly on some people, that they put a small quantity of salt into the first milk of a cow, after calving, that is given any person to drink. This is done with a view to prevent *skaiith* (harm), if it should happen that the person is not *canny*."

Camden, in his *Ancient and Modern Manners of the Irish*, says: "In the town when any enter upon a public office, women in the streets, and girls from the windows, sprinkle them and their attendants with wheat and salt. And before the seed is put into the ground, the mistress of the family sends salt into the field." Gough's *Camden*, fol. 1789, iii. 659. See also *Memorable Things* noted in the *Description of the World*, p. 112.

Willsford, in his *Nature's Secrets*, p. 139, tells us: "Salt extracted out of the earth, water, or any mineral, hath these properties to foreshew the weather; for, if well kept, in fair weather it will be dry, and apt to dissolve against wet into its proper element; on boards that it hath lain upon, and got into the pores of the wood, it will be dry in fair and serene weather, but when the air inclines to wet it will dissolve; and that you shall see by the board venting his brackish tears; and salt-sellers will have a dew hang upon them, and those made of mettal look dim against rainy weather."

Park, in his *Travels in the Interior of Africa*, tells us: "It would appear strange to an European to see a child suck a piece of rock salt as if it were sugar; this is frequent in Africa; but the poorer sort of inhabitants are so rarely indulged with this precious article, that to say, 'A man eats salt with his victuals,' is to say he is a *rich man*."

In the order for the house at Denton, by Tho. Lord Fairfax, among Croft's *Excerpta Antiqua*, p. 32, I find, "For the chamber let the best fashioned and apparell'd servants *attend above the salt*, the rest *below*."

["If salt fall tow'rds him, he looks pale and red,
Stares as the house were tumbling on his head,
Nor can recover breath till that mishap
Be purg'd by shedding wine into his lap.

Tate's *Characters*, 1691, p. 21.]

Reginald Scot, in his *Discovery of Witchcraft*, p. 95, observes that "to recount it good or bad luck when salt or *wine* falleth on the table, or is shed, is altogether vanity and super-

stition." See also Mason's *Anatomy of Sorcery*, 4to. Lond. 1612, p. 90. Melton, in his *Astrolagaster*, p. 45, No. 27, observes that "If the *beere* fall next a man it is a signe of good luck."¹

SHOE OMENS.

THE casual putting the left shoe on the right foot, or the right on the left, was thought anciently to be the forerunner of some unlucky accident. Scot, in his *Discovery of Witchcraft*, tells us: "He that receiveth a mischance will consider whether he put not on his shirt the wrong side outwards, or his left shoe on his right foot." Thus Butler, in his *Hudibras*:

"Augustus, having b' oversight
Put on his left shoe 'fore his right,
Had like to have been slain that day
By soldiers mutin'yng for pay."

The authority of Pliny is cited in a note.²

Similar to this, says Grose, is putting on one stocking with the wrong side outward, without design; though changing it alters the luck.

A great deal of learning might be adduced on the subject of shoe superstitions.³ For the ancient religious use of the shoe, see Stuckius's *Convivial Antiquities*, p. 228.

¹ "The Lydians, Persians, and Thracians, esteeme not soothsaying by birds, but *by pouring of wine* upon the ground, upon their cloathes, with certain superstitious praiers to their gods that their warres should have good successe." Lloyd's *Stratagems of Jerusalem*, 4to. 1602, signat. P.P.

² The following is in St. Foix, *Essais sur Paris*, tom. v. p. 145: "Auguste, cet empereur qui gouverna avec tant de sagesse, et dont le règne fut si florissant, restoit immobile et consterné lorsqu'il lui arrivoit par mégarde de mettre le soulier droit au pied gauche, et le soulier gauche au pied droit."

³ The following curious passage occurs in Bynæus on the shoe of the Hebrews, lib. ii.: "Solea sive calceo aliquem cædere olim contemptus atque contumeliæ rem fuisse habitam quod varia scriptorum veterum loca ostendunt." "Over Edom will I cast out my shoe," p. 353. As does the subsequent, p. 358: "Apud Arabes calceum sibi detractum in alium jacerere, servandæ fidei signum et pignus esse certissimum." So is the following to our purpose, *ibid.* p. 360: "An mos iste obtinuerit apud Hebræos veteres, ut reges, cum urbem aliquem obsiderent, calceum in eam projici-

In the Statistical Account of Scotland, xiv. 541, parish of Forglen, in the county of Banff, we read: "The superstition of former times is now much worn out. There remains, however, still a little. There are *happy* and *unhappy feet*. Thus, they wish bridegrooms and brides a *happy foot*; and, to prevent any bad effect, they salute those they meet on the road with a kiss. It is hard, however, if any misfortune happens when you are passing, that you should be blamed, when neither you nor your feet ever thought of the matter. The tongue too must be guarded, even when it commends: it had more need, one would think, when it discommends. Thus, to prevent what is called forespeaking, they say of a person, *God save them*: of a beast, *Luck sair it*."

[Train, in his History of the Isle of Man, ii. 129, says: "On the bridegroom leaving his house, it was customary to throw an old shoe after him, and in like manner an old shoe after the bride on leaving her home to proceed to church, in order to ensure good luck to each respectively; and, if by stratagem either of the bride's shoes could be taken off by any spectator on her way from church, it had to be ransomed by the bridegroom."]

Leo Modena, speaking of the customs of the present Jews, tells us that "some of them observe, in dressing themselves in the morning, to put on the right stocking and right shoe first, without tying it; then afterward to put on the left, and so to return to the right; that so they may begin and end with the right side, which they account to be the most fortunate." Transl. by Chilmead, 8vo. Lond. 1650, p. 17.

Gaule, in his Mag-astromancers posed and puzzel'd, p. 181, does not leave out, among vain observations and superstitious ominations thereupon, the "putting on the hose uneven, or a crosse, and *the shooe upon the wrong foot*; the band

cerent, in signum pertinacis propositi non solvendæ obsidionis, priusquam urbs sit redacta in potestatem, omnino non liquet. De Chirotheca quoque non memini me quicquam legisse." Ibid. lib. i. p. 179, I read the following: "Balduinus observat veteres, cum calceamenta pedibus inducerent, eaque pressius adstringerent, si quando corrigiam contingeret effringi, malum omen credidisse, adeo ut suscepta negotia desererent, uti disertè testatur Cicero in Divinatione, ubi sic ait: 'Quæ si suscipiamus, pedis offensio nobis et abruptio, corrigiæ et sternutamenta erunt observanda,' &c., atque illud omen veteres portendere credidisse, rem susceptam haud feliciter progressuram aut sinistro aliquo casu impediendam."

standing awry; the going abroad without the girdle on;" and "*the bursting of the shoe-latchet.*" In Pet. Molinæi Vates, p. 218, we read: "Si corrigia calcei fracta est, ominosum est."

James Mason, Master of Artes, in the Anatomie of Sorcerie, 4to. Lond. 1612, p. 90, speaking of "vaine and frivolous devices; of which sort we have an infinite number also used amongst us," enumerates "foredeeming of evill lucke, *by pulling on the shooe awry.*"

It is accounted lucky by the vulgar to throw an old shoe after a person when they wish him to succeed in what he is going about. There was an old ceremony in Ireland of electing a person to any office by throwing an old shoe over his head.¹

Grose, citing Ben Jonson saying "Would I had Kemp's shoes to throw after you," observes, perhaps Kemp was a man remarkable for his good luck or fortune; throwing an old shoe or shoes after any one going on an important business is by the vulgar deemed lucky. See instances of this in Reed's Old Plays, xii. 434.

Shenstone, the pastoral poet, somewhere in his works asks the following question: "May not the custom of scraping when we bow be derived from the ancient custom of throwing the shoes backwards off the feet?" and in all probability it may be answered in the affirmative.

In Gayton's Festivous Notes upon Don Quixote, p. 104, is the following passage, which will be thought much to our purpose: "An incantation upon the horse, for want of nailing his old shoes at the door of his house when he came forth; or because, nor the old woman, nor the barber, nor his niece, nor the curate, designed him *the security of an old shooe after*

¹ See the Idol of the Clownes, p. 19. In Sir John Sinclair's Statistical Account of Scotland, vol. x. 8vo. Edinb. 1794, p. 543, parish of Campbelton, in Argyleshire, the following curious anecdote occurs: "We read of a king of the Isle of Man sending his shoes to his Majesty of Dublin, requiring him to carry them before his people on a high festival, or expect his vengeance." This good Dublinian king discovers a spirit of humanity and wisdom rarely found in better times. His subjects urged him not to submit to the indignity of bearing the Manksman's shoes. "I had rather," said he, "not only bear but eat them, than that one province of Ireland should bear the desolation of war."

him." So in the Workes of John Heywoode, newlie imprinted, 1598 :

" And home agayne hitherward quicke as a bee,
Now, for good lucke, cast an olde shooe after mee."

I find the following in the Raven's Almanacke : " But at his shutting in of shop could have beene content to have had all his neighbours have throwne his olde shooes after him when hee went home, in signe of good lucke." In Ben Jonson's masque of the Gypsies, 1640, p. 64, we find this superstition mentioned :

3 Gypsie. " Hurle after an old shoe,
I'le be merry what here I doe."

See Beaumont and Fletcher's Honest Man's Fortune, p. 3979, and the Wild Goose Chase, p. 1648.

LOOKING-GLASS OMENS.

To break a looking-glass is accounted a very unlucky accident. Should it be a valuable one this is literally true, which is not always the case in similar superstitions. Mirrors were formerly used by magicians in their superstitious and diabolical operations,¹ and there was an ancient kind of divina-

¹ " Some magicians (being curious to find out by the help of a looking-glasse, or a glasse viall full of water, a thiefe that lies hidden) make choyce of young maides, or boyes upolluted, to discerne therein those images or sights which a person defiled cannot see. Bodin, in the third book of his Dæmonomachia, chap. 3, reporteth that in his time there was at Thoulouse a certain Portugais, who shewed within a boy's naile things that were hidden. And he addeth that God had expressly forbidden that none should worship *the stone of imagination*. His opinion is that this stone of imagination or adoration (for so expoundeth he the first verse of the 26th chapter of Leviticus, where he speaketh of the idoll, the graven image, and the painted stone) was smooth and cleare as a looking-glasse, wherein they saw certaine images or sights, of which they enquired after the things hidden. In our time conjurers use chrySTALL, calling the divination chrySTALLOMANTIA, or ONYCOMANTIA, in the which, after they have rubbed one of the nayles of their fingers, or a piece of chrySTALL, they utter I know not what words, and they call a boy that is pure and no way corrupted, to see therein that which they require, as the same Bodin doth also make mention." Molle's Living Librarie, 1612, p. 2.

tion by the looking-glass ;¹ hence, it should seem, has been derived the present popular notion. When a looking-glass is broken, it is an omen that the party to whom it belongs will lose his best friend. See the Greek Scholia on the Nubes of Aristophanes, p. 169. Grose tells us that "breaking a looking-glass betokens a mortality in the family, commonly the master."

In the *Mémoires de Constant, premier valet de chambre de l'Empereur, sur la vie privée de Napoléon, 1830*, Bonaparte's superstition respecting the looking-glass is particularly mentioned: "During one of his campaigns in Italy, he broke the glass over Joséphine's portrait. He never rested till the return of the courier he forthwith despatched to assure himself of her safety, so strong was the impression of her death upon his mind."

In a list of superstitious practices preserved in the *Life and Character of Harvey the famous Conjuror of Dublin, 1728*, p. 58, with "fortune-telling, dreams, visions, palmistry, physiognomy, omens, casting nativities, casting urine, drawing images," there occur also "mirrors."

Willsford, in his *Nature's Secrets*, p. 138, tells us: "Mettals in general, against much wet or rainy weather, will seem to have a dew hang upon them, and be much apter to sully or foul anything that is rubbed with the mettal; as you may see in pewter dishes against rain, as if they did sweat, leaving a smutch upon the table cloaths; with this Pliny concludes as a sign of tempests approaching.

"Stones against rain will have a dew hang upon them ;

¹ The following occurs in Delrio, *Disquisit. Magic. lib. iv. chap. 2, quæst 7, sect. 3, p. 594*: "Genus divinationis captotromanticum: quo augures in splendenti cuspide, velut in crystallo vel ungue, futura inspiciebant." So, also, *ibid.* p. 576: "Κατοπτρομαντεία, quæ rerum quæsitaram figuras in speculis exhibet politis: in usu fuit D. Juliano Imper. (Spartianus in Juliano)." Consult also Pausanias, *Cœlius Rhodoginus*, and Potter's *Greek Antiquities*, vol. i. p. 350. Potter says: "When divination by water was performed with a looking-glass it was called *catoptromancy*: sometimes they dipped a looking-glass into the water, when they desired to know what would become of a sick person: for as he looked well or ill in the glass, accordingly they presumed of his future condition. Sometimes, also, glasses were used, and the images of what should happen, without water." Mr. Douce's manuscript notes add that "washing hands in the same water is said to forebode a quarrel."

but the sweating of stones is from several causes, and sometimes are signs of much drought. Glasses of all sorts will have a dew upon them in moist weather; glasse-windows will also shew a frost, by turning the air that touches them into water, and then congealing of it."

In the *Marriage of the Arts*, by Barton Holiday, 1630, is the following: "I have often heard them say 'tis ill luck to see one's face in a glasse by candle-light."

TINGLING OF THE EARS, &c.

IN Shakspeare's *Much Ado About Nothing*, Beatrice says: "What fire is in mine ears!" which Warburton explains as alluding to a proverbial saying of the common people that their ears burn when others are talking of them. On which Reed observes that the opinion from whence this proverbial saying is derived is of great antiquity, being thus mentioned by Pliny: "Moreover is not this an opinion generally received that when our ears do glow and tingle some there be that in our absence doe talke of us?"—Philemon Holland's Translation, b. xxviii. p. 297; and Browne's *Vulgar Errors*. Sir Thomas Browne says: "When our cheek burns, or ear tingles, we usually say somebody is talking of us, a conceit of great antiquity, and ranked among superstitious opinions by Pliny. He supposes it to have proceeded from the notion of a signifying genius, or universal Mercury, that conducted sounds to their distant subjects, and taught to hear by touch."¹ The following is in Herrick's *Hesperides*, p. 391:

"On himselfe :

One eare tingles; some there be
That are snarling now at me;
Be they those that Homer bit,
I will give them thanks for it."

¹ Pliny's words are: "Absentes tinnitu aurium præsentire sermones de se receptum est." In Petri Molinæi Vates, p. 218, we read: "Si cui aures tinniunt, indicium est alibi de eo sermones fieri." I find the following on this in Delrio, *Disquisit. Magic.* p. 473: "Quidam sonitum spontaneum auris dextræ vel sinistræ observant, ut si hæc tintinet, inimicum, si illa,

Mr. Douce's MS. notes say : " Right lug, left lug, wilk lug lows ?" If the left ear, they talk harm ; if the right, good. Scottish, J.M.D. Werenfels, in his Dissertation upon Superstition, p. 6, speaking of a superstitious man, says : " When his *right ear* tingles, he will be cheerful ; but, if his *left*, he will be sad."

Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 181, has not omitted, in his list of " Vain Observations and Superstitious Ominations thereupon," the tingling of the ear, *the itching of the eye*, the glowing of the cheek, the bleeding of the nose, the stammering in the beginning of a speech, the being over-merry on a sudden, and to be given to sighing, and to know no cause why."

Dr. Nathaniel Home, in his *Dæmonologie, or the Character of the crying Evils of the present Times*, 1650, p. 61, tells us : " If their eares tingle, they say it is a signe they have some enemies abroad, that doe or are about to speake evill of them : so, *if their right eye itcheth*, then it betokens joyfull laughter ; and so, from the itching of the nose and elbow, and severall affectings of severall parts, they make severall predictions too silly to be mentioned, though regarded by them."

In the third Idyllium of Theocritus, the itching of the right eye occurs as a lucky omen :

Αλλεται οφθαλμος μεν ο δεξιος' αρα γ' ιδησω
Αυταν ;

thus translated by Creech, l. 37 :—

amicum, nostri putent memoriam tum recolere ; de quo Aristænetus in *Epist. amatoria* : *ουκ βομβεισοι τα ωτα, σουμιταδ ακρων εμμενημην*, nonne auris tibi resonabat quando tui lachrymans recordabar ; et alicui huc pertinere videatur illud *Lesbyæ Vatis a Veronensi conversum*, ' *Sonitus suoapte tintinant aures.*' Quod illa dixerat *βομβευς ευδ' ακοα εμοι* : et apterius incertus quidam, sed antiquus (inter *Catalect. Virg.*) :

' *Garrula quid totis resonas mihi noctibus auris
Nescio quem dicis nunc meminisse mei.*' "

The subsequent occurs in *Roberti Keuchenii Crepundia*, p. 113, " *Aurium tinnitus* :

" *Laudor et adverso, sonat auris, lædor ab ore ;
Dextra bono tinnit murmure, læva malo.
Non moror hoc, sed inoffensum tamen arceo vulgus ;
Cur ? scio, me famâ nolle loquente loqui.*' "

"My right eye itches now, and shall I see
My love?"¹

Douce preserves the following superstition on *measuring the neck*, extracted from *Le Voyageur à Paris*, iii. 223: "Les anciennes nourrices, quand l'usage étoit de leur laisser les filles jusqu'à ce qu'on les donnât à un mari, persuadoient à ces crédules adolescentes que la grosseur du cou étoit de moyen d'apprécier leur continence; et pour cela elles le mesuroient chaque matin. Retenue par une telle épreuve, la fille sage dût tirer vanité de la mesure; de là l'usage des colliers." In *Petri Molinæi Vates*, p. 218, we read: "Si cui riget collum, aut cervicis vertebræ sunt obtortæ, præsignificatio est futuri suspendii."²

To rise on *the right side* is accounted lucky; see Beaumont and Fletcher's *Women Pleased*, at the end of act i. So, in the old play of *What you Will*: "You rise on *your right side* to-day, marry." Marston's *Works*, 8vo. 1633, signat. R. b. And again, in the *Dumb Knight*, by Lewis Machin, 4to. 1633, act iv. sc. 1, Alphonso says:

"Sure I said my prayers, *ris'd on my right side*,
Wash'd hands and eyes, put on my girdle last;
Sure I met no splea-footed baker,
No hare did cross me, nor no bearded witch,
Nor other ominous sign."

In the old play called the *Game at Chesse*, 4to. p. 32, we read:

"A sudden fear invades me, *a faint trembling*
Under this omen,
As is oft felt, the panting of a turtle
Under a stroaking hand."

Answer.

"That boads good lucke still.
Signe you shall change state speedily, for that trembling
Is alwayes the first symptom of a bride."

¹ In *Molinæi Vates*, we read: "Si palpebra exiliit, ominusum est," p. 218. In the *Shepherd's Starre*, &c., 4to. 1591, a paraphrase upon the third of the Canticles of Theocritus, dialoguewise, Corydon says: "But my right eie watreth; 'tis a signe of somewhat: do I see her yet?"

² It is said, *ibid.*: "*Si servulus sub centone crepuit*, ominusum est."

OMENS

RELATING TO THE CHEEK, NOSE, AND MOUTH.

MELTON, in his *Astrologaster*, p. 45, No. 7, observes, that "when the left cheek burnes, it is a signe somebody talks *well* of you; but if the right cheek burnes, it is a sign of *ill*." Grose says that, when a person's cheek or ear burns, it is a sign that some one is then talking of him or her. If it is the right cheek or ear, the discourse is to their advantage: if the left, to their disadvantage. When the right eye itches, the party affected will shortly cry; if the left, they will laugh.

In Ravenscroft's *Canterbury Guests, or a Bargain Broken*, 4to. p. 20, we read: "That you should think to deceive me! Why, all the while I was last in your company, my heart beat all on that side you stood, *and my cheek next you burnt and glow'd*."

Itching of the nose. I have frequently heard this symptom interpreted into the expectation of seeing a stranger. So in Dekker's *Honest Whore*, Bellefont says:

—"We shall ha guests to day,
I'll lay my little maidenhead, *my nose itcheth so*."

The reply made by her servant Roger further informs us that the biting of fleas was a token of the same kind. In Melton's *Astrologaster*, p. 45, No. 31, it is observed that, "when *a man's nose itcheth*, it is a signe he shall drink wine;" and 32, that "*if your lips itch*, you shall kisse somebody."

Poor Robin, in his *Almanac* for 1695, thus satirises some very indelicate superstitions of his time in blowing the nose: "They who, blowing their nose, in the taking away of their handkercher look stedfastly upon it, and pry into it, as if some pearls had drop'd from them, and that they would safely lay them up for fear of losing:

These men are fools, although the name they hate,
Each of them a child at man's estate."

The same writer ridicules the following indelicate fooleries then in use, which must surely have been either of Dutch or

Flemish extraction: "They who, when they make water, go streaking the walls with their urine, as if they were framing some antic figures, or making some curious delineations; or shall piss in the dust, making I know not what scattering angles and circles; or some chink in a wall, or little hole in the ground—to be brought in, after two or three admonitions, as incurable fools."

The *nose falling a bleeding* appears by the following passage to have been a sign of love: "*Did my nose ever bleed when I was in your company?*" and, poor wench, just as she spake this, to shew her true heart, her nose fell a bleeding." Boulster Lectures, 12mo. Lond. 1640, p. 130.

Launcelot, in Shakespeare's Merchant of Venice, says: "It was not for nothing that my nose fell a bleeding," &c.; on which Steevens observes that, from a passage in Lodge's Rosalynde, 1592, it appears that some superstitious belief was annexed to the accident of bleeding at the nose: "As he stood gazing, his nose on a sudden bled, which made him conjecture it was some friend of his." To which Reed adds: "Again, in the Duchess of Malfy, 1640, act i. sc. 2:

'How superstitiously we mind our evils!
The throwing down salt, or crossing of a hare,
Bleeding at nose, the stumbling of a horse,
Or singing of a creket, are of power
To daunt whole man in us.'

Again, act i. sc. 3: 'My nose bleeds.' One that was superstitious would count this ominous, when it merely comes by chance."

In Bodenham's Belvedere, or Garden of the Muses, 1600, p. 147, on the subject of "Feare, Doubt," &c., he gives the following simile from some one of our old poets:

"As suddaine bleeding argues ill ensuing,
So suddaine ceasing is fell feares renewing."

Melton's Astrologaster, p. 45, observes: "8. That when a man's nose bleeds but a drop or two, that it is a sign of ill lucke. 9. That when a man's nose bleeds one drop, and at the left nostril, it is a sign of good lucke, but, on the right, ill."

Grose says a drop of blood from the nose commonly foretells death, or a very severe fit of sickness; three drops are

still more ominous.¹ Burton, in his *Anatomy of Melancholy*, edit. 4to. 1621, p. 214, says that "to bleed three drops at the nose is an ill omen."

If, says Grose, in eating, you miss your *mouth*, and the victuals fall, it is very unlucky, and denotes approaching sickness.

HEAD OMENS.

GAULE, in his *Mag-astromancers Posed and Puzzel'd*, p. 183, very justly gives the epithets of "vain, superstitious, and ridiculous," to the subsequent observations on *Heads*: "That a great head is an omen or a sign of a sluggish fool,"—(this reminds one of the old saying, "Great head and little wit"); "a little head, of a subtile knave; a middle head, of a liberal wit; a round head, of a senseless irrational fellow; a sharp head, of an impudent sot," &c. Our author's remarks, or rather citation of the remarks, upon *round heads* above, seem not to have been over-well timed, for this book was printed in 1652, and is dedicated to the Lord General Cromwell.

There is a vulgar notion that men's hair will sometimes turn gray upon a sudden and violent fright, to which Shakespeare alludes in a speech of Falstaff to Prince Henry: "Thy father's beard is turned white with the news." See Grey's *Notes on Shakspeare*, i. 338. He adds: "This whimsical opinion was humorously bantered by a wag in a coffee-house, who, upon hearing a young gentleman giving the same reason for the change of his hair from black to grey, observed that there was no great matter in it; and told the company that

¹ I found the following in Roberti Keuchenii *Crepundia*, p. 214:

Tres stillæ sanguinæ.

"Cur nova stillantes designant funere guttæ,
Fatidicumque trias sanguinis omen habet?
Parce superstitioni: numero deus impare gaudet,
Et numero gaudens impare vivit homo."

"That your nose may never bleed only three drops at a time," is found among the omens deprecated in Holiday's *Marriage of the Arts*, 1636.

he had a friend who wore a coal-black wig, which was turned grey by a fright in an instant."

By the following passage, a simile in Bodenkam's *Belvedere*, or the Garden of the Muses, 1600, it should seem that our ancestors considered "heaviness" as an omen of some impending evil, p. 160 :

"As heaviness foretels some harme at hand,
So minds disturb'd presage ensuing ills."

In *Secret Memoirs* of the late Mr. Duncan Campbell, 1732, p. 61, in the chapter of Omens, we read: "Others again, by having caught cold, feel a certain noise in their heads, which seems to them like the sound of distant bells, and fancy themselves warned of some great misfortune."¹

HAND AND FINGER-NAILS.

SIR THOMAS BROWNE admits that conjectures of prevalent humours may be collected from the spots in our *nails*, but rejects the sundry divinations vulgarly raised upon them. Melton, in his *Astrologaster*, giving a catalogue of many superstitious ceremonies, tells us: "6. That to have yellow speckles on the nailes of one's hand is a greate signe of death." He observes, *ibid.* 23, that, "when the palme of the right hand itcheth, it is a shrewd sign he shall receive money."² In Reed's *Old Plays*, vi. 357, we read:

"When yellow spots do on your hands appear,
Be certain then you of a corse shall hear."³

[The *fore-finger* of the right hand is considered by the

¹ Grose says, that "a person being suddenly taken with a shivering is a sign that some one has just then walked over the spot of their future grave. Probably all persons are not subject to this sensation, otherwise the inhabitants of those parishes whose burial-grounds lie in the common footpath would live in one continued fit of shaking."

² In the *Secret Memoirs* of Mr. Duncan Campbell, 8vo. Lond. 1732, p. 60, we read in the chapter of omens: "Others have thought themselves secure of receiving money if their hands itched."

³ "That a yellow *death-mould* may never appeare upon your hand, or any part of your body," occurs among the omens introduced in Barton Holiday's *TEXNOGAMIA*, signat. E b. I suppose by death-mould our author means *death-mole*.

vulgar to be venomous; and consequently is *never* used in applying anything to a wound or bruise.]

To a person asking in the British Apollo, fol. Lond. 1708, vol. i. No. 17, the cause of little white spots which sometimes grow under the nails of the fingers, and why they say they are *gifts*,—it is answered: “Those little spots are from white glittering particles which are mixed with red in the blood, and happen to remain there some time. The reason of their being called gifts is as wise an one as those of letters, winding-sheets, &c., in a candle.”

Washing hands, says Grose, in the same basin, or with the same water, that another person has washed in, is extremely unlucky, as the parties will infallibly quarrel. No reason is given for this absurd opinion.

Burton, in his *Melancholy*, edit. 1621, p. 214, tells us that a black spot appearing on the nails is a bad omen.

To cut the nails upon a Friday, or a Sunday, is accounted unlucky amongst the common people in many places. “The set and statury times,” says Browne, “of paring nails and cutting of hair, is thought by many a point of consideration, which is perhaps but the continuation of an ancient superstition. To the Romans it was piacular to pare their nails upon the Nundinæ, observed every ninth day, and was also feared by others on certain days of the week, according to that of Ausonius, Ungues Mercurio, Barham Jove, Cypride Crines.” Barton Holiday deprecates the omen, “that you may never pare your nailes upon a Friday.” In Thomas Lodge’s *Wit’s Miserie and the World’s Madnesse*; discovering the Devils Incarnat of this Age, 4to. Lond. 1596, he says, speaking of Curiosity, p. 12: “Nor will he paire his nailes on White Munday to be fortunate in his love.”¹

In *Albumazar*, a Comedy, 4to. Lond. 1634, signat. B. 3 b., we read:

“He puls you not a haire, *nor paires a naile*,
Nor stirs a foote, without due figuring
The horoscope.”

The Jews, however, (superstitiously, says Mr. Addison, in his *Present State of that people*, p. 129), pare their nails on a Friday.

¹ In the *Schola Curiositatis*, we read: “*Vetant unguis præscindere aut indusium mutare die Veneris, ne fortunam aut valetudinem in discrimen ponant.*”—Tom. ii. p. 336.

Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 187, ridicules the popular belief that "a great thick *hand* signes one not only strong but stout; a little slender hand, one not only weak but timorous; a long hand and long fingers betoken a man not only apt for mechanical artifice, but liberally ingenious; but those short, on the contrary, note a foole, and fit for nothing; an hard brawny hand signes dull and rude; a soft hand, witty but effeminate; an hairy hand, luxurious; longe joynts signe generous, yet, if they be thick withall, not so ingenious; the often clapping and folding of the hands note covetous, and their much moving in speech, loquacious; an ambidexter is noted for ireful, crafty, injurious; short and fat fingers mark a man out for intemperate and silly; but long and leane, for witty; if his fingers crook upward, that shewes him liberal, if downward, niggardly; long nailes and crooked, signe one brutish, ravenous, unchaste; very short nailes, pale, and sharp, show him false, subtile, beguiling; and so round nails, libidinous; but nails broad, plain, thin, white, and reddish, are the tokens of a very good wit."

A moist hand is vulgarly accounted a sign of an amorous constitution. The Chief Justice, in the Second Part of King Henry the Fourth, enumerates *a dry hand* among the characteristics of age and debility.

I have somewhere read, but I have forgotten my authority, that the custom of *kissing the hand by way of salutation* is derived from the manner in which the ancient Persians worshipped the sun; which was by first laying their hands upon their mouths, and then lifting them up by way of adoration, a practice which receives illustration from a passage in the Book of Job, a work replete with allusions to ancient manners: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand."—Chap. xxxi. v. 26, 27.

On the passage in Macbeth—

"By the pricking of my thumbs,
Something wicked this way comes,"

Steevens observes: "It is a very ancient superstition that all sudden pains of the body, and other sensations which could not naturally be accounted for, were presages of somewhat that was shortly to happen." Hence Mr. Upton has ex-

plained a passage in the *Miles Gloriosus* of Plautus: "Timeo quod rerum gesserim hic, ita dorsus totus prurit."

In Dekker's *Dead Terme*, 1607, signat. D. b., is found the following: "What *byting of the thumbs* (at each other while the company are walking in St. Paul's) to beget quarrels." This singular mode of picking a quarrel occurs in *Romeo and Juliet*, act i. sc. 1; in Randolph's *Muses' Looking-Glass*, &c.

In Lodge's *Incaruate Devils*, 1596, p. 23, is the following: "I see contempt marching forth, *giving mee the fico with his thombe in his mouth*, for concealing him so long from your eie-sight." In the *Rules of Civility*, 1685, p. 44, we read: "'Tis no less disrespectful to bite the nail of your thumb by way of scorn and disdain, and, drawing your nail from betwixt your teeth, to tell them you value not this what they can do; and the same rudeness may be committed with a fillip."

Doubling the thumb. Hutchinson, in his *History of Northumberland*, ii. ad finem, 4, tells us: "Children, to avoid approaching danger, are taught to double the thumb within the hand. This was much practised whilst the terrors of witchcraft remained; and even in the beginning of the present century much of those unhappy prejudices possessed the minds of the vulgar. It was the custom to fold the thumbs of dead persons within the hand, to prevent the power of evil spirits over the deceased; the thumb in that position forming the similitude of the character in the Hebrew alphabet which is commonly used to denote the name of God."

CANDLE OMENS.

THE fungous parcels, as Sir Thomas Browne calls them, about the wicks of candles are commonly thought to foretell strangers.¹ In the north, as well as in other parts of England, they are called letters at the candle, as if the forerunners of

¹ The following is from Roberti Keuchenii *Crepundia*, p. 211: "*Fungi lucernarum.*"

"Aeris humenti crepitans uligine fungus
Si quid habet flammis ominis, auster erit."

some strange news. These, says Browne, with his usual pedantry of style, which is well atoned for by his good sense and learning, "only indicate a moist and pluvius air, which hinders the avolation of the light and favillous particles, whereupon they settle upon the snast." That candles and lights, he observes also, "burn blue and dim at the apparition of spirits, may be true, if the ambient air be full of sulphureous spirits, as it happens often in mines."

Melton, in his *Astrologaster*, p. 45, says: "28. That if a candle burne blew, it is a signe that there is a spirit in the house, or not farre from it."

A collection of tallow, says Grose, rising up against the wick of a candle, is styled a winding-sheet, and deemed an omen of death in the family. A spark at the candle, says the same author, denotes that the party opposite to it will shortly receive a letter. A kind of fungus in the candle, observes the same writer, predicts the visit of a stranger from that part of the country nearest the object. Others say it implies the arrival of a parcel.

Dr. Goldsmith, in his *Vicar of Wakefield*, speaking of the waking dreams of his hero's daughters, says: "The girls had their omens too, they saw rings in the candle."

Jodrell, in his *Illustrations of Euripides*, i. 127, tells us, from Brodæus, that among the Greeks the votary was sensible of the acceptation of his prayer by the manner in which the flame darted its ejaculation. If the flame was bright, this was an auspicious omen, but it was esteemed the contrary, if it corresponded with the description of the sacrifice in the *Antigone* of Sophocles :

"When, from the victim, lo! the sullen flame
Aspir'd not; smother'd in the ashes still
Lay the moist flesh, and, roll'd in smoke, repell'd
The rising fire." Franklin, ii. 57.

Sir Thomas Browne, in his *Hydriotaphia*, p. 59, speaking of the ancients, observes: "That they poured oyle upon the *pyre* was a tolerable practise, while the intention rested in facilitating the ascension; but to place *good omens* in the *quick* and *speedy burning*, to sacrifice unto the windes for a dispatch in this office, was a low form of superstition."

Willsford, in his *Nature's Secrets*, p. 120, tells us: "If

the flame of a candle, lamp, or any other fire, does wave or wind itself where there is no sensible or visible cause, expect some windy weather. When candles or lamps will not so readily kindle as at other times, it is a sign of wet weather neer at hand. When candles or lamps do sparkle and rise up with little fumes, or their wicks swell, with things on them like mushrooms, are all signs of ensuing wet weather."

The inukeepers and owners of brothels at Amsterdam are said to account these "fungous parcels" lucky, when they burn long and brilliant, in which case they suppose them to bring customers. But when they soon go out, they imagine the customers already under their roofs will presently depart. See *Putanisme d'Amsterdam*, 12mo. 1681, p. 92. They call these puffs of the candle "good men."

The Hon. Mr. Boyle, in his *Occasional Reflections upon several Subjects*, 8vo. Lond. 1665, p. 218, makes his "Meditation 10th upon a thief in a candle"—"which, by its irregular way of making the flame blaze, melts down a good part of the tallow, and will soon spoil the rest, if the remains are not rescued by the removal of the thief (as they call it) in the candle."

In *Secret Memoirs of the late Mr. Duncan Campbell*, 8vo, Lond. 1732, p. 62, the author says: "I have seen people who, after writing a letter, have prognosticated to themselves the ill success of it, if by any accident it happened to fall on the ground; others have seemed as impatient, and exclaiming against their want of thought, if through haste or forgetfulness they have chanced to hold it before the fire to dry; but the mistake of a word in it is a sure omen that whatever requests it carries shall be refused."

"The Irish, when they put out a candle, say, 'May the Lord renew, or send us the light of Heaven!'"—*Gent. Mag.* 1795, p. 202.

OMENS

AT THE BARS OF GRATES, PURSES, AND COFFINS.

A FLAKE of soot hanging at the bars of the grate, says Grose, denotes the visit of a stranger,¹ like the fungus of the candle, from that part of the country nearest the object. Dr. Goldsmith, in his *Vicar of Wakefield*, among the omens of his hero's daughters, tells us, "purses bounded from the fire." In the north of England, the cinders that bound from the fire are carefully examined by old women and children, and according to their respective forms are called either *coffins* or *purses*; and consequently thought to be the presages of death or wealth: *aut Cæsar aut nullus*. A coal, says Grose, in the shape of a coffin, flying out of the fire to any particular person, betokens their death not far off.

In the *Secret Memoirs of Mr. Duncan Campbell*, p. 61, is the following observation: "The fire also affords a kind of divination to these omen-mongers; they see swords, guns, castles, churches, prisons, coffins, wedding-rings, bags of money, men and women, or whatever they either wish or fear, plainly deciphered in the glowing coals."

Willsford, in his *Nature's Secrets*, p. 120, tells us: "When our common fires do burn with a pale flame, they presage foul weather. If the fire do make a buzzing noise, it is a sign of tempests near at hand. When the fire sparkleth very much, it is a sign of rain. If the ashes on the hearth do clodder together of themselves, it is a sign of rain. When pots are newly taken off the fire, if they sparkle (the soot upon them being incensed), it presages rain. When the fire scorseth and burneth more vehemently than it useth to do,

¹ "Me oft has fancy, ludicrous and wild,
Sooth'd with a waking dream of *houses, tow'rs,*
Trees, churches, and *strange visages* express'd
In the *red cinders*, while with poring eye
I gaz'd, myself creating what I saw.
Nor less amus'd have I quiescent watch'd
The sooty films that play upon the bars
Pendulous, and foreboding in the view
Of superstition, *prophesying still,*
Though still deceiv'd, *some stranger's near approach.*"

Cowper's Poems: Winter Evening.

it is a sign of frosty weather ; but if the living coals do shine brighter than commonly at other times, expect then rain. If wood, or any other fuel, do crackle and break forth wind more than ordinary, it is an evident sign of some tempestuous weather neer at hand ; the much and suddain falling of soot presages rain."

Ramesey, in his *Elminthologia*, 8vo. Lond. 1668, p. 271, making observations on superstitious persons, says : "If the salt fall but towards them, or *the fire*, then they expect anger : and an hundred such-like foolish and groundless conceits." In *Petri Molinæi Vates*, p. 219, we read : "Si flamma ex cineribus subito erupit, felicitatis omen est."

The subsequent childish sport, so elegantly described by Cowper, *Poems*, ed. 1798, i. 272, may not improperly be referred to the ancient fire divinations :

" So when a child, as playful children use,
Has burnt to tinder a stale last year's news,
The flame extinct, he views the roving fire—
There goes my lady, and there goes the squire,
There goes the parson, oh ! illustrious spark,
And there, scarce less illustrious, goes the clerk ! "

THE HOWLING OF DOGS.

A SUPERSTITIOUS opinion vulgarly prevails that the howling of a dog by night in a neighbourhood is the presage of death to any that are sick in it.¹ I know not what has given rise to this : dogs have been known to stand and howl over the bodies of their masters, when they have been murdered, or died an accidental or sudden death : taking such note of

¹ The following occurs in *Roberti Keuchenii Crepundia*, p. 113 : "*Canum ululatus*."

" Præfca nox, aliquam portendunt nubila mortem :
A cane, præviso funere discite mori."

The subsequent, which is found *ibid.* p. 211, informs us that when dogs rolled themselves in the dust it was a sign of wind : "*Canis in pulvere volutans*—

" Præscia ventorum, se volvit odora canum vis :
Numine difflatur pulveris instar homo."

what is past, is an instance of great sensibility in this faithful animal, without supposing that it has in the smallest degree any prescience of the future. Shakespeare ranks this among omens :

“The owl shriek'd at thy birth ; an evil sign !
The night-crow cry'd aboding luckless time ;
Dogs howl'd, and hideous tempests shook down trees.”

The howling of dogs, says Grose, is a certain sign that some one of the family will very shortly die. The following passage is in the *Merry Devil of Edmonton*, 4to. 1631 :

“I hear the watchful dogs
With hollow howling tell of thy approach :”

and the subsequent is cited in Poole's *English Parnassus*, voce Omens :

“The air that night was fill'd with dismal groans,
And people oft awak'd with the howls
Of wolves and fatal dogs.”

So Willsford, in his *Nature's Secrets*, p. 131 : “Dogs tumbling and wallowing themselves much and often upon the earth, if their guts rumble and stinke very much, are signs of rain or wind for certain.” Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 181, inserts in his long list of vain observations and superstitious ominations thereupon, “The Dogs Howling.”

Dr. Nathaniel Home, in his *Dæmonologie*, p. 60, says : “If doggs houle in the night neer an house where somebody is sick, 'tis a signe of death.” Alexander Ross, in his *Appendix to Arcana Microcosmi*, 8vo. Lond. 1652, p. 218, says : “That dogs by their howling portend death and calamities is plaine by historie and experience. Julius Obsequens (c. 122) showeth that there was an extraordinary howling of dogs before the sedition in Rome about the dictatorship of Pompey ; he showeth also (c. 127) that before the civil wars between Augustus and Antonius, among many other prodigies, there was great howling of dogs, near the house of Lepidus the Pontifice. Camerarius tells us (c. 73, cent. i.) that some German princes have certain tokens and peculiar presages of their deaths ; amongst others are the howling of dogs. Capitolinus tells us that the dogs by their howling presaged

the death of Maximinus. Pausanias (in Messe) relates that before the destruction of the Messenians, the dogs brake out into a more fierce howling than ordinary *βιορέρα τῆ κρᾶνυῆ χρώμενοι*: and we read in Fincelius that, in the year 1553, some weeks before the overthrow of the Saxons, the dogs in Mysinia flocked together, and used strange howlings in the woods and fields. The like howling is observed by Virgil, presaging the Roman calamities in the Pharsalick war :

‘Obscænique canes, importunæque volucres
Signa dabant.’

“So Lucan, to the same purpose : ‘Flebile sævi latravere canes ;’ and Statius, ‘Nocturnique cænum gemitus.’”

To one inquiring in the British Apollo, 1708, i. No. 26, “Whether the dogs howling may be a fatal prognostic, or no ?” it is answered, “we cannot determine, but ’tis probable that out of a sense of sorrow for the sickness or absence of his master, or the like, that creature may be so disturbed.”

In the Memoirs of Mr. Duncan Campbell, we read, p. 76 : “I have some little faith in the howling of a dog, when it does not proceed from hunger, blows, or confinement. As odd and unaccountable as it may seem, those animals scent death, even before it seizes a person.”

Douce’s Notes say : “It was formerly believed that dogs saw the ghosts of deceased persons. In the Odyssey, b. xvi., the dogs of Eumæus are described as terrified at the sight of Minerva, though she was then invisible to Telemachus. The howling of dogs has generally been accounted a sign of approaching death.”

Armstrong in his History of the Island of Minorca, p. 158, says : “We have so many owls, that we are everywhere entertained with their note all night long.

‘Solaque culminibus ferali carmine bubo
Visa queri, et longas in fletum ducere noctes.

Virg. Æn. iv. l. 462.

The ass usually joins in the melody, and when the moon is about the full, the dog likewise intrudes himself as a performer in the concert, making night hideous.”

CATS, RATS, AND MICE.

OMENS were drawn by ancient superstition from the coming in and going out of strange cats, as the learned Moresin informs us.¹ Melton, in his *Astrologaster*, p. 45, tells us: "29. That when the cat washes her face over her eares, wee shall have great store of raine."²

Lord Westmoreland, in a poem "To a Cat bore me company in Confinement," says:

——— "scratch but thine ear,
Then boldly tell what weather's drawing near."

And we read in Peele's play of the Novice:

"Ere Gib our cat can lick her eare."

The cat sneezing appears to have been considered as a lucky omen to a bride who was to be married the next day.³

In Southey's *Travels in Spain*, we read: "The old woman promised him a fine day to-morrow, because the cat's skin looked bright."

It was a vulgar notion that cats, when hungry, would eat coals. In the *Tamer tamed*, or *Woman's Pride*, Izamo says to Moroso, "I'd learn to eat coals with an hungry cat:" and, in *Bonduca*, the first daughter says, "They are cowards: eat coals like compell'd cats."

Herrick, in his *Hesperides*, p. 155, mentions,—

"True calendars, as pusses eare
Wash't o're to tell what change is neare."

¹ "Felium perigrinarum egressum, ingressum. . . Ex felis vel canis transcurso qui inauspicati habebantur." Casaubonus, p. 341, ad Theophrasti Characteres. Fabricii Bibliogr. Antiq. p. 421, edit. 1716.

² In *Pet Molinæi Vates*, p. 155, we read: "Apud Romanos soricis vox audita, turbabat comitia. Domitores orbis ex stridore muris pendebant. Valerius Maximus, lib. i. cap. 3, hæc habet. Occentus soricis auditus, Fabio Maximo Dictaturam, Caio Flaminio Magisterium, equitum deponendi causam præbuit;" and again, p. 219, "Homines qui ex salino, aut *muribus* aut cineribus capiunt omina, Deum in scriptura loquentem non audiunt."

³

"Felis sternutans.

"Crastina nupturæ lux est prosperrima sponsæ:
Felix fele bonum sternuit omen amor."

Roberti Keuchenii *Crepundia*, p. 413.

Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 181, ranks "the cats licking themselves," among "Vain Observations and Superstitious Ominations thereupon." In Willsford's *Nature's Secrets, &c.*, 1658, p. 131, speaking of the weather's prediction, he says: "Cats coveting the fire more than ordinary, or licking their feet and trimming the hair of their heads and mustachios, presages rainy weather."

Mr. Park's Notes in his copy of Bourne and Brand's *Popular Antiquities*, p. 92, say: "Cats *sitting with their tails* to the fire, or washing with their paws behind their ears, are said to foretell a change of weather."

In the Supplement to the Athenian Oracle, p. 474, we are told: "When cats comb themselves (as we speak) 'tis a sign of rain; because the moisture which is in the air before the rain, insinuating itself into the fur of this animal, moves her to smooth the same and cover her body with it, that so she may the less feel the inconvenience of winter; as, on the contrary, she opens her fur in summer that she may the better receive the refreshing of the moist season." It is added, "The crying of cats, ospreys, ravens, and other birds, upon the tops of houses, in the night-time, are observed by the vulgar to pre-signify death to the sick."

[Sailors, as I am informed on the authority of a naval officer, have a great dislike to see the cat, on board ship, unusually playful and frolicsome: such an event, they consider, prognosticates a storm: and they have a saying on these occasions, that "the cat has a gale of wind in her tail." There may, in this, be something better than mere superstition. The fur of the cat is known to be highly electrical; possibly, therefore the change which takes place in the state of the atmosphere, previously to a storm, may have some powerful effect on the animal's body, and elate her spirits to a more than usual degree. The playfulness of the cat, therefore, may perhaps be a natural sign of the coming weather, and to be accounted for on just and philosophical principles.]

Rats gnawing the hangings of a room, says Grose, is reckoned the forerunner of a death in the family. He mentions also the following to the like purport: "If the neck of a child remains flexible for several hours after its decease, it portends that some person in that house will die in a short time."

Melton, in his *Astrologaster*, p. 45, tells us: "24. That it is a great signe of ill lucke if rats gnaw a man's cloathes."

Burton, in his *Anatomy of Melancholy*, edit. 4to. 1621, p. 214, says: "There is a feare, which is commonly caused by prodigies and dismal accidents, which much troubles many of us, as if a *mouse* gnaw our clothes."¹

Willsford, in his *Nature's Secrets*, p. 134, says: "*Bats* or flying mice, coming out of their holes quickly after sunset, and sporting themselves in the open air, premonstrates fair and calm weather."

CRICKETS. FLIES.

It is a lucky sign to have crickets in the house.² Grose says it is held extremely unlucky to kill a cricket, perhaps from the idea of its being a breach of hospitality, this insect taking refuge in houses. Melton, in his *Astrologaster*, p. 45, says: "17. That it is a signe of death to some in that house where crickets have been many yeares, if on a sudden they

¹ Cicero, in his *Second Book on Divination*, § 27, observes: "Nos autem ita leves, atque inconsiderati sumus, ut, si mures corroserint aliquid, quorum est opus hoc unum, monstrum putemus? Ante vero Marsicum bellum quod Clypeos Lanuvii—mures rosissent, maxumum id portentum haruspices esse dixerunt. Quasi vero quicquam intersit, mures, diem noctem aliquid rodentes, scuta an cribra corroserint. Nam si ista sequimur; quod Platonis Politian nuper apud me mures corroserint, de republica debui pertimescere: aut si Epicuri de Voluptate liber corrosus esset, putarem Annonam in macello cariorem fore. Cum vestis a soricibus roditur, plus timere suspicionem futuri mali, quam præsens damnum dolere. Unde illud eleganter dictum est Catonis, qui cum esset consultus a quodam, qui sibi erosas esse Caligas diceret a soricibus respondit, non esse illud monstrum; sed verè monstrum habendum fuisse, si sorices a Caligis roderentur." Delrio, *Disquisit. Magic.* p. 473.

²

"*Ad Grillum.*

"O qui mææ culinæ
Argutulus choraules,
Et hospes es canorus
Quacunque commoreris
Felicitatis omen."

Bourne, *Poematia*, edit. 1764, p. 133.

forsake the chimney." Gay gives the following, in his *Pastoral Dirge*, among the rural prognostications of death :

" And shrilling crickets in the chimney cry'd."

So also in Reed's *Old Plays* :

" And the strange cricket i' th' oven sings and hops."

The voice of the cricket, says the *Spectator*, has struck more terror than the roaring of a lion.

The following line occurs in Dryden's and Lee's *Œdipus* :

" Owls, ravens, *crickets*, seem the watch of death."

Pliny, in his *Natural History* (book xxix.), mentions the cricket as much esteemed by the ancient magicians ; there is no doubt but that our superstitions concerning these little domestics have been transmitted to us from his times.

Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 181, mentions, among other vain observations and superstitious omens thereupon, " the crickets chirping behind the chimney stock, or creeping upon the foot-pace."

Ramesey says, in his *Elminthologia*, 8vo. Lond. 1668, p. 271 : " Some sort of people, at every turn, upon every accident, how are they therewith terrified ! If but a cricket unusually appear, or they hear but the clicking of a death-watch, as they call it, they, or some one else in the family, shall die."

In White's *Selborne*, p. 255, that writer, speaking of crickets, says : " They are the housewife's barometer, foretelling her when it will rain ; and are prognostic sometimes, she thinks, of ill or good luck, of the death of a near relation, or the approach of an absent lover. By being the constant companions of her solitary hours, they naturally become the objects of her superstition. . . . Tender insects that live abroad either enjoy only the short period of one summer, or else doze away the cold uncomfortable months in profound slumber : but these residing, as it were, in a torrid zone, are always alert and merry : a good Christmas fire is to them like the heat of the dog-days. . . . Though they are frequently heard by day, yet is their natural time of motion in the night."

Dr. Nathaniel Home, in his *Dæmonologie*, 1650, p. 59, after saying that, " by the flying and crying of ravens over their houses, especially in the dusk of evening, and where one is sick, they conclude death," adds, " the same they conclude

of a cricket crying in a house where there was wont to be none."

Willsford, in his *Nature's Secrets*, p. 135, says: "*Flies* in the spring or sommer season, if they grow busier or blinder than at other times, or that they are observed to shroud themselves in warm places, expect then quickly for to follow, either hail, cold storms of rain, or very much wet weather; and if those little creatures are noted early in autumn to repair into their winter quarters, it presages frosty mornings, cold storms, with the approach of hoary winter. Atomes or flies swarming together, and sporting themselves in the sun-beams is a good omen of fair weather."

ROBIN REDBREAST.¹

THE Guardian, No. 61, speaking of the common notion that it is ominous or unlucky to destroy some sorts of birds, as swallows and martins, observes that this opinion might possibly arise from the confidence these birds seem to put in us by building under our roofs; so that it is a kind of violation of the laws of hospitality to murder them. As for robin red-breasts in particular, 'tis not improbable they owe their security to the old ballad of the Children in the Wood. The subsequent stanza of that well-known song places them in a point of view not unlikely to conciliate the favour of children:

"No burial this pretty pair
Of any man receives,
Till robin redbreast painfully
Did cover them with leaves."

Of the robin redbreast, says Grey on Shakespeare, ii. 226, it is commonly said, that if he finds the dead body of any rational creature he will cover the face at least, if not the whole body, with moss; an allusion probably to the old ballad. The office of covering the dead is likewise ascribed to the ruddock or robin, by Drayton, in his poem called "The Owl."

"Cov'ring with moss the dead's unclosed eye,
The little redbreast teacheth charitie."

¹ See Halliwell's *Popular Rhymes*, p. 162.

Thus also in *Cymbeline*, act iv. sc. 2 :

— “ The ruddock would
 With charitable bill (O bill, sore shaming
 Those rich-left heirs that let their fathers lie
 Without a monument!) bring thee all this ;
 Yea, and furr'd moss besides, when flowers are none,
 To winter-ground thy corse.”

Again in *Reed's Old Plays*, vi. 358 :

“ Call for the robin redbreast and the wren,
 Since o'er shady groves they hover,
 And with leaves and flow'rs do cover
 The friendless bodies of unburied men.”

An essayist in the *Gent. Mag.* for Sept. 1735, v. 534, observes : “ It is well known the ancient Romans relied very much upon birds in foretelling events ; and thus the robin redbreast hath been the cause of great superstition among the common people of England ever since the silly story of the Children in the Wood. One great instance of this is their readiness to admit him into their houses and feed him on all occasions ; though he is certainly as impudent and as mischievous a little bird as ever flew.”

In *Stafford's Niobe dissolved into a Nilus*, 12mo. Lond. 1611, p. 241, it is said : “ On her (the nightingale) waites Robin in his redde livorie : who sits as a crowner on the murthred man ; and seeing his body naked, plays the sorrie tailour to make him a mossy rayment.” Thus, in *Herrick's Hesperides*, pp. 49, 126 :

“ Sweet Amarillis, by a spring's
 Soft and soule-melting murmurings,
 Slept : and thus sleeping thither flew
 A robin redbreast ; who at view
 Not seeing her at all to stir,
 Brought leaves and mosse to cover her.”

“ *To the Nightingale and Robin Redbreast.*

“ When I departed am, ring thou my knell,
 Thou pittifull and pretty Philomel :
 And when I'm laid out for a corse, then be
 Thou sexton (redbreast) for to cover me.”

Pope thus speaks of this bird :

“ The robin redbreast till of late had rest,
 And children sacred held a martin's nest.”

Thomson, in his *Winter*, thus mentions the familiarity of this bird :

————— “ One alone,
The redbreast sacred to the household gods,
Wisely regardful of th’ embroyling sky,
In joyless fields and thorny thickets leaves,
His shiv’ring mates, and pays to trusted man
His annual visit.”

Mr. Park has inserted the following note in his copy of *Bourne and Brand’s Popular Antiquities*, p. 92 : “ There is also a popular belief in many country places that it is unlucky either to kill or keep robins. This is alluded to in the following lines of a modern poet, which occur in an ode to the Robin :

‘ For ever from his threshold fly,
Who, void of honour, once shall try,
With base inhospitable breast,
To bar the freedom of his guest ;
O rather seek the peasant’s shed,
For he will give thee wasted bread,
And fear some new calamity,
Should any there spread snares for thee.’

J. H. Pott’s *Poems*, 8vo. 1780, p. 27.”

[“ Thus I would waste, thus end my careless days,
And robin redbreasts, whom men praise
For pious birds, should, when I die,
Make both my monument and elegy.

Cowley’s *Sylva*, 1681, p. 51.]

SWALLOWS, MARTINS, WRENS, LADY-BUGS, SPARROWS, AND TITMOUSE.

It is held extremely unlucky, says *Grose*, to kill a cricket, a lady-bug, a swallow, martin, robin redbreast, or wren : perhaps from the idea of its being a breach of hospitality, all these birds and insects alike taking refuge in houses. There is a particular distich, he adds, in favour of the robin and wren :

“ A robin and a wren
Are God Almighty’s cock and hen.”

A note in Mr. Park's copy of Bourne and Brand, p. 92, says: "When a boy, I remember it was said, in consonance with the above superstition, that—

"Tom Tit and Jenny Wren

Were God Almighty's cock and hen :

and therefore to be held sacred."

Persons killing any of the above-mentioned birds or insects, or destroying their nests will infallibly, within the course of the year, break a bone, or meet with some other dreadful misfortune. On the contrary, it is deemed lucky to have martins or swallows build their nests in the eaves of a house, or in the chimneys. In *Six Pastorals, &c.*, by George Smith, Landscape Painter, at Chichester, in Sussex, 4to. Lond. 1770, p. 30, the following occurs :

"I found a robin's nest within our shed,
And in the barn a wren has young ones bred.
I never take away their nest, nor try
To catch the old ones, lest a friend should die.
Dick took a wren's nest from his cottage side,
And ere a twelvemonth past his mother dy'd!"

Its being accounted unlucky to destroy swallows is probably a pagan relic. We read in Ælian that these birds were sacred to the penates, or household gods of the ancients, and therefore were preserved. They were honoured anciently as the nuncios of the spring. The Rhodians are said to have had a solemn anniversary song to welcome in the swallow. Anacreon's ode to that bird is well known.

Willsford, in his *Nature's Secrets*, p. 134, says: "Swallows flying low, and touching the water often with their wings, presage rain."

"Sparrows," he adds, "in the morning early, chirping, and making more noise than ordinary they use to do, foretells rain or wind; the tit-mouse, cold, if crying pincher." "Birds in general that do frequent trees and bushes, if they do fly often out, and make quick returns, expect some bad weather to follow soon after."

Alexander Ross, in his appendix to the *Arcana Microscomi*, p. 219, informs us that "in this land, of late years, our present miseries and unnatural wars have been forewarned by armies of swallows, martins, and other birds, fighting against one another."

Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 181, takes notice, among other vain observations and superstitious ominations thereupon, "the swallows falling down the chimney."

In Lloyd's *Stratagems of Jerusalem*, 1602, p. 285, it is repeated that the swallow is a classical bird of omen. "By swallows lighting upon Pirrhus' tents, and lighting upon the mast of Mar. Antonius' ship, sayling after Cleopatra to Egypt, the soothsayers did prognosticate that Pirrhus should be slaine at Argos in Greece, and Mar. Antonius in Egypt." "Swallowes," he adds, "followed King Cyrus going with his army from Persia to Scythia, as ravens followed Alexander the Great at returning from India and going to Babilon; but as the Magi tolde the Persians that Cyrus should die in Scythia, so the Chaldean astrologers told the Macedonians that Alexander the Great, their king, should die in Babilon, without any further warrant but by the above swallowes and ravens."

Colonel Vallancey, in the 13th number of his *Collectanea de Rebus Hibernicis*, p. 97, speaking of the wren, the augur's favorite bird, says that "the Druids represented this as the king of all birds. The superstitious respect shown to this little bird gave offence to our first Christian missionaries, and, by their commands, *he is still hunted and killed by the peasants on Christmas Day*, and on the following (St. Stephen's Day) he is carried about hung by the leg in the centre of two hoops crossing each other at right angles, and a procession made in every village, of men, women, and children, singing an Irish catch, importing him to be the king of all birds. Hence the name of this bird in all the European languages—*Greek*, Τρόχιλος, βασιλευς, Trochilus, Basileus; Rex Avium; Senator; *Latin*, Regulus; *French*, Roytelet, Bérichot, but why this nation call him Bœuf-de-Dieu I cannot conjecture; *Welsh*, Bren, King; *Teutonic*, Koning Vogel, King Bird; *Dutch*, Konije, little King."

Berchot is rendered in Cotgrave's *Dictionary of old French*, "the little wrenne, our ladies henne." In the *livre vii. de la Nature des Oyseaux*, par P. Belon, fol. Par. 1555, p. 342, we read: "Due *roytelet*. Les Grecs l'ont anciennement nommé Trochylos, Presuis, ou Basileus, et les Latins Trochylus, Senator, Regulus. Il est diversement nommé en François; car

les uns dient le Roy Bertauld, les autres un Bérichot, les autres un Bœuf-de-Dieu. Aristote dit que, pour ce qu'il est nommé sénateur et roy, il a combat contre l'aigle. Le roytelet, de si petite stature, fait nuisance à l'aigle, qui maîtrise tous autres oyseaux."

[On this subject the following occurs in the Literary Gazette, in an account of a meeting of the British Archæological Association:—"Reference was made to a French dictionary of the 16th century, as giving 'roitelet' (little king), 'roy des oiseaux' (king of the birds), and 'Roy Bertrand' for this bird. Now, *roitelet* is still the common, indeed the only familiar, French name for the wren: and the notion of his being a *king* runs through his appellations in many other languages beside. One's first impression, on learning this from a search through several dictionaries is, that the royal title must have been originally meant for the golden-crested wren, to which the names of 'Regulus' (*Sylvia Regulus*, *Regulus cristatus*) and 'roitelet' are now generally confined by naturalists, and have arisen from his crest, though several other larger and more important birds can boast a similar head-gear. The Greeks called both the wren and some kind of crested serpent (the cobra de capelho?) βασιλίσκος (little king); while the Spaniards term the former reyezuelo, and the latter reyecillo, both diminutives of *rey* (king). The Latin *regulus* (the same) seems till recent times to have included all kinds of wrens; and the following names from other tongues seem as generally applied: Italian *reatino* (little king); Swedish *kungs-fogel* (king's-fowl); Danish, *fugle-konge* (fowl-king). Moreover, some of the kingly names given to the wren apply better to the Troglodytes, or common wren, than to the Regulus or golden-crest; such are the German *zaun-könig* (hedge-king), the Italian *re di siepe*, *di macchia* (king of the hedge, bush), the former being notoriously fond of sticking to his hedge, while the latter often sings on the top of a tree; the Dutch *winter-koninkje* (little winter-king) is applicable to both equally, if derived, as seems likely, from their singing in the winter. How 'the poor little wren, the most diminutive of birds,' either achieved this greatness, or came to have it thrust upon him, still remains to be explained; the superstition, like so many still kept up in Christian countries, probably dates from heathen times. Another Danish name for

the common wren, Elle-konge (the alder-king), (German, Erlkönig), and that for the wag-tail (*motacilla alba*, a kindred bird), Elle-kongens datter (the alder-king's daughter), give another glimpse of mythological allusion. The Swedes, I may add, also call the willow-wren (*motacilla trochilus*) sparf-kung; the Danes spurre-konge (sparrow-king). With regard to the hunting of the wren mentioned at the meeting in question as still kept up in Ireland, the Isle of Man, and France, it may be added, that in Surrey, and probably elsewhere in England, he is to this day hunted by boys in the autumn and winter, but merely 'for amusement and cruelty,' as my informant worded it, so that there the practice has not even the excuse of superstition; and the poor little 'king of birds' dies 'unwept, unhonored, and unsung.' It is curious that there should exist a very general contrary superstition, embodied in well-known nursery-lines, against killing a wren. Can this be a relic of the olden pagan notion of his kingly inviolability yet struggling with the Christian (?) command for his persecution at Christmas? In the child's distich, however, the wren is female, which it often is in provincial speech, Jenny or Kitty Wren; while the redbreast is as usual male, Robin. Mr. Halliwell gives the English version of the Hunting of the Wren in his Nursery Rhymes (2d ed. 1843), at page 180; and the Isle of Man Hunting of the *Wran* at page 249."]

I should suppose the name of "Troglodytes, c'est-à-dire entrants es cavernes," from the nature of this bird's nest, which Belon thus describes: "La structure du nid de ce roytelet, tel qu'il le fait communément, à la couverture de chaume, qui dedens quelque pertuis de muraille, est composé en forme ovale, couvert dessus et dessous, n'y laissant qu'un seul moult petit pertuis, par lequel il y peult entrer."

Pliny says: "Dissident—Aquilæ et Trochilus, si credimus, quoniam rex appellatur avium," edit. Harduin. i. 582, 27. He further tells us what a singular office the wren performs in Egypt to the crocodile: "Hunc (i. e. crocodikum) saturum cibo piscium, et semper esculento ore, in litore somno datum, parva avis, quæ Trochilos ibi vocantur, rex avium in Italia, invitat ad hiandum pabuli sui gratia, os primum ejus assultim repurgans, mox dentes, et intus fauces quoque ad hanc scabendi dulcedinem quam maxime hiantes."

Aubrey, in his *Miscellanies*, 2d edit. 8vo. p. 45, having mentioned the last battle fought in the north of Ireland between the Protestants and the Papists, in Glinsuly, in the county of Donegal says: "Near the same place a party of the Protestants had been surprised sleeping by the Popish Irish, were it not for several *wrens* that just wakened them by dancing and pecking on the drums as the enemy were approaching. For this reason the wild Irish mortally hate these birds to this day, calling them the devil's servants, and killing them wherever they can catch them; they teach their children to thrust them full of thorns; you'll see sometimes on holidays a whole parish running like madmen from hedge to hedge *a wren-hunting*."

In Sonnini's *Travels in Upper and Lower Egypt*, translated from the French, 4to. Lond. 1800, pp. 11, 12, we have the following account of Hunting the Wren: "While I was at La Ciotat, near Marsailles, in France, the particulars of a singular ceremony were related to me, which takes place every year at the beginning of Nivôse (the latter end of December); a numerous body of men, armed with swords and pistols, set off in search of a very small bird which the ancients call *Troglodytes* (*Motacella Troglodytes*, L. Syst. Nat, edit. 13, Anglicè *the common wren*), a denomination retained by Guéneau de Montbellard, in his *Natural History of Birds*. When they have found it (a thing not difficult, because they always take care to have one ready), it is suspended on the middle of a pole, which two men carry on their shoulders, as if it were a heavy burthen. This whimsical procession parades round the town; the bird is weighed in a great pair of scales, and the company then sits down to table and makes merry. The name they give to the *Troglodytes* is not less curious than the kind of festival to which it gives occasion. They call it at La Ciotat, the *Pole-cat*, or *père de la bécasse* (father of the woodcock), on account of the resemblance of its plumage to that of the woodcock, supposed by them to be engendered by the polecat, which is a great destroyer of birds, but which certainly produces none.

["Hunting the wren has been a pastime in the Isle of Man from time immemorial. In Waldron's time it was observed on the 24th December, which I have adopted, though for a century past it has been observed on St. Stephen's day. This sin-

gular ceremony is founded on a tradition, that in former times, a fairy, of uncommon beauty, exerted such undue influence over the male population, that she, at various times, induced by her sweet voice numbers to follow her footsteps, till by degrees she led them into the sea, where they perished. This barbarous exercise of power had continued for a great length of time, till it was apprehended that the island would be exhausted of its defenders, when a knight-errant sprung up, who discovered some means of countervailing the charms used by this syren, and even laid a plot for her destruction, which she only escaped at the moment of extreme hazard, by taking the form of a *wren*. But, though she evaded instant annihilation, a spell was cast upon her by which she was condemned, on every succeeding New Year's day, to reanimate the same form with the definitive sentence, that she must ultimately perish by human hand. In consequence of this *well-authenticated* legend, on the specified anniversary, every man and boy in the island (except those who have thrown off the trammels of superstition) devote the hours between sunrise and sunset to the hope of extirpating the fairy, and woe be to the individual birds of this species who show themselves on this fatal day to the active enemies of the race; they are pursued, pelted, fired at, and destroyed, without mercy, and their feathers preserved with religious care, it being an article of belief, that every one of the relics gathered in this laudable pursuit is an effectual preservative from shipwreck for one year, and that fisherman would be considered as extremely foolhardy, who should enter upon his occupation without such a safeguard."¹ When the chase ceases, one of the little victims is affixed to the top of a long pole with its wings extended, and carried in front of the hunters, who

¹ [Mac Taggart makes the following characteristic allusion to this belief. "CUTTY WRAN.—The wren, the nimble little bird; how quick it will peep out of the hole of an old foggy dyke, and catch a passing butterfly. Manks herring-fishers dare not go to sea without one of these birds taken dead with them, for fear of disasters and storms. Their tradition is of a *sea spirit* that hunted the *herring tack*, attended always by storms, and at last it assumed the figure of a wren and flew away. So they think when they have a dead wren with them, all is snug. The poor bird has a sad life of it in that singular island. When one is seen at any time, scores of Manksmen start and hunt it down."—Scottish Gallovidian Encyclopædia, p. 157.]

march in procession to every house, chanting the following rhyme :

‘ We hunted the wren for Robbin the Bobbin,
 We hunted the wren for Jack of the Can,
 We hunted the wren for Robbin the Bobbin,
 We hunted the wren for every one.’

“ After making the usual circuit and collecting all the money they could obtain, they laid the wren on a bier and carried it, in procession, to the parish churchyard, where, with a whimsical kind of solemnity, they made a grave, buried it, and sung dirges over it in the Manks language, which they called her knell. After the obsequies were performed, the company, outside the churchyard wall, formed a circle, and danced to music which they had provided for the occasion.

“ At present there is no particular day for pursuing the wren ; it is captured by boys alone, who follow the old custom, principally for amusement. On St. Stephen’s day a group of boys¹ go from door to door with a wren suspended by the legs, in the centre of two hoops, crossing each other at right angles, decorated with evergreens and ribands, singing lines called Hunt the Wren.

“ If, at the close of this rhyme, they be fortunate enough to obtain a small coin, they gave in return a feather of the wren ; and before the close of the day, the little bird may sometimes be seen hanging almost featherless. The ceremony of the interment of this bird in the church-yard, at the close of St. Stephen’s day, has long since been abandoned ; and the sea-shore or some waste ground was substituted in its place.”²

¹ [In 1842, no less than four sets were observed in the town of Douglas, each party blowing a horn.]

² [From Train’s Isle of Man, a most interesting work, of which we shall have more to say under the article Charms.]

HARE, WOLF, OR SOW,

CROSSING THE WAY, &c.

BISHOP HALL, in his Characters of Vertues and Vices, so often cited, speaks of this superstition when treating of the superstitious man, observing that "if but a hare crosse him in the way, he returnes." Melton, too, in his Astrologaster, p. 45, informs us that "it is very ill lucke to have a hare cross one in the highway." Burton, also, in his Anatomy of Melancholy, edit. 4to. 1621, p. 214, observes: "There is a feare which is commonly caused by prodigies and dismall accidents, which much trouble many of us, as if a hare crosse the way at our going forth," &c. The omen of the hare crossing the way occurs with others in the old play of the Dumb Knight, by Lewis Machin, act iv. sc. 1, in a passage already quoted. It is found also in Ellison's Trip to Benwell, lx. :

" Nor did we meet, with nimble feet,
One little fearful *lepus*,
That certain sign, as some divine,
Of fortune bad to keep us."¹

Ramesey, in his Elminthologia, 8vo. Lond. 1668, p. 271, speaking of superstitious persons, says: "If an hare do but cross their way, they suspect they shall be rob'd or come to some mischance forthwith." Mason, in the Anatomie of Sorcerie, 1612, p. 85, enumerates among the superstitious persons of his age those who prognosticate "some misfortune if a hare do crosse a man."

Sir Thomas Browne tells us: "If a hare cross the highway there are few above three score years that are not per-

¹ Alex. ab Alexandro, lib. v. c. 13, p. 685, has the following passage: "*Lepus quoque occurrens in via, infortunatum iter præsatigit et ominosum.*" In Bebelii Fæcetix, edit. 4to. 1516, sig. E iij., we read: "Vetus est superstitio et falsa credulitas rusticorum, ut si cui mané lepus transverso itinere obvius venerit, malum aliquid illi hoe die portendi." Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, ranks among vain observations and superstitious ominations thereupon, "a hare crossing the way"—as also "the swine grunting."

plexed thereat, which, notwithstanding, is but an augurial terror, according to that received expression, 'Inauspicatum dat iter oblatus lepus.' And the ground of the conceit was probably no greater than this, that a fearful animal passing by us portended unto us something to be feared; as, upon the like consideration, the meeting of a fox presaged some future imposture. These good or bad signs, sometimes succeeding according to fears or desires, have left impressions and timorous expectations in credulous minds for ever." The superstitious notion of a hare crossing the road being an ill omen is prevalent in Hungary: see Dr. Townson's Travels in Hungary. He says: "This superstition is very ancient, and is mentioned in a very old Latin treatise called Lagrographie, 4to. Edinb. 1797."

Dr. Nathaniel Home, in his *Dæmonologie*, 8vo. Lond. 1650, p. 60, says: "If an hare, or the like creature, cross the way where one is going, it is (they say) a signe of very ill luck. In so much as some in company with a woman great with childe have, upon the crossing of such creatures, cut or torne some of the clothes off that woman with childe, to prevent (as they imagine) the ill luck that might befall her. I know I tell you most true; and I hope in such a subject as this, touching these superstitions, I shall not offend in acquainting you with these particulars."

The ancient Britons made use of hares for the purpose of divination.¹ They were never killed for the table. It is perhaps from hence that they have been accounted ominous by the vulgar. See Cæsar's Commentaries, p. 89.

I find the following in a *Help to Discourse*, 1633, p. 340: "Q. Wherefore hath it anciently beene accounted good lucke, if a *wolfe crosse our way*, but ill luck if a hare crosse it?—A. Our ancestors, in times past, as they were merry conceited, so

¹ Borlase, in his *Antiq. of Cornwall*, p. 135, tells us of "a remarkable way of divining related of Boadicea, Queen of the Britons—when she had harangued her soldiers to spirit them up against the Romans, she opened her bosom and let go a hare, which she had there concealed, that the augurs might thence proceed to divine. The frightened animal made such turnings and windings in her course, as, according to the then rules of judging, prognosticated happy success. The joyful multitude made loud huzzas; Boadicea seized the opportunity, approved their ardour, led them straight to their enemies, and gained the victory."

were they witty; and thence it grew that they held it good lucke if a wolf crost the way and was gone without any more danger or trouble; but ill luck, if a hare crost and escaped them, that they had not taken her." Lupton, in his third book of Notable Things, 1660, p. 52, says: "Plinie reports that men in antient times did fasten upon the gates of their towns the heads of *wolves*, thereby to put away witchery, sorcery, or enchantment, which many hunters observe or do at this day, but to what use they know not."

Werenfels says, p. 7: "When the superstitious person goes abroad he is not so much afraid of the teeth as the unexpected sight of a wolf, lest he should deprive him of his speech."

Grose tells us: "If going on a journey on business a sow cross the road, you will probably meet with a disappointment, if not a bodily accident, before you return home. To avert this, you must endeavour to prevent her crossing you: and if that cannot be done, you must ride round on fresh ground; if the sow is with her litter of pigs, it is lucky, and denotes a successful journey."

According to the following passage in Ellison's Trip to Benwell, lix., it should seem that swine appearing in sight, in travelling, was an omen of good luck:

"Neither did here
In sight appear
Of swine, foul, dreadful nomen;
Which common fame
Will oft proclaim
Of luck, dire, wretched omen."

The following is from Copley's Wits, Fits, and Fancies, 1614, 4to.: "A plaine country vicar perswaded his parishioners, in all their troubles and adversities, to call upon God, and thus he said: 'There is (dearlie beloved) a certaine familiar beast amongst you called a hogge; see you not how toward a storme or tempest it crieth evermore, *Ourgh, Ourgh?* So must you likewise, in all your eminent troubles and dangers, say to yourselves, *Lourghd, Lourghd, helpe me.'*"

The meeting of a weasel is a bad omen. See Congreve's comedy of Love for Love. In Secret Memoirs of the late Mr. Duncan Campbell, 8vo. 1732, p. 60, we read: "I have known people who have been put into such terrible appre-

hensions of death *by the squeaking of a weasel*, as have been very near bringing on them the fate they dreaded."

In *Dives and Pauper*, fol. 1493, the firste precepte, chap. 46: "Some man hadde levyr to mete with a *froude* or a *frogge* in the way than with a knight or a squier, or with any man of religion, or of holy church, for than they say and leve that they shal have gold. For sumtyme after the metyng of a frogge or a tode they have resceyved golde—wele I wote that they resseyve golde of men or of wymen, but nat of frogges ne of todes, but it be of the devel in lyknesse of a frogge or a tode—these labourers, delvers, and dykers, that moost mete with frogges and todes, been fulle pore comonly and but men paye them their hyre, they have lytel or nought."

Willsford, in his *Nature's Secrets*, 1658, p. 130, tell us: "Beasts eating greedily, and more than they used to do, prenotes foul weather; and all small cattel, that seeme to rejoyce with playing and sporting themselves, foreshews rain. *Oxen* and all kind of *neat*, if you do at any time observe them to hold up their heads, and snuffle in the air, or lick their hooves, or their bodies against the hair, expect then rainy weather. *Asses* or *mules*, *rubbing often their ears*, or braying much more than usually they are accustomed, presages rain. *Hogs* crying and running unquietly up and down, with hay or litter in their mouths, foreshews a storm to be near at hand. *Moles* plying their works, in undermining the earth, foreshews rain; but if they do forsake their trenches and creep above ground in summer time, it is a sign of hot weather; but when on a suddain they doe forsake the valleys and low grounds, it foreshews a flood neer at hand; but their coming into meadows presages fair weather, and for certain no floods. The little sable beast (called a *flea*), if much thirsting after blood, it argues rain. The lamentable croaking of *frogs* more than ordinary does denote rainy weather. *Glow-worms*, *snayles*, and all such creatures, do appear most against fair weather; but if worms come out of the earth much in the daytime it is a presage of wet weather; but in the summer evenings it foreshews dewy nights, and hot days to follow."

Melton, in his *Astrologaster*, p. 46, says: "16. That it is a very unfortunate thing for a man to meete early in a morning *an ill-favoured man or woman, a rough-footed hen, a shag-haired dog, or a black cat.*"

Shaw, in his History of Moray, tells us that the ancient Scots much regarded omens in their expeditions: an armed man meeting them was a good omen:¹ if a woman barefoot crossed the road before them, they seized her and fetched blood from her forehead: if a deer, fox, hare, or any beast of game appeared, and they did not kill it, it was an unlucky omen.

In Secret Memoirs of the late Mr. Duncan Campbell, 8vo. Lond. 1732, p. 61, we read: "Some will defer going abroad, though called by business of the greatest consequence, if on going out they are met by a person who has the misfortune to squint. This turns them immediately back, and, perhaps, by delaying till another time what requires an immediate despatch, the affair goes wrong, and the omen is indeed fulfilled, which, but for the superstition of the observer, would have been of no effect."

We gather from a remarkable book entitled the Schoole-master, or Teacher of Table Philosophy, 4to. Lond. 1583, B. iv. cap. 8, that in the ages of chivalry it was thought unlucky to meet with a priest, if a man were going forth to war or a tournament.²

The following superstitions among the Malabrians are related in Phillips's account of them, 12mo, 1717: "It is interpreted as a very bad sign if a blind man, a Bramin, or a washerwoman, meets one in the way; as also when one meets a man with an empty panel, or when one sees an oil-mill, or if a man meets us with his head uncovered, or when one hears

¹ Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 312, mentions this superstition: "Meeting of monks is commonly accounted as an ill omen, and so much the rather if it be early in the morning: because these kind of men live for the most part by the suddain death of men; as vultures do by slaughters." The following occurs in Pet. Molinæi Vates, p. 154: "Si egredienti domo summo mane primus occurrit Æthiops, aut claudus, ominosum est. . . Ex quibuslibet rebus superstitio captat auguria, casum vertens in omen."

² Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, holds it as a vain observation "to bode good or bad luck from the rising up on the right or left side; from lifting the left leg over the threshold, at first going out of doors; from *the meeting of a beggar or a priest* the first in a morning; the meeting of a virgin or a harlot first; the running in of a child betwixt two friends; the justling one another at unawares; one treading upon another's toes; to meet one fasting that is lame, or defective in any member; to wash in the same water after another."

a weeping voice, or sees a fox crossing the way, or a dog running on his right hand, or when a poor man meets us in our way, or when a cat crosses our way: moreover, when any earthen-pot maker or widow meets us, we interpret it in the worst sense; when one sprains his foot, falls on his head, or is called back; presently the professors of prognostication are consulted, and they turn to the proper chapter for such a sign, and give the interpretation of it."

["Easy to foretel what sort of summer it would be by the position in which the larva of *Cicàda* (*Aphròphora*) *spumària* was found to lie in the froth (*cuckoo-spit*) in which it is enveloped. If the insect lay with its head upwards, it infallibly denoted a dry summer; if downwards, a wet one."]

THE OWL.

"If an owl," says Bourne, p. 71, "which is reckoned a most abominable and unlucky bird, send forth its hoarse and dismal voice, it is an omen of the approach of some terrible thing: that some dire calamity and some great misfortune is near at hand." This omen occurs in Chaucer:

"The jelous swan, ayenst hys deth that singeth,
The *oule* eke, that of deth the bode bringeth."

Assembly of Foules, fol. 235.

It is thus mentioned by Spenser:

"The rueful strich still wayting on the beere,
The whistler shril, that whoso heares doth die."

Pennant, in his *Zoology*, i. 202, informs us that the appearance of the eagle owl in cities was deemed an unlucky omen. Rome itself once underwent a lustration, because one of them strayed into the Capitol.¹ The ancients held them in

¹ Thus Butler, in his *Hudibras*, p. ii. canto iii. l. 707:

"The Roman senate, when within
The city walls an owl was seen,
Did cause their clergy with lustrations
(Our synod calls humiliations)

the utmost abhorrence,¹ and thought them, like the screech owl, the messengers of death. Pliny styles it, "*Bubo funebris et noctis monstrum.*"² Thus also Virgil, in the lines already quoted from Armstrong's History of Minorca, in a former page.

In Bartholomæus, *De Proprietatibus Rerum*, by Berthelet, fol. 166, is the following: "Of the oule. Divynours telle that they betokyn evyll; for if the owle be seen in a citie, it signifyeth distruccion and waste, as Isidore sayth. The cryenge of the owle by nyght tokeneth deathe, as divinours coniecte and deme." Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 181, does not omit, in his Catalogue of vain observations and superstitious ominations thereupon: "The owles scritchng."

"When screech owls croak upon the chimney tops,
It's certain then you of a corse shall hear."

Reed's Old Plays, vi. 357.

Alexander Ross informs us, in his appendix to the *Arcana Microcosmi*, p. 218, that Lampridius and Marcellinus, among other prodigies which presaged the death of Valentinian, the

The round-fac'd prodigy t' avert
From doing town and country hurt."

"According to the author of the *Æneid*, the solitary owl foretold the tragical end of the unhappy Dido." See Macaulay's *St. Kilda*, p. 176.

"Suetonius," he tells us, "who took it into his head to relate all the imaginary prodigies that preceded the deaths of his twelve Cæsars, never misses an opportunity so favourable of doing justice to the prophetic character of some one bird or other. It is surprising that Tacitus should have given into the same folly."

¹ Thus Alex. ab Alexandro, lib. v. c. 13, p. 680: "Maxime vero abominatus est bubo, tristis et dira avis, voce funesta et gemitu, qui formidolosa, dirasque necessitates et magnos moles instare portendit."

Macaulay, above quoted, p. 171, observes: "On the unmeaning actions or idleness of such silly birds; on their silence, singing, chirping, chattering, and croaking; on their feeding or abstinence; on their flying to the right hand or left—was founded an art: which from a low and simple beginning grew to an immense height, and gained a surprising degree of credit in a deluded world."

² The owl is called also, by Pliny, "*inauspicata et funebris avis:*" by Ovid, "*dirum mortalibus omen:*" by Lucan, "*sinister bubo:*" and by Claudian, "*infestus bubo.*"

In Petri Molinæi *Vates*, p. 154, we read: "*Si noctua sub noctem audiatur, ominosum est.*"

emperor, mention an owle which sate upon the top of the house where he used to bathe, and could not thence be driven away with stones. Julius Obsequens (in his Book of Prodigies, c. 85) shewes that a little before the death of Commodus Antoninus, the emperor, an owle was observed to sit upon the top of his chamber, both at Rome and at Lanuvium. Xiphilinus, speaking of the prodigies that went before the death of Augustus, says, that the owl sung upon the top of the Curia. He shews, also, that the Actian war was presignified by the flying of owls into the Temple of Concord. In the year 1542, at Herbipolis, or Wirtzburg, in Franconia, this unlucky bird, by his screeching songs, affrighted the citizens a long time together, and immediately followed a great plague, war, and other calamities. About twenty years ago I did observe that in the house where I lodged, an owl, groaning in the window, presaged the death of two eminent persons, who died there shortly after."

In Rowland's *More Knaves yet; the Knaves of Spades and Diamonds, with new Additions*, I find the following account of "The Country Cunning Man :

"Wise gosling did but hear the scrich owle crie,
 And told his wife, and straight a pigge did die.
 Another time (after that scurvie owle)
 When Ball, his dog, at twelve o'clocke did howle,
 He jogg'd his wife, and ill lucke, Madge did say,
 And fox by morning stole a goose away.
 Besides, he knowes foule weather, raine, or haile,
 Ev'n by the wagging of his dun cove's taile.
 When any theeves his hens and duckes pursew,
 He knowes it by the candles burning blew.
 Or if a raven cry just o're his head,
 Some in the towne have lost their maidenhead.
 For losse of cattell and for fugitives,
 He'll find out with a sive and rustie knives.
 His good daies are when's chaffer is well sold,
 And bad daies when his wife doth braule and scold."

Willsford, in his *Nature's Secrets*, p. 134, says: "Owls whooping after sunset, and in the night, foreshews a fair day to ensue; but if she names herself in French (Huette) expect then fickle and unconstant weather, but most usually rain."

Mason, in the *Anatomie of Sorcerie*, 4to. Lond. 1612, p. 85, ridicules the superstition of those persons of his age, that are "the markers of the flying or noise of foules: as they

which prognosticate death by the croaking of ravens, or the hideous crying of owles in the night." Marston, in Antonio and Mellida, Works, 1633, says :

"'Tis yet dead night, yet all the earth is cloucht
In the dull leaden hand of snoring sleepe :
No breath disturbs the quiet of the aire,
No spirit moves upon the breast of earth,
Save howling dogs, *night crows* and *screeching owles*,
Save meager ghosts, Piero, and blacke thoughts."

Grey, in his Notes on Shakespeare, ii. 175, observes : "Romani L. Crasso et C. Marcio Coss. bubone viso lustrabant." See a remarkable account of an owle that disturbed Pope John XXIV. at a council held at Rome. Fascic. Rer. expetendar. et fugiendar. p. 402. Brown's edit.

The following is an answer to a query in the Athenian Oracle, i. 45 : "Why rats, toads, ravens, screech owls, &c., are ominous ; and how they come to foreknow fatal events ? —Had the querist said unlucky instead of ominous he might easily have met with satisfaction : a rat is so, because he destroys many a good Cheshire cheese, &c. A toad is unlucky, because it poisons (later discoveries in natural history deny this). As for ravens and screech owls, they are just as unlucky as cats, when about their courtship, because they make an ugly noise, which disturbs their neighbourhood. The instinct of rats leaving an old ship is, because they cannot be dry in it, and an old house, because, perhaps, they want victuals. A raven is much such a prophet as our conjurors or almanack makers, foretelling things after they are come to pass : they follow great armies, as vultures, not as foreboding battle, but for the dead men, dogs, horses, &c., which (especially in a march) must daily be left behind them. But the foolish observations made on their croaking before death, &c., are for the most part pure humour, and have no grounds besides foolish tradition, or a sickly imagination."

Speaking of the tawny owl, p. 208, Pennant observes : "This is what we call the screech owl, to which the folly of superstition had given the power of presaging death by its cries." The Spectator says that a screech owl at midnight has alarmed a family more than a band of robbers. And as Grose tells us, a screech owl flapping its wings against the windows of a sick person's chamber, or screeching at them,

portends that some one of the family shall shortly die. Moresin, in his *Papatus*, p. 21, mentions among omens the hooting of owls in passing: "Bubonum bubulatum in transitu." Shakespeare, in his *Julius Cæsar*, act i. sc. 6, has the following passage:

"The bird of night did sit
Ev'n at noon-day upon the market-place
Houting and shrieking."

The noise of the owl, as a foretokening of ill, is also mentioned in *Six Pastorals, &c.*, by George Smith, landscape painter, at Chichester, in *Sussex*, 4to. Lond. 1770, p. 33:

"Within my cot, where quiet gave me rest,
Let the dread screech owl build her hated nest,
And from my window o'er the country send
Her midnight screams to bode my latter end."

Pennant, in his *Zoology*, i. 219, says that "a vulgar respect is paid to the raven, as being the bird appointed by heaven to feed the prophet Elijah, when he fled from the rage of Ahab. [And from the following passage, it would seem that the cuckoo was a bird of deadly omen—

"Are you ready? The fatal cuckoo, on yon spreading tree,
Hath sounded out your dying knell already."

Cowley's *Love's Riddle*, 1681, p. 111.]

Moresin includes the croaking of ravens among omens. "*Corvorum crocitatam super tecto*," *Papatus*, p. 21. Gay, too, in his pastoral called the *Dirge*, has noted this omen:

"The boding raven on her cottage sat,
And, with hoarse croakings, warn'd us of our fate."

Bishop Hall, in his *Characters of Vertues and Vices*, p. 87, speaking of the superstitious man, tells us, "that if he heare but a raven croke from the next rooffe he makes his will." He mentions also a crow crying even or odd. "He listens in the morning whether the crow crieth even or odd, and by that token presageth the weather." The following lines are found in Spenser:

"The ill-fac'd owle, death's dreadful messenger;
The hoarse night raven, trompe of doleful dreere."

So, in Shakespeare's *Othello*:

"O it comes o'er my memory
As doth the raven, o'er the infected house,
Boding to all."

And again, in the Second Part of Antonio and Mellida ;
1633 :

“ Now barks the wolfe against the full cheekt moone,
Now Lyons halfe-clam'd entrals roare for food.
Now croaks the toad, and *night crows screech aloud,*
Fluttering 'bout casements of departing soules.
Now gapes the graves, and through their yawnes let loose
Imprison'd spirits to revisit earth.”

The following passages from old English poets on this subject are found in Poole's English Parnassus, *v. Omens*,

“ *Ravens.*

— “ Which seldom boding good,
Croak their black auguries from some dark wood.”

And again :

“ Night jars and ravens, with wide stretched throats,
From yews aud hollies send their baleful notes—
The om'nous raven with a dismal chear
Through his hoarse beak of following horror tells,
Begetting strange imaginaty fear,
With heavy echoes like to passing bells.”

Alexander Ross informs us, that “by ravens, both publick and private calamities and death have been portended. Jovianus Pontanus relates two terrible skirmishes between the ravens and the kites in the fields lying between Beneventum and Apicium, which prognosticated a great battle that was to be fought in those fields. Nicetas speaks of a skirmish between the crows and ravens, presignifying the irruption of the Scythians into Thracia. Appendix to Arcana Microcosmi, p. 219. He adds, p. 220: “Private men have been forewarned of their death by ravens. I have not only heard and read, but have likewise observed divers times. A late example I have of a young gentleman, Mr. Draper, my intimate friend, who, about five or six years ago, being then in the flower of his age, had, on a sudden, one or two ravens in his chamber, which had been quarrelling upon the top of the chimney; these he apprehended as messengers of his death, and so they were; for he died shortly after. Cicero was forewarned, by the noise and fluttering of ravens about him, that his end was near. He that employed a raven to be the feeder of Elias, may employ the same bird as a messenger of death to others. We read in histories of a crow in Trajan's time that in the Capitoll spoke (in Greek) all things shall be well.”

Macaulay, in his *History of St. Kilda*, p. 165, tells us: "The truly philosophical manner in which the great Latin poet has accounted for the joyful croakings of the raven species, upon a favourable change of weather, will in my apprehension (see *Georgics*, b. i. v. 410, &c.) point out at the same time the true natural causes of that spirit of divination, with regard to storms of wind, rain, or snow, by which the sea-gull, tulmer, cormorant, heron, crow, plover, and other birds, are actuated some time before the change comes on." He observes, p. 174: "Of inspired birds, ravens were accounted the most prophetic. Accordingly, in the language of that district, to have the foresight of a raven, is to this day a proverbial expression, denoting a preternatural sagacity in predicting fortuitous events. In Greece and Italy, ravens were sacred to Apollo, the great patron of augurs, and were called companions and attendants of that god." *Ibid.* p. 176: he says that, "according to some writers, a great number of crows fluttered about Cicero's head on the very day he was murdered by the ungrateful Popilius Lænas, as if to warn him of his approaching fate; and that one of them, after having made its way into his chamber, pulled away his very bed-clothes, from a solicitude for his safety."

Bartholomæus, *De Proprietatibus*, by Berthelet, 27 Hen. VIII. f. 168, says: "And as divinours mene the raven hath a maner virtue of meanyng and tokenyng of divination. And therefore among nations, the raven among foules was halowed to Apollo, as Mercius saythe."

Pennant, in his *Zoology*, *ut supra*, p. 220, speaking of the carrion crow, tells us: "Virgil says that its croaking foreboded rain. It was also thought a bird of bad omen, especially if it happened to be seen on the left hand:

‘*Sæpe sinistra cava prædixit ab ilice cornix.*’”

Thus also Butler, in his *Hudibras*:

“Is it not om'nous in all countries
When crows and ravens croak upon trees?”

Part ii. canto iii. l. 707.

“If a crow cry,” says Bourne, p. 70, “it portends some evil.” In *Willsford's Nature's Secrets*, p. 133, we read: “Ravens and crows, when they do make a hoarse, hollow, and sorrowful noise, as if they sobbed, it presages foul wea-

ther approaching. Crows flocking together in great companies, or calling early in the morning with a full and clear voice, or at any time of the day gaping against the sun, foreshews hot and dry weather: but if at the brink of ponds they do wet their heads, or stalk into the water, or cry much towards the evening, are signs of rain.¹

In the Earl of Northampton's Defensative against the Poyson of supposed Prophecies, 1583, we read: "The flight of many crows upon the left side of the campe made the Romans very much afrayde of some badde lucke: as if the greate God Jupiter had nothing else to doo (sayd Carneades) but to dryve jacke dawes in a flock together."

Bartholomæus says, f. 168, of the crowe—"Divynours tell, that she taketh hede of spienges and awaytynges, and teacheth and sheweth wayes, and warneth what shal fal. But it is ful unlesful to beleve, that God sheweth his prevy counsayle to crows as Isidore sayth. Among many divynacions divynours meane that crows token reyne with gredyng and cryenge, as this verse meaneth,

'Nunc plena cornix pluviam vocat improba voce :

That is to understonde,

'Nowe the crowe calleth reyne with an eleyng voyce.'

In the Supplement to the Athenian Oracle, p. 476, we are informed that "people prognosticate a great famine or mortality when great flocks of jays and crows forsake the woods; because these melancholy birds, bearing the characters of Saturn, the author of famine and mortality, have a very early perception of the bad disposition of that planet."

In the Secret Memoirs of Mr. Duncan Campbell, p. 60, it is said: "Some will defer going abroad, though called by business of the greatest consequence, if, happening to look out of the window, they see a single crow." Ramesey, in his *Elminthologia*, 1668, p. 271, says: "If a crow fly but over the house and croak thrice, how do they fear, they, or some one else in the family, shall die?"

"The *woodpecker's cry* denotes wet. *Buzards*, or *kites*, when they do soar very high and much to lessening them-

¹ Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 181, inserts among vain observations and superstitious ominations thereupon, "A crow lighting on the right hand or the left."

selves, making many plains to and again, foreshews hot weather, and that the lower region of the air is inflamed, which for coolnesse makes them ascend."

In the Dialogue of Dives and Pauper, fol. 1493, first precepte, 46th chapter, we read: "Some bileve that yf the kyte or the puttock fle ovir the way afore them that they should fare wel that daye, for sumtyme they have farewele after that they see the puttock so fleyng; and soo they falle in wane by leve and thanke the puttocke of their welfare and nat God, but suche foles take none hede howe often men mete with the puttok so fleyng and yet they fare nevir the better: for there is no folk that mete so oft with the puttoke so fleyng as they that begge their mete from dore to dore. *Cranes* soaring aloft, and quietly in the air, foreshews fair weather; but if they do make much noise, as consulting which way to go, it foreshews a storm that's neer at hand. *Herons*, in the evening, flying up and down, as if doubtful where to rest, presages some evill approaching weather."

Nash, in his *Christ's Teares over Jerusalem*, 1613, p. 185, speaking of the plague in London, says: "The vulgar menialty conclude therefore it is like to increase, because a *hearnshaw* (a whole afternoone together) sate on the top of Saint Peter's Church in Cornehill. They talk of an oxe that told the bell at Wolwith, and howe from an oxe he transformed himselfe to an old man, and from an old man to an infant, and from an infant to a young man. Strange propheticall reports (as touching the sicknes) they mutter he gave out, when in truth they are nought els but cleanly coined lies, which some pleasant sportive wits have devised to gull them most grossely."

Werenfels says, p. 6: "If the superstitious man has a desire to know how many years he has to live, he will enquire of the *cuckoo*." See Halliwell's *Popular Rhymes*, p. 221.

The chattering of a magpie is ranked by Bourne, p. 71, among omens. "It is unlucky," says Grose, "to see first one magpie, and then more: but to see two, denotes marriage or merriment; three, a successful journey; four, an unexpected piece of good news; five, you will shortly be in a great company." See the verses in Halliwell, *ibid.* p. 168.

In the Dialogue of Dives and Pauper, fol. Pynson, 1493, signat. e. 2, among superstitious practices then in use, and

censured by the author, we find the following: "Divynaciones by chyteryng of byrdes, or by fleyinge of foules."

The ancient augurs foretold things to come by the chirping or singing of certain birds, the crow, the pye, the chough, &c.: hence perhaps the observation, frequent in the mouths of old women, that when the pye chatters we shall have strangers.

It is very observable, that, according to Lambarde, in his *Topographical Dictionary*, p. 260, Editha persuaded her husband to build a monastery at Oseney, near Oxford, upon the chattering of pies. Magpies are ranked among omens by Shakespeare¹. Reginald Scot, in his *Discovery of Witchcraft*, p. 95, says: "That to prognosticate that guests approach to your house, upon the chattering of pies or haggisters (haggister in Kent signifies a magpie) is altogether vanity and superstition."

In Lancashire, among the vulgar, it is accounted very unlucky to see two magpies (called there *pyenots*, in Northum-

¹ "The raven rook'd her on the chimney's top,
And chattering pies in dismal discords sung."

Henry VI. act v. sc. 6.

Also in *Macbeth*:

'Augurs, and understood relations, have
By magot-pies, and choughs, and rooks, brought forth
The secretst man of blood.'

On which Steevens observes: "In *Cotgrave's Dictionary* a magpie is called *magatapie*." So in the *Night Raven*, a *Satirical Collection*, &c.:

"I neither tattle with jackdaw
Or maggot-pye on thatch'd house straw."

Magot-pie is the original name of the bird; *magot* being the familiar appellation given to pies, as we say *Robin* to a *redbreast*, *Tom* to a *titmouse*, *Philip* to a *sparrow*, &c. The modern *mag* is the abbreviation of the ancient *magot*, a word which we had from the French. See *Halliwell*, p. 536.

In the *Supplement to Johnson and Steevens's Shakespeare*, 8vo. Lond. 1780, ii. 706, it is said that the magpie is called, in the west, to this hour, a *magatapie*, and the import of the augury is determined by the number of the birds that are seen together: "One for sorrow; two for mirth; three for a wedding; four for death." Mr. Park, in a note in his copy of *Bourne and Brand's Popular Antiquities*, p. 88, says that this regulation of the magpie omens is found also in *Lincolnshire*. He adds that the prognostic of sorrow is thought to be averted by turning thrice round.

berland pyanots) together : thus, in Tim Bobbin's Lancashire Dialect, 8vo. 1775, p. 31 : "I saigh two rott'n pynots (hongum) that wur a sign o bad fashin ; for I heard my gronny say hoode os leef o seen two owd harries (devils) os two pynots."

The magpie continues to be ominous in Scotland. The Glossary to the Complaynt of Scotland, 8vo. Edinb. 1801, v. *Piett*, a magpie, observes that "it is, according to popular superstition, a bird of unlucky omen. Many an old woman would more willingly see the devil, who bodes no more ill luck than he brings, than a magpie perching on a neighbouring tree."

Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 181, notices among vain observations, "the pyes chattering about the house."

Dr. Nathaniel Home, in his *Dæmonologie*, 8vo. Lond. 1650, speaking of popular superstitions, p. 59, tells us : "By the chattering of magpies they know they shall have strangers. By the flying and crying of ravens over their houses, especially in the dusk evening, and where one is sick, they conclude death : the same they conclude by the much crying of owles in the night, neer their houses, at such a time."

Alexander Ross, in his *Appendix to the Arcana Microcosmi*, p. 219, tells us, that "in the time of King Charles the Eighth of France, the battle that was fought between the French and Britans, in which the Britans were overthrown, was foreshewed by a skirmish between the magpies and jackdaws."¹

¹ The following is from *Glossarium Suio-Gothicum*, auctore I. Ihre, fol. Upsaliæ, 1769, v. *Skata*, ii. 565 : "*Skata, Pica*. Quum illius plurimus in auguriis usus fuerit, v. Plinii Hist. Nat. lib. x. 18, interque aves sinisterioris omnis semper locum invenerit, unde etiam videmus, veteris superstitionis tenacem plebem nostram volucrem hanc stabulorum portis expansis alis suspendere, ut, quod ait Apuleius, suo corpore luat illud infortunium quod aliis portendit : arbitrator a *scada* nocere, A.S. scathian, nomen illi inditum fuisse. Vocatur alias *Skjura*, fortè a garritu, ut etiam Latinè *Garrulus* nuncupabatur." Such is the opinion of the common people in Sweden. The same Glossary, v. *Thuesnek*, the cry of the lapwing, tells us that "in the south and west of Scotland this bird is much detested, though not reckoned ominous. As it frequents solitary places, its haunts were frequently intruded upon by the fugitive Presbyterians, during the persecution which they suffered in the disgraceful and tyrannical reigns of Charles the Second and James the Second, when they were often discovered by the clamours of the lapwing."

[The following extract respecting the dove is taken from the old ballad of the Bloody Gardener :

“ As soon as he had clos'd his eyes to rest,
 A milk white dove did hover on his breast ;
 The fluttering wings did beat, which wak'd him from his sleep,
 Then the dove took flight, and he was left.
 To his mother's garden, then, he did repair,
 For to lie, and lament himself there ;
 When he again the dove did see sitting on a myrtle tree
 With drooping wings, it desolate appear'd.
 ' Thou dove, so innocent, why dost thou come ?
 O hast thou lost thy mate, as I have done ?
 That thou dost dog me here, all round the vallies fair.'
 When thus he'd spoke, the dove came quickly down,
 And on the virgin's grave did seem to go,
 Out of its milk-white breast the blood did flow ;
 To the place he did repair, but no true love was there.
 Then frighted to his mother he did go,
 And told her what there did to him appear,
 Saying, ' I fear that you have kill'd my dear ;
 For a dove, I do declare, did all in blood appear,
 And if that she be dead, I'll have my share.'
 His mother hearing what he then did say,
 Told him of the wicked deed straightway ;
 She in distraction run, and told him what she'd done,
 And where the virgin's body lay.
 He nothing more did say, but took a knife,
 Farewell, the joy and pleasure of my life !'
 He in the garden flew, and pierc'd his body through,
 'Twas cursed gold that caused all this strife.
 These two lovers in one silent tomb were laid,
 And many a briny tear over them was shed ;
 The gardener, we hear, was apprehended there,
 And now all three are in their silent graves.”]

The quaint author of *A strange Metamorphosis of Man transformed into a Wildernesse*, deciphered in *Characters*, 12mo. Lond. 1634, speaking of *the goose*, says : “ She is no witch, or astrologer, to divine by the starres, but yet hath a shrewd guesse of rainie weather, being as good as an almanack to some that beleeve in her.”

We read in *Willsford's Nature's Secret's*, p. 132, that “ the offspring or alliance of the capitolian guard, when they do make a gagging in the air more than usual, or seem to fight, being over greedy at their meat, expect then cold and winterly weather.” Also, *ibid.* p. 134 : “ *Peacocks* crying loud and

shrill for their lost Io does proclaim an approaching storm." We read in the eleventh book of *Notable Things*, by Thomas Lupton, 8vo. Lond. 1660, No. 10, p. 311, that "the peacock, by his harsh and loud clamor, prophesies and foretells rain, and the oftener they cry, the more rain is signified." Theophrastus and Mizaldus are cited:—"and Paracelsus saies, if a peacock cries more than usual, or out of his time, it foretells the death of some in that family to whom it doth belong." As also, *ibid.*: "*Doves* coming later home to their houses than they are accustomed to do presages some evil weather approaching." So, *ibid.* p. 133: "*Jackdaws*, if they come late home from foraging, presages some cold or ill weather neer at hand, and likewise when they are seen much alone." So, *ibid.* p. 132: "*Ducks, mallards*, and all water-fowls, when they bathe themselves much, prune their feathers, and flicker, or clap themselves with their wings, it is a sign of rain or wind." The same with "*cormorants and gulls.*"

[It is reckoned by many a sure sign of death in a house, if a white pigeon is observed to settle on the chimney.

Dotterels. (From a Hampshire correspondent.)—Within the last few days several strong flights of this highly esteemed migratory feathered visitant have been observed in the hilly districts around Andover. The shepherds, who are prone to study the habits of such birds of passage who visit that extensive range of downs called Salisbury Plain (upon which latter they may be almost said to spend their lives), hold the following trite saying among them, and as they are guided as to the management of their flocks, in a great measure, by the signs of the seasons, there can be no doubt but that the adage carried some weight with it:

"When dotterel do first appear, it shews that frost is very near;
But when that dotterel do go, then you may look for heavy snow."]

In Sir John Sinclair's *Statistical Account of Scotland*, iii. 478, the minister of Arbirlot, in the county of Forfar, informs us, "The *sea-gulls* are considered as ominous. When they appear in the fields, a storm from the south-east generally follows; and when the storm begins to abate, they fly back to the shore."

Ibid. i. 32, parish of Holywood, Dumfreisshire: "During the whole year the *sea-gulls*, commonly called in this parish

sea-maws, occasionally come from the Solway Frith to this part of the country; their arrival seldom fails of being followed by a high wind and heavy rain, from the south-west, within twenty-four hours; and they return to the Frith again as soon as the storm begins to abate."

Willsford, in his *Nature's Secrets*, p. 134, says: "*Sea-mews*, early in the morning making a gagglng more than ordinary, foretold stormy and blustering weather."

Moresin ranks the unseasonable crowing of the cock among omens. As also the sudden fall of hens from the house-top.¹ These fowl omens are probably derived to us from the Romans, at whose superstitions on this account Butler laughs in his *Hudibras*.² [The proverb says:

"If the cock crows on going to bed,
He's sure to rise with a watery head;"

i. e. it is sure to prove rainy the next morning.]

In Willsford's *Nature's Secrets*, 8vo. Lond. 1658, p. 132, we read: "The vigilant cock, the bird of Mars, the good housewife's clock and the Switzer's alarum, if he crows in the day time very much, or at sun-setting, or when he is at roost at unusual hours, as at nine or ten, expect some change of weather, and that suddenly, but from fair to foul, or the contrary; but when the hen crows, good men expect a storm within doors and without. If the hens or chickens in the morning come late from their roosts (as if they were constrained by hunger) it presages much rainy weather."

In the *British Apollo*, fol. 1708, vol. i. No. 64, to a query,

"When my hens do crows,
Tell me if it be ominous or no?"

¹ "Gallorum gallinaceorum cucurritum intempestivum.—Gallarum subitum e tecto casum," p. 2. Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 181, enumerating vain observations and superstitious ominations thereupon, has not overlooked "the cock's crowing unseasonably."

² "A flam more senseless than the roguery
Of old aruspicy and aug'ry,
That out of garbages of cattle
Presag'd th' events of truce or battle;
From flight of birds or chickens pecking
Success of great'st attempts would reckon."

P. ii. canto iii. l. 29.

It is answered :

“ With crowing of your hens we will not twit ye,
 Since here they every day crow in the city ;
 Thence thought no omen.”

Park, in his *Travels in the Interior of Africa*, has the following passage : “ While journeying on, Johnson, the interpreter, discovered a species of tree for which he had made frequent inquiry. He tied a white chicken to the tree by its leg to one of the branches, and then said that the journey would be prosperous. He said the ceremony was an offering or sacrifice to the spirits of the woods, who were a powerful race of beings, of a white colour, with long flowing hair.”

Werenfels, in his *Dissertation upon Superstition*, p. 7, says, speaking of a superstitious man : “ When he returns home, he will often be in fear, too, lest a cockatrice should be hatched from his cock’s egg, and kill him with its baneful aspect.” He had given the following trait of his character before : “ When he goes out of doors, he fears nothing so much as the glance of an envious eye.”

“ Mischiefs are like the cockatrice’s eye ;
 If they see first, they kill ; if seen, they die.” Dryden.

I recollect nothing at present which seems to have been derived into modern superstition from the ancient mode of deducing omens from the inside of animals, unless it be that concerning the *merry thought*, thus noticed by the *Spectator* : “ I have seen a man in love turn pale and lose his appetite from the plucking of a merry thought.”

In the *British Apollo*, fol. Lond. 1708, i. No. 84, is the following query : “ For what reason is the bone next the breast of a fowl, &c., called the merry thought, and when was it first called so? *A.* The original of that name was doubtless from the pleasant fancies that commonly arise upon the breaking of that bone, and ’twas then certainly first called so, when these merry notions were first started.”

In Lloyd’s *Stratagems of Jerusalem*, p. 285, we are told : “ Themistocles was assured of victory over King Xerxes and his huge army by *crowing of a cocke*, going to the battle at Artemisium, the day before the battell began, who having obtained so great a victory, gave a cocke in his ensigne ever after.” Ibid. we read : “ The first King of Rome, Romulus, builded his kingdom by *flying of fowles* and soothsaying. So

Numa Pompilius was chosen second King of Rome by *flying of fowles*. So Tarquinius Priscus, an eagle tooke his cappe from his head and fled up on high to the skies, and after descended, and let his cappe fall on his head againe, signifying thereby that he should be King of Rome."

Ibid. p. 289: "The Arabians, Carians, Phrygians, and Cilicians, do most religiously observe *the chirping and flying of birds*, assuring themselves good or bad events in their warres." Ibid. p. 290: "So superstitious grew the Gentils, with such abominable idolatry, that in Persia by a *cock*, in Egypt by a bull, in Æthiope by a dog, they tooke soothsaying; in Beotia by a beech tree, in Epyre by an oake, in Delos by a dragon, in Lycia by a wolfe, in Ammon by a ramme, they received their oracles, as their warrant to commence any warre, to enter any battell, or to attempt any enterprize."

The Earl of Northampton's Defensative against the Poison of supposed Prophecies, 1583, says: "The Romaines tooke the crowing of a cocke for an abode of victory, though no philosopher be ignorant that this proceedeth of a gallant lustinesse uppon the first digestion."

In Morier's Journey through Persia, 1810, p. 62, we read: "Among the superstitions in Persia, that which depends on the crowing of a cock is not the least remarkable. If the cock crows at a proper hour, they esteem it a good omen; if at an improper season, they kill him. I am told that the favorable hours are at nine, both in the morning and in the evening, at noon, and at midnight."

Pennant, in his Zoology, i. 258, speaking of the *hoopoe*, tells us that the country people in Sweden look on the appearance of this bird as a presage of war: "*Facies armata videtur*." And formerly the vulgar in our country esteemed it a forerunner of some calamity. The same writer, ii. 508, tells us: "That *the great auk* is a bird observed by seamen never to wander beyond soundings, and according to its appearance they direct their measures, being then assured that land is not very remote." Thus the modern sailors pay respect to auguries in the same manner as Aristophanes tells us those of Greece did above two thousand years ago. See Aves, l. 597:

Προερεῖ τιστ ἀεὶ τῷ ὄρνιθῶν μαντευομένῳ περὶ τοῦ πλοῦ,
Νυνὶ μὴ πλεῖ, χεიმὼν ἔσται· νυνὶ πλεῖ, κέρδος ἐπέσται.

Thus translated :

“ From birds in sailing men instructions take,
Now lie in port, now sail and profit make.”

Pennant further observes, *ibid.* p. 554, that the *stormy petrel* presages bad weather, and cautions the seamen of the approach of a tempest, by collecting under the sterns of the ships. “Halcyon,” says Willsford, *ut supra*, p. 134, “at the time of breeding, which is about fourteen days before the winter solstice, foreshows a quiet and tranquil time, as it is observed about the coast of Sicily, from whence the proverb is transported, the Halcyon Days. Pliny.”

Dallaway, in his Constantinople, Ancient and Modern, 1797, p. 137, speaking of the Bosphorus, says : “ Scarcely a minute passes but flocks of aquatic birds, resembling swallows, may be observed flying in a lengthened train from one sea to the other. As they are never known to rest, they are called halcyons, and by the French ‘ames damnées.’ They are superstitiously considered by all the inhabitants.”

In Smith’s Travels, 1792, p. 11, it is said : “ On sailing along the coasts of Corsica and Sardinia, June 9, we saw a *sea monster*, which (or others of the same kind) appeared several times the same day, spouting water from its nose to a great height. It is called *caldelia*, and is said to appear frequently before a storm. A storm came on next morning, which continued four days.”

In Lloyd’s Stratagems of Jerusalem, p. 290, we read : “ Aristander the soothsayer, in the battell at Arbela, being the last against Darius, was then on horsebacke hard by Alexander, apparelled all in white, and a crowne of golde upon his head, encouraging Alexander, *by the flight of an eagle*, the victory should be his over Darius. Both the Greekes, the Romaines, and the Lacedemonians, had theyr soothsayers hard by them in their warres.” Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, says : “ If a *bittourn* fly over his head by night, he makes his will.” In Wild’s Iter Boreale, p. 19, we read :

“ The peaceful king-fishers are met together
About the decks, and prophesie calm weather.”

SPIDERS, SNAKES, EMMETS, &c.

It is vulgarly thought unlucky to kill *spiders*. It would be ridiculous to suppose that this has been invented to support the Scottish proverb, that "dirt bodes luck;" it is, however, certain that this notion serves, in many instances, among the vulgar, as an apology for the laziness of housewives in not destroying their cobwebs. It has rather been transmitted from the magicians of ancient Rome, by whom, according to Pliny's Natural History, presages and prognostications were made from their manner of weaving their webs.¹

Willsford, in his *Nature's Secrets*, p. 131, tells us: "Spiders creep out of their holes and narrow receptacles against wind or rain; Minerva having made them sensible of an approaching storm." He adds: "The commonwealth of emmets, when busied with their eggs, and in ordering their state affairs at home, it presages a storm at hand, or some foul weather; but when nature seems to stupify their little bodies, and disposes them to rest, causing them to withdraw into their caverns, lest their industry should engage them by the inconveniency of the season, expect then some foul and winterly weather."

Park has the following note in his copy of Bourne and Brand's *Popular Antiquities*, p. 93: "Small spiders, termed *money spinners*, are held by many to prognosticate good luck, if they are not destroyed or injured, or removed from the person on whom they are first observed."

In the *Secret Memoirs of Mr. Duncan Campbell*, p. 60, in the chapter of omens, we read that—"Others have thought themselves secure of receiving money, if by chance a little spider fell upon their cloaths."

White, in his *Natural History of Selborne*, p. 191, tells us: "The remark that I shall make on the cobweb-like appearances called *gossamer*, is, that strange and superstitious as the notions about them were formerly, nobody in these days doubts but that they are the real production of small spiders,

¹ In Bartholomæus, *De Proprietatibus Rerum* (printed by Th. Berthelet, 27th Hen. VIII.), lib. xviii. fol. 314, speaking of Pliny, we read: "Also he saythe, spynners (spiders) ben tokens of divynation and of knowing what wether shal fal, for oft by weders that shal fal, some spin and weve higher or lower. Also he saythe, that multytute of spynners is token of moche reyne."

which swarm in the fields in fine weather in autumn, and have a power of shooting out webs from their tails, so as to render themselves buoyant, and lighter than air."

Bishop Hall, in his Characters of Vertues and Vices, speaking of a superstitious man, says: "If he see a *snake unkill'd*, he fears a mischief."¹

Alexander Ross, in his appendix to the Arcana Microcosmi, p. 219, tells us: "I have heard of skirmishes between water and land serpents premonstrating future calamities among men."

The same author, *ibid.*, tells us: "That the cruel battels between the Venetians and Insubrians, and that also between the Liegeois and the Burgundians, in which about thirty thousand men were slain, were presignified by a great combat between two swarms of emmets."

[*Pigs*.—When pigs are taken from the sow, they must be drawn backwards, if they are expected to do well: the sow will then go to boar before Saturday night. Not to be killed when the moon is in the wane, if they are, the bacon when cooked, will waste away." *Linc.*]

Gray mentions, among rustic omens, the *wether's-bell*, and the *lambkin*; as also *bees*:

"The *weather's-bell*

Before the drooping flock toll'd forth her knell.
The *lambkin*, which her wonted tendance bred,
Drop'd on the plain that fatal instant dead.
Swarm'd on a rotten stick the *bees* I spy'd,
Which erst I saw when Goody Dobson dy'd."

¹ Cicero, in his second book on Divination, § 28, observes: "Quidam et interpres portentorum non inscitè respondisse dicitur ei, qui cum ad eum retulisset quasi ostentum, quod anguis domi vectem circumjectus fuisset. Tum esset, inquit, ostentum, si anguem vectis circumplicavisset. Hoc ille responso satis apertè declaravit, nihil habendum esse portentum quod fieri posset." He adds, § 29: "C. Gracchus ad M. Pomponium scripsit, duobus anguibus domi comprehensis, haruspices a patre convocatos. Quì magis anguibus, quam lacertis, quam muribus? Quia sunt hæc quotidiana, angues non item. Quasi vero referat, quod fieri potest quam id sæpe fiat? Ego tamen miror, si emissio feminae anguis mortem adferebat Ti. Graccho, emissio autem maris anguis erat mortifera Corneliae, cur alteram utram emiseric: nihil enim scribit respondisse haruspices, si neuter anguis emissus esset, quid esset futurum. At mors insecuta Gracchum est. Causa quidem, credo, aliqua morbi gravioris, non emissionis serpentis: neque enim tanta est infelicitas haruspicum, ut ne casu quidem unquam fiat, quod futurum illi esse dixerint."

In Tusser's Five Hundred Points of Husbandry, under the month of May, are these lines :

“Take heed to thy bees, that are ready to swarme,
The losse thereof now is a crown's worth of harme.”

On which is the following observation in Tusser Redivivus, 1744, p. 62: “The tinkling after them with a warming-pan, frying-pan, kettle, is of good use to let the neighbours know you have a swarm in the air, which you claim wherever it lights; but I believe of very little purpose to the reclaiming of the bees, who are thought to delight in no noise but their own.”

Borlase, in his Antiquities of Cornwall, p. 168, tells us: “The Cornish to this day invoke the spirit Brownie, when their bees swarm; and think that their crying Brownie, Brownie, will prevent their returning into their former hive, and make them pitch and form a new colony.”

Willsford, in his Nature's Secrets, p. 134, says: “Bees, in fair weather, not wandering far from their hives, presages the approach of some stormy weather. . . Wasps, hornets, and gnats, biting more eagerly than they use to do, is a sign of rainy weather.”

THE DEATH-WATCH.

WALLIS, in his History of Northumberland, i. 367, gives the following account of the insect so called, whose ticking has been thought, by ancient superstition, to forebode death in a family: “The small scarab called the death-watch (*Scarabæus galeatus pulsator*) is frequent among dust and in decayed rotten wood, lonely and retired. It is one of the smallest of the vagipennia, of a dark brown, with irregular light-brown spots, the belly plicated, and the wings under the cases pellucid; like other beetles, the helmet turned up, as is supposed for hearing; the upper lip hard and shining. By its regular pulsations, like the ticking of a watch, it sometimes surprises those that are strangers to its nature and properties, who fancy its beating portends a family change, and the shortening of the thread of life. Put into a box, it may be heard and seen in the act of pulsation, with a small proboscis, against the side of it, for food more probably than for

hymeneal pleasure, as some have fancied." The above formal account will not be ill contrasted with the following fanciful and witty one of Dean Swift, in his invective against wood. It furnishes us, too, with a charm to avert the omen :

" A wood worm
That lies in old wood, like a hare in her form,
With teeth or with claws it will bite, or will scratch,
And chambermaids christen this worm a death-watch :
Because, like a watch, it always cries click :
Then woe be to those in the house who are sick ;
For as sure as a gun they will give up the ghost,
If the maggot cries click, when it scratches the post.
But a kettle of scalding hot water injected,
Infallibly cures the timber affected ;
The omen is broken, the danger is over,
The maggot will die, and the sick will recover."

Grose tells us that : "The clicking of a death-watch is an omen of the death of some one in the house wherein it is heard."

Baxter, in his *World of Spirits*, p. 203, most sensibly observes that : "There are many things that ignorance causeth multitudes to take for prodigies. I have had many discreet friends that have been affrighted with the noise called a death-watch, whereas I have since, near three years ago, oft found by trial, that it is a noise made upon paper, by a little, nimble, running worm, just like a louse, but whiter, and quicker ; and it is most usually behind a paper pasted to a wall, especially to wainscot ; and it is rarely if ever heard but in the heat of summer." Our author, however, relapses immediately into his honest credulity, adding : "But he who can deny it to be a prodigy, which is recorded by Melchior Adamus, of a great and good man, who had a clock-watch that had layen in a chest many years unused ; and when he lay dying, at eleven o'clock, of itself, in that chest, it struck eleven in the hearing of many."

In the *British Apollo*, 1710, ii. No. 86, is the following query : "Why *death-watches*, crickets, and weasels do come more common against death than at any other time? *A.* We look upon all such things as idle superstitions, for were anything in them, bakers, brewers, inhabitants of old houses, &c., were in a melancholy condition."

To an inquiry, *ibid.* vol. ii. No. 70, "concerning a death-

watch, whether you suppose it to be a *living creature*," answer is given, "It is nothing but a little worm in the wood."

"How many people have I seen in the most terrible palpitations, for months together, expecting every hour the approach of some calamity, only by a little worm, which breeds in old wainscot, and, endeavouring to eat its way out, makes a noise like the movement of a watch!" Secret Memoirs of the late Mr. Duncan Campbell, 8vo. Lond. 1732, p. 61.

DEATH OMENS PECULIAR TO FAMILIES.

GROSE tells us that, besides general notices of death, many families have particular warnings or notices; some by the appearance of a bird, and others by the figure of a tall woman, dressed all in white, who goes shrieking about the house. This apparition is common in Ireland, where it is called *Benshea*, and the *Shrieking Woman*.

Pennant says, that many of the great families in Scotland had their demon or genius, who gave them monitions of future events. Thus the family of *Rothmurchas* had the *Bodac au Dun*, or the *Ghost of the Hill*; *Kinchardines*, the *Spectre of the Bloody Hand*. *Gartinbeg House* was haunted by *Bodach Gartin* and *Tulloch Gorms* by *Maug Monlach*, or the *Girl with the Hairy Left Hand*. The synod gave frequent orders that inquiry should be made into the truth of this apparition; and one or two declared that they had seen one that answered the description.¹

Pennant, in describing the customs of the Highlanders, tells us that in certain places the death of people is supposed to be foretold by the cries and shrieks of *Benshi*, or the *Fairies'*

¹ In the *Living Library*, 1621, p. 284, we read: "There bee some princes of Germanie that have particular and apparent presages and tokens, full of noise, before or about the day of their death, as extraordinarie roaring of lions and barking of dogs, fearful noises and bustlings by night in castles, striking of clocks, and tolling of bells at undue times and howres, and other warnings, whereof none could give any reason." Delrio, in his *Disquisitiones Magicæ*, p. 592, has the following: "In Bohemia spectrum femineum vestitu lugubri apparere solet in arce quadam illustris familiz, antequam una ex conjugibus dominorum illorum e vita decedat."

Wife, uttered along the very path where the funeral is to pass ; and what in Wales are called Corpse Candles are often imagined to appear and foretell mortality. In the county of Carmarthen there is hardly any one that dies, but some one or other sees his light, or candle. There is a similar superstition among the vulgar in Northumberland. They call it seeing the waff of the person whose death it foretells.¹

The Glossary to Burns's Scottish Poems describes "Wraith" to be a spirit, a ghost, an apparition, exactly like a living person, whose appearance is said to forebode the person's approaching death. King James, in his *Dæmonology*, says, that "wraithes appeare in the shadow of a person newly dead, or to die, to his friends," p. 125.

Wrack, in the Glossary to Gawin Douglas's *Virgil*, signifies a spirit or ghost. *Wafian*, too, Anglo-Saxon, is rendered *horrere, stupere, fluctuare*. In the Glossary to Allan Ramsay's Poems, 4to. 1721, Edinb., the word *Waff* is explained "wand'ring by itself."

"These are," says Grose, "the exact figures and resemblances of persons then living, often seen, not only by their friends at a distance, but many times by themselves ; of which there are several instances in Aubrey's *Miscellanies*. These apparitions are called *fetches*, and in Cumberland *swarths* ; they most commonly appear to distant friends and relations at the very instant preceding the death of the person whose figure they put on. Sometimes there is a greater interval between the appearance and death."

In the *Statistical Account of Scotland*, xxi. 148, parish of Monquhitter, we read, under the head of Opinion : "The *fye* gave due warning by certain signs of approaching mortality." Again, p. 149 : "The *fye* has withdrawn his warning." *Ibid.* p. 150 : Some observing to an old woman, when in the 99th year of her age, that in the course of nature she could not long survive—"Aye," said the good old woman, with pointed indignation, "what *fye-token* do you see about

¹ I conjecture this northern vulgar word to be a corruption of whiff, a sudden and vehement blast, which Davies thinks is derived from the Welsh *chwyth*, halitus, anhelitus, flatus. See Lye's Junius's *Etymolog.* in verbo. The spirit is supposed to glide swiftly by. Thus, in the Glossary of Lancashire words and phrases, "wrapt by" is explained "went swiftly by." See a *View of the Lancashire Dialect*, 8vo. March 1763.

me?"¹ In the same work, iii. 380, the minister of Applecross, in the county of Ross, speaking of the superstitions of that parish, says: "The ghosts of the dying, called *tasks*, are said to be heard, their cry being a repetition of the moans of the sick. Some assume the sagacity of distinguishing the voice of their departed friends. The corpse follows the track led by the tasks to the place of interment; and the early or late completion of the prediction is made to depend on the period of the night at which the task is heard."

King James, in his *Dæmonology*, p. 136, says: "In a secret murder, if the dead carcassee be at any time thereafter handled by the murderer, it will gush out of blood, as if the blood were crying to heaven for revenge of the murderer."²

In *Five Philosophical Questions answered*, 4to. London, 1653, is the following:—"Why dead bodies bleed in the presence of their murderers?" "Good antiquity was so desirous to know the truth, that as often as naturall and ordinary proofes failed them, they had recourse to supernatural and extraordinary wayes. Such, among the Jewes, was the Water of Jealousie, of which an adulteresse could not drink without

¹ In the same volume and page of the *Statistical Account of Scotland*, is another anecdote, which shows with what indifference death is sometimes contemplated. "James Mackie, by trade, a wright, was asked by a neighbour for what purpose some fine deal that he observed in his barn. 'It is timber for my coffin,' quoth James. 'Sure,' replies the neighbour, 'you mean not to make your own coffin; you have neither resolution nor ability for the task.' Hoot away, man!" says James, "if I were once begun, I'll soon ca't by hand." The hand, but not the heart, failed him, and he left the task of making it to a younger operator."

This calls to my remembrance what certainly happened in a village in the county of Durham, where it is the etiquette for a person not to go out of the house till the burial of a near relation. An honest simple countryman, whose wife lay a corpse in his house, was seen walking slowly up the village. A neighbour ran to him, and asked, "Where, in heaven, John, are you going?" "To the joiner's shop," said poor John, "to see them make my wife's coffin; it will be a little diversion for me."

² "Who can allege," says the author of the *Living Librarie*, &c., fol. Lond. 1621, p. 283, "any certaine and firme reason why the blood runnes out of the wounds of a man murdered, long after the murder committed, if the murderer be brought before the dead bodie? Galeotus Martius, Jeronymus Maggius, Marsilius Ficinus, Valleriola, Joubert, and others, have offered to say something thereof." The same author immediately asks also: "Who (I pray you) can shew why, if a desperate bodie hang himselfe, suddenly there arise tempests and whirlwinds in the aire?"

discovering her guiltinesse, it making her burst. Such was the triall of the sieve, in which the vestall nun, not guilty of unchastity, as she was accused to be, did carry water of Tiber without spilling any. Such were the oathes upon *St. Anthonies* arme, of so great reverence, that it was believed that whosoever was there perjured would, within a year after, bee burned with the fire of that saint; and even in our times it is commonly reckoned that none lives above a yeare after they have incurred the excommunication of *St. Genevieve*. And because nothing is so hidden from justice as murder, they use not only torments of the body, but also the torture of the soule, to which its passions doe deliver it over, of which feare discovering itselfe more than the rest, the judges have forgotten nothing that may make the suspected person fearfull; for besides their interrogatories, confronting him with witnesses, sterne lookes, and bringing before him the instruments of torture, as if they were ready to make him feele them, they persuade him that a carkase bleeds in the presence of his murtherers, because dead bodies, being removed, doe often bleed, and then he whose conscience is tainted with the synteresis of the fact, is troubled in such sort, that, by his mouth or gesture, he often bewrayes his owne guiltinesse, as not having his first motions in his owne power."

See, in the Athenian Oracle, i. 106, a particular relation of a corpse falling a bleeding at the approach of a person supposed to have any way occasioned its death; where the phenomenon is thus accounted for: "The blood is congealed in the body for two or three days, and then becomes liquid again, in its tendency to corruption. The air being heated by many persons coming about the body, is same thing to it as motion is. 'Tis observed that dead bodies will bleed in a concourse of people when murderers are absent, as well as present, yet legislators have thought fit to authorise it, and use this tryal as an argument, at least, to frighten, though 'tis no conclusive one to condemn them." See more to the same purpose, p. 193.

That this has been a very old superstition in England may be learned from Matthew Paris, who states that, after Henry the Second's death, at Chinon, his son Richard came to view the body. "*Quo superveniente, confestim erupit sanguis ex naribus regis mortui; ac si indignaretur spiritus in adventu ejus, qui ejusdem mortis causa esse credebatur, ut videretur sanguis clamare ad Deum.*" Edit. 1684, p. 126.

Henry the Sixth's body, Stow says, was brought to Saint Paul's in an open coffin, barefaced, *where he bled*; thence he was carried to the Blackfriars, and *there bled*. Annals, p. 424. This circumstance is alluded to by Shakespeare.

At Hertford Assizes, 4 Car. I., the following was taken by Sir John Maynard, serjeant-at-law, from the deposition of the minister of the parish where a murder was committed: "That the body being taken out of the grave thirty days after the party's death, and lying on the grass, and the four defendants (suspected of murdering her) being required, each of them touched the dead body, whereupon the brow of the dead, which before was of a livid and carrion colour, began to have a dew, or gentle sweat, arise on it, which increased by degrees, till the sweat ran down in drops on the face, the brow turn'd to a lively and fresh colour, and the deceased opened one of her eyes and shut it again three several times; she likewise thrust out the ring or marriage finger three times, and pulled it in again, and the finger *dropt blood* on the grass." The minister of the next parish, who also was present, being sworn, gave evidence exactly as above. See Gent. Mag. for Sept. 1731, i. 395.

Mr. Park, in his copy of Bourne and Brand's Popular Antiquities, p. 101, on the prevailing opinion that when a person is murdered the corpse will bleed at the approach of the murderer, has inserted the following note: "This opinion is sarcastically alluded to in the following lines of an early English epigrammist:

' Phisition Lanio never will forsake
His golden patiente while his head doth ake;
When he is dead, farewell. He comes not there
He hath nor cause, nor courage to appear—
He will not looke upon the face of death,
Nor bring the dead unto her mother earth.
I will not say, but if he did the deede,
He must be absent—*lest the corpse should bleed.*'

Bastard's Chrestoleros, lib. v. ep. 22, ed. 1598."

One might add to this the very ill-timed jocular remark made by one to a physician attending a funeral: "So, doctor, I see *you are going home with your work.*"

In Wits, Fits, and Fancies, 4to. p. 83, is the following: "A gentlewoman went to church so concealed, that she thought

nobody could know her. It chanced that her lover met her, and knew her, and spake unto her. Sir (she answered), you mistake me; how know ye me? All too well (replied the gentleman); for so soone as I met you, behold my wounds fell fresh a bleeding! Oh, hereof you only are guilty."

The dead rattle, a particular kind of noise made in respiring by a person in the extremity of sickness, is still considered in the North, as well as in other parts of England, as an omen of death. Levinus Lemnius, in his *Occult Miracles of Nature*, lib. ii. ch. 15, is very learned concerning it: "In Belgica regione, totoque septentrionalis plagæ tractu, morituri certa argumenta proferunt emigrandi, edito sonitu murmuloso, nec est, qui absque hujusmodi indicio vitam non finiat. Siquidem imminente morte sonum edunt, tanquam aquæ labentis per salebras, locaque anfractuosa atque incurva, murmur, aut qualem siphunculi ac fistulæ in aquæ ductibus sonitum excitant. Cùm enim vocalem arteriam occludi contingat, spiritus qui confertim erumpere gestit, nactus angustum meatum, collapsamque fistulam, gargarismo quodam prodit, ac raucum per lævia murmur efficit, scatebrisque arentes deserit artus. Conglomeratus itaque spiritus, spumaque turgida commixtus, sonitum excitat, reciprocanti maris æstui assimilem. Quod ipsum in nonnullis etiam fit ob panniculos ac membranas in rugas contractas, sic ut spiritus obliquè ac sinuoso volumine decurrat. Hi, autem, qui valido sunt vastoque corpore, et qui violenta morte periunt, gravius resonant, diutiusque cum morte luctantur, ob humoris copiam ac densos crassosque spiritus. Iis vero qui extenuato sunt corpore, ac lenta morte contabescunt, minus impetuose lenique sonitu fertur spiritus, ac sensim placideque extinguuntur, ac quodammodo obdormiscunt."

Among the superstitions relative to death may be ranked the popular notion that a pillow filled with the feathers of a pigeon prevents an easy death. To an inquiry of the *British Apollo*, fol. Lond. 1710, vol. ii. No. 93, "that if any body be sick and lye a dying, if they lie upon pigeons' feathers they will be languishing and never die, but be in pain and torment." Answer is given: "This is an old woman's story. But the scent of pigeons' feathers is so strong, that they are not fit to make beds with, insomuch that the offence of their smell may be said (like other strong smells) to revive anybody dying, and if

troubled with hysteric fits. But as common practice, by reason of the nauseousness of the smell, has introduced a disuse of pigeons' feathers to make beds, so no experience doth or hath ever given us any example of the reality of the fact."

Reginald Scot, too, in his *Discovery of Witchcraft*, p. 170, says: "I have heard, by credible report, that the wound of a man murdered, renewing bleeding at the presence of a *dear friend*, or of a *mortal enemy*. Divers also write that if one pass by a murdered body (though unknown), he shall be stricken with fear, and feel in himself some alteration by nature." "Three loud and distinct knocks at the bed's head," says Grose, "of a sick person, or at the bed's head or door of any of his relations, is an omen of his death."

Among death omens the *withering of bay trees* was, according to Shakespeare, reckoned one. Thus Richard II.:

"'Tis thought the king is dead; we will not stay.
The bay trees in our country are all wither'd."

Upon which Steevens observes, that "some of these prodigies are found in Holinshed: 'In this year, in a manner throughout all the realme of England, old bay trees withered,' &c. This was esteemed a bad omen; for as I learn from Thomas Lupton's *Syxt Book of Notable Thinges*, 4to. *b. l.*: 'Neyther falling sicknes, neyther devyll, wyll infest or hurt one in that place whereas a bay tree is. The Romans calle it the Plant of the Good Angell.'

Lupton, in his third book of *Notable Things*, 13 (edit. 8vo. 1660, p. 53), says: "If a fir tree be touched, withered, or burned with lightening, it signifies that the master or mistresse thereof shall shortly dye. Servius." Ibid. book ix. No. 6, we read: "If the forehead of the sick wax red, and his brows fall down, and his nose wax sharp and cold, and his left eye become little, and the corner of his eye run, if he turn to the wall, if his ears be cold, or if he may suffer no brightness, and if his womb fall, if he pull straws or the cloaths of his bed, or if he pick often his nostrils with his fingers, and if he wake much, these are most certain tokens of death."

Allan Ramsay, in his *Poems*, 1721, p. 276, speaking of Edgewell Tree, describes it to be "an oak-tree which grows on the side of a fine spring, nigh the Castle of Dalhousie, very much observed by the country people, who give out, that before any

of the family died, a branch fell from the Edge-well Tree. The old tree some few years ago fell altogether, but another sprung from the same root, which is now tall and flourishing, and *lang be't sae.*"¹

Werenfels says, p. 7 : "The superstitious person could wish indeed that his estate might go to his next and best friends after his death, but he had rather leave it to anybody than make his will, for fear lest he should presently die after it."

A writer in the Athenian Chronicle, vol. i. p. 232, asserts that he "knew a family never without one cricket before some one dyed out of it; another, that an unknown voice always called the person that was to die; another, that had something like a wand struck upon the walls; and another, where some bough always falls off a particular tree a little before death." He adds, inconsistently enough: "But ordinarily such talk is nonsense, and depends more upon fancy than anything else." In the same work, vol. iii. p. 552, we read of "its being a common thing that, before a king, or some great man, dies, or is beheaded, &c., his picture or image suffers some considerable damage; as falling from the place where it hung, the string breaking by some strange invisible touch." In Dr. Heylin's Life of Archbishop Laud, it is stated that "the bishop going into his study, which no one could get into but himself, found his own picture lying all along on its face, which extremely perplexed him, he looking upon it as ominous."

In the Glossary to the Complaynt of Scotland, 8vo. Edinb., 1801, we find the following observations on the word "*Deith-thraw*" (p. 188): "The Contortions of Death.—These are regarded by the peasants with a species of superstitious horror. To die with a *thraw* is reckoned an obvious indication of a bad conscience. When a person was secretly murdered, it was formerly believed that, if the corpse were watched with certain mysterious ceremonies, the death-thraws would be reversed on its visage, and it would denounce the perpetrators and circumstances of the murder. The following verse occurs in a ballad, of which I have heard some fragments. A lady is mur-

¹ In Petri Molinæi Vates, p. 154, we read: "Si visitans ægrum, lapidem inventum per viam attollat, et sub lapide inveniatur vermis se movens, aut formica vivens, faustum omen est, et indicium fore ut æger convalescat, si nihil invenitur, res est conclamata, et certa mors, ut docet Buchardus Decretorum, lib. xix."

dered by her lover ; her seven brothers watch the corpse ; it proceeds—

‘Twas in the middle o’ the night
The cock began to crow ;
And at the middle o’ the night
The corpse began to *throw*.’”

Heron, in his *Journey through Part of Scotland, 1799, ii. 227*, says : “Tales of ghosts, brownies, fairies, witches, are the frequent entertainment of a winter’s evening among the native peasantry of Kirkcudbrightshire. It is common among them to fancy that they see the *wraiths* of persons dying, which will be visible to one and not to others present with him. Sometimes the good and the bad angel of the person are seen contending in the shape of a white and a black dog. Only the ghosts of wicked persons are supposed to return to visit and disturb their old acquaintance. Within these last twenty years, it was hardly possible to meet with any person who had not seen many wraiths and ghosts in the course of his experience.”

“The wraith, or spectral appearance, of a person shortly to die (we read in the introduction to the *Minstrelsy of the Scottish Border*, p. clxvi.), is a firm article in the creed of Scottish superstition.” Nor is it unknown in our sister kingdom. See the story of the beautiful lady Diana Rich. *Aubrey’s Miscellanies*, p. 89.

“The wraith of a living person,” says Dr. Jamieson, “does not, as some have supposed, indicate that he shall die soon ; although in all cases viewed as a premonition of the disembodied state. The season, in the natural day, at which the spectre makes its appearance, is understood as a certain pre-*sage* of the time of the person’s departure. If seen early in the morning, it forebodes that he shall live long, and even arrive at old age ; if in the evening, it indicates that his death is at hand.” *Etymol. Dict. of Scot. Lang. in v. Wraith*.

Connected with death omens are the following curious extracts. In the *Dialogue of Dives and Pauper*, fol. 1493, *Firste Precepte*, chap. xlii. we read : “*Dives*. Is it leful to trust in *these fastinges new found, to fle sodeyne dethe? Pauper*. It is a grete foly to trust therein : yf men were certayne by suche fastynge that they shuld nat dye sodeynly but have tyme of repentaunce, and to be shrevyne and houselyde, they shulde be the more rechelesse in their lvyngge, and the lesse tale yeve for to doo amys in hope of amendemente in their diyng. More

sodeyn deth wyste I nevir that men hadde thanne I wyste theym have that have fastyd suche fastes seven yere about. And was their nevir soo moche sodeyn deth so longe reigntyng in this londe as hath be sithe suche fastyng beganne."

The time of this new fast seems to be pointed out in the following passage: "I see no grounde ne reason whye it shuld be more medeful to fast *alle Mondayes in the yere whan the Feeste of oure Lady in Lente fallyth on Monday*, thanne to fast in worshyp of her Wednesdaye, Friday, or Saturday."

Our ancient popular death omens are all enumerated in the well-known *Historie of Thomas of Reading*, 4to. Lond. 1632, previous to his being murdered by his "oasts." Signat. O 4 b: "There is no remedy but he should goe to Colebrooke that night; but by the way he was heavy asleepe, that he could scant keepe himself in the saddle; and when he came neere unto the towne, his nose burst out suddenly a bleeding. Cole, beholding his oast and oastesse earnestly, began to start backe, saying, what aile you to looke so like pale death? good Lord, what have you done, that your hands are thus bloody? What, my hands? said his oast. Why, you may see they are neither bloody nor foule; either your eyes doe greatly dazell, or else fancies of a troubled minde doe delude you. With that the scritch-owle cried piteously, and anon, after, the night-raven sat croking hard by his window. Jesu have mercy upon me, quoth hee, what an ill-favoured cry doe yonder carrion birds make! and therewithal he laid him downe in his bed, from whence he never rose againe."

Watching in the church-porch for death omens (on the eves of St. Mark and St. John Baptist) has been already noticed. The following relation on this subject is found in the *Athenian Oracle*, vol. iii. p. 515: "On last — eve, nine others besides myself went into a church-porch, with an expectation of seeing those who should die that year; but about eleven o'clock I was so afraid that I left them, and all the nine did positively affirm to me that, about an hour after, the church-doors flying open, the minister (who, it seems, was much troubled that night in his sleep), with such as should die that year, did appear in order. Which persons they named to me, and they appeared then all very healthful, but six of them died in six weeks after, in the very same order that they appeared." Perhaps this comes more properly under the head of Divinations than Omens.

CORPSE CANDLES, &c.

CORPSE CANDLES, says Grose, are very common appearances in the counties of Cardigan, Carmarthen, and Pembroke, and also in some other parts of Wales; they are called candles, from their resemblance, not to the body of the candle, but the fire; because that fire, says the honest Welshman, Mr. Davis, in a letter to Mr. Baxter, doth as much resemble material candle-lights as eggs do eggs; saving that, in their journey, these candles are sometimes visible and sometimes disappeared, especially if any one comes near to them, or in the way to meet them. On these occasions they vanish, but presently appear again behind the observer and hold on their course. If a little candle is seen, of a pale bluish colour, then follows the corpse, either of an abortive, or some infant; if a larger one, then the corpse of some one come to age. If there be seen two, three, or more, of different sizes, some big, some small, then shall so many corpses pass together, and of such ages or degrees. If two candles come from different places, and be seen to meet, the corpses will do the same; and if any of these candles be seen to turn aside, through some by-path leading to the church, the following corpse will be found to take exactly the same way. Sometimes these candles point out the places where persons shall sicken and die. They have also appeared on the bellies of pregnant women previous to their delivery; and predicted the drowning of persons passing a ford. Another kind of fiery apparition peculiar to Wales is, what is called the Tan-we or Tan-wed. This appeareth, says Mr. Davis, to our seeming, in the lower region of the air, straight and long, not much unlike a glaive, mours, or shoots, directly and level (as who should say I'll hit), but far more slowly than falling stars. It lighteneth all the air and ground where it passeth, lasteth three or four miles or more, for aught is known, because no man seeth the rising or beginning of it; and when it falls to the ground, it sparkleth and lighteth all about. These commonly announce the death or decease of freeholders by falling on their lands; and you shall scarce bury any such with us, says Mr. Davis, be he but a lord of a house and garden, but you shall find some one at his burial that hath seen this fire fall on some part of his lands.

[“These *φαντάσματα* in our language we call *canhwyllan* cyrph, i. e. *corps-candles*; and candles we call them, not that

we see anything beside the light, but because that light doth as much resemble a material candle-light, as eggs do eggs, saving, that in their journey these candles be *modo apparentes*, *modo disparentes*, especially when one comes near them; and if one come in the way against them, unto whom they vanish; but presently appear behind and hold on their course. If it be a little candle pale or bluish, then follows the corps either of an abortive or some infant." Aubrey's Miscellanies, p. 176.

Sacheverell, in his Account of the Isle of Man, p. 15, relates that "Captain Leather, chief magistrate of Belfast, in the year 1690, who had been previously shipwrecked on the coast of Man, assured him that, when he landed after shipwreck, several people told him that he had lost thirteen men, for they had seen so many lights move towards the churchyard, which was exactly the number of the drowned."]

Sometimes these appearances have been seen by the persons whose death they foretold; two instances of which Mr. Davis records as having happened in his own family. For a particular relation of the appearance of a *fetch-light*, or *dead-man's candle*, to a gentleman in Carmarthenshire, see the Athenian Oracle, vol. i. pp. 76, 77. See also, *ibid.* vol. iii. p. 150.

Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, says: "Some wayes he will not go, and some he dares not; either there are bugs, or he faineth them. Every *lanterne* is a ghost, and every noise is of chaines. He knowes not why, but his custom is to go a little about, and to leave the crosse still on the right hand."

In the Cambrian Register, 8vo. 1796, p. 431, we read: "That, among the lower class of people, there is a general belief in the existence of apparitions, is unquestionable; but as to the *lighted candle springing up upon the errand of love*, I believe that no person in Wales has ever before heard of it (the author is remarking on Pratt's Gleaner); the traveller has probably confounded it with a very commonly-received opinion, that within the diocese of St. David's, a short space before death, a light is seen proceeding from the house, and sometimes, as has been asserted, from the very bed where the sick person lies, and pursues its way to the church where he or she is to be interred, precisely in the same track in which the funeral is afterwards to follow. This light is called *canwyll corpt*, or the corpse-candle.

OMENS AMONG SAILORS.

THERE is a very singular marine superstition noted in Petronius Arbiter ; it is that no person in a ship must pare his nails or cut his hair, except in a storm.¹ Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, observes that "he will never set to sea but on a Sunday." Sailors have various puerile apprehensions of its being ominous to whistle on shipboard, to carry a corpse in their vessel, &c.

Sailors, usually the boldest men alive, are yet frequently the very abject slaves of superstitious fear. "Innumerable," says Scot on Witchcraft, p. 53, "are the reports of accidents unto such as frequent the seas, as fishermen and sailors, who discourse of noises, flashes, shadows, echoes, and other visible appearances, nightly seen and heard upon the surface of the water."

Andrews, in his Anecdotes, p. 331, says : "Superstition and profaneness, those extremes of human conduct, are too often found united in the sailor ; and the man who dreads the stormy effects of drowning a cat, or of whistling a country-dance while he leans over the gunwale, will, too often, wantonly defy his Creator by the most daring execrations and the most licentious behaviour." He softens, however, the severity of this charge by owning "that most assuredly he is *thoughtless* of the faults he commits."

I find the following in a *Helpe to Memory and Discourse*, 12mo. Lond. 1630, p. 56 : "Q. Whether doth a dead body in a shippe cause the shippe to sayle slower, and if it doe, what is thought to be the reason thereof?—A. The shippe is as insensible of the living as of the dead ; and as the living make it goe the faster, so the dead make it not goe the slower, for the dead are no Rhemoras to alter the course of her passage, though some there be that thinke so, and that by a kind of mournful sympathy."

"Our sailors," says Dr. Pegge (under the signature of T.

¹ "Audio enim non licere cuiquam mortalium in nave neque ungues neque capillos deponere, nisi quum pelago ventus irascitur." Petron. 369, edit. Mich. Hadrianid. And Juvenal, Sat. xii. l. 81, says :

"Tum stagnante sinu, gaudent ubi vertice raso
Garrula securi narrare pericula nautæ."

Row), in the *Gent. Mag.* for January, 1763, xxxiii. 14, "I am told, at this very day, I mean the vulgar sort of them, have a strange opinion of the devil's power and agency in stirring up winds, and that is the reason they so seldom whistle on ship-board, esteeming that to be a mocking, and consequently an enraging, of the devil. And it appears now that even Zoroaster himself imagined there was an evil spirit, called *Vato*, that could excite violent storms of wind."

Sir Thomas Browne has the following singular passage: "That a kingfisher, hanged by the bill, showeth us what quarter the wind is, by an occult and secret propriety, converting the breast to that point of the horizon from whence the wind doth blow, is a received opinion and very strange—introducing natural weathercocks, and extending magnetical positions as far as animal natures; a conceit supported chiefly by present practice, yet not made out by reason or experience."

The common sailors account it very unlucky to lose a water-bucket or a mop. To throw a cat overboard, or drown one at sea, is the same. Children are deemed lucky to a ship. Whistling at sea is supposed to cause increase of wind, and is therefore much disliked by seamen, though sometimes they themselves practise it when there is a dead calm.

[*Davy Jones*.—“This same *Davy Jones*, according to the mythology of sailors, is the fiend that presides over all the evil spirits of the deep, and is often seen in various shapes perching among the rigging on the eve of hurricanes, shipwrecks, and other disasters, to which a seafaring life is exposed, warning the devoted wretch of death and woe.”—*Peregrine Pickle*, chap. 13.]

In *Canterbury Guests, or a Bargain Broken*, a comedy, by Ravenscroft, 4to. p. 24, we read: "My heart begins to leap, and *play like a porpice before a storm*." Pennant says, in his *Zoology*, iii. 67, that "the appearance of the *dolphin* and the *porpesse* are far from being esteemed favorable omens by the seamen, for their boundings, springs, and frolics in the water are held to be sure signs of an approaching gale."

Willsford, in his *Nature's Secrets*, p. 135, tells us: "*Porpaises*, or sea-hogs, when observed to sport and chase one another about ships, expect then some stormy weather. *Dolphins*, in fair and calm weather, persuing one another as one of their waterish pastimes, foreshews wind, and from that part whence

they fetch their frisks ; but if they play thus when the seas are rough and troubled, it is a sign of fair and calm weather to ensue. *Cuttles*, with their many legs, swimming on the top of the water, and striving to be above the waves, do pre-
sage a storm. *Sea-urchins* thrusting themselves into the mud, or striving to cover their bodies with sand, foreshews a storm. *Cockles*, and *most shell-fish*, are observed against a tempest to have gravel sticking hard unto their shells, as a providence of nature to stay or poise themselves, and to help weigh them down, if raised from the bottome by surges. Fishes in general, both in salt and fresh waters, are observed to sport most, and bite more eagerly, against rain than at any other time."

WEATHER OMENS.

THE learned Moresin, in his *Papatus*, reckons among omens *the hornedness of the moon, the shooting of the stars, and the cloudy rising of the sun.*¹ Shakespeare, in his *Richard II.*, act ii. sc. 4, tells us :

" Meteors fright the fixed stars of heaven ;
The pale-fac'd moon looks bloody on the earth,
And lean-look'd prophets whisper fearful change :
These signs forerun the death or fall of kings."

In a *Defensave* against the Poyson of supposed Prophecies, by the Earl of Northampton, 1583, we read : " When dyvers, uppon greater scrupulosity than cause, went about to disswade her Majestye (Queen Elizabeth), lying then at Richmonde, from looking on the *comet* which appeared last ; with a courage aunswerable to the greatnesse of her state, shee caused the windowe to be sette open, and cast out thys worde, *jacta est alea*, the dyce are throwne, affirming that her stedfast hope and confidence was too firmly planted in the providence of God to be blasted or affrighted with those beames, which either had a ground in nature whereuppon to rise, or at least no warrant out of scripture to portend the

¹ " Lunæ cornicationem, solis nubilum ortum, stellarum trajectiones in aere." *Papatus*, p. 21.

mishappes of princes." He adds: "I can affirm thus much, as a present witness, by mine owne experience."

There is nothing superstitious in prognostications of weather from *aches* and *corns*. "Aches and corns," says Lord Verulam, "do engrieve (afflict) either towards rain or frost; the one makes the humours to abound more, and the other makes them sharper." Thus also Butler, in his *Hudibras*, p. iii. c. ii. l. 405 :

"As old sinners have all points
O' th' compass in their bones and joints,
Can by their pangs and aches find
All turns and changes of the wind,
And, better than by Napier's bones,
Feel in their own the age of moons."

Googe, in his translation of Naogeorgus's *Popish Kingdome*, fol. 44, has the following passage on *Sky Omens* :

"Beside they give attentive eare to blinde astronomars,
About th' aspects in every howre of sundrie shining stars;
And underneath what planet every man is borne and bred,
What good or evill fortune doth hang over every hed.
Hereby they thinke assuredly to know what shall befall,
As men that have no perfite fayth nor trust in God at all;
But thinke that everything is wrought and wholly guided here,
By mooving of the planets, and the whirling of the speare."

In the *Secret Memoirs* of the late Mr. Duncan Campbell, 1732, pp. 61-2, we read: "There are others, who from the clouds calculate the incidents that are to befall them, and see men on horseback, mountains, ships, forests, and a thousand other fine things in the air."

In the following passage from Gay's first Pastoral are some curious rural omens of the weather :

"We learnt to read the skies,
To know when hail will fall, or winds arise.
He taught us erst the *heifer's tail* to view,
When stuck aloft, that show'rs would straight ensue;
He first that useful secret did explain,
Why pricking *corns* foretold the gath'ring rain;
When *swallows* fleet soar high and sport in air,
He told us that the welkin would be clear."

Thus also in the *Trivia* of the same poet, similar omens occur for those who live in towns :

"But when the swinging *signs* your ears offend
With creaking noise, then rainy floods impend;
Soon shall the kennels swell with rapid streams—

On hosier's poles depending stockings tied
 Flag with the slacken'd gale from side to side;
Church monuments foretel the changing air;
 Then Niobe dissolves into a tear,
 And sweats with secret grief; you'll hear the sounds
 Of whistling winds, ere kennels break their bounds;
 Ungrateful odours *common shores* diffuse,
 And dropping vaults distil unwholesome dews,
 Ere the tiles rattle with the smoking show'r," &c.

In the British Apollo, fol. Lond. 1708, i. No. 51, is said :

"A learned case I now propound,
 Pray give an answer as profound;
 'Tis why a *cow*, about half an hour
 Before there comes a hasty shower,
 Does clap her tail against the hedge?"

In *Tottenham Court*, a comedy, 4to. Lond. 1638, p. 21, we read : "I am sure I have foretold weather from the turning up of my *cowe's* taylor."

[The following curious lines respecting the hedgehog occur in *Poor Robin's Almanack* for 1733 :

"Observe which way the *hedge-hog* builds her nest,
 To front the north or south, or east or west;
 For if 'tis true that common people say,
 The wind will blow the quite contrary way:
 If by some secret art the hedge-hogs know,
 So long before, which way the winds will blow,
 She has an art which many a person lacks,
 That thinks himself fit to make almanacks."]

From the following simile given by Bodenham, in his *Belvedere, or the Garden of the Muses*, p. 153, it should seem that our ancestors held somehow or other the *hedgehog* to be a prognosticator of the weather. Edit. 8vo. Lond. 1600 :

"As *hedge-hogs* doe fore-see ensuing stormes,
 So wise men are for fortune still prepared."

The following simile is found in Bishop Hall's *Virgidemiarum*, 12mo. 1598, p. 85 :

"So lookes he like a marble toward rayne."

In the *Husbandman's Practice, or Prognostication for Ever*, 8vo. Lond. 1664, p. 137, I find the following omens of rain : "*Ducks* and *drakes* shaking and fluttering their wings when they rise—*young horses* rubbing their backs against the ground—*sheep* bleating, playing, or skipping wantonly—*swine* being

seen to carry bottles of hay or straw to any place and hide them—*oxen* licking themselves against the hair—the sparkling of a *lamp* or *candle*—the *falling of soot* down a chimney more than ordinary—*frogs* croaking—*swallows* flying low,” &c. &c.

I find the following in the *Curiosities or the Cabinet of Nature*, 1637, p. 262: “Q. Why is a storme said to followe presently when a company of hogges runne crying home? A. Some say that a hog is most dull and of a melancholy nature; and so by reason doth foresee the raine that cometh; and in time of raine, indeed I have observed that most cattell doe pricke up their eares: as for example an asse will, when he perceiveth a storme of raine or hail doth follow.” In Dekker’s *Match me in London*, act iv. we read:

“Beasts licking ’gainst the hayre
Foresheew some storme, and I fore-see some snare.”

Thus also in Smart’s *Hop-garden*, b. ii. l. 105, p. 127:

“And oft, alas! the long-experienc’d wights
(Oh! could they too prevent them!) storms foresee,
For as the storm rides on the rising clouds,
Fly the fleet wild-geese far away, or else
The *heifer* toward the zenith *rears her head*,
And with expanded nostrils snuffs the air;
The *swallows*, too, their airy circuits weave,
And, screaming, skim the brook; and fen-bred *frogs*
Forth from their hoarse throats their old grutch recite;
Or from her earthly coverlets the *ant*
Heaves her huge legs along the narrow way;
Or bends *Thaumantia’s* variegated bow
Athwart the cope of heav’n; or sable *crows*
Obstreperous of wing, in crowds combine.”

“Next hark
How the curst *raven*, with her harmless voice,
Invokes the rain, and croaking to herself,
Struts on some spacious solitary shore.
Nor want thy servants and thy wife at home
Signs to presage the show’r; for *in the hall*
Sheds Niobe her precious tears, and warns
Beneath thy leaden tubes to fix the vase,
And catch the falling dew-drops, which supply
Soft water and salubrious, far the best
To soak thy hops, and brew thy generous beer.”

Coles, in his *Introduction to the Knowledge of Plants*,

p. 38, says: "If the down flyeth off *colt's-foot*, *dandelyon*, and *thistles*, when there is no winde, it is a signe of rain."¹

On *thunder-superstitions* our testimonies are as numerous as those of rain. Leonard Digges, gentleman, in his rare work entitled *A Prognostication Everlasting of ryght good Effecte*," &c. 4to. Lond. 1556, fol. 6 b, tells us: "Thunders in the morning signifie wynde; about noone, rayne; in the evening, great tempest. Somme wryte (their ground I see not) that Sondayes thundre shoulde brynge the death of learned men, judges, and others; Mondaye's thundre, the death of women; Tuesdaye's thundre, plentie of graine; Wednesday's thundre, the deathe of harlottes, and other blodshede; Thursday's thundre, plentie of shepe and corne; Fridaie's thundre, the slaughter of a great man, and other horrible murders; Saturdaye's thundre, a generall pestilent plague and great deathe."

Among Extraordinarie Tokens for the Knowledge of Weather, he adds: "Some have observed evil weather to folow when watry foules leave the sea, desiring lande; the foules of the lande flying hyghe: the crying of fowles about waters, making a great noyse with their wynges; also the sees swelling with uncustomed waves; if beastes eate gredely; if they lycke their hooves; if they sodaynlye move here and there, makyng a noyse, brethyng up the ayre with open nostrrels, rayne foloweth. Also the busy heving of moules: the appering or coming out of wormes; hennes resorting to the perche or reste, covered with dust, declare rayne. The ample working of the spinnar in the ayre; the ant busied with her egges; the bees in fayre weather not farre wandryng; the continuall pratyng of the crowe, chiefly twyse or thryse quycke calling, shew tempest. Whan the crowe or raven gapeth against the sunne, in summer, heate foloweth. If they busy themselves in proynyng or washyng, and that in wynter, loke for raine. The uncustomed noise of pultry, the noise of swine, of pecokes,

¹ In the *Statistical Account of Scotland*, xiii. 557, parish of Lochcarron, co. Ross, we read: "Everything almost is reckoned a sign of rain. If there be a warm or hot day, we shall soon have rain; if a crow begin to chatter, she is calling for rain; if the clouds be heavy, or if there be a mist upon the top of the hills, we shall see rain. In a word, a Highlander may make anything a sign of rain, and there is no danger he shall fail in his prognostication."

declare the same. The swalowe flying and beating the water, the chirping of the sparrow in the morning, signifie rayne. Raine sodainly dried up: woody coveringes strayer than of custome; belles harde further than commonly; the wallow-yng of dogges; the alteration of the cocke crowing; all declare rainy weather. I leave these, wanting the good gronde of the rest. If the learned be desyrefull of the to forsayd, let them reade grave Virgil, primo Georgicorum, At Bor, &c."

In Lloyd's Stratagems of Jerusalem, 4to. 1602, p. 286, we read: "The Thracians, when it thunders, take their bowes and arrowes, and shoote up to the cloudes against the thunder, imagining by their shooting to drive the thunders away. Cabrias, the generall of Athens, being ready to strike a battel on sea, it suddenly lightened, which so terrified the soldiers that they were unwilling to fight, until Cabrias said that now the time is to fight, when Jupiter himselfe, with his lightening, doth shewe he is ready to go before us. So Epaminondas, at his going to battell it suddenly lightened that it so amazed his souldiers that Epaminondas comforted them and saide, 'Lumen hoc numina ostendunt,'—by these lightenings the Gods shew us that we shall have victories." Ibid. p. 287: "In Rome, the dictator, the consul, the prætor, and other magistrates, were to be removed from their offices, if the soothsayer sawe any occasion by lightning, thundering, by removing of starres, by flying of fowles, by intrailles of beasts, by eclipse of the sun and moon." Ibid. p. 288, we read: "Pau. Æmilius, consul and generall of the Romanes in Macedonia, at what time he sacrific'd unto the gods in the city of Amphipolis, it lightned, whereby he was perswaded it pretended the overthrow of the kingdom of Macedonia, and his great victory and tryumph of the same at Rome."

Willsford, in his Nature's Secrets, p. 113, says: "Thunder and lightning in winter in hot cuntryes is usual, and hath the same effects; but in those northern climates it is held ominous, portending factions, tumults, and bloody wars, and a thing seldome seen, according to the old adigy, 'Winter's thunder is the sommer's wonder.'"

Massey, in his notes on Ovid's Fasti, p. 90, says: "The left-hand thunder was accounted a happy omen by the Romans, but by the Greeks and barbarians it was thought

otherwise ; so inconsistent are superstitious observations." See Tully, de Divinatione, lib. ii. cap. 39.

Lord Northampton, in the Defensative against the Poyson of supposed Prophecies, 1583, tells us : "It chaunceth sometimes to thunder about that time and season of the yeare when swannes hatch their young ; and yet no doubt it is a paradox of simple men to thinke that a swanne *cannot hatch without a cracke of thunder.*"

In Sir John Sinclair's Statistical Account of Scotland, x. 14, parish of Wick, co. Caithness, the minister, speaking of the swans which periodically visit the lakes there, says : "They are remarkable prognosticators of the weather, and much relied on as such by the farmer."

In the Cambrian Register, 1796, p. 430, we read : "It cannot be denied that the Welsh have much superstition amongst them, though it is wearing off very fast. But the instance adduced here (by the Gleaner), that of their *predicting a storm by the roaring of the sea*, is a curious kind of proof of their superstition. Their predictions, if they may be so called, are commonly justified by the event ; and may, I apprehend, be accounted for from causes as natural as the forebodings of shepherds ; for which they have rules and data as well known to themselves, and, perhaps, as little liable to error, as any of those established by the more enlightened philosophers of the present day."

VEGETABLES.

WILLSFORD, in his Nature's Secrets, p. 136, tells us that "*Trefoile*, or *claver-grasse*, against stormy and tempestuous weather will seem rough, and the leaves of it stare and rise up, as if it were afraid of an assault. *Tezils*, or *fuller's thistle*, being gathered and hanged up in the house, where the air may come freely to it, upon the alteration of cold and windy weather, will grow smoother, and against rain will close up his prickles. *Heliotropes* and *marigolds* do not only presage stormy weather by closing or contracting together their leaves, but turn towards the sun's rays all the day, and in the evening shut up shop. *Pine-apples*, hanging up in the house, where they freely may enjoy the air, will close themselves against

wet and cold weather, and open against hot and dry times. The leaves of trees and plants in general will shake and tremble against a tempest more than ordinary. All tender buds, blossoms, and delicate flowers, against the incursion of a storm, do contract and withdraw themselves within their husks and leaves, whereby each may preserve itself from the injury of the weather."

He says, *ibid.* p. 144: "Leaves in the wind, or down floating upon the water, are signs of tempests. In autumn (some say), in the *gall*, or *oak-apple*, one of these three things will be found (if cut in pieces): a flie, denoting want; a worm, plenty; but, if a spider, mortality." He tells us, *ibid.*, that "the *broom* having plenty of blossoms, or the walnut tree, is a sign of a fruitful year of corn." That "great store of nuts and almonds presage a plentiful year of corn, especially filberds. When *roses* and *violets* flourish in autumn, it is an evil sign of an insuing plague the year following, or some pestiferous disease."

Lupton, in his third Book of Notable Things (edit. 8vo. 1660, p. 52), No. 7, says: "If you take an oak-apple from an oak tree, and upon the same you shall find a little worm therein, which if it doth flye away it signifies wars; if it creeps, it betokens scarceness of corn; if it run about, then it foreshews the plague. This is the countryman's astrology, which they have long observed for truth.—Mizaldus." He says, *ibid.*, 25: "The leaves of an elm tree or of a peach tree, falling before their time, do foreshew or betoken a murrain or death of cattle.—Cardanus."

In the Supplement to the Athenian Oracle, p. 476: "The fly in the oak-apple is explained as denoting war; the spider, pestilence; the small worm, plenty."¹

[¹ The following, communicated by Mr. R. Bond, of Gloucester, was received too late for insertion under its proper heading in Vol. I.: "A circumstance which occurred in my presence on Saturday evening last (the 31st of March), brought to my recollection a superstitious notion which I have often heard repeated. A lady (in the common acceptation of the term) requested of a seedsman that she might be then furnished with various flower-seeds, 'for,' she added, 'I must not omit sowing them to-morrow.' 'May I inquire,' exclaimed the astonished shopman, 'if there is any particular reason for your making choice of that day?' 'Yes,' was the answer; 'it is because to-morrow is Palm Sunday, and the advantage to be derived from sowing on that day is, that the flowers will be sure to come double.'"]

STUMBLING.

WE gather, from Congreve's *Love for Love*, where, in the character of Old Foresight, he so forcibly and wittily satirises superstition, that to stumble in going down stairs is held to be a bad omen. From him, as well as from the *Spectator*, we gather, that sometimes "a rusty nail, or a crooked pin, shoots up into prodigies!"

Cicero, in his second book, *De Divinatione*, § 40, observes: "Quæ si suscipiamus, *pedis offensio* nobis, et abruptio corrigiæ et sternutamenta erunt observanda." In *Pet. Molinæi Vates*, p. 218, we read: "Si quis in limine impedit, ominosum est."

"That you may never stumble at your going out in the morning," is found among the omens deprecated in *Barton Holiday's Marriage of the Arts*, 4to.

Poor Robin, in his *Almanack for 1695*, thus ridicules the superstitious charms to avert ill luck in stumbling: "All those who, walking the streets, stumble at a stick or stone, and when they are past it turn back again to spurn or kick the stone they stumbled at, are liable to turn students in Goatam college; and, upon admittance, to have a coat put upon him, with a cap, a bauble, and other ornaments belonging to his degree."

"It is lucky," says Grose, "to tumble up stairs." Probably this is a jocular observation, meaning it was lucky the party did not tumble down stairs. Melton, in his *Astrologaster*, p. 45, says: "10. That if a man stumbles in a morning as soon as he comes out of doores, it is a signe of ill lucke." He adds: "30. That if a horse stumble on the highway, it is a signe of ill lucke." Bishop Hall, in his *Characters of Vertues and Vices*, under the head of the Superstitious Man, observes, that "if he stumbled at the threshold, he feares a mischief." Stumbling at a grave was anciently reckoned ominous; thus Shakespeare:

"How oft to-night
Have my old feet stumbled at graves!"

In *Whimzies, or a New Cast of Characters*, 1631, speaking of a yealous (jealous) neighbour, the author says: "His earth-reverting body (according to his mind) is to be buried

in some cell, roach, or vault, and in no open space, lest passengers (belike) might stumble on his grave."

Gaule, in his *Mag-astro-mancers Posed and Puzzel'd*, p. 181, omits not, in his very full catalogue of vain observations and superstitious ominations thereupon, "the stumbling at first going about an enterprise."

KNIVES, SCISSORS, RAZORS, &c.

It is unlucky, says Grose, to lay one's knife and fork cross-wise; crosses and misfortunes are likely to follow. Melton, in his *Astrologaster*, p. 45, in his catalogue of many superstitious ceremonies, observes: "25. That it is naught for any man to give a pair of knives to his sweetheart, for feare it cuts away all love that is betweene them." Thus Gay, in his second Pastoral of "The Shepherd's Week:"

"But woe is me! such presents luckless prove,
For knives, they tell me, always sever love!"

It is, says Grose, unlucky to present a knife, scissors, razor, or any sharp or cutting instrument, to one's mistress or friend, as they are apt to cut love and friendship. To avoid the ill effects of this, a pin, a farthing, or some trifling recompense, must be taken in return. To find a knife or razor denotes ill luck and disappointment to the party.

The following is found in Delrio, *Disquisit. Magic.*, p. 494, from Beezius: "Item ne alf, vel mar equitet mulierem in puerperio jacentem, vel ne infans rapiatur (a strigibus) debet poni cultellus vel corrigia super lectum."

OF FINDING OR LOSING THINGS.

MELTON, in his *Astrologaster*, p. 46, says: "11. That if a man, walking in the fields, finde any foure-leaved grasse, he shall, in a small while after, finde some good thing." He tells us, *ibid.*: "15. That it is naught for a man or woman to lose

their hose garter." As also, *ibid.* : "14. That it is a sign of ill lucke to finde money."

Greene, in his *Art of Conny-Catching*, signat. B, tells us, "'Tis ill lucke to keepe found money." Therefore it must be spent.

Dr. Nathaniel Home, in his *Dæmonologie, or the Character of the Crying Evils of the Present Times, &c.*, 8vo. Lond. 1650, p. 60, tells us : "How frequent is it with people (especially of the more ignorant sort, which makes the things more suspected) to think and say (as Master Perkins relates), if they finde some pieces of iron, it is prediction of good lucke to the finders! If they find a piece of silver, it is a foretoken of ill lucke to them."

Mason, in his *Anatomie of Sorcerie*, 1612, p. 90, enumerating our superstitions, mentions, as an omen of good luck, "If drinke be spilled upon a man; or if he find old iron." Hence it is accounted a lucky omen to *find a horseshoe*.

Boyle, in his *Occasional Reflections*, 1665, p. 217, says : "The common people of this country have a tradition that 'tis a lucky thing to find a horse-shoe. And, though 'twas to make myself merry with this fond conceit of the superstitious vulgar, I stooped to take this up."

There is a popular custom of crying out "Halves!" on seeing another pick up anything which he has found, and this exclamation entitles the person who makes it to one half of the value. This is alluded to as follows in Dr. John Savage's *Horace to Scæva imitated*, 1730, p. 32 :

"And he who sees you stoop to th' ground,
Cries, Halves! to ev'rything you've found."

The well-known trick of dropping the ring is founded on this custom. See further in Halliwell's *Popular Rhymes*, p. 257.

NAMES.

AMONG the Greeks it was an ancient custom to refer misfortunes to *the signification of proper names*. The Scholiast upon Sophocles, as cited by Jodrell in his *Euripides*, ii. 349, &c. observes, that this ludicrous custom of analysing the

proper names of persons, and deriving ominous inferences from their different significations in their state of analysis, appears to have prevailed among the Grecian poets of the first reputation. Shakespeare, he adds, was much addicted to it. He instances Richard II., act ii. sc. 1: "How is't with aged *Gaunt*?"

In an alphabetical explanation of hard words, at the end of the Academy of Pleasure, 1658, an anagram is defined to be "a divination by names, called by the ancients Onomantia. The Greeks referre this invention to Lycophron, who was one of those they called the Seven Starres, or Pleiades; afterwards (as witnesses Eustachius) there were divers Greek wits that disported themselves herein, as he which turned Atlas, for his heavy burthen in supporting heaven, into *Talas*, that is, *wretched*. Some will maintain that each man's fortune is written in his name, which they call anagramatism, or metragramatism; poetical liberty will not blush to use e for æ, v for w, s for z. That amorous youth did very queintly sure (resolving a mysterious expression of his love to Rose Hill), when in the border of a painted cloth he caused to be painted, as rudely as he had devised grossly, a rose, a hill, an eye, a loaf, and a well, that is, if you spell it, '*I love Rose Hill well.*'"

MOLES.

In the Husbandman's Practice, or Prognostication for Ever, as Teacheth Albert, Alkind, Haly, and Ptolemy, 8vo. Lond. 1658, p. 153, there is a considerable waste of words to show what moles in several parts of the body denote, almost too ridiculous to be transcribed. Some of the first are as follow: "If the man shall have a mole on the place right against the heart, doth denote him undoubtedly to be wicked. If a mole shall be seen either on the man's or woman's belly, doth demonstrate that he or she be a great feeder, glutton. If a mole, in either the man or woman, shall appear on the place right against the spleen, doth signify that he or she shall be much passionated, and oftentimes sick." As all the remain-

ing ones are equally absurd with the above specimens, I shall not trouble the reader with any more of them.

Misson, in his *Travels in England*, translated by Ozell, observes, p. 358, that "when Englishmen, i. e. the common people, have *warts* or *moles* on their faces, they are very careful of the great hairs that grow out of those excrescences; and several have told me they look upon those hairs as tokens of good luck."

In the *Claim, Pedigree, and Proceedings of James Percy* (the trunk-maker), who claimed the earldom of Northumberland in 1680, folio, signat. D, occurs the following passage: "When you first came to me, I shewed you a mold like a half moon upon my body (born into the world with it), as hath been the like on some of the Percy's formerly. Now search William Percy, and see if God hath marked him so; surely God did foresee the troubles, although the law takes no notice: but God makes a true decision, even as he was pleased to make Esau hairy and Jacob smooth." It is almost superfluous to observe, that the parliament paid no regard to this *divine signature*, as James called it, for he did not succeed to the earldom of Northumberland.

The following on this most ridiculous subject is preserved in the twelfth book of a *Thousand Notable Things*: "9. A mole on the feet and hands shews there are others on the testes, and denotes many children. 10. Moles on the arm and shoulder denote great wisdom; on the left, debate and contention. Moles near the armhole, riches and honour. A mole on the neck commonly denotes one near the stomach, which denotes strength. 11. A mole on the neck and throat denotes riches and health. A mole on the chin, another near the heart and signifies riches. 12. A mole on the lip, another on the testes, and signifies good stomachs and great talkers. 13. A mole on the right side of the forehead is a sign of great riches both to men and women; and on the other side, the quite contrary. Moles on the right ear of men or women denote riches and honour; and on the left, the quite contrary. 14. A mole between the eye-brow and edge of the eye-lid, there will be another between the navel and the secrets. 15. A red mole on the nose of a man or woman, there will be another on the most secret parts, and sometimes on the ribs, and denotes great lechery. Moles on the ankles or feet signify

modesty in men, and courage in women. 16. A mole or moles on the belly denote great eaters. A mole on or about the knees signifies riches and virtue; if on a woman's left knee, many children. A mole on the left side of the heart denotes very ill qualities. A mole on the breast denotes poverty. A mole on the thighs denotes great poverty and infelicity."

[The following more complete account of the subject is extracted from the Greenwich Fortune-Teller, a popular chap-book :

"A mole against the heart undoubtedly denotes wickedness.

A mole on the belly signifies a glutton.

A mole on the bottom of the belly signifies weakness.

A mole on the knee signifies obtaining a comely, wealthy wife.

If a woman have a mole on her right knee, she will be honest and virtuous; if on the left, she will have many children.

If a man hath a mole athwart his nose he will be a traveller.

A mole on a woman's nose, signifies she will travel on foot through divers countries.

A mole on a man's throat shows that he will become rich.

If a woman have a mole on the lower jaw, it signifies she shall lead her life in sorrow and pain of body.

A mole in the midst of the forehead, near the hair, denotes a discourteous, cruel mind, and of unpleasant discourse; if it is of honey colour, will be beloved; if red, sullen and furious; if black, inexpert and wavering; if raised more like a wart, very fortunate! But if a woman, shows her to be a slut; and if in her forehead black, treacherous, consents to evil and murder.

A mole on the right side, about the middle of the forehead, declares a man to abound in benefits by friendship of great men; will be loaded with command, esteemed, and honoured; the paler the colour the greater the honour; if red, he is loved by the clergy; if black, let him beware of the resentment of great men; if warty, it increaseth good fortune. A woman having this shall be fortunate in all her actions; but if black, beware of her tongue.

A mole on the left side of the forehead, near the hair, predicts misery and abundance of tribulations to a man, by means of his own misconduct if honey-coloured or red, his sorrows are lessened; but if black, unfortunate in every undertaking.

A mole on the left side of the forehead, about the midway, threatens a man with persecutions from his superiors; if of a honey colour, he prodigally wastes his estate; if red, will become poor; if black, let him beware of the wrath or malice of great men: if a woman, it threatens sorrow by the perfidy of some men; if black, she will partake of the extremity of misery.

A mole on the left side of the forehead, a little above the temple, if it appear red, he has excellent wit and understanding; if black, in danger of being branded for his falsehoods; if he has a wart his fate is mitigated.

To a woman it shows justification of innocence, though not deserved; if black, malignity, and it represents every evil.

A mole on any part of the lip, signifies a great eater, or a glutton, much beloved, and very amorous.

A mole on the chin signifies riches.

A mole on the ear signifies riches and respect.

A mole on the neck promises riches.

A mole on the right breast threatens poverty.

A mole near the bottom of the nostrils is lucky.

A mole on the left side of the belly denotes affliction.

A mole on the right foot denotes wisdom.

A mole on the left foot denotes dangerous rash actions.

A mole on the eyebrow means speedy marriage and a good husband.

A mole on the wrist, or between that and the fingers' ends, shows an ingenious mind.

If many moles happen between the elbow and the wrist, they foretell many crosses towards the middle of life, which will end in prosperity and comfort.

A mole near the side of the chin, shows an amiable disposition, industrious, and successful in all your transactions."]

CHARMS.

THE following notice of *charms* occurs in Barnaby Googe's translation of Naogeorgus's *Popish Kingdom*, f. 57 :

" Besides, for charmes and sorceries, in all things they excell,
Both Dardan and the witches foule, that by Mæotis dwell.
The reason is, that yet to trust in God they have no skill,
Nor will commit themselves unto th' Almighty father's will.
If any woman brought abed, amongst them haps to lie,
Then every place, enchaunter lyke, they clense and purifie,
For feare of sprightes, least harme she take, or caried cleane away,
Be stolne from thence, as though she than in greatest daunger lay;
When as hir travailes overpast, and ended well hir paine,
With rest and sleepe she seekes to get her strength decayde againe.
The like in travailes hard they use, and mariages as well,
And eke in all things that they buy, and every thing they sell.
About these Catholikes necks and hands are always hanging charmes,
That serve against all miseries, and all unhappie harmes;
Amongst the which the threatening writ of Michael maketh one,
And also the beginning of the Gospell of Saint John :
But these alone they do not trust, but with the same they have
Theyr barbrous wordes and crosses drawne, with bloud, or painted brave.

They swordes enchant, and horses strong, and flesh of men they make
 So harde and tough, that they ne care what blowes or cuttes they take;
 And, using necromancie thus, themselves they safely keepe
 From bowes or guns, and from the wolves their cattel, lambes, and sheepe:
 No journey also they doe take, but charmes they with them beare;
 Besides, in glistening glasses fayre, or else in christall cleare,
 They sprights enclose; and as to prophets true, so to the same
 They go, if any thing be stolne, or any taken lame,
 And when theyr kine doe give no milke, or hurt, or bitten sore,
 Or any other harme that to these wretches happens more."

In Bale's Interlude concerning Nature, Moses, and Christ, 1562, Idolatry is described with the following qualities :

" Mennes fortunes she can tell;
 She can by sayinge her Ave Marye,
 And by other charmes of sorcerve,
 Ease men of the toth ake by and bye;
 Yea, and fatche the Devyll from Hell."

And *ibid.* Sig. C 2, the same personage says :

" With holy oyle and water
 I can so cloyne and clatter,
 That I can at the latter
 Many sutelties contryve:
 I can worke wyles in battell,
 If I but ones do spattie
 I can make corne and cattle
 That they shall never thryve.

When ale is in the fat,
 If the bruar please me nat,
 The cast shall fall down flat,
 And never have any strength:
 No man shall tonne nor bake,
 Nor meate in season make,
 If I agaynst him take,
 But lose his labour at length. ^

Theyr wells I can up drye,
 Cause trees and herbes to dye,
 And slee all pulterye,
 Whereas men doth me move:
 I can make stoles to daunce
 And earthen pottes to prounce,
 That none shall them enhance,
 And do but cast my glove.

I have charmes for the ploughe,
 And also for the cowghe ;
 She shall gyve mylke ynowghe
 So long as I am pleased.
 Apace the myll shall go,
 So shall the credle do,
 And the musterde querne also,
 No man therwyth dyseased."

Dr. Henry, in his History of Great Britain, i. 286, says : "When the minds of men are haunted with dreams of charms and enchantments, they are apt to fancy that the most common occurrences in nature are the effects of magical arts."

Camden, in his Ancient and Modern Manners of the Irish, tells us : "They think women have charms divided and distributed among them ; and to them persons apply according to their several disorders, and they constantly begin and end the charm with Pater Noster and Ave Maria." See Gough's edition of the Britannia, 1789, iii. 668.

Mason, in the Anatomie of Sorcerie, 4to. Lond. 1612, p. 62, says : "The word *charm* is derived of the Latin word *carmen*, the letter *h* being put in."

Avicen, to prove that there are charms, affirms that all material substances are subject to the human soul, properly disposed and exalted above matter. Dict. Cur. p. 144.

In the Statistical Account of Scotland, xvi. 122, parish of Killearn, co. Stirling, we read : "A certain quantity of cowdung is forced into the mouth of a calf immediately after it is calved, or at least before it receives any meat ; owing to this, the vulgar believe that witches and fairies can have no power ever after to injure the calf. But these and suchlike superstitious customs are every day more and more losing their influence."

Sir Thomas Browne tells us, that to sit crosslegged, or with our fingers pectinated or shut together, is accounted bad, and friends will persuade us from it. The same conceit religiously possessed the ancients, as is observable from Pliny : "Poplites alternis genibus imponere nefas olim ;" and also from Athenæus that it was an old venifacious practice ; and Juno is made in this posture to hinder the delivery of Alcmæna. See Bourne and Brand's Popular Antiquities, p. 95. Mr. Park, in his copy of that work, has inserted the following note : "To sit crosslegged I have always understood was in-

tended to produce good or fortunate consequences. Hence it was employed as a charm at school by one boy who wished well for another, in order to deprecate some punishment which both might tremble to have incurred the infliction of. At a card-table I have also caught some superstitious players sitting crosslegged with a view of bringing good luck."

In the Athenian Oracle, ii. 424, a charm is defined to be "a form of words or letters, repeated or written, whereby strange things are pretended to be done, beyond the ordinary power of Nature."

Andrews, in his continuation of Dr. Henry's History of Great Britain, p. 383, quoting Scot's Discovery of Witchcraft, says: "The stories which our facetious author relates of ridiculous charms, which by help of credulity operated wonders, are extremely laughable. In one of them a poor woman is commemorated who cured all diseases by muttering a certain form of words over the party afflicted; for which service she always received one penny and a loaf of bread. At length, terrified by menaces of flames both in this world and the next, she owned that her whole conjuration consisted in these potent lines, which she always repeated in a low voice near the head of her patient:

"Thy loaf in my hand,
And thy penny in my purse,
Thou art never the better—
And I—am never the worse."

In the Works of John Heiwood, newlie imprinted, 1598, I find the following charm:

"I claw'd her by the backe in way of a charme,
To do me not the more good, but the lesse harme."

[The following is extracted from Henslowe's Diary, in the library of Dulwich College, temp. Elizabeth:

"To know wher a thinge is that is stolen:—Take vergine waxe and write upon yt 'Jasper + Melchisor + Balthasar +,' and put yt under his head to whome the good partayneth, and he shall knowe in his sleape wher the thinge is become." See a curious collection of rural charms in Halliwell's Popular Rhymes, pp. 206-14.

SALIVA, OR SPITTING.

SPITTLE, among the ancients, was esteemed a charm against all kinds of fascination : so Theocritus—

Τοιάδε μυθιζοῖσα, τρίς εἰς ἔδν ἔπτυσε κόλπον—

“Thrice on my breast I spit to guard me safe
From fascinating charms.”¹

“See how old beldams expiations make :
To atone the gods the bantling up they take ;
His lips are wet with lustral spittle ; thus
They think to make the gods propitious.”

“This custom of nurses lustrating the children by spittle,” says Seward, in his *Conformity between Popery and Paganism*, p. 54, “was one of the ceremonies used on the *Dies Nominalis*, the day the child was named ; so that there can be no doubt of the Papists deriving this custom from the heathen nurses and grandmothers. They have indeed christened it, as it were, by flinging in some scriptural expressions ; but then they have carried it to a more filthy extravagance, by daubing it on the nostrils of adults as well as of children.”

Plutarch and Macrobius make the days of lustration of

¹ So Potter, in his *Greek Antiquities*, i. 346, tells us that among the Greeks “it was customary to spit three times into their bosoms at the sight of a madman, or one troubled with an epilepsy.” He refers to this passage of Theocritus, *Idyll. xx. v. 11*, for illustration. This, he adds, they did in defiance, as it were, of the omen ; for spitting was a sign of the greatest contempt and aversion : whence, *πτυειν*, i. e. *to spit*, is put for *καταφρονεῖν*, *ἐν οὐδενὶ λογιζεῖν*, i. e. *to contemn*, as the scholiast of Sophocles observes upon these words, in *Antigone*, v. 666.

Ἄλλὰ πτυσας ὡσει δυσμενῆ.

Spit on him as an enemy.

See also Potter, i. 358. Delrio, in his *Disquisit. Magic.* p. 391, mentions that some think the following passage in *Albius Tibullus*, lib. i. *Eleg. 2*, is to be referred to this :

“Hunc puer, hunc juvenis, tuba circumstetit arcta,
Despuit in molles, et sibi quisque sinus.”

And thus *Persius* upon the custom of nurses spitting upon children :

“Ecce avia, aut metuens divûm matertera, cunis,
Exemit puerum, frontemque atque uda labella
Infami digito, et lustralibus ante salivis
Expiat, urentes oculos inhibere perita.” Sat. ii. l. 31.

infants thus: "The eighth day for girls, and the ninth for boys. Gregory Nazianzen calls this festival *Ονομασθηρια*, because upon one of those days the child was named. The old grandmother or aunt moved round in a circle, and rubbed the child's forehead with spittle, and that with her middle finger, to preserve it from witchcraft. It is to this foolish custom St. Athanasius alludes, when he calls the heresy of Montanus and Priscilla *γραῶν πνεύματα*." Sheridan's *Persius*, 2d edit. p. 34, note.

It is related by the Arabians that when Hassan, the grandson of Mahomet, was born, he spit in his mouth. See Ockley's *History of the Saracens*, ii. 84. Park, in his *Travels into the Interior of Africa*, speaking of the Mandingoes, says: "A child is named when it is seven or eight days old. The ceremony commences by shaving the infant's head. The priest, after a prayer, in which he solicits the blessing of God upon the child and all the company, whispers a few sentences in the child's ear, and *spits three times in his face*, after which, pronouncing his name aloud, he returns the child to his mother."

Spitting, according to Pliny, was superstitiously observed in averting witchcraft and in giving a shrewder blow to an enemy. Hence seems to be derived the custom our bruisers have of spitting in their hands before they begin their barbarous diversion, unless it was originally done for luck's sake. Several other vestiges of this superstition, relative to fasting spittle,¹ mentioned also by Pliny, may yet be placed among our vulgar customs.

Levinus Lemnius tells us: "Divers experiments show what power and quality there is in man's fasting spittle, when he hath neither eat nor drunk before the use of it: for it cures all tetter, itch, scabs, pushes, and creeping sores; and if venomous little beasts have fastened on any part of the body, as hornets, beetles, toads, spiders, and such like, that by their venome cause tumours and great pains and inflammations, do but rub the places with fasting spittle, and all those effects will be gone and discussed. Since the qualities and effects of spittle come from the humours, (for out of them is it drawn by the faculty of nature, as fire draws distilled water from

¹ "Fascinationes saliva jejuna repelli, veteri superstitione creditum est." Alex. ab Alexandro.

hearts), the reason may be easily understood why spittle should do such strange things, and destroy some creatures." Secret Miracles of Nature, English Transl. fol. Lond. 1658, p. 164.

Sir Thomas Browne, in his *Vulgar Errors*, p. 152, leaves it undecided whether the fasting spittle of man be poison unto snakes and vipers, as experience hath made us doubt. In Browne's *Map of the Microcosme*, 1642, speaking of lust, the author says: "Fewell also must bee withdrawne from this fire, *fasting spittle* must kill this serpent."

The boys in the north of England have a custom amongst themselves of spitting their faith (or, as they call it in the northern dialect, "their saul," i. e. soul), when required to make asseverations in matters which they think of consequence.

In combinations of the colliers, &c., about Newcastle-upon-Tyne, for the purpose of raising their wages, they are said to spit upon a stone together, by way of cementing their confederacy. Hence the popular saying, when persons are of the same party, or agree in sentiments, that "they spit upon the same stone." The following is in *Plaine Percevall the Peace Maker of England*, 4to.: "Nay, no further, Martin, thou maist *spit in that hole*, for I'll come no more there."

Park, in his *Travels in the Interior of Africa*, has the following passage: "They had not travelled far before the attendants insisted upon stopping, to prepare a saphie or charm, to ensure a good journey: this was done by muttering a few sentences, and *spitting upon a stone which was laid upon the ground*. The same ceremony was repeated three times, after which the negroes proceeded with the greatest confidence."

In the *Life of a Satirical Puppy* called Nim, 1657, p. 35, I find the following passage: "One of his guardians (being fortified with an old charm) marches cross-legged, spitting three times, east, south, west; and afterwards prefers his vallor to a catechising office. In the name of God, quoth he, what art thou? whence dost thou come? &c., seeing something that he supposed to be a ghost."

Fishwomen generally spit upon their handsel, i. e. the first money they take, for good luck. Grose mentions this as a common practice among the lower class of hucksters, pedlars,

and dealers in fruit or fish, on receiving the price of the first goods they sell.

It is still customary in the west of England, when the conditions of a bargain are agreed upon, for the parties to ratify it by joining their hands, and at the same time for the purchaser to give an earnest.

Of the *handsel*, Misson, in his *Travels in England*, p. 192, observes as follows: "Une espèce de pourvoyeuse me disoit l'autre jour, que les bouchères de Londres, les femmes qui apportent de la volaille au marché, du beurre, des œufs, &c., et toutes sortes des gens, font un cas particulier de l'argent qu'ils reçoivent de la première vente qu'ils font. Ils le baisent en le recevant, crachent dessus, et le mettent dans une poche apart." Thus translated by Ozell, p. 130: "A woman that goes much to market told me t'other day that the butcher-women of London, those that sell fowls, butter, eggs, &c., and in general most tradespeople, have a particular esteem for what they call a *handsel*; that is to say, the first money they receive in a morning; they kiss it, spit upon it, and put it in a pocket by itself."

Lemon explains *handsel*, in his *Dictionary*, "The first money received at market, which many superstitious people will spit on, either to render it tenacious that it may remain with them, and not vanish away like a fairy gift, or else to render it propitious and lucky, that it may draw more money to it." This word is explained in all its senses in Halliwell's *Dictionary*, p. 433, where may be seen a very curious extract from MS. Harl. 1701, on the subject.

In Browne's *Britannia's Pastorals*, b. i. p. 129, there is an account of the difficulty a blacksmith has to shoe "a stubborn nagge of Galloway: "

"Or unback'd jennet, or a Flaunders mare,
That at the forge stand snuffing of the ayre;
The swarty smith *spits in his buckhorne fist*,
And bids his man bring out the five-fold twist," &c.

The following is in Scot's *Discovery of Witchcraft*, p. 137: "To heal the king or queen's evil, or any other soreness in the throat, first touch the place with the hand of one that died an untimely death: otherwise let a virgin fasting lay her hand on the sore, and say—Apollo denyeth that the heat of the plague can increase where a naked virgin quencheth it;

and spet three times upon it." Scot, p. 152, prescribes the subsequent charm against witchcraft: "To unbewitch the bewitched, you must spit in the pot where you have made water. Otherwise spit into the shoe of your right foot before you put it on; and that Vairus saith is good and wholesome to do before you go into any dangerous place." Spitting in the right shoe is in Mons. Oufle, p. 282, notes.

Delrio, in his *Disquisitiones Magicæ*, lib. vi. c. 2, sect. 1, quæst. 1, mentions the following, which with great propriety he calls: "Excogitata nugasissimæ superstitiones—de iis qui crines pectinando evulsos non nisi ter consputos adjiciunt;" i. e. that upon those hairs which come out of the head in combing they spit thrice before they throw them away. This is mentioned also in the *History of Mons. Oufle*, p. 282, notes.

Grose tells us of a singular superstition in the army, where we shall hope it is not without its use. "*Cagg, to cagg*," says he, "is a military term used by the private soldiers, signifying a solemn vow or resolution not to get drunk for a certain time, or, as the term is, till their cagg is out; which vow is commonly observed with the strictest exactness. *Ex.* 'I have cagged myself for six months. Excuse me this time, and I will cagg myself for a year.' This term is also used in the same sense among the common people in Scotland, where it is performed with divers ceremonies." Vallancey, in his *Collectanea de Rebus Hibernicis*, No. x. p. 490, tells us: "That cag is an old English word for fasting, or abstaining from meat or drink."

CHARM IN ODD NUMBERS.

IN setting a hen, says Grose, the good women hold it an indispensable rule to put an odd number of eggs. All sorts of remedies are directed to be taken three, seven, or nine times. Salutes with cannon consist of an odd number. A royal salute is thrice seven, or twenty-one guns. [The reader will recollect that Falstaff, in the *Merry Wives of Windsor*, v. 1, is entrapped a third time in the hope of there being luck or divinity in odd numbers.]

This predilection for odd numbers is very ancient, and is mentioned by Virgil in his eighth Eclogue, where many spells and charms, still practised, are recorded;¹ but, notwithstanding these opinions in favour of odd numbers, the number thirteen is considered as extremely ominous, it being held that, when thirteen persons meet in a room, one of them will die within a year.

A person under the signature of Camilla, in the *Gent. Mag.* for August 1796, lxi. 683, suggests that "the ancient popular superstition that it is unlucky to make one in a company of thirteen persons may probably have arisen from the Paschal Supper. We can none of us forget what succeeded that repast, and that thirteen persons were present at it."²

Fuller, in his *Mixt Contemplations on these Times*, part ii. 8vo. 1660, p. 53, says: "A covetous courtier complained to King Edward the Sixth of Christ Colledge in Cambridge, that it was a superstitious foundation, consisting of a master and twelve fellowes, in imitation of Christ and his twelve apostles.

¹ "*Número Deus impare gaudet.* Aut quemcumque superiorum, juxta Pythagoreos, qui ternarium numerum perfectum summo Deo assignant, à quo initium, et medium, et finis est: aut revera Hecaten dicit, cujus triplex potestas esse perhibetur: unde est *tria virginis ora Dianæ.* Quamvis omnium prope Deorum potestas triplici signo ostendatur, ut Jovis trifidum fulmen, Neptuni tridens, Plutonis canis triceps. Apollo idem sol, idem liber, vel quod omnia ternario numero continentur, ut *Parcæ, Furæ, Hercules* etiam trinocio conceptus. *Musæ ternæ:* aut impari quemadmodumcumque: nam septem chordæ, septem planetæ, septem dies nominibus Deorum, septem stellæ in septentrione, et multa his similia: et impar numerus immortalis, quia dividi integer non potest, par numerus mortalis, quia dividi potest; licet Varro dicat Pythagoreos putare imparem numerum habere finem, parem esse infinitum; ideo medendi causa multarumque rerum impares numeros servari." Servius in P. Virgil. *Eclog. viii.* ed. varior. In Censorinus *De Die Natali*, 8vo. Cantab. 1695, p. 121, is the following passage: "Ea superstitione que impar numerus plenus et magis faustus habebatur." On which is this note, p. 124: "Vid. Servium ad illud Virgilii *Eclog. viii.* '*Número Deus impare gaudet.*' Macrob. lib. i. *Saturnal.* cap. xiii. Solin. cap. iii." In Ravenscroft's comedy of *Mama-mouchi, or the Citizen turn'd Gentleman*, 1675, p. 32, Trickmore, habited as a physician, says: "Let the number of his bleedings and purgations be odd, *numero Deus impare gaudet.*"

² So Petri Molinæi *Vates*, p. 219: "Si in convivio sunt tredecim convivæ, creditur intra annum aliquem de istis moriturum; totidem enim personæ accumbent mensæ, quando Christus celebravit eucharistiam pridie quàm mortuus est. Sic inter superstitiosos trigesimus numerus ominousus est, quia Christus triginta denariis venditus est."

He advised the king also to take away one or two fellowships, so to discompose that superstitious number. 'Oh no,' said the king, 'I have a better way than that to mar their conceit, I will add a thirteenth fellowship unto them;' which he did accordingly, and so it remaineth unto this day."

In the *Gent. Mag.* for July 1796, lxvi. 573, is an account of a dinner-party consisting of thirteen, and of a maiden lady's observation, that, as none of her married friends were likely to make an addition to the number, she was sure that one of the company would die within the twelvemonth. Another writer in the same journal for 1798, lxxviii. 423, says: "The superstition that, where a company of persons amount to thirteen, one of them will die within the twelvemonth afterwards, seems to have been founded on the calculation adhered to by the insurance-offices, which presume that, out of thirteen people taken indiscriminately, one will die within a year." Insurance-offices, however, are not of such remote antiquity.

Waldron, in his *Description of the Isle of Man, Works*, 1731, p. 104, speaking of a crypt, or souterrain chapel, near Peel Castle, says: "Within it are thirteen pillars, on which the whole chapel is supported. They have a superstition that whatsoever stranger goes to see this cavern out of curiosity, and omits to count the pillars, shall do something to occasion being confined there."

The seventh son of a seventh son is accounted an infallible doctor. Lupton, in his second book of *Notable Things*, edit. 1660, p. 25, No. 2, says: "It is manifest, by experience, that the seventh male child, by just order (never a girl or wench being born between), doth heal only with touching (through a natural gift) the king's evil: which is a special gift of God, given to kings and queens, as daily experience doth witness."¹

¹ We read in the *Traité des Superstitions, &c.*, par M. Jean Baptiste Thiers, 12mo. 1679, i. 436-7: "Plusieurs croyent qu'en France les septiemes garçons, nez de legitimes mariages, sans que la suite des sept ait, esté interrompue par la naissance d'aucune fille, peuvent aussi guerir des fievres tierces, des fievres quartes, et mesme des ecrouelles, après avoir jeüné trois ou neuf jours avant que de toucher les malades. Mais ils font trop de fond sur le nombre septenaire, en attribuant au septieme garçon, preferablement a tous autres, une puissance qu'il y a autant de raison d'attribuer au sixieme ou au huitieme, sur le nombre de trois, et sur celui de neuf, pour ne pas s'engager dans la superstition. Joint que de trois

So, in a MS. in the Cotton Library, marked Julius, F. vi., relating to superstitions in the lordship of Gisborough in Cleveland, in Yorkshire: "The seventh son of a seventh son is born a physician; having an intuitive knowledge of the art of curing all disorders, and sometimes the faculty of performing wonderful cures by touching only." A friend, writing in 1819, says: "It is a very general superstition in Yorkshire, that, if any woman has seven boys in succession, the last should be bred to the profession of medicine, in which he would be sure of being successful."

In a manuscript on Witchcraft, by John Bell, a Scottish minister, 1705, which has been already quoted more than once, I find the following passage, p. 48: "Are there not some who cure by observing number? After the example of Balaam, who used *magiam geometricam*, Numb. xxiii. 4: 'Build me here seven altars, and prepare me seven oxen and seven rams,' &c. There are some witches who enjoin the sick to dip their shirt seven times in south-running water. Elisha sends Naaman to wash in Jordan seven times. Elijah, on the top of Carmel, sends his servant seven times to look out for rain. When Jericho was taken they compassed the city seven times."

Smith, in his MS. *Life of William Marques Berkeley*, Berkeley MSS. ii. 562, tells us he was born A.D. 1426, and observes: "This Lord William closeth the second septenary number from Harding the Dane, as much differing from his last ancestors, as the Lord Thomas, the first septenary lord, did from his six former forefathers. I will not be superstitiously opinionated of the misteries of numbers, though it bee of long standing amongst many learned men; neither will I po-
que je connois de ces septiemes garçons, il y en a deux qui ne guerissent de rien, et que le troisieme m'a avoué de bonne foy qu'il avoit en autrefois la reputation de guerir de quantité des maux, quoique en effet il n'ait jamais guery d'aucun. C'est pourquoy Monsieur du Laurent a grande raison de rejeter ce pretendu pouvoir, et de le mettre au rang des fables, en ce qui concerne la guerison des ecrouelles. '*Commentitia sunt,*' dit il, '*quæ vulgus narrat omnes qui septimi nati sunt, nulla interveniente sorore in tota ditione Regis Franciæ curare strumas in nomine Domini et Sancti Marculfi, si ternis aut novenis diebus jejuni contigerint; quasi, ait Paschalius, sic hoc vestigium divinum legis Salicæ excludentis feminas.*'" The following occurs in Delrio's *Disquisit. Magic. lib. i. c. 3, qu. 4, p. 26*: "Tale curationis donum; sed a febris tantùm sanandi, habere putantur in Flandria, quotquot nati sunt ipso die parasceues et quotquot, nullo femineo fœtu intercedente, septimi masculi legitimo thoro sunt nati."

sitively affirm that the number of six is fatal to women, and the numbers of seven and nine of men; or, that those numbers have (as many have written), *magnum in tota rerum natura potestatem*, great power in kingdoms and commonwealths, in families, ages, of bodies, sickness, health, wealth, loss, &c.: or with Seneca and others; *septimus quisque annus*, &c. Each seventh year is remarkable with men, as the sixth is with women. Or, as divines teach; that in the numbers of seven there is a mystical perfection which our understanding cannot attain unto; and that nature herself is observant of this number." His marginal references are as follow: "Philo the Jewe de Legis Alleg. lib. i.; Hipocrates; Bodin de Republica, lib. iv. cap. 2; see the Practize of Piety, fol. 418, 419; Censorinus de Die Natali, cap. 12; Seneca; Varro in Gellius, lib. iii.; Bucholcer, Jerom in Amos, 5."

Levinus Lemnius observes, English Transl. 1658, p. 142: "Augustus Cæsar, as Gellius saith, was glad and hoped that he was to live long, because he had passed his sixty-third year. For olde men seldome passe that year but they are in danger of their lives, and I have observed in the Low Countries almost infinite examples thereof. Now there are two years, the seventh and ninth, that commonly bring great changes in a man's life and great dangers; wherefore sixty-three, that contains both these numbers multiplied together, comes not without heaps of dangers, for nine times seven, or seven times nine, are sixty-three. And thereupon that is called the climactericall year, because, beginning from seven, it doth as it were by steps finish a man's life." He adds: "From this observation of years there hath been a long custome in many countries, that the lord of the manor makes new agreements with his tenant every seventh year."

Werenfels, in his Dissertation upon Superstition, p. 7, speaking of a superstitious man, says: "Upon passing the climacterick year, he is as much rejoiced as if he had escaped out of the paws of death. When he is sick, he will never swallow the pills he is ordered to take *in equal number*."

In Richard Flecknoe's *Ænigmatical Characters*, being rather a new Work than a new Impression of the old, 1665, p. 109, he describes "One who troubles herself with everything," as follows: "She is perpetually haunted with a panic fear of 'Oh what will become of us!' &c.; and the stories of appa-

ritions in the air, and prognostics of extraordinary to happen in the year sixty-six (when perhaps 'tis nothing but the extraordinary gingle of numbers), makes her almost out of her wits agen." Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 181, classes with vain observations and superstitious ominations thereupon, "to collect or predict men's manners and fortunes by their names, or the anagram upon the name, or the allusion to the name, or the *numbers* in the name," &c.

There is a little history extant of the unfortunate reigns of William II., Henry II., Edward II., Richard II., Charles II., and James II., 12mo. Lond. 1689, entitled *Numerus Infaustus*, &c. In the preface, speaking of Heylin's *Fatal Observation of the Letter H.*, *Geography*, p. 225, the author says: "A sudden conceit darted into my thoughts (from the remembrance of former reading), that such kings of England as were the *second* of any name proved very unfortunate princes;" and he proceeds, in confirmation of this hypothesis, to write the lives of the above kings.

Vallancey, in his *Collectanea de Rebus Hibernicis*, ii. 12, 13, note, tells us: "In unenlightened times we find persons of the brightest characters tainted with superstition. St. Irenæus says, 'there must be four gospels and no more, from the four winds and four corners of the earth;' and St. Austin, to prove that Christ was to have twelve apostles, uses a very singular argument, for, says he, 'the gospel was to be preached in the four corners of the world in the name of the Trinity, and three times four makes twelve.'"

In the MS. of Mr. John Bell, from which an extract is given above, communicated to me by Mr. Pinkerton, I find the following: 2. Guard against devilish charms for men or beasts. There are many sorceries practised in our day, against which I would on this occasion bear my testimony, and do therefore seriously ask you, what is it you mean by your observation of times and seasons as lucky or unlucky? What mean you by your many spells, verses, words, so often repeated, said fasting, or going backward? How mean you to have success by carrying about with you certain herbs, plants, and branches of trees? Why is it, that, fearing certain events, you do use such superstitious means to prevent them, by laying bits of timber at doors, carrying a Bible meerly for a

charm, without any farther use of it? What intend ye by opposing witchcraft to witchcraft, in such sort that, when ye suppose one to be bewitched, ye endeavour his relief by burnings, bottles, horseshoes, and such like magical ceremonies? How think ye to have secrets revealed unto you, your doubts resolved, and your minds informed, by turning a sieve or a key? or to discover by basons and glasses how you shall be related before you die? Or do you think to escape the guilt of sorcery, who let your Bible fall open on purpose to determine what the state of your souls is by the first word ye light upon?"

PHYSICAL CHARMS.

BISHOP Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, observes, that "old wives and starres are his counsellors: his night-spell is his guard, and charms his physicians.¹ He wears Paracelsian characters for the toothache; and a little hallowed wax is his antidote for all evils."

Melton, in his Astrologaster, p. 45, gives a catalogue of many superstitious ceremonies, &c., the second of which is, "That toothaches, agues, cramps, and fevers, and many other diseases, may be healed by mumbling a few strange words over the head of the diseased.

Grose says the word *Abacadabara*,² written as under, and worn about the neck, will cure an ague:

Abacadabara
 bacadabar
 acadaba
 cadab
 ada
 d

¹ Among the ancient Druids "the generality of diseases were attempted to be cured by charms and incantations." See Vallancey's *Collectanea de Rebus Hibernicis*, ii. 247.

² It should be *Abracadabra*. On the subject of amulets much information may be obtained from an Academical Dissertation, published in 1710, at Halle, in Saxony, by Mart. Fr. Blumles. *Abracadabra* is curiously illustrated in p. 19, accompanied by two or three etymologies of the word.

He observes that "certain herbs, stones, and other substances, as also particular words written on parchment, as a charm, have the property of preserving men from wounds in the midst of a battle or engagement: This was so universally credited, that an oath was administered to persons going to fight a legal duel, 'that they had ne charm, ne herb of virtue.' The power of rendering themselves invulnerable is still believed by the Germans: it is performed by divers charms and ceremonies; and so firm is their belief of its efficacy, that they will rather attribute any hurt they may receive, after its performance, to some omission in the performance than defect in its virtue."

I find the following in Lord Northampton's Defensative against the Poyson of supposed Prophecies, 1583, "What godly reason can any man alyve alledge why Mother Joane of Stowe, speaking these wordes, and neyther more nor lesse,

'Our Lord was the fyrst man
That ever thorne prick't upon:
It never blysted nor it never belted,
And I pray God, nor this not may,'

should cure either beastes, or men and women, from diseases?"

Thomas Lodge, in his *Incarnate Divels*, 1596, p. 12, thus glances at the superstitious creed with respect to charms: "Bring him but a table of lead, with crosses (and 'Adonai,' or 'Elohim,' written in it), he thinks it will heal the ague." In the same work, speaking of lying, p. 35: "He will tell you that a league from Poitiers, neere to Crontelles, there is a familie, that, by a speciall grace from the father to the sonne, can heale the byting of mad dogs: and that there is another companie and sorte of people called Sauveurs, that have Saint Catherine's wheele in the pallate of their mouthes, that can heale the stinging of serpents."¹

¹ Numerous charms and incantations occur in the Harleian Manuscript, No. 273, "Charme pur sang estaucher," "Charme pour douleur de playe," "Charme pur fievre," fol. 112, b. "Charme pur festre, e pur cancre, e per gute. Gallicè," fol. 213. "Carmen sive incantatio pro fœmina parturiente," *ibid.* "Ut oves capias. incantatio." "Ut sorides, &c., non noceant garbas," fol. 215. "Hec est conjuracio contra mures quæ nascuntur in horreo, et ne destruant bladum; et contra volucres et vermes terræ ne destruant segetes," fol. 215, b.

The subsequent charms are from a MS. quarto of the date of 1475, formerly in the collection of the late Mr. Herbert, now in my library :

“ *A charme to staunch blood.*—Jesus that was in Bethleem born, and baptyzed was in the flumen Jordane, as stente the water at hys comyng, so stente the blood of thys man N. thy servvaunt, thorow the vertu of thy holy name ✠ Jesu ✠ and of thy cosyn swete Sent Jon. And sey thys charme fyve tymes with fyve pater nosters, in the worschep of the fyve woundys.”

“ *For fever.*—Wryt thys wordys on a lorell lef ✠ Ysmael ✠ Ysmael ✠ adjuro vos per angelum ut soporetur iste homo N. and ley thys lef under hys head that he wete not thereof, and let hym ete letuse oft and drynk ip'e seed smal grounden in a morter, and temper yt with ale.”

“ *A charme to draw out yren de quarell.*—Longius Miles Ebreus percussit latus Domini nostri Jesu Christi; sanguis exiit etiam latus; ad se traxit lancea ✠ tetragramaton ✠ Messyas ✠ Sother Emanuel ✠ Sabaoth ✠ Adonay ✠ Unde sicut verba ista fuerunt verba Christi, sic exeat ferrum istud sive quarellum ab isto Christiano. Amen. And sey thys charme fyve tymes in the worschep of the fyve woundys of Chryst.”

In that rare work, entitled the Burnynge of St. Paule's Church in London, 1561, 8vo. 1563, b. we read: “They be superstitious that put holinesse in *St. Agathe's Letters* for burninge houses, thorne bushes¹ for lightnings, &c.” Also, signat. G 1, a, we find “Charmes, as *S. Agathe's Letters* for burning of houses.”

[The following charms, which seem to have enjoyed considerable repute in the neighbourhood of Gloucester, have been kindly forwarded to the publisher by Mr. Robert Bond, of Gloucester :

“ *For a canker.*²—O, canker, I do come to tell and to let

¹ In the Statistical Account of Scotland, iii. 609, parish of Newparish : “There is a quick thorn, of a very antique appearance, for which the people have a superstitious veneration. They have a mortal dread to lop off or cut any part of it, and affirm, with a religious horror, that some persons, who had the temerity to hurt it, were afterwards severely punished for their sacrilege.”

² The canker is a painful affection of the lips very prevalent amongst children.

thee know whereas not to be, and if thou do not soon be gone, some other course I will take with thee.

“*For a swell or thorn.*—Jesus was born in Bethlehem and they crowned him with nails and thorns, which neither blisted nor swelled, so may not this, through our blessed Jesus. Amen. (See p. 270.)

“*For a burn or scald.*—Mary Miles has burnt her child with a spark of fire.—Out fire, in frost, in the name of the Father, Son, and Holy Ghost.”

The charm required is to be repeated nine times, and the charmer each time to make a movement (in the form of a cross), with his third finger, over the part affected.]¹

Martin, in his Description of the Western Islands, p. 248, speaking of the isle of Collonsay, says that, in confidence of curing the patient by it, the inhabitants had an ancient custom of fanning the face of the sick with the leaves of the Bible.

There is a vulgar superstition still remaining in Devonshire and Cornwall, that any person who rides on a piebald horse can cure the chincough. [Contriving to get a woman, who on her marriage did not change her surname, to give the child a piece of bread and butter, or other edible, in a morning before the child has broken its fast, is said to be an *infallible* remedy! The matter, however, must be so managed, that the woman give it *voluntarily*, or quasi voluntarily; for those who believe in the absurdity generally contrive for some neighbour to hint to the party that a child will be carried over

¹ [The original document, of which the above is a literal copy, was about forty years since presented to a gentleman (well known to me) by a person who had received many marks of kindness from him, and to evince his gratitude for the same, he resolved on transferring to him the gift he so highly prized, to wit, the power of healing those several maladies by a repetition of the incantation, and otherwise conforming to the specified directions. The recipient, on his part, imagined he had an invaluable boon conferred upon him, and hundreds were the persons who flocked to him to solicit an exercise of his miraculous gift, amongst whom were young and old, rich and poor; sometimes persons entreating it for themselves, sometimes parents entreating it for their children; and, strange as it may appear, I have known an instance of a surgeon having sent his child to be charmed for the canker. The possessor of the charms dying in 1837, they immediately fell into disuse; for the son, on whom they devolved, doubting their efficacy, gave them to me, thinking I might wish to preserve them as a curiosity.]

some morning to her for the purpose. Some hold the opinion that the *intended remedy* will be powerless, unless the child be carried over a river, or brook, to the woman's residence !]

Aubrey gives the following receipt to cure an ague. Gather cinquefoil in a good aspect of ♃ to the ♃, and let the moone be in the mid-heaven, if you can, and take ***** of the powder of it in white wine. If it be not thus gathered according to the rules of astrology, it hath little or no virtue in it. See his Miscellanies, p. 144, where there follow other superstitious cures for the thrush, the toothache, the jaundice, bleeding, &c.

In the Muses Threnodie, p. 213, we read that "Many are the instances, even to this day, of charms practised among the vulgar, especially in the Highlands, attended with forms of prayer. In the Miscellaneous MS. cited before, written by Baillie Dundee, among several medicinal receipts I find an exorcism against all kinds of worms in the body, in the name of the Father, Son, and Holy Ghost, to be repeated three mornings, as a certain remedy. The poor women who were prosecuted for witchcraft administered herbs and exorcized their sick patients."

The Pool of Strathfillan (or St. Fillan) has been already noticed, under the head of Wells and Fountains. In Sinclair's Statistical Account of Scotland, v. 84, the minister of Logierait, in Perthshire, speaking of superstitious opinions and practices in the parish, says: "Recourse is often had to charms for the cure of diseases of horses and cows, no less than in the human species. In the case of various diseases, a pilgrimage is performed to a place called Strathfillan, forty miles distant from Logierait, where the patient bathes in a certain pool, and performs some other rites in a chapel which stands near. It is chiefly in the case of madness, however, that the pilgrimage to Strathfillan is believed to be salutary. The unfortunate person is first bathed in the pool, then left for a night bound in the chapel, and, if found loose in the morning, is expected to recover. There is a disease called Glacach by the Highlanders, which, as it affects the chest and lungs, is evidently of a consumptive nature. It is called the Macdonalds' disease, "because there are particular tribes of Macdonalds who are believed to cure it with the charm of their touch, and the use of a certain set of words. There

must be no fee given of any kind. Their faith in the touch of a Macdonald is very great." Ibid. iii. 379. The minister of Applecross, in the county of Ross, speaking of the superstitions of the parish, says: "There are none of the common calamities or distressful accidents incident to man or beast but hath had its particular charm or incantation: they are generally made up of a group of unconnected words, and an irregular address to the deity, or to some one of the saints. The desire of health, and the power of superstition, reconciled many to the use of them; nor are they, as yet, among the lower class, wholly fallen into disuse. Credulity and ignorance are congenial; every country hath its vulgar errors; opinions early imbibed and cherished for generations are difficult to be eradicated." Ibid. i. 507: "The minister of Meikle parish, having informed us that in the churchyard of Meikle are the remains of the grand sepulchral monument of Vanora, called also Vanera, Wanor, and Guinevar, the British Helena," adds: "The fabulous Boece records a tradition prevailing in his time, viz. that if a young woman should walk over the grave of Vanora, she shall entail on herself perpetual sterility."

Brand, in his Description of Orkney, pp. 61, 62, tells us, as has been already mentioned, that when the beasts, as oxen, sheep, horses, &c., are sick, they sprinkle them with a water made up by them, which they call Fore-spoken Water. They have a charm also whereby they try if persons be in a decay, or not, and if they will die thereof, which they call Casting of the Heart. "Several other charms also they have, about their marriage, when their cow is calving, when churning their milk, or when brewing, or when their children are sick, by taking them to a smith (without premonishing him) who hath had a smith to his father, and a smith to his grandfather. . . . They have a charm whereby they stop excessive bleeding in any, whatever way they come by it, whether by or without external violence. The name of the patient being sent to the charmer, he saith over some words (which I heard), upon which the blood instantly stoppeth, though the bleeding patient were at the greatest distance from the charmer. Yea, upon the saying of these words, the blood will stop in the bleeding throats of oxen or sheep, to the astonishment of spectators. Which account we had from the ministers of the country."

[“That the inhabitants of the south of Scotland were formerly exceedingly superstitious is well known, but that which I am about to relate is of a darker shade of benighted credulity than has I think taken place elsewhere in this country, so near the middle of the nineteenth century.

“A highly respectable yeoman, who occupies an extensive farm in the parish of Buittle, near Castle Douglas, Kirkcudbrightshire, not more than two years since, submitting to the advice of his medical attendant, permitted one of his arms, which was diseased, to be amputated, and though the operation was skilfully performed, his health recovered very slowly. A few weeks after the amputated limb had been consigned to the family burial-place, a *cannie old woman* in the neighbourhood, being consulted as to the cause of the decline of the farmer’s health, recommended that his arm should be forthwith raised from the grave, and boiled till the flesh could be separated freely from the bones, and that a certain bone of one of the fingers of the hand should be taken from the others, which if worn by the former owner, either in his vest pocket, or sewn into his dress, on the same side from which the limb was cut, all pain or disease would be thereby soon dispelled, and robust health return to the suffering individual.

“Two neighbours, on hearing this advice, volunteered to superintend the resuscitation and boiling of the arm in question, and without delay proceeded with the sexton to the parish churchyard, where a strong peat fire was soon kindled, and a large pot, full of water, placed over the flame. So soon as the limb was raised out the grave, it was plunged into the scalding water in the pot, and allowed to remain there, till by boiling, the occult joint was easily separated from the rest.

“The grave-digger in this instance takes praise to himself for having returned to the grave all the remaining bones, flesh, and extract, as carefully as if it had been a common burial.

“Subsequently the unfortunate yeoman informed the writer of this brief memorandum, that although he had kept the old knuckle-bone carefully in his vest pocket, as foolishly directed, for a considerable time, he was not sensible of any beneficial effect received by his so doing.

“In the eastern corner of the ivy, covered walls of the ruin of the old parish church of Buittle, the curious visitor

may see the course of the darkening smoke of the fire used in this unhallowed incantation.”—JOSEPH TRAIN.]¹

“For warts,” says Sir Thomas Browne, “we rub our hands before the moon, and commit any maculated part to the touch of the dead.” Old women were always famous for curing warts; they were so in Lucian’s time.

Grose says: “To cure warts, steal a piece of beef from a butcher’s shop and rub your warts with it; then throw it down the necessary-house, or bury it; and as the beef rots, your warts will decay.” See more superstitions relating to warts in Turner on the Diseases of the Skin, and in La Forest, *L’Art de soigner les Pieds*, p. 75.

[*Devonshire cure for warts.*—Take a piece of twine, tie in it as many knots as you have warts, touch each wart with a knot, and then throw the twine behind your back into some place where it may soon decay—a pond or a hole in the earth; but tell no one what you have done. When the twine is decayed your warts will disappear without any pain or trouble, being in fact charmed away!]

I extracted the following from a newspaper, 1777: “After he (Dr. Dodd) had hung about ten minutes, a very decently dressed young woman went up to the gallows, in order to have a wen in her face stroked by the doctor’s hand; it being a received opinion among the vulgar that it is a certain cure for such a disorder. The executioner, having untied the doctor’s hand, stroked the part affected several times therewith.”

I remember once to have seen, at Newcastle-upon-Tyne, after a person executed had been cut down, men climb up upon the gallows and contend for that part of the rope which remained, and which they wished to preserve for some lucky

¹ [For this most singular instance of superstition, the publisher is indebted to the kindness of his friend Dr. Train, whose well-directed and untiring energy in the pursuit of legendary lore has been recorded in several of the pages of Sir Walter Scott.

The Publisher avails himself of this occasion to acknowledge the interest Dr. Train has taken in this edition of Brand, and to thank him for several interesting contributions, as well as for permission to make extracts from his valuable ‘History of the Isle of Man.’]

purpose or other. I have lately made the important discovery that it is reckoned a cure for the headache.

Grose says, that "a dead man's hand is supposed to have the quality of dispelling tumours, such as wens, or swelled glands, by striking with it, nine times, the place affected. It seems as if the hand of a person dying a violent death was deemed particularly efficacious; as it very frequently happens that nurses bring children to be stroked with the hands of executed criminals, even whilst they are hanging on the gallows. A halter, wherewith any one has been hanged, if tied about the head, will cure the headache. Moss growing on a human skull, if dried, powdered, and taken as snuff, will cure the headache.

"The chips or cuttings of a gibbet, or gallows, on which one or more persons have been executed or exposed, if worn next the skin, or round the neck in a bag, will cure the ague, or prevent it."

I saw, a few years ago, some dust, in which blood was absorbed, taken, for the purpose of charming away some disease or other, from off the scaffold on the beheading of one of the rebel lords in 1746.

In the Life of Nicholas Mooney, a notorious highwayman, executed at Bristol, April 24th, 1752, with other malefactors, we read, p. 30: "After the cart drew away, the hangman very deservedly had his head broke for endeavouring to pull off Mooney's shoes; and a fellow had like to have been killed in mounting the gallows, to take away the ropes that were left after the malefactors were cut down. A young woman came fifteen miles for the sake of the rope from Mooney's neck, which was given to her; it being by many apprehended that the halter of an executed person will charm away the ague, and perform many other cures."

In the Times newspaper of August 26, 1819, in an account of the execution of a Jew, named Abraham Abrahams, on Penenden Heath (copied from the Maidstone Gazette), we read: "After the body had hung some time, several persons applied for permission to rub the hand of the deceased over their wens, which by the vulgar is stupidly believed to be a cure for those troublesome swellings: but the Jews in attendance told them they could not suffer the body to be touched by any but their own people, it being contrary to their customs."

[The newspapers of April, 1845, in an account of the execution of Crowley, the murderer, contains a curious notice of the still prevalent superstition: "Warwick, Friday.—At least five thousand persons of the lowest of the low were mustered on this occasion to witness the dying moments of the unhappy culprit. . . As is usual in such cases (to their shame be it spoken) a number of females were present, and scarcely had the soul of the deceased taken its farewell flight from its earthly tabernacle, than the scaffold was crowded by members of the 'gentler sex' afflicted with wens in the neck, with white swellings in the knees, &c., upon whose afflictions the cold clammy hand of the sufferer was passed to and fro, for the benefit of his executioner."]

Grose has preserved a foreign piece of superstition, firmly believed in many parts of France, Germany, and Spain. He calls it, "Of the *hand of glory*, which is made use of by housebreakers to enter into houses at night without fear of opposition. I acknowledge that I never tried the secret of the hand of glory, but I have thrice assisted at the definitive judgment of certain criminals, who under the torture confessed having used it. Being asked what it was, how they procured it, and what were its uses and properties? they answered, first, that the use of the hand of glory was to stupefy those to whom it was presented, and to render them motionless, insomuch that they could not stir any more than if they were dead; secondly, that it was the hand of a hanged man; and, thirdly, that it must be prepared in the manner following:—Take the hand, right or left, of a person hanged and exposed on the highway; wrap it up in a piece of a shroud or winding-sheet, in which let it be well squeezed, to get out any small quantity of blood that may have remained in it: then put it into an earthen vessel, with zimat, saltpetre, salt, and long pepper, the whole well powdered; leave it fifteen days in that vessel; afterwards take it out, and expose it to the noontide sun in the dog-days, till it is thoroughly dry; and if the sun is not sufficient, put it into an oven heated with fern and vervain: then compose a kind of candle with the fat of a hanged man, virgin wax, and sisame of Lapland. The hand of glory is used as a candlestick to hold this candle when lighted. Its properties are, that, wheresoever any one goes with this dreadful instrument, the persons to whom it is

presented will be deprived of all power of motion. On being asked if there was no remedy, or antidote, to counteract this charm, they said the hand of glory would cease to take effect, and thieves could not make use of it, if the threshold of the door of the house, and other places by which they might enter, were anointed with an unguent composed of the gall of a black cat, the fat of a white hen, and the blood of a screech-owl; which mixture must necessarily be prepared during the dog-days." Grose observes, that this account (literally translated from the French of *Les Secrets du Petit Albert*, 12mo. Lion, 1751, p. 110) and the mode of preparation appear to have been given by a judge. In the latter there is a striking resemblance to the charm in *Macbeth*.

The following paragraph in the *Observer* newspaper of January 16th, 1831, shows that the hand of glory is not unknown as a supposed physical charm in Ireland: "On the night of the 3d instant, some Irish thieves attempted to commit a robbery on the estate of Mr. Napper, of Lough-screw, county Meath. They entered the house *armed with a dead man's hand*, with a lighted candle in it, believing in the superstitious notion that a candle placed in a dead man's hand will not be seen by any but those by whom it is used; and also that, if a candle in a dead hand be introduced into a house, it will prevent those who may be asleep from awaking. The inmates, however, were alarmed, and the robbers fled, leaving the hand behind them."

The author of the *Vulgar Errors* tells us, that hollow stones are hung up in stables to prevent the nightmare, or ephialtes. They are called in the north of England holy stones. Aubrey, in his *Miscellanies*, p. 147, says: "To hinder the nightmare, they hang in a string a flint with a hole in it (naturally) by the manger: but, best of all, they say, hung about their necks, and a flint will do it that hath not a hole in it. It is to prevent the nightmare, viz. the hag, from riding their horses, who will sometimes sweat at night. The flint thus hung does hinder it."

The ephialtes, or nightmare,¹ is called by the common

¹ The following is from the *Glossarium Suio-Goth.* of Prof. Ihre, ii 135: "*Mara*, Incubus, Ephialtes, Angl. *Nightmare*. Nympham aliquam cui hoc nomen fuerit, pro Dea cultam esse a septentrionalibus narrat Wastovius in viti aquilonia, nescio quo auctore. De vocis origine multi

people *witch-riding*. This is in fact an old Gothic or Scandinavian superstition. Mara, from whence our nightmare is derived, was, in the Runic theology, a spectre of the night, which seized men in their sleep, and suddenly deprived them of speech and motion. See Warton's first Dissert. Pref. to Hist. Engl. Poet. A great deal of curious learning upon the nightmare, or nacht-mare, as it is called in German, may be seen in Keysler's *Antiquitates Selectæ Septentrionales*, p. 497 et seq.

A writer in the Athenian Oracle, i. 293, thus accounts naturally for the nightmare: "'Tis effected by vapours from crude and undigested concoctions, heat of blood, as after hard drinking, and several other ways." Grose says: "A stone with a hole in it, hung at the bed's head, will prevent the nightmare; it is therefore called a hag-stone, from that disorder, which is occasioned by a hag or witch sitting on the stomach of the party afflicted. It also prevents witches riding horses; for which purpose it is often tied to a stable-key."

[*Astonishing credulity*.—The following circumstances have been related to us by a parishioner of Sowerby, near Thirsk, as having recently occurred at that place: "A boy, diseased, was recommended by some village crone to have recourse to an alleged remedy, which has actually, in the enlightened days of the nineteenth century, been put in force. He was to obtain thirty pennies from thirty different persons, without telling them why or wherefore the sum was asked, after receiving them to get them exchanged for a half-crown of sacrament money, which was to be fashioned into a *ring* and worn by the patient. The pennies were obtained, but the half-crown was wanting, the incumbents of Sowerby and Thirsk very properly declined taking any part in such a gross superstition. However, another reverend gentleman was more pliable, and a ring was formed (or professed to be so) from the half-crown,

multa tradunt, sed quæ specie pleraque carent. Armorice *mor* notat somnum brevem et crebro turbatum, *mori* somnum ejusmodi capere (v. Pelletier in Dict. Britannique) quæ huc apprimé facere videntur. Alias observavit Schilterus, *more* pro diabolo vel malo dæmone apud veteres Alemannos usurpari. Marlock, plica, quæ sæpe capillos hominum contorquet. Verisimile est, credidisse superstitiosam vetustatem, istiusmodi plicas incubi insultibus esse adscribendas. Richey l. c. a *Mähre*, equa, nominis rationem petit, quum equorum caudæ similem in modum sæpe complicatæ sint."

and worn by the boy. We have not heard of the result, which is not at all wonderful, considering the extreme improbability of there being any result at all. We talk of the dark ages, of alchemy and sorcery, but really, on hearing such narrations as these, one begins to doubt whether we are much more enlightened in this our day."—Yorkshireman, 1846-7. A similar instance, which occurred about fourteen years since, has been furnished to the publisher by Mr. R. Bond, of Gloucester: "The epilepsy had enervated the mental faculties of an individual moving in a respectable sphere, in such a degree as to partially incapacitate him from directing his own affairs, and numerous were the recipes, the gratuitous offerings of friends, that were ineffectually resorted to by him. At length, however, he was told of 'what would certainly be an infallible cure, for in no instance had it failed;' it was to personally collect thirty pence, from as many respectable matrons, and to deliver them into the hands of a silversmith, who in consideration thereof would supply him with a ring, wrought out of half-a-crown, which he was to wear on one of his fingers, and the complaint would immediately forsake him! This advice he followed, and for three or four years the ring ornamented (if I may so express it) his fifth, or little finger, notwithstanding the frequent relapses he experienced during that time were sufficient to convince a less ardent mind than his, that the fits were proofs against its influence. Finally, whilst suffering from a last visitation of that distressing malady, he expired, though wearing the ring—thus exemplifying a striking memento of the absurdity of the means he had had recourse to."]¹

A stone not altogether unsimilar was the *turquoise*. "The turkeys," says Fenton, in his *Secrete Wonders of Nature*, 4to. 1569, b. l. p. 51, b, "doth move when there is any peril prepared to him that weareth it."

The turquoise (by Nicols in his *Lapidary*) is likewise said to take away all enmity, and to reconcile man and wife. Other superstitious qualities are imputed to it, all of which were either monitory or preservative to the wearer.

Holinshed, speaking of the death of King John, says: "And when the king suspected them (the pears) to be poisoned indeed, by reason that such precious stones as he had about

¹ See also vol. i. pages 150-1.

him cast forth a certain sweat, as it were bewraeing the poison," &c.

The *atites*, or eagle stone, has been more than once mentioned as a charm of singular use to parturient women. Levinus Lemnius says: "It makes women that are slippery able to conceive, being bound to the wrist of the left arm, by which from the heart toward the ring finger, next to the little finger, an artery runs; and if all the time the woman is great with child this jewel be worn on those parts, it strengthens the child, and there is no fear of abortion or miscarrying." English Transl. fol. 1658, p. 270. Ibid. p. 391: "So coral, piony, misseltoe, drive away the falling sicknesse, either hung about the neck or drank with wine. . . Rosemary purgeth houses, and a branch of this hung at the entrance of houses drives away devills and contagions of the plague; as also ricinus, commonly called palma christi, because the leaves are like a hand opened wide. . . Corall bound to the neck takes off turbulent dreams and allays the nightly fears of children. Other jewels drive away hobgoblins, witches, nightmares, and other evill spirits, if we will believe the monuments of the ancients." This superstition is treated with great pleasantry in Lluellin's Poems, 1679, p. 36:

"Some the night-mare hath prest
With that weight on their brest,
No returnes of their breath can passe,
But to us the tale is addle,
We can take off her saddle,
And turn out the night-mare to grasse."

The following is the ingenious emendation of the reading in a passage in King Lear, act ii. sc. 5, by Dr. Farmer:

"Saint Withold footed thrice the oles,
He met the night-mare and her nine foles."

Oles is a provincial corruption of *wolds*, or *olds*. "That your stables may bee alwaies free from the queene of the hobgoblins," is deprecated in Holiday's Marriage of the Arts, 4to. Herrick has the following in his Hesperides, p. 336, a *charm for stables*:

"Hang up hooks and shears to scare
Hence the hag that rides the mare
Till they be all over wet
With the mire and the sweat;
This observ'd, the manes shall be
Of your horses all knot free."

In the collection entitled *Sylva, or the Wood*, 1786, p. 130, two or three curious instances of rustic vulgar charms are found: such as wearing a sprig of elder in the breeches pocket, to prevent what is called losing leather in riding; and curing a lame pig by boring a little hole in his ear, and putting a small peg into it. So Coles, in his *Art of Simpling*, 1656, p. 68: "It hath been credibly reported to me from severall hands, that if a man take an elder stick, and cut it on both sides so that he preserve the joynt, and put it in his pocket when he rides a journey, he shall never gall." In Richard Flecknoe's *Diarium*, 1658, p. 65, he mentions:

"How alder-stick in pocket carried
By horsemen who on highway feared,
His breech should nere be gall'd or wearied,
Although he rid on trotting horse,
Or cow, or cowl-staff, which was worse:
It had, he said, such vertuous force,
Where vertue oft from Judas came,
(Who hang'd himself upon the same,¹
For which, in sooth, he was to blame,)
Or 't had some other magic force,
To harden breech, or soften horse,
I leave 't to th' learned to discourse."

¹ It is said in Gerrard's *Herbal*, (Johnson's edition, p. 1428): "That the *Arbor Judæ* is thought to be that whereon Judas hanged himself, and *not upon the elder-tree*, as it is vulgarly said." I am clear that the mushrooms or excrescences of the elder-tree, called *Auriculæ Judæ* in Latin, and commonly rendered "Jews' eares," ought to be translated *Judas' ears*, from the popular superstition above mentioned. Coles, in his *Adam in Eden*, speaking of "Jewes eares," says: "It is called, in Latine, *Fungus Sambucinum* and *Auricula Judæ*: some having supposed the elder-tree to be that whereon Judas hanged himself, and that, ever since, these mushroomes, like unto eares, have grown thereon, which I will not persuade you to believe." See also his *Introduction to the Knowledge of Plants*, p. 40. In *Paradoxical Assertions and Philosophical Problems*, by R. H., 1669, Second Part, p. 2, is a silly question: "Why Jews are said to stink naturally? Is it because the *Jews' ears* grow on *stinking elder* (which tree that fox-headed Judas was falsly supposed to have hanged himself on), and so that natural stink hath been entailed on them and their posterities as it were *ex traduce*?" In the epilogue to Lilly's *Alexander and Campaspe*, written in the reign of Queen Elizabeth, a passage is found which implies that elder was given at that time as a token of disgrace: "Laurel for a garland, or *ealder* for a disgrace." Coles, in his *Introduction to the Knowledge of Plants*, p. 63, tells us: "That *parsley* was be-

In Blagrave's Supplement to Culpepper's English Physician 1674, p. 62: "It is reported that, if you gently strike a horse that cannot stale with a stick of this elder, and bind some of the leaves to his belly, it will make him stale presently. It is also said, and some persons of good credit have told me (but I never made any experiment of it), that if one ride with two little sticks of elder in his pockets, he shall not fret nor gaul, let the horse go never so hard." The first of these superstitions is again mentioned in Coles's Adam in Eden.

In the Athenian Oracle, iii. 545, is the following relation: "A friend of mine, being lately upon the road a horseback, was extremely incommoded by loss of leather; which coming to the knowledge of one of his fellow travellers, he over-persuaded him to put two elder sticks into his pocket, which not only eased him of his pain, but secured the remaining portion of posteriors, not yet excoriated, throughout the rest of his journey."

In An Hue and Crie after Cromwell, 4to. Nol-nod, 1649, p. 4, we read:

"Cooke, the recorder, have an *elder-tree*,
And steel a slip to reward treacherie."

There is a vulgar prejudice that "if boys be beaten with an elder stick, it hinders their growth." In the Anatomie of the Elder, translated from the Latin of Dr. Martin Blochwitz, and dedicated to Alexander Pennycuick, of New Hall, late chirurgion-general to the auxiliary Scotch army, by C. de Iryngio, at the camp in Athol, June 30, 1651, 1655, p. 211, is the following: "The common people keep as a great secret in curing wounds, the leaves of the elder which they have gathered the last day of April; which to disappoint the charms of witches, they had affixed to their doores and windows." At p. 207, *ibid.* there is mentioned an amulet against erysipelas, made of the elder on which the sunn never shined. If the piece betwixt the two knots be hung about the patient's neck, it is much commended. Some cut it in little pieces, and sew

stowed upon those that overcame in the Grecian games, in token of victory." So also Bartholomæus, De Proprietatibus Rerum, lib. xvii. fol. 249: De apio. Somtyme victours had garlondes of it, as Isydore sayth, lib. xvii., Hercules made him fyrste garlondes of this herbe." I find the following in Green's second part of Conny-catching: "Would in a braverie weare parsley in his hat."

it in a knot in a piece of a man's shirt, which seems superstitious." Two instances of its success are recorded.¹ At p. 52, *ibid.*: "There is likewise set down" against the epilepsy, "a singular amulet, made of the elder growing on a sallow. If, in the month of October, a little before the full moon, you pluck a twig of the elder, and cut the cane that is betwixt two of its knees, or knots, in nine pieces, and these pieces, being bound in a piece of linnen, be in a thread so hung about the neck that they touch the spoon of the heart, or the sword-formed cartilage; and that they may stay more firmly in that place, they are to be bound thereon with a linnen or silken roller wrapped about the body, till the thred break of itself. The thred being broken, and the roller removed, the amulet is not at all to be touched with bare hands, but it ought to be taken hold on by some instrument and buried in a place that nobody may touch it." *Ibid.* p. 54, we are told: "Some hang a cross made of the elder and sallow, mutually inwrapping one another, about the children's neck."

"The boneshave, a word perhaps nowhere used or understood in Devonshire but in the neighbourhood of Exmoor, means the sciatica; and the Exmorians, when affected therewith, use the following charm to be freed from it: the patient must lie upon his back on the bank of the river or brook of water, with a straight staff by his side, between him and the water; and must have the following words repeated over him, viz.:

' Boneshave right,
Boneshave straight,
As the water runs by the stave
Good for boneshave.'

They are not to be persuaded but that this ridiculous form of words seldom fails to give them a perfect cure." See *Exmoor Scolding*, p. 8, n.

In a receipt in *Vicarie's Treasure of Anatomy*, 1641, p. 234, the subsequent most curious ingredient, and which must have

¹ Lupton, in his fifth book of *Notable Things*, edit. 1660, p. 182, says: "Make powder of the flowers of elder, gathered on a Midsummer-day, being before well-dryed, and use a spoonfull thereof in a good draught of borage water, morning and evening, first and last, for the space of a month, and it will make you seem young a great while."

been introduced into the *materia medica* as a charm, occurs : "Five spoonfuls of knave child urine of an innocent." Knave child is evidently for male child, and innocent means a harmless idiot.

Shaw, in his *History of the Province of Moray, in Scotland*, p. 248, gives the following account of some physical charms still used there. In hectic and consumptive diseases they pare the nails of the fingers and toes of the patient, put these parings into a rag cut from his clothes, then wave their hand with the rag thrice round his head, crying *Deas soil*, after which they bury the rag in some unknown place. He tells us he has seen this done ; and Pliny, in his *Natural History*, mentions it as practised by the magicians or Druids of his time.

When a contagious disease enters among cattle, the fire is extinguished in some villages round ; then they force fire with a wheel, or by rubbing a piece of dry wood upon another, and therewith burn juniper in the stalls of the cattle, that the smoke may purify the air about them ; they likewise boil juniper in water, which they sprinkle upon the cattle : this done, the fires in the houses are rekindled from the forced fire. All this, he tells, he has seen done, and it is, no doubt, a Druid custom.

The ancient Britons, says Pennant, in his *Zoology*, iii. 31, had a strange superstition in respect of the viper, and of which there still remains in Wales a strong tradition. The account Pliny gives of it, lib xxix. c. 12, we find thus translated by Mason in his *Caractacus*. The person speaking is a Druid :

"The potent adder-stone
Gender d 'fore th' autumnal moon :
When in undulating twine
The foaming snakes prolific join ;
When they hiss, and when they bear
Their wondrous egg aloof in air ;
Thence, before to earth it fall,
The Druid, in his hallow'd pall,
Receives the prize,
And instant flies,
Follow'd by th' envenom'd brood
Till he cross the crystal flood."

Camden, in his *Ancient and Modern Manners of the Irish*, tells us, that "to prevent kites from stealing their chickens,

they hang up in the house the shells in which the chickens were hatched." See Gough's edit. of Camden, 1789, iii. 659. See also Memorable Things, noted in the Description of the World, p. 112, where it is added: "To spit upon cattel, they held it good against witchery."

This wondrous egg seems to be nothing more than a bead of glass, used by the Druids as a charm to impose on the vulgar, whom they taught to believe that the possessor would be fortunate in all his attempts, and that it would give him the favour of the great. Our modern Druidesses, he adds, give much the same account of the ovum anguinum, *glain neidr*, as the Welsh call it, or the adder gem, as the Roman philosopher does, but seem not to have so exalted an opinion of its powers, using it only to assist children in cutting their teeth, or to cure the chincough, or to drive away an ague. He gives a plate of these beads, made of glass of a very rich blue colour, some of which are plain and others streaked.

In the Diary of Elias Ashmole, 11th April, 1681, is preserved the following curious incident: "I took early in the morning a good dose of elixir, and hung three spiders about my neck, and they drove my ague away. Deo gratias!" Ashmole was a judicial astrologer, and the patron of the renowned Mr. Lilly. *Par nobile fratrum*.

Grose tells us that if a tree of any kind is split, and weak, rickety, or ruptured children drawn through it, and afterwards the tree is bound together, so as to make it unite; as the tree heals and grows together, so will the child acquire strength. Sir John Cullum, who saw this operation twice performed, thus describes it: "For this purpose a young ash was each time selected, and split longitudinally, about five feet; the fissure was kept wide open by my gardener, whilst the friend of the child, having first stripped him naked, passed him thrice through it, almost head foremost. As soon as the operation was performed, the wounded tree was bound up with a pack-thread; and as the bark healed the child was to recover. The first of the young patients was to be cured of the rickets, the second of a rupture." This is a very ancient and extensive piece of superstition.

[*Cure for the Hooping-cough!*—A party from this city, being on a visit to a friend who lived at a village about four miles distant, had occasion to go into the cottage of a poor

woman, who had a child afflicted with the *hooping-cough*. In reply to some inquiries as to her treatment of the child, the mother pointed to its neck, on which was a string fastened, having nine knots tied in it. The poor woman stated that it was the stay-lace of the child's godmother, which, if applied exactly in that manner round about the neck, would be sure to charm away the most troublesome cough! Thus it may be seen that, with all the educational efforts of the present day, the monster Superstition still lurks here and there in his caves and secret places."—Worcester Journal, 1845.

"*Superstition in the nineteenth century*.—A few days since an unusual circumstance was observed at Pillgwenlly, which caused no small degree of astonishment to one or two enlightened beholders. A patient ass stood near a house, and a family of not much more rational animals were grouped around it. A father was passing his little son under the donkey, and lifting him over its back, a certain number of times, with as much solemnity and precision as if engaged in the performance of a sacred duty. This done, the father took a piece of bread, cut from an untasted loaf, which he offered the animal to bite at. Nothing loath, the Jerusalem pony laid hold of the bread with his teeth, and instantly the father severed the outer portion of the slice from that in the donkey's mouth. He next clipped off some hairs from the neck of the animal, which he cut up into minute particles, and then mixed them with the bread which he had crumbled. This very tasty food was then offered to the boy who had been passed round the donkey so mysteriously, and the little fellow having eaten thereof, the donkey was removed by his owners. The father, his son, and other members of his family were moving off, when a bystander inquired what all these 'goings on' had been adopted for? The father stared at the ignorance of the inquirer, and then, in a half contemptuous, half condescending tone, informed him that 'it was to cure his poor son's *hooping-cough*, to be sure!' Extraordinary as this may appear, in days when the schoolmaster is so much in request, it is nevertheless true."—Monmouthshire Merlin.

It is believed in Surrey that the *hooping-cough* can be cured by mounting the patient on a black ass, saddled and bridled, with trappings of white linen and red riband, and by leading him nine times round an oak tree. A man named Sprat ac-

tually performed these ceremonies on Sunday week, at Roehampton, in the hope of curing his child.

[The following is still practised in the neighbourhood of Gloucester : " If a child has the hooping-cough, cut off some of the hair of its head, roll it up in butter, and throw it to a dog, upon whose swallowing it all symptoms of coughing in the child will at once cease, and manifest themselves in the dog."]¹

In the *Gent. Mag.* for October 1804, p. 909, is given an engraving of an ash tree, growing by the side of Shirley-street (the road leading from Hockly House to Birmingham), at the edge of Shirley Heath, in Solihull parish. The upper part of a gap formed by the chizel has closed, but the lower remains open. The tree is healthy and flourishing. Thomas Chillingworth, son of the owner of an adjoining farm, now about thirty-four years of age, was, when an infant of a year old, passed through a similar tree, now perfectly sound, which he preserves with so much care that he will not suffer a single branch to be touched, for it is believed the life of the patient depends on the life of the tree ; and the moment that is cut down, be the patient ever so distant, the rupture returns, and a mortification ensues. It is not, however, uncommon for persons to survive for a time the felling of the tree. In one case the rupture suddenly returned, and mortification followed. These trees are left to close of themselves, or are closed with nails. The woodcutters very frequently meet with the latter. One felled on Bunnan's farm was found full of nails. This belief is so prevalent in this part of the country, that instances of trees that have been employed in the cure are very common. The like notions obtain credit in some parts of Essex. In a previous part of the same volume, p. 516, it is stated that this ash tree stands " close to the cottage of Henry Rowe, whose infant son, Thomas Rowe, was drawn through the trunk or body of it in the year 1791, to cure him of a rupture, the tree being then split open for the purpose of passing the child through it. The boy is now thirteen years and six months old ; I have this day, June 10, 1804, seen the ash tree, and Thomas Rowe, as well as his father Henry Rowe, from whom I have received the above account ; and he super-

¹ Communicated by Mr. Robert Bond, of Gloucester.

stitiously believes that his son Thomas was cured of the rupture by being drawn through the cleft in the said ash tree, and by nothing else."

The writer first quoted, in p. 909, refers to the vulgar opinion "concerning the power of ash trees to repel other maladies or evils, such as shrew-mice, the stopping one of which animals alive into a hole bored in an ash is imagined an infallible preventive of their ravages in lands."

["In the north riding of Yorkshire, the *even-ash* is employed as a charm in the following manner: A young woman desirous of ascertaining who her husband will be, pulls an even-ash privately from the tree, repeating at the moment these lines—

‘ Even-ash, even-ash, I pluck thee,
This night my own true love to see;
Neither in his rick nor in his rare,
But in the clothes he does every day wear.’

The twig is placed under her pillow at night, and the future husband, of course, makes his appearance in her dreams. (See further on this subject in Halliwell's Popular Rhymes, p. 222.) The following lines are current in Wiltshire :

‘ An even-ash, or a four-leaved clover,
You'll see your true love before the day's over.’

It was told to me in my childhood by my nurse, who never, I think, forgot it when we passed by an ash tree or through a clover-field. How well I remember the masses of moving leaves, up into which I have gazed with her until I was giddy!

“ Mr. Lover's beautiful song has made us all acquainted with the Irish superstition about the ‘ Four-leaved Shamrock ’ (clover).

“ It may not be uninteresting to many of your readers to learn that, in the year 1833, I witnessed, at Shaugh, on the borders of Dartmoor, the actual ceremony of drawing a child through a cleft ash tree for the cure of rickets. The tree, which was a young one, was not split through its whole length, a large knife was inserted about a foot from the ground, and the tree cut through for a length of about three feet. This incision being thus made, two men drew the parts forcibly asunder until there was room enough to draw the child through, which

was done by the mother three times. This however, as I remember, was not alone considered effective; it was necessary that the child should be washed for three successive mornings in the dew from the leaves of the 'charmed tree.' Something similar to this is required in Cornwall, before the ceremony of drawing a child through the 'holed stones' is thought to be of any virtue. It is not difficult to understand that the exposure of the infant to the genial influences of the morning air, and the washing which is also required, may in some cases give rise to an improved condition in the health of the child, which has been, no doubt, often attributed to the influence of the ash tree and the holed stone.

"*The Ash a cure for Ague.*—Speaking one day to an old woman, a native of Worcestershire, respecting your articles on Folk Lore, she furnished me with the following infallible recipe for the cure of ague: 'Of course you know what a maiden ash tree is. Well, if you are troubled with the ague, you go to a grafter of trees, and tell him your complaint (every grafter notices the first branch of a maiden ash). You must not give him any money, or there will be no cure. You go home, and in your absence the grafter cuts the first branch.' Upon this I asked her, "How long it was before the patient felt any relief?" 'Relief!' said the old lady; 'why he is cured that instant that the branch is cut from the tree.'

"A friend in Wiltshire reminds me of some lines regarding the ash. It was once the practice, and in some obscure places may be so now, to pluck the leaf in every case where the leaflets were of equal number, and to say—

'Even-ash, I thee do pluck,
Hoping thus to meet good luck,
If no luck I get from thee,
I shall wish I'd left thee on the tree.'

My friend further remarks: 'This indicates traditionary reverence for the ash among the trees of the forest.' The miseltoe is often found on the ash."—Athenæum.]

White, in the Natural History and Antiquities of Selborne, informs us, p. 202, that "in a farmyard near the middle of this village stands, at this day, a row of pollard-ashes, which, by the seams and long cicatrices down their sides, manifestly

show that in former times they have been cleft asunder. These trees, when young and flexible, were severed and held open by wedges, while ruptured children, stripped naked, were pushed through the apertures, under a persuasion that, by such a process, the poor babes would be cured of their infirmity. As soon as the operation was over, the tree, in the suffering part, was plastered with loam, and carefully swathed up. If the parts coalesced and soldered together, as usually fell out where the feat was performed with any adroitness at all, the party was cured; but where the cleft continued to gape, the operation, it was supposed, would prove ineffectual. Having occasion to enlarge my garden not long since, I cut down two or three such trees, one of which did not grow together. We have several persons now living in the village, who, in their childhood, were supposed to be healed by this superstitious ceremony, derived down perhaps from our Saxon ancestors, who practised it before their conversion to Christianity. At the south corner of the plestor, or area, near the church, there stood, about twenty years ago, a very old, grotesque, hollow pollard-ash, which for ages had been looked on with no small veneration as a shrew-ash. Now a shrew-ash is an ash whose twigs or branches, when gently applied to the limbs of cattle, will immediately relieve the pains which a beast suffers from the running of a shrew-mouse over the part affected; for it is supposed that a shrew-mouse is of so baneful and deleterious a nature, that wherever it creeps over a beast, be it horse, cow, or sheep, the suffering animal is afflicted with cruel anguish, and threatened with the loss of the use of the limb. Against this accident, to which they were continually liable, our provident forefathers always kept a shrew-ash at hand, which, when once medicated, would maintain its virtue for ever. A shrew-ash was made thus [for a similar practice see Plott's Staffordshire]: Into the body of the tree a deep hole was bored with an auger, and a poor devoted shrew-mouse was thrust in alive, and plugged in, no doubt, with several quaint incantations long since forgotten. As the ceremonies necessary for such a consecration are no longer understood, all succession is at an end, and no such tree is known to subsist in the manor or hundred. As to that on the plestor, 'the late vicar stubb'd and burnt it,' when he was way-warden, regardless of the remonstrances of the by-standers,

who interceded in vain for its preservation, urging its power and efficacy, and alleging that it had been

‘*Religione patrum multos servata per annos.*’¹”

Creeping through Tolmen, or perforated stones, was a Druidical ceremony, and is practised in the East Indies. Borlase mentions a stone in the parish of Marden through which many persons have crept for pains in their backs and limbs, and many children have been drawn for the rickets.² In the North, children are drawn through a hole cut in the groaning cheese, on the day they are christened.

¹ The following illustration of the barbarous practice of inclosing field-mice was received by Mr. Brand, in a letter from Robt. Studley Vidal, Esq., of Cornborough, near Bideford, a gentleman to whom he was much indebted for incidental information on the local customs of Devonshire, dated May 9, 1806 :

“An usage of the superstitious kind has just come under my notice, and which, as the pen is in my hand, I will shortly describe, though I rather think it is not peculiar to these parts. A neighbour of mine, on examining his sheep the other day, found that one of them had entirely lost the use of its hinder parts. On seeing it I expressed an opinion that the animal must have received a blow across the back, or some other sort of violence which had injured the spinal marrow, and thus rendered it paralytic ; but I was soon given to understand that my remarks only served to prove how little I knew of country affairs, for that the affection of the sheep was nothing uncommon, and that the cause of it was well known, namely, a mouse having crept over its back. I could not but smile at the idea ; which my instructor considering as a mark of incredulity, he proceeded very gravely to inform me that I should be convinced of the truth of what he said by the means which he would use to restore the animal, and which were never known to fail. He accordingly despatched his people here and there in quest of a field-mouse ; and, having procured one, he told me that he should carry it to a particular tree at some distance, and, inclosing it within a hollow in the trunk, leave it there to perish. He further informed me that he should bring back some of the branches of the tree with him, for the purpose of their being drawn now and then across the sheep’s back ; and concluded by assuring me, with a very scientific look, that I should soon be convinced of the efficacy of this process, for that, as soon as the poor devoted mouse had yielded up his life a prey to famine, the sheep would be restored to its former strength and vigour. I can, however, state with certainty, that the sheep was not at all benefited by this mysterious sacrifice of the mouse. The tree, I find, is of the sort called witch-elm, or witch-hazel.”

² Two brass pins, he adds, were carefully laid across each other on the top edge of this stone, for oracular purposes. See Nat. Hist. of Cornwall, p. 179.

In the catalogue of stone superstitions we must not omit to mention London Stone, and the stone in Westminster Abbey, brought from Scotland by King Edward the First, which Monsieur Jorevin saw, and thus describes: "Jacob's Stone, whereon he rested his head when he had the vision of the angels ascending and descending from heaven to earth on a long ladder. This stone is like marble, of a blueish colour, it may be about a foot and a half in breadth, and is inclosed in a chair, on which the kings of England are seated at their coronation; wherefore, to do honour to strangers who come to see it, they cause them to sit down on it."—Antiq. Repertory, ii. 32.

"London Stone," says Mr. King, in his *Munimenta Antiqua*, 1799, i. 117, "preserved with such reverential care through so many ages, and now having its top incased within another stone, in Cannon street, was plainly deemed a record of the highest antiquity, of some still more important kind, though we are at present unacquainted with the original intent and purport for which it was placed. It is fixed, at present, close under the south wall of St. Swithin's church, but was formerly a little nearer the channel facing the same place; which seems to prove its having had some more ancient and peculiar designation than that of having been a Roman milliary, even if it ever were used for that purpose afterwards. It was fixed deep in the ground, and is mentioned so early as the time of Ethelstan, King of the West Saxons, without any particular reference to its having been considered as a Roman milliary stone. There are some curious observations with regard to this stone, in the *Gentleman's Magazine*, xlii. 126. See also Pennant's *London*, p. 4, and the *Parentalia*, p. 265, in which it appears that Sir Christopher Wren, in consequence of the depth and largeness of its foundation, was convinced that it must have been some more considerable monument than a mere milliary stone."

In Pasquill and Marforius, 4to. Lond. 1589, we read "*Set up this bill at London Stone.*—Let it be doone sollemnly with drum and trumpet, and looke you advance my cullours on the top of the steeple right over against it." Also: "If it please them, these dark winter nights, to *sticke uppe their papers uppon London Stone.*"

Of the Stone of Scone, Mr. King observes (*Munimenta An-*

tiqua, i. 118): "The famous Stone of Scone, formerly in Scotland, on which the kings of England and Scotland are still crowned, though now removed to Westminster, and inclosed in a chair of wood, is yet well known to have been an ancient stone of record and most solemn designation, even long before it was first placed at Scone.

Buchanan tells us it formerly stood in Argyleshire, and that King Kenneth, in the ninth century, transferred it from thence to Scone, and inclosed it in a wooden chair. It was believed by some to have been that which Jacob used for a pillow, and to have travelled into Scotland from Ireland and from Spain. But whatever may be thought of such a monkish tradition, it is clear enough that before the time of Kenneth, that is, before the year 834, it had been placed simply and plainly, as a stone of great import and of great notoriety, in Argyleshire; and on account of the reverence paid to it was removed by Kenneth.

It would not be just to omit mentioning that a curious investigation of the history of this stone may be seen in the Gentleman's Magazine, li. 452, lii. 23.

Borlase, in his Antiquities of Cornwall, p. 138, tells us: "Another relic of these Druid fancies and incantations is doubtless the custom of sleeping on stones, on a particular night, in order to be cured of lameness." He observes (Natural History of Cornwall, p. 302): "A very singular manner of curing madness, mentioned by Carew, p. 123, in the parish of Altarnun—to place the disordered in mind on the brink of a square pool, filled with water from St. Nun's Well. The patient, having no intimation of what was intended, was, by a sudden blow on the breast, tumbled into the pool, where he was tossed up and down by some persons of superior strength, till, being quite debilitated, his fury forsook him; he was then carried to church, and certain masses sung over him. The Cornish call this immersion *Boossenning*, from *Beuzi* or *Bidhyzi*, in the Cornu-British and Armoric, signifying to dip or drown." In the second volume of the present work an account of the superstitions practised at the pool of St. Fillan has been already given from Heron's Journey. Some further particulars have also been noticed in this volume, and others more immediately to our present purpose are here given from Sir John Sinclair's Statistical Account of Scotland, xvii. 377, in the account of Killin parish, county of Perth, given by the

Rev. Mr. Patrick Stuart, the minister: "There is a bell," he says, "belonging to the Chapel of St. Fillan, that was in high reputation among the votaries of that saint in old times. It seems to be of some mixed metal. It is about a foot high, and of an oblong form. It usually lay on a gravestone in the churchyard. When mad people were brought to be dipped in the saint's pool, it was necessary to perform certain ceremonies, in which there was a mixture of Druidism and Popery. After remaining all night in the chapel, bound with ropes, the bell was set upon their head with great solemnity. It was the popular opinion that, if stolen, it would extricate itself out of the thief's hands, and return home, ringing all the way. For some years past this bell has been locked up, to prevent its being used for superstitious purposes. It is but justice to the Highlanders to say that the dipping of mad people in St. Fillan's Pool, and using the other ceremonies,¹ was common to them with the Lowlanders."

Sir Walter Scott, in the *Notes to Marmion*, 1808, p. 31, informs us that "there are in Perthshire several wells and

¹ "The origin of the bell," says Mr. Stuart, "is to be referred to the remote ages of the Celtic churches, whose ministers spoke a dialect of that language. Ara Trode, one of the most ancient Icelandic historians, tells us, in his second chapter, that when the Norwegians first planted a colony in Ireland, about the year 870, 'Eo tempore erat Islandia silvis concreta, in medio montium et litorum; tum erant hic viri Christiani, quos Norwegi Papas appellant; et illi peregre profecti sunt, ex eo quod nollent esse hic cum viris ethnicis, et relinquebant post se nolas et baculos: ex illo poterat discerni quod essent viri Christiani.' *Nola* and *bajula* both signify hand-bells. See Ducange. Giraldus Cambrensis, who visited Ireland about the end of the twelfth century, speaks thus of these relics of superstition: 'Hoc non prætereundum puro, quod campanas, bajulas, baculosque sanctorum ex superiore parte recurvos, auro et argento aut ære confectos, tam Hiberniæ et Scotiæ quam et Givalliæ populus et clerus in magna reverentia habere solet; ita ut juramenta supra hæc, longe magis quam super Evangelia, et præstare vereantur et perjurare. Ex vi enim quodam occultâ, et iis quasi divinitus insita, nec non et vindicta (cujus præcipue sancti illi appetibiles esse videntur) plerumque puniuntur contemptores.' He elsewhere speaks of a bell in Ireland, endowed with the same locomotive powers as that of St. Fillan. *Topog. Hiber.* l. iii. c. 33, and l. ii. c. 23. For, in the eighteenth century, it is curious to meet with things which astonished Giraldus, the most credulous of mortals in the twelfth. St. Fillan is said to have died in 649. In the tenth year of his reign Robert de Bruce granted the church of Killin, in Glendochart, to the abbey of Inchaffray, on condition that one of the canons should officiate in the kirk of Strathfillan."

springs dedicated to St. Fillan, which are still places of pilgrimage and offerings, even among the Protestants. They are held powerful in cases of madness, and in cases of very late occurrence, lunatics have been left all night bound to the holy stone, in confidence that the saint would cure and unloose them before morning."

In Bale's Interlude concerning the Three Laws of Nature, Moses and Christ, 1562, Idolatry mentions the following physical charms :

" For the coughe take Judas eare,
 With the parynge of a peare,
 And drynke them without feare,
 If ye will have remedy:
 Thre syppes are fore the hyckocke,
 And six more for the chyckocke ;
 Thus, my pretty pyckocke,
 Recover by and by.
 If ye cannot slepe, but slumber,
 Geve otes unto Saynt Uncumber,
 And beanes in a certen number
 Unto Saynt Blase and Saynt Blythe.
 Give onyons to Saynt Cutlake,
 And garlycke to Saynt Cyryake,
 If ye wyll shurne the heade ake ;
 Ye shall have them at Quene hyth."

Coles, in his *Art of Simpling*, p. 69, says : " It hath been observed that, if a woman with childe eate quinces much, and coriander seed (the nature of both which is to repress and stay vapours that ascend to the braine), it will make the childe ingenious ; and, if the mother, eate much onyons or beanes, or such vaporious food, it endangereth the childe to become lumaticke, or of imperfect memory." Ibid. p. 70 : " Boemus relates that in Darien, in America, the women eate an herb when they are great with childe, which makes them to bring forth without paine." Ibid. p. 71 : " If a man gather vervaine the first day of the new moon, before sunrising, and drinke the juice thereof, it will make him to avoid lust for seven yeares." Ibid. p. 88 : " If asses chauce to feed much upon hemlock, they will fall so fast asleep that they will seeme to be dead ; insomuch that some, thinking them to be dead indeed, have flayed off their skins, yet, after the hemlock had done operating, they have stirred and wakened out of their sleep, to the grieffe and amazement of the owners, and to the

laughter of others. . . . Wood night-shade, or bitter sweet, being hung about the neck of cattell that have the staggers, helpeth them."

In Buttes's Dyetts Dry Dinner, 1599, it is asserted that "if one eate three small pomegranate-flowers (they say) for an whole yeare, he shall be safe from all maner of eyesore." As it is, *ibid.* G 3, that "it hath bene and yet is a thing which superstition hath beleevd, that the body anoynted with the juyce of chicory is very availeable to obtaine the favour of great persons."

"Homer relates how Autolycus's sons staunchd Ulysses' blood, flowing from a wound he received in hunting a wild boar, by a charm; the same is observed by Pliny, who adds further, that 'sic Theophrastus ischidiacos sanari, Cato prodidit luxatis membris carmen auxiliari, Marcus Varro podagris.' It was reported by Theophrastus that the hip gout was cured in the same manner; by Cato, that a charm would relieve any member out of joint; and by Marcus Varro, that it would cure the gout in the feet. Chiron, in Pindar, is said to use the same remedy in some distempers, but not in all." See Potter's Greek Antiquities, i. 355.

Douce's MS. Notes say: "It is usual with many persons about Exeter, who are affected with agues, to visit at dead of night the nearest cross-road five different times, and there bury a new-laid egg. The visit is paid about an hour before the cold fit is expected; and they are persuaded that with the egg they shall bury the ague. If the experiment fail (and the agitation it occasions may often render it successful) they attribute it to some unlucky accident that may have befallen them on the way. In the execution of this matter they observe the strictest silence, taking care not to speak to any one whom they may happen to meet." See *Gent. Mag.* for 1787, p. 719. I shall here note another remedy against the ague mentioned as above, viz. by breaking a salted cake of bran,¹ and giving it

¹ In a most curious and rare book, entitled a *Werke* for Householders, &c., by a professed brother of Syon, Richard Whitforde, 8vo. Lond. 1537, signat. C, mention is made of a charm then in use, as follows: "The charmer taketh a pece of whyt brede, and sayth over that breade the Pater Noster, and maketh a crosse upon the breade; then doth he ley that pece of breade unto the toth that aketh, or unto any sore; tournynge the crosse unto the sore or dysease, and so is the persone healed." Whitforde inveighs against this as "evill and damnable."

to a dog when the fit comes on, by which means they suppose the malady to be transferred from them to the animal.¹

King James, in his *Dæmonology*, p. 100, enumerates thus : "Such kinde of charmes as, commonly, daft wives use for healing forspoken goods (by goods he means here cattle), for preserving them from evil eyes, by knitting roun-trees, or sundriest kind of herbes, to the haire or tailes of the goodes ; by curing the worme ; by stemming of blood ; by healing of horse crookes ; by turning of the riddle ; or doing of such like innumerable things by words, without applying anything meete to the part offended, as mediciners doe ; or else by staying married folkes to have naturally adoe with other, by knitting so many knots upon a point at the time of their marriage."

[Among popular superstitions a large class relate to *diseases* and their *cures*. The newspapers often furnish evidence of melancholy consequences resulting from such. I remember at present only one case of the kind occurring within my own experience, which I consider worth repeating, it being attended in the instance to which I allude, and also in several others, with surprisingly *beneficial* effects. It was a cure for *jaundice*, practised by an old Highland woman, and, although most probably not unknown in the Highlands, I am not aware of any instance occurring in the lowlands of Scotland. The old woman called upon her patients early in the morning, with an expression of considerable solemnity and significance in her countenance, walked with them to the banks of a river in the neighbourhood, to a particular tree, where various incantations and rites were performed, amidst numerous *formulas* and mutterings, which might even have afforded materials for an incantation to Shakespeare. The patient was marched round the tree backwards and forwards, and branches were taken therefrom and thrown into the river, with mutterings, to the effect, I believe, of *so perish the disease* ; and in almost every instance, strange to say, it took its departure from that hour. This occurred in the north country (in a limited sphere, not extending beyond a neighbourhood of the poorer

¹ In Pope's *Memoirs of P. P., Clerk of the Parish, Works*, vol. vi. p. 246, is the following : "The next chapter relates how he discovered a thief with a Bible and key, and experimented verses of the psalms that had cured agues."

class) about the year 1822, and the old woman might have been then from sixty to seventy years of age.]¹

I find the following charms in the History of Monsieur Oufle, p. 99: "Dew cakes with honey were given to those who entered Trophonius' cave, to free them from any mischiefs from the phantoms which should appear. Le Loyer of Spectres, p. 136. Bulbianus says that, where purslain is laid in the bed, those in it will not be disturbed by any vision that night. Albertus Magnus, Admirable Secrets, l. ii. c. 142. A diamond fastened to the left arm, so as to touch the skin, prevents all nocturnal fears. Cardan de Subtilitate, l. 7. To expel phantoms and rid people of folly, take the precious stone chrysolite, set in gold, and let them wear it about 'em. Albertus Magnus, Admirable Secrets, l. ii. c. 100. According to Pliny, l. xxxiv. c. 15, the ancients believed that a nail drawn out of a sepulchre and placed on the threshold of the bedchamber door would drive away phantoms and visions which terrified people in the night. Le Loyer, p. 326. *Herbam urticam tenens in manu cum millefolio, securus est ab omni metu, et ab omni phantasmate. Trinum Magicum, p. 169.*" As also, *ibid.* p. 281: Ostances the magician prescribed the dipping of our feet, in the morning, in human urine, as a preservative against charms, Le Loyer, p. 830.

In Berkshire there is a popular superstition that a ring made from a piece of silver collected at the communion is a cure for convulsions and fits of every kind. It should seem that that collected on Easter Sunday is peculiarly efficacious. *Gent. Mag.* for May 1794, lxiv. 433; also July 1794, p. 648. *Ibid.* p. 598, a curious ring superstition by way of charm is recorded. That silver ring will cure fits, which is made of five sixpences, collected from five different bachelors, to be conveyed by the hand of a bachelor to a smith that is a bachelor. None of the persons who give the sixpences are to know for what purpose, or to whom they gave them.

One may trace the same crafty motive for this superstition as in the money given upon touching for the king's evil. See also *Gent. Mag.* for 1794, p. 889, where it is stated that in Devonshire there is a similar custom: the materials, however, are different; the ring must be made of three nails, or screws,

¹ [Obligingly communicated to the publisher by an anonymous correspondent at Edinburgh.]

which have been used to fasten a coffin, and must be dug out of the churchyard.

Lupton, in his second book of *Notable Things*, 1660, p. 40, says: "Three nails made in the vigil of the Nativity of St. John Baptist, called Midsommer Eve, and driven in so deep that they cannot be seen, in the place where the party doth fall that hath the falling sicknesse, and naming the said partie's name while it is doing, doth drive away the disease quite. Mizaldus." He says in the same page, "the root of vervain hanged at the neck of such as have the king's evil, it brings a marvellous and unhoped help."

The late Rev. George Ashby says: "Squire Morley of Essex used to say a prayer which he hoped would do no harm when he hung a bit of vervain-root from a scrophulous person's neck. My aunt Freeman had a very high opinion of a baked toad in a silk bag, hung round the neck. For live toads thus used, see Pennant's *British Zoology*."

Boorde, in his *Introduction to Knowledge*, speaking of England, says: "The kynges of Englande doth halowe every yere crampe rynges, the which rynges worne on one's fynger doth helpe them whych hath the crampe."¹

From the *Minute Book* of the Society of Antiquaries of London, Nov. 12, 1772, I learn that "Dr. Morell communicated from a gentleman who was present as a visitor (Mr. Penneck), the following extract of a letter, copied from the Harleian Manuscripts, which shews the great prevalence of superstition in those days, even among the most exalted characters, with regard to the prevention or cure of diseases by charms only. The letter is from Lord Chancellor Hatton to Sir Thomas Smith, dated Sept. 11th, 158—, and relates to an epidemical disorder, at that time very alarming. The extract runs thus: 'I am likewise bold to recommend my most humble duty to our dear mistress (Queen Elizabeth) by this letter and ring, which hath the virtue to expell infectious airs, and is (as it telleth me) *to be worn betwixt the sweet duggs*, the chaste nest of pure constancy. I trust, sir, when the virtue is known, it shall not be refused for the value.'" Also, March 11, 1773:

¹ Mr. Douce's MS. Notes say: "Rings made from coffin-hinges are supposed to prevent the crampe. See Grose's *Dictionary of the Vulgar Tongue*, v. *Scower*. The ceremonies of blessing crampe-rings on Good Friday will be found in Waldron's *Literary Museum*."

“ Mr. Wright presented an engraving from a sardonyx, which formerly belonged to the monastery of St. Albans ; the use of it, we are told, was to procure easy births to labouring women, by being laid, in the time of travail, *inter mammas*. A transcript of the MS. describing it will be inserted in Latin, and explained in English, in the History of St. Albans, intended to be published by Mr. Wright.”

[“The curing of the *king's evil* by the touch of the king does much puzzle our philosophers ; for whether our kings were of the House of York or Lancaster, it did the cure, i. e. for the most part. It is true indeed at the touching there are prayers read, but perhaps neither the king attends them nor his chaplains. In Somersetshire, it is confidently reported that some were cured of the king's evil, by the touch of the Duke of Monmouth. The Lord Chancellor Bacon saith : ‘ That imagination is next kin to miracle-working faith.’ ” Aubrey's *Miscellanies*, p. 130.]

Boorde, in his *Breviary of Health*, fol. 80 b, among the remedies of the king's evil, has the following : “ For this matter, let every man make frendes to the kynges majestie, for it doth perteyne to a kyng to helpe this infirmitie by the grace of God, the which is geven to a kyng anoynted. But forasmuch as some men doth judge divers tymes a fystle or a French pocke to be the kyng's evyll, in such matters it behoveth not a kyng to medle withall.”

Touching for the evil continued in France at least till 1657. The *Publick Intelligencer*, January 5 to 12, 1657, says : “ The other day the king touched a great number of people that were sick of the evil, in the great gallerie at the Louvre.”¹

In *Bulwer's Chirologia*, 1644, p. 149, we read : “ This miraculous imposition of the hand in curing the disease called the struma, which, from the constant effect of that sovereign salve, is called the king's evil, his sacred majesty that now is hath practised with as good successe as any of his royal progenitours.” We now, without the smallest danger of incurring the suspicion of disloyalty, can safely pronounce that the royal touch for the king's evil is to be referred to the head of physical charms, evincing that no order of men escaped the ancient contagion of superstition.

¹ The best and most interesting particulars respecting the king's evil will be found in Mr. Pettigrew's work on *Medical Superstitions*, 8vo.

Barrington, in his *Observations on our Ancient Statutes*, p. 107, tells us of an old man who was witness in a cause, and averred that when Queen Anne was at Oxford, she touched him whilst a child for the evil. Mr. Barrington, when he had finished his evidence, "asked him whether he was really cured. Upon which he answered, with a significant smile, that he believed himself never to have had a complaint that deserved to be considered as the evil, but that his parents were poor, and had no objection to the bit of gold." This accounts well for the great resort of patients and supposed miraculous cures on this occasion.

This now-exploded royal gift is thus described by Shakespeare in *Macbeth* :

— "strangely visited people,
All swoln and ulcerous, pitiful to the eye,
The mere despair of surgery, he cures;
Hanging a golden stamp about their necks,
Put on with holy prayers."

In the *Gent. Mag.* for 1751, xxi. 415, we read: "The solemn words, 'I touch, but God healeth,'¹ were those our former kings always pronounced when they touched for the evil; but this was never done but in the presence of a bishop or priest, who introduced the patient to the royal presence for that salutary intention. Then also, a form of prayer for the divine blessing was used, and the king hung a small piece of silver about the person's neck, which he was required to wear during his life." For a proclamation concerning the cure of the king's evil, see *Rushworth's Collections*, Part II. i. 47. The

¹ In the *Statistical Account of Scotland*, xiv. 210, parishes of Kilfynichen and Kilviceuen, co. of Argyll, we read: "A man in I. of the name of Mr. Innis, touches for the king's evil. He is the seventh son; and it is firmly believed in the country that he has this gift of curing. He touches or rubs over the sore with his hand, two Thursdays and two Sundays successively, in the name of the Trinity, and says, '*It is God that cures.*' He asks nothing for his trouble. It is believed if he did, there would be no cure. He is often sent for out of the country; and, though he asks nothing, yet the patients, or their friends, make him presents. He is perfectly illiterate, and says he does not know how the cure is effected, but that God is pleased to work it in consequence of his touch." The same supposed quality of curing the king's evil by touch in a seventh male child, has been before noticed among the charms in *Odd Numbers*. See an account of Mr. Valentine Greatrakes' stroking for different disorders, in the *Gent. Mag.* for Jan. 1779, xlix. 22.

small piece of silver noticed in the quotation from Gent. Mag. appears erroneous: "As often as the king putteth the *angel* about their necks, repeat these words: 'That light was the true light which lighteth every man into the world.' After this the Lord's Prayer is said, and another prayer on the behalf of the diseased, that they, receiving health, may give thanks to God," &c.

In the Statistical Account of Scotland, vii. 560, parishes of Kirkwall and St. Ola, we read: "In the time of sickness or danger, they often make vows to this or the other favourite saint, at whose church or chapel in the place they lodge a piece of *money*, as a reward for their protection; and they imagine that if any person steals or carries off that money, he will instantly fall into the same danger from which they, by their pious offering, had been so lately delivered."

Camden, in his Ancient and Modern Manners of the Irish, says: "If they never give fire out of their houses to their neighbours, they fancy their horses will live the longer and be more healthy. If the owners of horses eat eggs, they must take care to eat an even number, otherwise some mischief will betide the horses. Grooms are not allowed eggs, and the riders are obliged to wash their hands after eating them. When a horse dies, his feet and legs are hung up in the house, and even the hoofs are accounted sacred. It is by no means allowable to praise a horse or any other animal, unless you say 'God save him,' or spit upon him. If any mischance befalls the horse in three days after, they find out the person who commended him, that he may whisper the Lord's Prayer in his right ear. They believe some men's eyes have a power of bewitching horses; and then they send for certain old women, who by muttering short prayers restore them to health. Their horses' feet are subject to a worm, which, gradually creeping upwards, produces others of its own species, and corrupts the body. Against this worm they call in a witch, who must come to the horse two Mondays and one Thursday, and breathe upon the place where the worm lodges, and after repeating a charm the horse recovers. This charm they will, for a sum of money, teach to many people, after first swearing them never to disclose it."

In Dr. Jorden's Briefe Discourse of a Disease called the Suffocation of the Mother, 4to. 1603, p. 24, we have the fol-

owing on the subject of physical charms: "If we cannot moderate these perturbations of the minde, by reason and perswasions, or by alluring their (the patients) mindes another way, we may politikely confirme them in their fantasies, that wee may the better fasten some cure upon them; as Constantinus Affriccanus (if it be his booke which is inserted among Galen's works, de Incantatione, Adjuratione, &c.) affirmeth, and practised with good successe, upon one who was *impotens ad venerem*, and thought himself bewitched therewith, by reading unto him a foolish medicine out of Cleopatra, made with a crowe's gall and oyle: whereof the patient tooke so great conceit that, upon the use of it, he presently recovered his strength and abilitie againe. The like opinion is to bee helde of all those superstitious remedies which have crept into our profession, of *charmes, exorcismes, constellations, characters, periapts, amulets, incense, holie-water, clouts* crossed and folded superstitiously, *repeating of a certaine number and forme of prayers or Ave Marias, offering to certaine saints, ***** through the wedding ring*, and a hundred such like toyes and gambols; which when they prevaile in the cure of diseases, it is not for any supernaturall vertue in them, either from God or the divell [although perhaps the divell may have a collaterall intent or worke therein, namely, to drawe us unto superstition], but by reason of the confident perswasion which melancholike and passionate people may have in them; according to the saying of Avicen, that the confidence of the patient in the meanes used is oftentimes more available to cure diseases than all other remedies whatsoever."

In Osbourne's Advice to a Son, also, 1656, p. 125, we read: "Be not therefore hasty to register all you understand not in the black calendar of hell, as some have done the weapon salve, passing by the cure of the king's evill altogether, as improbable to sense; lest you resemble the pope, who anathematized the Bishop of Saltzburge for maintaining Antipodes; or the Consistory for decreeing against the probable opinion of the earth's motion."

Werenfels, p. 8, says: "If the superstitious person be wounded by any chance, he applies the salve, not to the wound, but, what is more effectual, to the weapon by which he received it. By a new kind of art, he will transplant his disease, like a scion, and graft it into what tree he pleases. The

fever he will not drive away by medicines, but what is a more certain remedy, having paired his nails, and tied them to a cray-fish, he will turn his back, and, as Deucalion did the stones from which a new progeny of men arose, throw them behind him into the next river."

In Warner's Topographical Remarks relating to the South-western Parts of Hampshire, 1793, ii. 131, speaking of the old register of Christchurch, that author tells us: "The same register affords, also, several very curious receipts, or modes of cure, in some singular cases of indisposition: they are apparently of the beginning of the seventeenth century, and couched in the uncouth phraseology of that time. I forbear, however to insert them, from motives of delicacy."

LOVE CHARMS.

SOME years ago, says the Connoisseur, No. 56, there was publicly advertised among the other extraordinary medicines whose wonderful qualities are daily related in the last page of a newspaper, a most efficacious love powder, by which a despairing lover might create affection in the bosom of the most cruel mistress. Lovers, indeed, have always been fond of enchantment. Shakespeare has represented Othello as accused of winning his Desdemona "by conjuration and mighty magic;"¹ and Theocritus and Virgil have both introduced women into their pastorals, using charms and incanta-

¹ "Thou hast practis'd on her with foul charms;
Abus'd her delicate youth with drugs, or minerals
That waken motion." Act i. sc. 2.

Again, sc. 3:

"She is abus'd, stol'n from me, and corrupted
By spells and medicines bought of mountebanks."

And again:

"I therefore vouch again,
That with some mixtures powerful o'er the blood,
Or with some dram conjur'd to this effect,
He wrought upon her."

tions to recover the affections of their sweethearts. Thus also, in Gay's *Shepherd's Week* :

“ Strait to the 'pothecary's shop I went,
And in *love powder* all my money spent ;
Behap what will, next Sunday after prayers,
When to the alehouse Lubberkin repairs,
These golden flies into his mug I'll throw,
And soon the swain with fervent love shall glow.”

Newton, in his *Tryall of a Man's owne Selfe*, 1602, p. 116, inquires, under Breaches of the Seventh Commandment, “ Whether by any secret sleight, or cunning, as drinkes, drugges, medicines, *charmed potions*, *amatorious philters*, figures, characters, or any such like paltering instruments, devises, or practices, thou hast gone about to procure others to doate for love of thee.”

Dr. Ferrand, in his *Love Melancholy*, 1640, p. 176, tells us : “ We have sometimes among our silly wenches some that, out of a foolish curiosity they have, must needs be putting in practice some of those feats that they have received by tradition from their mother, perhaps, or nurse, and so, not thinking forsooth to doe any harme, as they hope, they paganize it to their own damnation. For it is most certain that *botanomancy*, which is done by the noise or crackling that kneeholme, box, or bay-leaves make when they are crushed betwixt one's hands, or cast into the fire, was of old in use among the Pagans, who were wont to bruise poppy flowres betwixt their hands, by this means thinking to know their loves ; and for this cause Theocritus cals this hearb *Τηλιφιλον*, quasi *Δηλιφιλον*, as if we should say *tel-love*.” In the same work, p. 310, Dr. Ferrand, speaking of the ancient love charmes, characters, amulets, or such like periapses, says, they are “ such as no Christian physitian ought to use ; notwithstanding that the common people doe to this day too superstitiously believe and put in practice many of these paganish devices.”

In the *Character of a Quack Astrologer*, 1673, we are told : “ He trappans a young heiress to run away with a footman, by perswading a young girl 'tis her destiny ; and sells the old and ugly philtres and love-powder to procure them sweet-harts.”

An early instance of the use of love powder may be read in

one of the chapters of Froissart's Chronicle, in his account of Gaston Phœbus, Count of Foix, whose son Gaston received a bag of powder from his uncle, Charles the Bad, with direction to sprinkle a small quantity over anything which his father might eat, the effect of which would be to restore his father's affection for Gaston's mother, who was at that time parted from her husband, and resident at Charles the Bad's court. Charles the Bad intended to have poisoned Gaston. Werenfels, p. 6, says: "Whenever the superstitious person is in love, he will complain that *tempting powder* has been given him."

The unfortunate Miss Blandy, who was executed many years ago for poisoning her father, persisted to the last in affirming that she thought the powder which her villainous lover, Cranston, sent her to administer to him was a *love powder*, which was to conciliate her father's affection to the captain. She met her death with this asseveration; and I presume that those who have considered the wonderful power of superstition, added to the fascination of love, will be half persuaded to believe that she did not go out of the world with a lie in her mouth. Her dying request, too, to be buried close to her father, appears to me a corroborating proof that though she was certainly the cause of his premature death, and underwent the judgment of the law for the same, (which can take no cognizance for such excuses for so horrid a crime as parricide,) yet she was not, in the blackest sense of the word, his wilful murderess.

Andrews in his Continuation of Dr. Henry's History of Great Britain, 4to. p. 178, speaking of the profligate Bothwell, says, in a note: "It seems strange that an author so respectable as Mr. Guthrie should allow any credit to the asseverations in a will in which the testator affirms, 'that as he had from his youth addicted himself much to the art of *enchantment* at Paris and elsewhere, he had bewitched the queen (Mary) to fall in love with him.'"

In the Comical Pilgrim's Pilgrimage into Ireland, 1723, p. 97, we read: "They often used philtres. The spark that's resolved to sacrifice his youth and vigour on a damsel, whose coyness will not accept of his love oblations, he threads a needle with the hair of her head, and then running it through the most fleshy part of a dead man, as the brawn of the arms, thigh, or the calf of the leg, the charm has that virtue

in it, as to make her run mad for him whom she so lately slighted."

The following is copied from the *Gent. Mag.* for Jan. 1731, i. 30: "A man at a village near Mortagne, in France, had been long ill of a distemper which puzzled the physicians: his wife believed he was bewitched, and consulted a pretended conjurer, who shewed her the wizard (her husband's uncle) in a glass of water, and told her that, to oblige him to withdraw the charm, they must beat him and burn the soles of his feet. On her return she sent for the uncle, and with the assistance of her relations beat him unmercifully, and burnt the soles of his feet and the crown of his head in such a manner that in two days after he died. The woman and her accomplices were seized. She owned the fact, and said, that if it was to do again, she would do it. This happened in December last." In the same Magazine, for August, 1731, p. 358, we read, that "the Tournelle condemned the woman to be hanged" for the above fact, but that "great interest was making to get her sentence commuted, *the fact proceeding from conjugal affection.*"

In the comedy entitled the *Mock Marriage*, 1696, some love charms occur to cause a person to dream of his lover. "Hide some dazy-roots under your pillow, and hang your shoes out of the window." The following is found in Herrick's *Hesperides*, p. 245: "*A charme, or an allay, for love* :

'If so be a toad be laid
In a sheep-skin newly flaid,
And that ty'd to man, 'twill sever
Him and his affections ever.' "

See other curious love-charms in Halliwell's *Popular Rhymes*, pp. 215-20.

RURAL CHARMS.

SIR THOMAS BROWNE, in his *Quincunx* artificially considered, p. 111, mentions a rural charm against dodder, tetter, and strangling weeds, by placing a chalked tile at the four corners, and one in the middle of the fields, which, though ridiculous in the intention, was rational in the contrivance,

and a good way to diffuse the magic through all parts of the area. The following rural charms are found in a collection entitled, *Wit a sporting in a pleasant Grove of New Fancies*, 8vo. Lond. 1657, p. 78. They also occur in Herrick's *Hesperides*, p. 383 :

" This I'll tell ye by the way,
Maidens, when ye leavens lay,
Crosse your dow, and your dispatch
Will be better for your batch."

' In the morning when ye rise,
Wash your hands and cleanse your eyes.
Next be sure ye have a care
To disperse the water farre :
For as farre as that doth light,
So farre keeps the evil spright."

" If ye feare to be affrighted,
When ye are (by) chance benighted ;
In your pocket, for a trust,
Carrie nothing but a crust ;
For that holie piece of bread
Charmes the danger and the dread."

Some older charms, however, are to be found in Bale's *Interlude concerning the Laws of Nature, Moses, and Christ*, 4to. 1562. *Idolatry* says :

" With blessinges of Saynt Germayne
I wyll me so determyne,
That neyther fox nor vermyne
Shall do my chyckens harme.
For your gese seke Saynt Legearde,
And for your duckes Saynt Leonarde,
For horse take Moyses yearde,
There is no better charme.

Take me a napkyn folte
With the byas of a bolte
For the healyng of a colte
No better thyng can be :
For lampes and for bottes
Take me Saynt Wilfride's knottes
And holy Saynt Thomas lottes,
On my lyfe I warrande ye.

¹ The superstition of holding the poker before the fire to drive away the witch has been already noticed. Whatever may be the reason, it is a certain fact that setting up a poker before a fire has a wonderful effect in causing it to burn.

A dram of a shepe's tyrdle,
 And good Saynt Frances gyrdle,
 With the hamlet of a hyrdle,
 Are wholsom for the pyppe :
 Besydes these charmes afore,
 I have feates many more
 That kepe styll in store,
 Whom nowe I over hyppe."¹

[In the west of England we have a version of the charm for a prick by a thorn, given in the Athenæum :

"Christ was of a virgin born,
 And he was pricked by a thorn ;
 And it did neither *bell* nor swell,
 As I *trust* in Jesus this never will."

The following is a common charm for the cramp, in both Devonshire and Cornwall :

"Cramp, be thou painless !
 As our Lady was sinless
 When she bare Jesus."

And for a scald or burn, I have been told this, although the act of telling destroys the charm :

"There came three angels out of the west,
 One brought fire, and two brought frost :
 Out fire, and in frost,
 In the name of Father, Son, and Holy Ghost."

Another version is in Halliwell's Popular Rhymes, p. 211.

I send you a charm which the old women in Wiltshire vow to be very efficacious. When I came home from bird's-nesting, with my hands, and sometimes my face, well studded with thorns, they were extracted with a needle, and the finger passed over the wound with these words :

"Unto the Virgin Mary our Saviour was born,
 And on his head he wore the crown of thorn ;
 If you believe this true and mind it well,
 This hurt will never fester, nor yet swell."

The following charm and prayer is used at this day in

¹ In the Athenian Oracle, i. 158, is preserved the following charm to stop bleeding at the nose, and all other hemorrhages in the country :

"In the blood of Adam sin was taken,
 In the blood of Christ it was all to shaken,
 And by the same blood I do the charge,
 That the blood of — run no langer at large."

Westmoreland. It is taught by mothers, as well as nurses, to young children ; and is repeated by them on retiring to rest :

“ Matthew, Mark, Luke, and John,
God bless the bed that I lie on ;
If anything appear to me,
Sweet Christ arise and comfort me.

Four corners to this bed,
Six angels round me spread ;
Two to pray, two to wake,
Two to guard me till daybreak.
And blessed guardian angels keep
Me safe from dangers while I sleep.

I lay me down upon my side,
And pray the Lord to be my guide ;
And if I die before I wake,
I pray the Lord my soul to take.”

Sometimes this variation is heard :

“ Matthew, Mark, Luke, and John,
Bless the bed that I lie on ;
All the four corners round about,
When I get in, when I get out.”]

Ady, in his *Candle in the Dark*, 1655, p. 58, says : “ It appeareth still among common silly country people, how they had learned charms by tradition from popish times, for curing cattle, men, women, and children ; for churning of butter, for baking their bread, and many other occasions ; one or two whereof I will rehearse only, for brevity. An old woman in Essex, who was living in my time, she had lived also in Queen Marie’s time, had learned thence many popish charms, one whereof was this : every night when she lay down to sleep she charmed her bed, saying—

‘ Matthew, Mark, Luke, and John,
The bed be blest that I lie on :’

and this would she *repeat three times*, reposing great confidence therein, because (she said) she had been taught it, when she was a young maid, by the churchmen of those times.

“ Another old woman came into an house at a time whenas the maid was churning of butter, and having laboured long and could not make her butter come, the old woman told the maid what was wont to be done when she was a maid, and also in her mother’s young time, that if it happened their

butter would not come readily, they used a charm to be said over it, whilst yet it was in beating, and it would come straightways, and that was this :

' Come, butter, come,
Come, butter, come :
Peter stands at the gate,
Waiting for a butter'd cake ;
Come, butter, come.'

This, said the old woman, being *said three times*, will make your butter come, for it was taught my mother by a learned churchman in Queen Marie's days, whenas churchmen had more cunning, and could teach the people many a trick that our ministers now a days know not."

In *Whimzies, or a New Cast of Characters*, 1631, the witty anonymous author, in his description of a ballad-monger, has the following : " His ballads, cashiered the city, must now ride poast for the country ; where they are no lesse admired than a gyant in a pageant : till at last they grow so common there too, as every poore milk-maid can chant and chirpe it under her cow, which she useth *as an harmeless charme* to make her let downe her milk." Grose tells us that " a slunk or abortive calf, buried in the highway, over which cattle frequently pass, will greatly prevent that misfortune happening to cows. This is commonly practised in Suffolk."

Lupton, in his third book of *Notable Things* (ed. 1660, p. 53), 12, says : "*Mousear*, any manner of way ministered to horses, brings this help unto them, that they cannot be hurt whiles the smith is shoeing of them ; therefore it is called of many *Herba clavorum*, the herb of nails." Mizaldus.

The well-known interjection used by the country people to their horses when yoked to a cart, &c. has been already noticed in the former volume of this work. Carew, in his *Survey of Cornwall*, p. 24, tells us : " Each ox hath his several name, upon which the drivers call aloud, both to direct and *give them courage* as they are at worke."

Coles, in his *Art of Simpling*, p. 68, says : " It is said that if a handful of *arsmart* be put under the saddle, upon a tired horse's back, it will make him travaile fresh and lustily ;" and " If a footman take *mugwort* and put it into his shoes in the morning, he may goe forty miles before noon, and not be weary," p. 70. " The seed of *feabane* strewed between the

sheets causeth chastity," p. 71. "If one that hath eaten *comin* doe but breathe on a painted face the colour will vanish away straight. . . The seeds of *docks* tyed to the left arme of a woman do helpe barrennesse," p. 70. "All kinde of docks have this property, that what flesh, or meat, is sod therewith, though it be never so old, hard, or tough, it will become tender and meet to be eaten. . . . *Calamint* will recover stinking meat, if it be laid amongst it whilst it is raw. The often smelling to *basil* breedeth a scorpion in the brain," p. 69. "That the root of *male-piony* dryed, tied to the neck, doth help the incubus, which we call the mare," p. 68. "That if maids will take wilde *tansy*, and lay it to soake in buttermilke nine dayes, and wash their faces therewith, it will make them looke very faire."

The same author, in his *Adam in Eden*, p. 561, tells us : "It is said, yea, and believed by many, that *moonwort* will open the locks wherewith dwelling-houses are made fast, if it be put into the key-hole ; as also that it will loosen the locks, fetters, and shoes from those horses' feet that goe on the places where it groweth ; and of this opinion was Master Culpeper, who, though he railed against superstition in others, yet had enough of it himselve, as may appear by his story of the Earl of Essex his horses, which being drawn up in a body, many of them lost their shoes upon White Downe in Devonshire, near Tiverton, because moonwort grows upon heaths." Turner, in his *British Physician*, 8vo. Lond. 1687, p. 209, is confident that though moonwort "be the moon's herb, yet it is neither smith, farrier, nor picklock." Withers, in allusion to the supposed virtues of the moonwort, in the introduction to his *Abuses Stript and Whipt*, 1622, says :

"There is an herb, some say, whose vertue's such
It in the pasture, only with a touch,
Unshooes the new-shod steed."

[*Round-dock*, the common mallow, *malva sylvestris*, called round-dock from the *roundness* of its leaves. Chaucer has the following expression, which has a good deal puzzled the glossarists :

"But canst thou playin raket to and fro,
Nettle in, docke out, now this, now that, Pandare?"

The round-dock leaves are used at this day as a remedy, or supposed remedy or charm, for the sting of a nettle, by being

rubbed on the stung part; and the rubbing is accompanied, by the more superstitious, with the following words:

“*In dock, out nettle,
Nettle have a stingd me.*”

That is, *Go in dock, go out nettle.* Now, to play *Nettle in dock out*, is to make use of such expedients as shall drive away or remove some precious evil.

“For women have such different fits,
Would fright a man out of his wits;
Sighing, singing, freezing, frying,
Laughing, weeping, singing, crying,
Now powting like a shower of rain,
And then clears up and laughs again.
Her passions are of different mettle,
Like children’s play, *in dock out nettle*;
Always changing like the weather,
Not in a mind two hours together:
Thus at a distance keeps the man,
As long as possibly she can;
And when her triumph all is past,
The game being up she’s caught at last.”

Poor Robin, 1732.]

Among tree-superstitions must be ranked what Armstrong says in his *History of Minorca*, p. 191: “The vine excepted, the Minorquins never prune a tree, thinking it irreligious in some degree to presume to direct its growth; and if you express your wonder that they forbear this useful practice, and inform them of the advantages that attend it in other countries, their answer is ever ready: *God knows best how a tree should grow.*”

Rue was hung about the neck as an amulet against witchcraft in Aristotle’s time. “*Rutam fascini amuletum esse tradit Aristoteles.*” Wierii de *Praestigiis Dæmonum*, lib. v. cap. xxi. col. 584. Shakespeare, in *Hamlet*, act iv. sc. 7, has this passage: “There’s rue for you and here’s some for me. We may call it herb of grace on Sundays.” Rue was called herb of grace by the country people, and probably for the reason assigned by Mr. Warburton, that it was used on Sundays by the Romanists in their exorcisms. See Grey’s *Notes on Shakespeare*, ii. 301.

Thunder-superstitions have been in part considered under Omens. The charms and superstitious preservatives against

thunder remain to be mentioned. It appears from the following passage in Greene's *Penelope's Web*, 1601, that wearing a *bay-leaf* was a charm against thunder: "He which weareth the bay-leave is privileged from the prejudice of thunder." So in the old play of the *White Devil*, Cornelia says:

" Reach the bays :
I'll tie a garland here about his head,
'Twill keep my boy from lightning."

See also *Whimzies, or a New Cast of Characters*, p. 174. In *A strange Metamorphosis of Man, transformed into a Wilderness*, deciphered in *Characters*, 1634, under No. 37, the *Bay-tree*, it is observed, that it is "so privileged by nature, that even thunder and lightning are here even taxed of partiality, and will not touch him for respect's sake, as a sacred thing." As a simile cited from some old English poet, in *Bodenham's Belvedere, or the Garden of the Muses*, 1600, p. 90, we read:

" As thunder nor fierce lightning harmes the bay,
So no extremitie hath power on fame."

In *Jonsonus Virbius, verses upon Ben Jonson*, signed Hen. King,¹ there is an elegant compliment paid to the memory of that poet, in allusion to the superstitious idea of *lawrel* being a defensive against thunder:

" I see that wreath, which doth the wearer arme
'Gainst the quick stroakes of thunder, is no charme
To keepe off death's pale dart : for (Jonson) then
Thou had'st been number'd still with living men ;
Time's sythe had fear'd thy *lawrell* to invade,
Nor thee this subject of our sorrow made."²

Sheridan, in his *Notes on Persius, Sat. ii. v. Bidental*, says: "It was a custom whenever a person fell by thunder, there to

¹ Bishop of Chichester. Born in 1591. Died 1669. There is an edition of his poems in 1657. Another in 1664, entitled, *Poems, Elegies, Paradoxes, and Sonets*, 8vo.

² In a most rare piece, entitled *Diogenes in his Singularitie: wherein is comprehended his merrie baighting, fit for all men's benefits: christened by him a Nettle for nice Noses: by T. L. of Lincolne's Inne, gent. 1591, at London*, printed by W. Hoskins and John Danter, for John Busbie, 4to. p. 2, b, is the following passage: "You beare the feather of a phoenix in your bosome against all wethers and thunders, *laurel to escape lightning*," &c.

let him lie, and to fence in the place; to sacrifice a sheep and erect an altar there." Edit. 1739, p. 33. The putting a cold iron bar upon the barrels, to preserve the beer from being soured by thunder, has been noticed in a former section. This is particularly practised in Kent and Herefordshire.

Leigh, in his *Observations on the First Twelve Cæsars*, 1647, p. 63, speaking of Tiberius Cæsar, says: "He feared thunder exceedingly, and when the aire or weather was anything troubled, he ever carried a chaplet or wreath of lawrell about his neck, because that (as Pliny reporteth) is never blasted with lightning." The same author, in his *Life of Augustus*, p. 40, mentions a similar charm: "He was so much afraid of thunder and lightning, that he ever carried about with him for a preservative remedy *a seale's skinne*." Here a note adds: "Or of a sea-calfe, which, as Plinie writeth, checketh all lightnings. *Tonitrua et fulgura paulo infirmius expavescebat, ut semper et ubique pellem vituli marini circumferret, pro remedio.*"

I find the following in *Natural and Artificial Conclusions*, by Thomas Hill, 1670, n. 139: "A natural meanes to preserve your house in safety from thunder and lightening. An ancient author recited (among divers other experiments of nature which he had found out), that if the herb *houseleek*, or *syngreen*, do grow on the house top, the same house is never stricken with lightning or thunder." It is still common, in many parts of England, to plant the herb *houseleek* upon the tops of cottage houses. The learned author of the *Vulgar Errors* (*Quincunx*, p. 126) mentions this herb, as a supposed defensative, nearly in the same words with Hill.

[In some parts of Oxfordshire it is believed that the last nine drops of tea poured from the teapot, after the guests are served, will cure the heartache.]

Andrews, in his *Continuation of Dr. Henry's History*, p. 502, note, tells us, from Arnot's *Edinburgh*, that, "In 1594, the elders of the Scottish church exerted their utmost influence to abolish an irrational custom among the husbandmen, which, with some reason, gave great offence. The farmers were apt to leave a portion of their land untilled and uncropped year after year. This spot was supposed to be dedicated to Satan, and was styled 'the Good Man's Croft,' viz. the landlord's acre. It seems probable that some pagan

ceremony had given rise to so strange a superstition :” no doubt as a charm or peace offering, that the rest might be fertile.

Professor Playfair, in a letter to Mr. Brand, dated St. Andrews, Jan. 26, 1804, mentioning the superstitions of his neighbourhood, says : “ In private breweries, to prevent the interference of the fairies, a live coal is thrown into the vat. A cow’s milk no fairy can take away, if a burning coal is conducted across her back and under her belly immediately after her delivery. The same mischievous elves cannot enter into a house at night, if, before bedtime, the lower end of the crook, or iron chain, by which a vessel is suspended over the fire, be raised up a few links.”

Martin, in his *Description of the Western Islands*, p. 120, says : “ It is a received opinion in these islands, as well as in the neighbouring part of the main land, that women, by a charm, or some other secret way, are able to convey the increase of their neighbour’s cows’ milk to their own use ; and that the milk so charmed doth not produce the ordinary quantity of butter ; and the curds made of that milk are so tough, that it cannot be made so firm as the other cheese, and also is much lighter in weight. The butter so taken away and joined to the charmer’s butter is evidently discernible by a mark of separation, viz. the diversity of colour ; that which is charmed being paler than the other. If butter, having these marks, be found on a suspected woman, she is presently said to be guilty. To recover this loss they take a little of the rennet from all the suspected persons, and put it into an egg-shell full of milk ; and when that from the charmer is mingled with it, it presently curdles, and not before. Some women make use of the root of groundsel as an amulet against such charms, by putting it among the cream.” *Ibid.* p. 166, speaking of Fladda Chuan, Martin says : “ There is a chapel in the isle dedicated to St. Columbus. It has an altar in the east end, and, therein, a blue stone of a round form on it, which is always moist. It is an ordinary custom, when any of the fishermen are detained in this isle by contrary winds, to wash the blue stone with water all round, expecting thereby to procure a favorable wind. . . And so great is the regard they have for this stone, that they swear decisive oaths upon it.” *Ibid.* p. 109, he says : “ It was an ancient custom among the

islanders to hang a he-goat to the boat's mast, hoping thereby to procure a favourable wind."

Martin, p. 262, speaking of Jona, says: "There is a stone erected here, concerning which the credulous natives say, that whoever reaches out his arm along the stone three times, in the name of the Father, Son, and Holy Ghost, shall never err in steering the helm of a vessel." Ibid. p. 59, speaking of the island Borera, he says: "There is a stone in the form of a cross, in the row opposite to St. Mary's church, about five foot high: the natives call it the Water-cross, for the ancient inhabitants had a custom of erecting this sort of cross to procure rain, and when they had got enough they laid it flat on the ground; but this custom is now disused." Ibid. p. 225, Arran. He mentions a green stone, much like a globe in figure, about the bigness of a goose egg, which for its intrinsic value has been carefully transmitted to posterity for several ages. "The virtue of it is to remove stitches in the side, by laying it close to the place affected. They say if the patient does not outlive the distemper, the stone removes out of the bed of its own accord, and *à contra*. The natives use this stone for swearing decisive oaths upon it. The credulous vulgar believe that if this stone is cast among the front of an enemy they will all run away. The custody of it is the peculiar privilege of a family called Clan-Chattons, alias Mack-Intosh." See other rural charms in Halliwell's Popular Rhymes, p. 208, et seq.

CHARACTS.

CHARACTS seem to have been charms in the form of inscriptions. See Dugdale's Orig. Jurid. p. 81: "That he use ne hide no charme, ne charecte." So, in Gower, De Confessione Amantis, B. i.:

"With his carrecte would him enchaunt."

Again, B. vi. fol. 140:

"Through his carectes and figures."

Again:

"And his carecte as he was tawght
He rad."

In the Dialogue of Dives and Pauper, printed by Richard Pynson, 1493, among superstitious practices then in use, the following we find censured: "Or use any charmes in gathering of herbes, or hangynge of scrowes aboute man or woman or childe or beest for any seknesse, with any scripture or figures and charects, but if it be pater noster, ave, or the crede, or holy wordes of the Gospel, or of Holy Wryt, for devocion nat for curioustie, and only with the tokene of the holy crosse."

In the Defensative against the Poyson of Supposed Prophecies, 1583, we read: "One of the reysters which served under the Frenche admirall, at the siege of Poictiers, was founde after he was dead to have about his necke a pursse of taffata, and within the same a piece of parchment, full of characters in Hebrew; beside many cycles, semicircles, tryangles, &c. with sundrie shorte cuttes and shreddings of the Psalmes. Deus misereatur nostri, &c.; Angelis suis mandavit de te, &c.; Super aspidem et basiliscum, &c.; as if the prophecies which properly belong to Christe might be wrested to the safeguard and defence of every private man." Lord Northampton cites as his authority, *Histor. des Troubles*, liv. 8.

In Pilkington's Burnynge of Paule's Church, 1561, 8vo. 1563, we read: "What wicked blindenes is this than, to thinke that wearing prayers written in rolles about with theym, as S. John's Gospell, the length of our Lord, the measure of our Lady, or other like, thei shall die no sodain death, nor be hanged, or yf he be hanged, he shall not die. There is to manye suche, though ye laugh, and beleve it not, and not hard to shewe them with a wet finger." Our author continues to observe that our devotion ought to "stande in depe sighes and groninges, wyth a full consideration of our miserable state and Goddes majesty, in the heart, and not in ynke or paper: not in *hangyng written scrolles about the necke*, but lamentinge unfeignedlye our synnes from the hart."

Lodge, in his Incarnate Devils, 1596, speaking of curiosity, says: "If you long to know this slave, you shall never take him without a *book of characters* in his bosome. Promise to bring him to treasure-trove, and he will sell his land for it, but he will be cousened. Bring him but a table of lead, with crosses (and Adonai or Elohim written in it), he thinks it will heal the ague."

The following "charm, or protection," was "found in a linen purse of Jackson, the murderer and smuggler, who died (a Roman Catholic) in Chichester gaol, Feb. 1749. He was struck with such horror on being measured for his irons, that he soon afterwards expired.

'Ye three holy kings,
Gaspar, Melchior, Balthasar,
Pray for us, now, and the hour of death.'

"These papers have touched the three heads of the holy kings at Cologne. They are to preserve travellers from accidents on the road, head-achs, falling sickness, fevers, witchcraft, all kinds of mischief, and sudden death." See *Gent. Mag.* for Feb. 1749, xix. 88.

In a curious and very rare tract, entitled *Beware of Pick-purses, or a Caveat for Sick Folkes to take heede of Unlearned Physitians and Unskilfull Chyrurgians*, 1605, p. 16, is the following passage: "Others, that they may colourably and cunningly hide their grosse ignorance, when they know not the cause of the disease, referre it unto *charmés*, witchcraft, magnificent incantations, and sorcerie, vainly, and with a brazen forehead, affirming that there is no way to help them but by *characters*, circles, figure-castings, exorcismes, conjurations, and other impious and godlesse meanes. Others set to sale, at a great price, certaine amulets of gold and silver, stamped under an appropriate and selected constellation of the planets, with some magical character, shamelessly boasting that they will cure all diseases, and worke I know not what other wonders." The author, p. 42, concludes with the very sensible observation of "a great learned clarke in our land, who, in a daungerous sicknesse, being moved by some friends to use an unlettered empiricke, 'Nay,' quoth he, 'I have lived all my life by the booke, and I will now (God willing) likewise dye by the booke.'"

Blagrove, in his *Astrological Practice of Physick*, p. 135, prescribes a cure of agues by a certain writing which the patient wearth, as follows: "When Jesus went up to the cross to be crucified, the Jews asked him saying, 'Art thou afraid? or hast thou the ague?' Jesus answered, and said, 'I am not afraid, neither have I the ague. *All those which bear the name of Jesus about them shall not be afraid, nor yet have the ague.*' Amen, sweet Jesus, amen! sweet Jehovah, amen." He adds:

"I have known many who have been cured of the ague by this writing only worn about them; and I had the receipt from one whose daughter was cured thereby, who had the ague upon her two years." To this charact, then, may be given, on the joint authority of the old woman and our doctor,—*probatum est*.

Ramesey, in his *Elminthologia*, 1668, p. 259, says: "Neither doth fansie only cause, but also as easily cure diseases; as I may justly refer all magical and juggling cures thereunto, performed, as is thought by saints, images, relicts, holy waters, shrines, avemarys, crucifixes, benedictions, *charms, characters*, sigils of the planets and of the signs, *inverted words*, &c.; and therefore all such cures are rather to be ascribed to the force of the imagination, than any virtue in them, or their rings, amulets, lamens, &c."

In the *Character of a Quack Astrologer*, 1673, we are told: "He offers, for five peices, to give you home with you a talisman against flies; a sigil to make you fortunate at gaming; and a spell that shall as certainly preserve you from being rob'd for the future; a *sympathetical powder* for the violent pains of the tooth-ach."

Cotta, in his *Short Discoverie of the Unobserved Dangers of severall sorts of Ignorant and Unconsiderate Practisers of Physicke in England*, 1612, p. 50, very sensibly observes: "If there be any good or use unto the health by *spels*, they have that prerogative by accident, and by the power and vertue of fancie. If fancie then be the foundation whereupon buildeth the good of *spels*, *spels* must needs be as fancies are, uncertaine and vaine: so must also, by consequent, be their use and helpe, and no lesse all they that trust unto them." He elsewhere says: "How can religion or reason suffer men that are not voyd of both, to give such impious credit unto an insignificant and senselesse mumbling of idle words contrary to reason, without president of any truly wise or learned, and justly suspected of all sensible men?" citing "*Fernel. de abd. rer. Causis: Scripta, verba, annuli, characteres, signa, nihil valent ad profligandos morbos, si nulla superior potestas divina vel magica accesserit.*"

Waldron, in his *Description of the Isle of Man* (Works, folio, p. 175), mentions a charect, a copy of an inscription found under a cross (which was carefully preserved and car-

ried to the vicar, who wrote copies of it and dispersed them over the island). "They tell you," says he, "that they are of such wonderful virtue to such as wear them, that on whatever business they go, they are certain of success. They also defend from witchcraft, evil tongues, and all efforts of the devil or his agents; and that a woman wearing one of them in her bosom while she is pregnant, shall by no accident whatever lose the fruit of her womb. I have frequently rode by the stone under which they say the original paper was found, but it would now be looked on as the worst sacrilege to make any attempt to move it from the place." He gives also the tenor of the inscription: "Fear God, obey the priesthood, and do by your neighbour as you would have him to do to you."

Andrews, in his Continuation of Dr. Henry's History, p. 502, tells us, from Arnot's History of Edinburgh, that "On all the old houses still existing in Edinburgh there are remains of talismanic or cabalistical characters, which the superstition of earlier ages had caused to be engraven on their fronts. These were generally composed of some text of Scripture, of the name of God, or, perhaps of an emblematic representation of the Resurrection."

"It is recorded in divers authors, that in the image of Diana, which was worshipped at Ephesus, there were certain obscure words or sentences not agreeing together, nor depending one upon another; much like unto riddles written upon the feete, girdle, and crowne of the said Diana; the which, if a man did use, having written them out, and carrying them about him, hee should have good lucke in all his businesses; and hereof sprung the proverbe *Ephesæ literæ*, where one useth anything which bringeth good successe."—Mason's Anatomie of Sorcerie, 1612, p. 90. Ibid. p. 91, our author mentions the superstition of "curing diseases with certaine words or characters."

Cotta, in his Short Discoverie, &c. p. 49, inserts "a merrie historie of an approved famous spell for sore eyes. By many honest testimonies, it was a long time worne as a jewell about many necks, written in paper, and inclosed in silke, never failing to do soveraigne good when all other helps were helpllesse. No sight might dare to reade or open. At length a curious mind, while the patient slept, by stealth ripped open

the mystical cover, and found the powerful characters Latin : 'Diabolus effodiat tibi oculos, impleat foramini stercoribus.'” Nash, in his Notes on Hudibras, says : “Cato recommends the following as a charm against sprains : ‘Haut, haut, hista pista, vista.’”

Park, in his Travels in the Interior of Africa, speaking of “certain charms or amulets called Saphies, which the negroes constantly wear about them,” says : “These saphies are prayers or sentences from the Koran, which the Mahometan priests write on scraps of paper and sell to the natives, who suppose them to possess extraordinary virtues. Some wear them to guard against the attack of snakes and alligators ; on such an occasion, the saphie is inclosed in a snake or alligator’s skin, and tied round the ankle. Others have recourse to them in time of war, to protect their persons from hostile attacks ; but the general use of these amulets is to prevent or cure bodily diseases, to preserve from hunger and thirst, and to conciliate the favour of superior powers.” He informs us, in another place, that his landlord requested him to give him a lock of his hair to make a saphie, as he said he had been told it would give to the possessor all the knowledge of white men. Another person desired him to write a saphie ; Mr. Park furnished him with one containing the Lord’s Prayer. He gave away several others.

AMULETS.

BURTON, in his Anatomy of Melancholy, 1621, p. 476, has the following passage on this subject : “Amulets, and things to be borne about, I find prescribed, taxed by some, approved by others : looke for them in Mizaldus, Porta, Albertus, &c. A ring made of the hoof of an asse’s right fore-foot carried about, &c. I say with Renodeus, they are not altogether to be rejected. Piony doth help epilepsies. Pretious stones most diseases. A wolf’s dung carried about helps the cholick. A spider, an ague, &c. Such medicines are to be exploded that consist of words, characters, spells, and charms, which can do no good at all, but out of a strong conceit, as Pompo-

natus proves, or the divel's policy, that is the first founder and teacher of them."

Dr. Herring, in his *Preservatives against the Pestilence*, 1625, has the following: "Perceiving many in this citie to weare about their necks, upon the region of the heart, certaine placents, or amulets (as preservatives against the pestilence), confected of arsenicke, my opinion is that they are so farre from effecting any good in that kinde, as a preservative, that they are very dangerous and hurtfull, if not pernicious, to those that weare them."

Bourne, chap. xviii. cites a passage of Bingham, from St. Austin, on these superstitious observations. "To this kind," says he, "belong all ligatures and remedies, which the schools of physitions reject and condemn; whether in inchantments or in certain marks, which they call characters, or in some other things which are to be hanged and bound about the body, and kept in a dancing posture. Such are ear-rings hanged upon the tip of each ear, and rings made of an ostriche's bones for the finger; or, when you are told, in a fit of convulsions, or shortness of breath, to hold your left thumb with your right hand."

I remember it was a custom in the North of England for boys that swam, to wear an eel's skin about their naked leg to prevent the cramp. Armstrong in his *History of Minorca*, p. 212, says: "I have seen an old woman placed on a bier, dressed like a Franciscan monk, and so conducted by the good brothers of that order, with singing and the tinkling of the hand-bell to their church." This superstition was observed by Milton in his travels through Roman Catholic countries; for when describing the *Paradise of Fools*, he does not forget to mention those—

"Who, to be sure of Paradise,
Dying, put on the weeds of Dominick,
Or in Franciscan think to pass disguised."

Par. Lost, b. iii.

That this practice was not unknown in our own country at an earlier period will be seen by the following extract from the *Berkeley Manuscripts*, by Smith, i. 117: "It is recorded that on the 13th of May, 1220 (4th Hen. III), died Robert the second Lord Berkeley, æt' 55, or thereabouts, and was buried in the north isle of the church of the monastery of St.

Augustines (Bristol) over against the high altar, in a monck's cowle, an usual fashion for great peeres in those tymes, esteemed as an amulet, or defensative to the soule, and as a *scala cœli*, a ladder of life eternal."¹ In Douce's *Illustrations of Shakespeare*, and of *Ancient Manners*, i. 493, are wood-engravings of several Roman amulets; these were intended against fascination in general, but more particularly against that of the evil eye. Such, he observes, p. 497, are still used in Spain by women and children, precisely in the same manner as formerly among the Romans.

Lupton, in his fourth book of *Notable Things* (edit. 8vo. 1660, p. 92), 41, says: "A piece of a child's navell string, borne in a ring, is good against the falling sickness, the pain of the head, and the collick.—Miz."

Park, in his *Travels in the Interior of Africa*, speaking of a Mahometan Negro, who, with the ceremonial part of that religion, retained all his ancient superstition, says that "in the midst of a dark wood he made a sign for the company to stop, and, taking hold of an hollow piece of bamboo that hung as an amulet round his neck, whistled very loud three times; this, he said, was to ascertain what success would attend the journey. He then dismounted, laid his spear across the road, and having said a short number of prayers, concluded with three loud whistles; after which he listened for some time, as if in expectation of an answer, and, receiving none, said the company might proceed without fear, as there was no danger."

¹ Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 192, inquires "whether pericepts, amulets, præfiscinals, phylacteries, niceteries, ligatures, suspensions, charms, and spells, had ever been used, applyed, or carryed about, but for magick and astrologie? Their supposed efficacy (in curing diseases and preventing of perils) being taught from their fabrication, configuration, and confection, under such and such sydereal aspects, conjunctions, constellations." His preceding observations upon alchemy are too pointed and sensible not to be retained: "Whether alchymie (that enticing yet nice harlot) had made so many fooles and beggars, had she not clothed or painted herself with such astrological phrases and magical practises? But I let this kitchen magick or chimney astrology passe. The sweltering drudges and smoaky scullions of it (if they may not bring in new fuel to the fire) are soon taught (by their past observed folly) to ominate their own late repentance. But if they will obstinately persist, in hope to sell their smoak, let others beware how they buy it too dear."

THE LEE-PENNY, OR LEE-STONE.

[THE Lee-penny, or Lee-stone, is a curious piece of antiquity belonging to the family of Lee in Scotland.

It is a stone, of a dark red colour and triangular shape, and its size about half an inch on each side. It is set in a piece of silver coin, which, though much defaced, by some letters still remaining, it is supposed to be a shilling of Edward the First, the cross being very plain, as it is on his shillings. It has been, by tradition, in the Lee family since the year 1320; that is, a little after the death of King Robert Bruce, who having ordered his heart to be carried to the Holy Land, there to be buried, one of the noble family of Douglas was sent with it, and it is said got the crowned heart in his arms from that circumstance; but the person who carried the heart was Simon Locard of Lee, who just about this time borrowed a large sum of money from Sir William de Lindsay, a prior of Ayr, for which he granted a bond of annuity of ten pounds of silver, during the life of the said Sir William de Lindsay, out of his lands of Lee and Cartland. The original bond, dated 1323, and witnessed by the principal nobility of the country, is still remaining among the family papers.

As this was a great sum in those days, it is thought it was borrowed for that expedition; and from his being the person who carried the royal heart, he changed his name to *Lockheart*, as it is sometimes spelt, or *Lockhart*, and got a heart within a lock for part of his arms, with the motto *Corda serata pando*. This Simon Lockhart having taken prisoner a Saracen prince or chief, his wife came to ransom him, and on counting out the money or jewels, this stone fell out of her purse, which she hastily snatched up; which Simon Lockhart observing, insisted to have it, else he would not give up his prisoner. Upon this the lady gave it him, and told him its many virtues, viz. that it cured all diseases in cattle, and the bite of a mad dog both in man and beast. It is used by dipping the stone in water, which is given to the diseased cattle to drink; and the person who has been bit, and the wound or part infected, is washed with the water. There are no words used in the dipping of the stone, nor any money taken by the servants, without incurring the owner's displeasure. Many are

the cures said to be performed by it; and people come from all parts of Scotland, and even as far up in England as Yorkshire, to get the water in which the stone is dipped, to give their cattle, when ill of the murrain especially, and black leg. A great many years ago, a complaint was made to the ecclesiastical courts, against the Laird of Lee, then Sir James Lockhart, for using witchcraft. It is said, when the plague was last at Newcastle, the inhabitants sent for the Lee-penny, and gave a bond for a large sum in trust for the loan; and that they thought it did so much good, that they offered to pay the money, and keep the Lee-penny; but the gentleman would not part with it. A copy of this bond is very well attested to have been among the family papers, but supposed to have been spoiled along with many more valuable ones, about fifty years ago, by rain getting into the charter-room, during a long minority, and no family residing at Lee.

The most remarkable cure performed upon any person, was that of Lady Baird, of Saughton Hall, near Edinburgh; who having been bit by a mad dog, was come the length of hydrophobia; upon which, having sent to beg the Lee-penny might be sent to her house, she used it for some weeks, drinking and bathing in the water it was dipped in, and was quite recovered. This happened above eighty years ago; but it is very well attested, having been told by the lady of the then Laird of Lee, and who died within these thirty years. She also told, that her husband, Mr. Lockhart, and she were entertained at Saughton Hall, by Sir Robert Baird and his lady, for several days, in the most sumptuous manner, on account of the lady's recovery, and in gratitude for the loan of the Lee-penny so long, as it was never allowed to be carried from the house of Lee.

N.B. It was tried by a lapidary, and found to be a stone; but of what kind he could not tell.]

DIVINATION.

“Tu ne quæsieris scire (nefas) quem mihi, quem tibi
 Finem dederint Leuconœ; nec Babylonios
 Tentaris numeros.” Hor. Carm. lib. i. Od. 11.

Since 'tis impiety to pry
 Into the rolls of destiny,
 Heed not the secrets they impart
 Who study the divining art.

DIVINATIONS differ from omens in this, that the omen is an indication of something that is to come to pass, which happens to a person, as it were by accident, without his seeking for it; whereas divination is the obtaining of a knowledge of something future, by some endeavour of his own, or means which he himself designedly makes use of for that end.

Gaule, in his *Mag-astromancers Posed and Puzzel'd*, p. 165, enumerates as follows the several species of divination: “*Stareomancy*, or divining by the elements; *Aeromancy*, or divining by the ayr; *Pyromancy*, by fire; *Hydromancy*, by water; *Geomancy*, by earth; *Theomancy*, pretending to divine by the revelation of the Spirit, and by the Scriptures, or word of God; *Dæmonomancy*, by the suggestions of evill dæmons or devils; *Idolomancy*, by idolls, images, figures; *Psychomancy*, by men's souls, affections, wills, religious or morall dispositions; *Antinopomancy*, by the entrails of men, women, and children; *Theriomancy*, by beasts; *Ornithomancy*, by birds; *Ichthyomancy*, by fishes; *Botanomancy*, by herbs; *Lithomancy*, by stones; *Cleromancy*, by lotts; *Oniromancy*, by dreams; *Onomatomancy*, by names; *Arithmancy*, by numbers; *Logarithmancy*, by logarithmes; *Sternomancy*, from the breast to the belly; *Gastromancy*, by the sound of, or signes upon the belly; *Omphelomancy*, by the navel; *Chiromancy*, by the hands; *Pædomancy*, by the feet; *Onychomancy*, by the nayles; *Cephaleonomancy*, by brayling of an asses head; *Tuphramancy*, by ashes; *Capnomancy*, by smoak; *Livanomancy*, by burning of frankincense; *Carramancy*, by melting of wax; *Lecanomancy*, by a basin of water; *Catoxtromancy*, by looking-glasses; *Chartomancy*, by writing in papers (this is retained in choosing Valentines, &c.); *Macharomancy*, by knives or swords; *Chrystallomancy*, by glasses; *Dactalomancy*, by rings; *Coseinomancy*, by sieves; *Axinomancy*, by sawes; *Cattabo-*

mancy, by vessels of brass or other metall; *Roadomancy*, by stars; *Spatalamancy*, by skins, bones, excrements; *Scyomancy*, by shadows; *Astragalomancy*, by dice; *Oinomancy*, by wine; *Sycomancy*, by figs; *Typomancy*, by the coagulation of cheese; *Alphitomancy*, by meal, flower, or bran; *Crithomancy*, by grain or corn; *Alectromancy*, by cocks or pullets; *Gyromancy*, by rounds or circles; *Lampadomancy*, by candles and lamps; and in one word for all, *Nagomancy*, or *Necromancy*, by inspecting, consulting, and divining by, with, or from the dead." In Holiday's *Marriage of the Arts*, 4to., is introduced a species of divination not in the above ample list of them, entitled *Anthropomancie*.

There were among the ancients divinations by *water*, fire, earth, air; by the flight of birds, by lots, by dreams, by the wind, &c. I suppose the following species of divination must be considered as a vestige of the ancient hydromancy. An essayist in the *Gent. Mag.* for March, 1731, i. 110, introduces "a person surprising a lady and her company in close cabal over their coffee; the rest very intent upon one, who by her dress and intelligence he guessed was a tire-woman; to which she added the secret of divining by coffee-grounds; she was then in full inspiration, and with much solemnity observing the atoms round the cup; on one hand sat a widow, on the other a married lady, both attentive to the predictions to be given of their future fate. The lady (his acquaintance), though married, was no less earnest in contemplating her cup than the other two. They assured him that every cast of the cup is a picture of all one's life to come; and every transaction and circumstance is delineated with the exactest certainty." From the *Weekly Register*, March 20, No. xc. The same practice is noticed in the *Connoisseur*, No. 56, where a girl is represented divining to find out of what rank her husband shall be: "I have seen him several times in coffee-grounds, with a sword by his side; and he was once at the bottom of a tea-cup in a coach and six, with two footmen behind it."

To the divination¹ by water also must be referred the following passage in a list of superstitious practices preserved in the *Life of Harvey*, the famous Conjuror of Dublin, 8vo, Dublin, 1728, p. 58: "Immersion of wooden bowls in water, sinking

¹ See a prodigious variety of these divinations, alphabetically enumerated and explained, in Fabricii *Bibliographia Antiquaria*, cap. xxi. Consult also Potter's *Greek Antiq.* vol. i. pp. 348 et seq.

incharmed and enchanted amulets under water, or burying them under a stone in a grave in a churchyard."

Among *love divinations* may be reckoned the dumb-cake, so called because it was to be made without speaking, and afterwards the parties were to go backwards up the stairs to bed, and put the cake under their pillows, when they were to dream of their lovers. See Strutt's *Manners and Customs*, iii. 180.

[“*Dumb-cake*.—A species of dreaming-bread, prepared by unmarried females, with ingredients traditionally suggested in witching doggerel. When baked, it is cut into three divisions: a part of each to be eaten, and the remainder to be put under the pillow. When the clock strikes twelve, each votary must go to bed backwards, and keep a profound silence, whatever may appear. Indeed, should a word be uttered, either during the process or before falling asleep, the charm is broken, and some direful calamity may be dreaded. Those who are to be married, or are full of hope, fancy they see visions of their future partners hurrying after them; while they who are to live and die old maids are not very sanguine of obtaining their errand, seeing nothing at all.”]

We read the following in the *Gent. Mag.* for September, 1734, iv. 488, from Bayle: “There’s no prescribing against truth from universal tradition, or the general consent of mankind; because, so we must receive all the superstitions the Roman people borrowed from the Tuscans, in the matter of augury, prodigy, and all the pagan impertinencies in the point of divination as incontestible truths.”

John of Salisbury enumerates no fewer than thirteen different kinds of diviners of fortune-tellers, who (in his time) pretended to foretell future events, some by one means and some by another. *De Nugis Curialium*, lib. i. c. 12, p. 36. Divination *by arrows*, says Gibbon, in his *Decline and Fall*, x. 345, is ancient, and famous in the East.

The following compendious new way of magical divination, which we find so humorously described in Butler’s *Hudibras*, as follows, is affirmed by M. Le Blanc, in his *Travels*, to be used in the East Indies:

“Your modern Indian magician
Makes but a hole in th’ earth to pisse in,
And straight resolves all questions by’t,
And seldom fails to be i’ th’ right.”

DIVINING ROD.

DIVINATION by the rod or wand is mentioned in the prophecy of Ezekiel. Hosea, too, reproaches the Jews as being infected with the like superstition: "My people ask counsel at their stocks, and *their staff* declareth unto them." Chap. iv. 12. Not only the Chaldeans used rods for divination, but almost every nation which has pretended to that science has practised the same method. Herodotus mentions it as a custom of the Alani, and Tacitus of the old Germans. See Cambridge's *Scribleriad*, book v. note on line 21.

I find the following on this subject in *Bartholini Causæ contemptæ a Danis Mortis*, p. 676: "Virgis salignis divinasse Scythas, indicat libro quarto Herodotus, eamque fuisse illis traditam a majoribus divinationem. Et de Alanis, Scytharum gente, idem memorat Ammianus Marcellinus: 'futura miro præsagiunt modo: nam rectiores virgas vimineas colligentes, easque cum incantamentis quibusdam secretis præstituto tempore discernentes, aperte quid portendatur norunt.'"

In the manuscript *Discourse on Witchcraft*, 1705, written by Mr. John Bell, p. 41, I find the following account from Theophylact on the subject of rādomanteia, or rod divination: "They set up two staffs, and having whispered some verses and incantations, the staffs fell by the operation of dæmons. Then they considered which way each of them fell, forward or backward, to the right or left hand, and agreeably gave responses, having made use of the fall of their staffs for their signs."

Dr. Henry, in his *History of Great Britain*, tells us, ii. 550, that "after the Anglo-Saxons and Danes embraced the Christian religion, the clergy were commanded by the canons to preach very frequently against *diviners*, sorcerers, auguries, omens, charms, incantations, and all the filth of the wicked and dotages of the Gentiles." He cites Johnson's *Eccles. Canons*, A.D. 747, c. 3.

The following is from *Epigrams, &c.*, by S. Sheppard, Lond. 1651, lib. vi., Epigr. l. p. 141, "*Virgula divina* :

"Some sorcerers do boast they have a rod,
Gather'd with vowes and sacrifice,
And (borne about) will strangely nod
To hidden treasure where it lies;
Mankind is (sure) that rod divine,
For to the wealthiest (ever) they incline."

[The earliest means made use of by the miners for the discovery of the lode was the *divining rod*, so late as three years ago the process has been tried. The method of procedure was to cut the twig of an hazel or apple tree, of twelve months' growth, into a forked shape, and to hold this by both hands in a peculiar way, walking across the land until the twig bent, which was taken as an indication of the locality of a lode. The person who generally practises this divination boasts himself to be the seventh son of a seventh son. The twig of hazel bends in his hands to the conviction of the miners that ore is present; but then the peculiar manner in which the twig is held, bringing muscular action to bear upon it, accounts for its gradual deflection, and the circumstance of the strata walked over always containing ore gives a further credit to the process of divination.]

The vulgar notion, still prevalent in the north of England, of the hazel's tendency to a vein of lead ore, seam or stratum of coal, &c., seems to be a vestige of this rod divination.

The *virgula divina*, or *baculus divinatorius*, is a forked branch in the form of a Y, cut off an hazel stick, by means whereof people have pretended to discover mines, springs, &c., underground. The method of using it is this: the person who bears it, walking very slowly over the places where he suspects mines or springs may be, the effluvia exhaling from the metals, or vapour from the water impregnating the wood, makes it dip, or incline, which is the sign of a discovery.

In the Living Library, or Historical Meditations, fol. 1621, p. 283, we read: "No man can tell why forked sticks of hazill (rather than sticks of other trees growing upon the very same places) are fit to shew the places where the veines of gold and silver are. The sticke bending itselfe in the places, at the bottome where the same veines are." See Lilly's History of his Life and Times, p. 32, for a curious experiment (which he confesses however to have failed) to discover hidden treasure by the hazel rod.

In the Gent. Mag. for February 1752, xxii. 77, we read: "M. Linnæus, when he was upon his voyage to Scania, hearing his secretary highly extol the virtues of his divining wand, was willing to convince him of its insufficiency, and for that purpose concealed a purse of one hundred ducats under a ranunculus, which grew by itself in a meadow, and bid the

secretary find it if he could. The wand discovered nothing, and M. Linnæus's mark was soon trampled down by the company who were present; so that when M. Linnæus went to finish the experiment by fetching the gold himself, he was utterly at a loss where to seek it. The man with the wand assisted him, and pronounced that he could not lie the way they were going, but quite the contrary: so pursued the direction of his wand, and actually dug out the gold. M. Linnæus adds, that such another experiment would be sufficient to make a proselyte of him." We read, in the same work for Nov. 1751, xxi. 507: "So early as Agricola the divining rod was in much request, and has obtained great credit for its discovery where to dig for metals and springs of water: for some years past its reputation has been on the decline, but lately it has been revived with great success by an ingenious gentleman, who, from numerous experiments, hath good reason to believe its effects to be more than imagination. He says, that hazel and willow rods, he has by experience found, will actually answer with all persons in a good state of health, if they are used with moderation and at some distance of time, and after meals, when the operator is in good spirits. The hazel, willow, and elm are all attracted by springs of water; some persons have the virtue intermittently; the rod, in their hands, will attract one half hour, and repel the next. The rod is attracted by all metals, coals, amber, and lime-stone, but with different degrees of strength. The best rods are those from the hazel, or nut tree, as they are pliant and tough, and cut in the winter months. A shoot that terminates equally forked is to be met with, two single ones, of a length and size, may be tied together with a thread, and will answer as well as the other."

In the Supplement to the Athenian Oracle, p. 234, we read, that "the experiment of a hazel's tendency to a vein of lead ore is limited to St. John Baptist's Eve, and that with an hazel of that same year's growth."

There is a treatise in French, entitled *La Physique occulte, ou Traité de la Baguette divinatoire, et de son utilité pour la découverte des Sources d'Eau des Minières, de Trésors cachez, des Voleurs, et des Meurtriers fugitifs*; par M. L. L. de Vallemont, prêtre et docteur en théologie, 12mo. Amsterdam, 1693, 464 pages.

At the end of Henry Alan's edition of Cicero's treatises De

Divinatione, and De Fato, 1839, will be found "Catalogus auctorum de divinatione ac fato, de oraculis, de somniis, de astrologia, de dæmonibus, de magia, id genus aliis."

With the divining rod seems connected a *lusus naturæ* of ash tree bough, resembling the litui of the Roman augurs and the Christian pastoral staff, which still obtains a place, if not on this account I know not why, in the catalogue of popular superstitions. Seven or eight years ago I remember to have seen one of these, which I thought extremely beautiful and curious, in the house of an old woman at Beeralston, in Devonshire, of whom I would most gladly have purchased it; but she declined parting with it on any account, thinking it would be unlucky to do so. Mr. Gostling, in the *Antiquarian Repertory*, ii. 164, has some observations on this subject. He thinks the lituus or staff, with the crook at one end, which the augurs of old carried as badges of their profession, and instruments in the superstitious exercise of it, was not made of metal, but of the substance above mentioned. Whether, says he, to call it a work of art, or nature, may be doubted; some were probably of the former kind; others, Hogarth, in his *Analysis of Beauty*, calls *lusus naturæ*, found in plants of different sorts, and in one of the plates of that work, gives a specimen of a very elegant one, a branch of ash. I should rather, continues he, style it a distemper, or distortion of nature; for it seems the effect of a wound by some insect, which piercing to the heart of the plant with its proboscis, poisons that, while the bark remains uninjured, and proceeds in its growth, but formed into various stripes, flatness, and curves, for want of the support which nature designed it. The beauty some of these arrive at might well consecrate them to the mysterious fopperies of heathenism, and their rarity occasion imitations of them by art. The pastoral staff of the church of Rome seems to have been formed from the vegetable litui,¹ though the general idea is, I know, that it is an imitation of the shepherd's crook. The engravings given in the *Antiquarian Repertory* are of carved branches of the ash.

¹ Moresin, in his *Papatus*, p. 126, says: "Pedum episcopale est litius augurum, de quo Livius, i."

DIVINATION BY VIRGILIAN, HOMERIC, OR BIBLE LOTS.

THIS is a species of divination performed by opening the works of Virgil, &c., and remarking the lines which shall be covered with your thumb the instant the leaves are opened ; by which, if they can be interpreted in any respect to relate to you, they are accounted prophetic. This custom appears to have been of very ancient date, and was tried with Homer's poem as well as Virgil's. They who applied to this kind of oracle were said to try the *sortes Homericae*, or *sortes Virgilianæ*.

King Charles the First is said to have tried this method of learning his fate,¹ and to have found the oracle but too certain. I have subjoined the lines from Virgil as printed in Dryden's Miscellanies, vol. vi.

“ But vex'd with rebels and a stubborn race,
His country banish'd, and his son's embrace,
Some foreign prince for fruitless succours try,
And see his friends ingloriously die ;
Nor, when he shall to faithless terms submit,
His throne enjoy, nor comfortable light,
But, immature, a shameful death receive,
And in the ground th' unbury'd body leave.”²

¹ Dr. Welwood says that King Charles the First and Lord Falkland, being in the Bodleian Library, made this experiment of their future fortunes, and met with passages equally ominous to each. Aubrey, however, in his manuscript on the Remains of Gentilism, tells the story of consulting the Virgilian lots differently. He says: “ In December, 1648, King Charles the First being in great trouble, and prisoner at Carisbrooke, or to be brought to London to his tryal, Charles, Prince of Wales, being then at Paris, and in profound sorrow for his father, Mr. Abraham Cowley went to wayte on him. His Highnesse asked him whether he would play at cards, to divert his sad thoughts. Mr. Cowley replied he did not care to play at cards, but if his Highness pleased they would use *sortes Virgilianæ* (Mr. Cowley always had a Virgil in his pocket); the Prince liked the proposal, and pricked a pin in the fourth book of the *Æneid*, &c. The Prince understood not Latin well, and desired Mr. Cowley to translate the verses, which he did admirably well.”

² “ At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli,
Auxilium impleret, videatque indigna suorum
Funera ; nec, cum se sub leges pacis iniquæ
Tradiderit ; regno aut optatâ luce fruatur ;
Sed cadat ante diem : mediâque inhumatus arenâ.”

Æneid., lib. iv. l. 615.

Dr. Johnson, in his Life of Cowley, suspects that great poet to have been tinctured with this superstition, and to have consulted the Virgilian lots on the great occasion of the Scottish treaty, and that he gave credit to the answer of the oracle.

Dr. Ferrand, in his Love Melancholy, 1640, p. 177, mentions the "kinde of divination *by the opening of a booke at all adventures*; and this was called the *Valentinian chance*, and by some *sortes Virgilianæ*; of which the Emperor Adrian was wont to make very much use." He adds, "I shall omit to speak here of *astragalomancy*, that was done with huckle bones; *ceromancy*, and all other such like fooleries."

Dr. Nathaniel Home, in his Dæmonologie, 1650, p. 81, says: "For sorcery, properly so called, viz. divination by lotts, it is too much apparent how it abounds. For lusory lotts, the state groans under the losse by them, to the ruine of many men and families; as the churches lament under the sins by them; and for other lotts, by sieves, *books*, &c., they abound, as witchery, &c., abounds." Allan Ramsay, in his Poems, 1721, p. 81, has these lines:

"Waes me, for baith I canna get,
To ane by law we're stented;
Then *I'll draw cutts*, and take my fate,
And be with ane contented."

In the Glossary, he explains "*cutts*, lotts. These cuts are usually made of *straws unequally cut*, which one hides between his finger and thumb, while another draws his fate."

Jodrell, in his Illustrations of Euripides, i. 174, informs us that a similar practice prevailed among the Hebrews, by whom it was called *bath-kol*.

The superstitious among the ancient Christians practised a similar kind of divination *by opening the Old and New Testament*. See Gibbon's Decline and Fall, vi. 333. He is speaking of Clovis, A.D. 507, who, marching from Paris, as he proceeded with decent reverence through the holy diocese of Tours, consulted the shrine of St. Martin, the sanctuary and oracle of Gaul. His messengers were instructed to remark the words of the psalm which should happen to be chanted at the precise moment when they entered the church. These words most fortunately expressed the valour and victory of the champions of heaven, and the application was easily transferred to the new Joshua, the new Gideon, who went

forth to battle against the enemies of the Lord. He adds : "This mode of divination, by accepting as an omen the first sacred words which in particular circumstances should be presented to the eye or ear, was derived from the Pagans, and the Psalter or Bible was substituted to the poems of Homer and Virgil. From the fourth to the fourteenth century, these *sortes sanctorum*, as they are styled, were repeatedly condemned by the decrees of councils, and repeatedly practised by kings, bishops, and saints. See a curious dissertation of the Abbé de Resnel, in the *Mémoires de l'Académie*, xix. 287—310."

It appears from *Echo to the Voice from Heaven*, 1652, p. 227, that the fanatic Arise Evans, in the time of the Commonwealth, used this species of divination by the Bible. It appears also, from Lord Berkeley's *Historical Applications*, 8vo. Lond. 1670, p. 90, that the good earl, being sick and under some dejection of spirit, had recourse to this then prevailing superstition. His words are: "I being sick and under some dejection of spirit, opening my Bible to see what place I could first light upon, which might administer comfort to me, casually I fixed upon the sixth of Hosea: the three first verses are these. I am willing to decline superstition upon all occasions, yet think myself obliged to make this use of such a providential place of Scripture: 1st. By hearty repenting me of my sins past: 2dly. By sincere reformation for the time to come."

In Willis's *Mount Tabor*, pp. 199, 200, we read: "As I was to passe through the roome where my little grand childe was set by her grandmother to read her morning's chapter, the ninth of Matthew's gospell, just as I came in she was uttering these words in the second verse, 'Jesus said to the sicke of the palsie, sonne, be of good comfort, thy sinnes are forgiven thee,' which words sorting so fitly with my case, whose whole left side is taken with that kind of disease, I stood at a stand at the uttering of them, and could not but conceive some joy and comfort in those blessed words, though by the childe's reading, as if the Lord by her had spoken them to myselfe, a paralytick and a sinner, as that sicke man was," &c. This may be called a Bible omen.

DIVINATION BY THE SPEAL, OR BLADE-BONE.

MR. PENNANT gives an account of another sort of divination used in Scotland, called *sleina-nachd*, or *reading the speal bone*, or *the blade-bone of a shoulder of mutton*, well scraped. (Mr. Shaw says picked; no iron must touch it.) See Tacitus's Annals, xiv. When Lord Loudon, he says, was obliged to retreat before the rebels to the isle of Skie, a common soldier, on the very moment the battle of Culloden was decided, proclaimed the victory at that distance, pretending to have discovered the event by looking through the bone. Tour in Scotland, 1769, p. 155. See also Pennant's Tour to the Hebrides, p. 282, for another instance of the use of the speal bone. The word speal is evidently derived from the French *espaule*, humerus. Drayton, in his Polyolbion, song v. mentions :

“ A divination strange the Dutch-made English have
 Appropriate to that place (as though some power it gave)
 By th' shoulder of a ram from off the right side par'd,
 Which usually they boile, the spade-bone being bar'd,
 Which when the wizard takes, and gazing therupon
 Things long to come foreshowes, as things done lone agone.”

He alludes to a colony of Flemings planted about Pembrokeshire. Selden, in a note on this passage, tells us : “ Under Henry the Second, one William Mangunel, a gentleman of those parts, finding by his skill of prediction that his wife had played false with him, and conceived by his own nephew, formally dresses the shoulder-bone of one of his own rammes, and sitting at dinner (pretending it to be taken out of his neighbour's flocke) requests his wife (equalling him in these divinations) to give her judgement. She curiously observes, and at last with great laughter casts it from her. The gentleman importuning her reason of so vehement an affection, receives answer of her, that his wife, out of whose flocke that ramme was taken, had by incestuous copulation with her husband's nephew fraughted herself with a young one. Lay all together and judge, gentlewomen, the sequell of this crosse accident. But why she could not as well divine of whose flocke it was, as the other secret, when I have more skill in osteomantie, I will tell you.” He refers to Girald.

Itin. i. cap. 11. Hanway, in his Travels into Persia, vol. i. p. 177, tells us, that in that country too they have a kind of divination by the bone of a sheep.

In Caxton's Description of England, at the end of the Scholemaster of St. Alban's Chronicle, 1500, we read: "It semeth of these men a grete wonder that in a boon of a wethers ryght sholder whan the fleshe is soden awaye and not rosted, they knowe what have be done, is done, and shall be done, as it were by spyryte of prophecye and a wonderful crafte. They telle what is done in ferre countries, tokenes of peas or of warre, the state of the royaume, sleynge of men, and spousebreche, such thynges theye declare certayne of tokenes and sygnes that is in suche a sholder bone." Camden, in his Ancient and Modern Manners of the Irish, says: "They look through the blade-bone of a sheep, and if they see any spot in it darker than ordinary, foretell that somebody will be buried out of the house. Gough's Camden, 1789, iii. 659.

There is a rustic species of divination *by bachelors' buttons*, a plant so called. There was an ancient custom, says Grey, in his Notes upon Shakespeare, i. 108, amongst the country fellows, of trying whether they should succeed with their mistresses by carrying the batchellour's buttons, a plant of this *Lychnis* kind, whose flowers resemble also a button in form, in their pockets; and they judged of their good or bad success by their growing or not growing there. In Greene's Quip for an Upstart Courtier, 4to. Lond. 1620, batchelors' buttons are described as having been worn also by the young women, and that too under their aprons. "Thereby I saw the batchelors' buttons, whose virtue is to make wanton maidens weepe when they have worne it forty weekes under their aprons, for a favour."¹

Borlase, in his Antiquities of Cornwall, p. 133, says, that "the Druids, besides the ominous appearances of the entrails, had several ways of divining. They divined by augury, that is, from the observations they made on the voices, flying, eating, mirth or sadness, health or sickness of birds."

¹ "Germanos veteres *ex hinnitu et fremitu equorum* cepisse auguria, nec ulli auspicio majorem fidem adhibitam, testatur Tacitus, lib. de Moribus Germanorum." Pet. Molinæi Vates, p. 218.

DIVINATION BY THE ERECTING OF FIGURES ASTROLOGICAL.

IN Lilly's History of his Life and Times, there is a curious experiment of this sort made, it should seem, by the desire of Charles the First, to know in what quarter of the nation he might be most safe, after he should have effected his escape, and not be discovered until himself pleased. Madame Whorewood was deputed to receive Lilly's judgment. He seems to have had high fees, for he owns he got on this occasion twenty pieces of gold. Dr. Johnson probably alluded to this fact in his Lives of the Poets. Speaking of Hudibras, he says: "Astrology, against which so much of this satire is directed, was not more the folly of the Puritans than of others. It had at that time a very extensive dominion. Its predictions raised hopes and fears in minds which ought to have rejected it with contempt. In hazardous undertakings care was taken to begin under the influence of a propitious planet; and when the king was prisoner in Carisbrook Castle, an astrologer was consulted what hour would be found most favourable to an escape."

By the *Nauticum Astrologicum*, directing Merchants, Mariners, Captains of Ships, Ensurers, &c. how (by God's blessing) they may escape divers dangers which commonly happen in the Ocean, the posthumous work of John Gadbury, 1710, it appears that figures were often erected concerning the voyages of ships from London to Newcastle, &c. In p. 123, the predictor tells us his answer was verified; the ship, though not lost, had been in great danger thereof, having unhappily run aground at Newcastle, sprung a shroud, and wholly lost her keel. At p. 93, there is a figure given of a ship that set sail from London towards Newcastle, Aug. 27, 11 p.m. 1669. This proved a fortunate voyage. "As, indeed," saith our author, "under so auspicious a position of heaven it had been strange if she had missed so to have done; for herein you see Jupiter in the ascendant in sextile aspect of the sun; and the moon, who is lady of the horoscope, and governess of the hour in which she weighed anchor, is applying ad trinum Veneris. She returned to London again very well laden, in three weeks' time, to the great content as well as advantage of the owner."

Henry, in his *History of Great Britain*, iii. 575, speaking of astrology, tells us: "Nor did this passion for penetrating into futurity prevail only among the common people, but also among persons of the highest ranke and greatest learning. All our kings, and many of our earls and great barons, had their astrologers, who resided in their families, and were consulted by them in all undertakings of great importance."¹ The great man, he observes, *ibid.* chap. iv. p. 403, kept these "to cast the horoscopes of his children, discover the success of his designs, and the public events that were to happen. . . Their predictions," he adds, "were couched in very general and artful terms." In another part of his history, however, Dr. Henry says: "Astrology, though ridiculous and delusive in itself, hath been the best friend of the excellent and useful science of astronomy."

Zouch, in his edition of *Walton's Lives*, 1796, p. 131, note, says, mentioning Queen Mary's reign: "Judicial astrology was much in use long after this time. Its predictions were received with reverential awe; and men even of the most enlightened understandings were inclined to believe that the conjunctions and oppositions of the planets had no little influence in the affairs of the world. Even the excellent Joseph Mede disdained not to apply himself to the study of astrology." Astrology is ridiculed in a masterly manner in Shakespeare's *King Lear*, act i. sc. 8.

Mason, in his *Anatomie of Sorcerie*, 4to. Lond. 1612, p. 91, mentions in his list of the prevailing superstitions, "erecting of a figure to tell of stolne goods." In the *Dialogue of Dives and Pauper*, printed by Pynson, A.D. 1493, among superstitious practises then in use and censured, we meet with the following: "Or take hede to the judicial of astronomy—or dyvyne a mans lyf or deth by nombres and by the spere of Pyctagorus, or make any dyvyning therby, or by songuary or sompnarye, the boke of dremes, or by the boke that is clepid the Apostles lottis." The severe author adds: "And

¹ "Of this," he says, "we meet with a very curious example, in the account given by Matthew Paris of the marriage of Frederick, Emperor of Germany, and Isabella, sister of Henry III., A.D. 1235. 'Nocte vero prima qua concubuit imperator cum ea, noluit eam carnaliter cognoscere, donec competens hora ab astrologis ei nunciaretur.' M. Paris, p. 285, ad ann. 1235." See Henry, vol. iv. p. 577.

alle that use any maner of wichecraft or any misbileve, that alle suche forsaken the feyth of holy churche and their Crist-endome, and bicomme Goddes enmyes, and greve God full grevously, and falle into dampnacion withouten ende, but they amende theym the soner."

Cornelius Agrippa, in his *Vanity of Sciences*, p. 98, exposes astrology as the mother of heresy, and adds: "Besides this same fortune-telling astrology, not only the best of moral philosophers explode, but also, Moses, Isaias, Job, Jeremiah, and all the other prophets of the ancient law; and among the Catholic writers, St. Austin condemns it to be utterly expelled and banished out of the territories of Christianity. St. Hierome argues the same to be a kind of idolatry. Basil and Cyprian laugh at it as most contemptible. Chrysostome, Eusebius, and Lactantius utterly condemn it. Gregory, Ambrose, and Severianus inveigh against it. The Council of Toledo utterly abandon and prohibit it. In the synod of Martinus, and by Gregory the Younger, and Alexander the Third, it was anathematized and punished by the civil laws of the emperors. Among the ancient Romans it was prohibited by Tiberius, Vitellius, Dioclesian, Constantin, Gratian, Valentinian, and Theodosius, ejected also, and punished. By Justinian made a capital crime, as may appear in his *Codex*." He pleasantly observes of astrologers, that "undertaking to tell all people most obscure and hidden secrets abroad, they at the same know not what happens in their own houses and in their own chambers. Even such an astrologer as More laught at them in his epigram:

'The stars, ethereal bard, to thee shine clear,
And all our future fates thou mak'st appear.
But that thy wife is common all men know,
Yet what all see, there's not a star doth show.
Saturn is blinde, or some long journey gone,
Not able to discern an infant from a stone.
The moon is fair, and as she's fair she's chaste,
And wont behold thy wife so leudly embract,
Europa Jove, Mars Venus, she Mars courts,
With Daphne Sol, with Hirce Hermes sports.
Thus while the stars their wanton love pursue,
No wonder, cuckold, they'll not tell thee true.'

Strype, in his *Annals of the Reformation*, ii. 16, sub. ann. 1570, says: "And because the welfare of the nation did so

much depend upon the queen's marriage, it seems were employed secretly by calculating her nativity, to enquire into her marriage. For which art even Secretary Cecil himself had some opinion. I have met among his papers with such a judgment made, written all with his own hand."

Lodge, in his *Incaruate Devils*, 1596, p. 12, thus glances at the superstitious follower of the planetary houses: "And he is so busie in finding out the houses of the planets, that at last he is either faine to house himselfe in an hospitall, or take up his inne in a prison." At p. 11 also, is the following: "His name is Curiositie, who not content with the studies of profite and the practise of commendable sciences, setteth his mind wholie on astrologie, negromancie, and magicke. This divel prefers an Ephimerides before a Bible; and his Ptolemey and Hali before Ambrose, golden Chrisostome, or S. Augustine: promise him a familiar, and he will take a flie in a box for good paiment. . . He will shew you the devill in a christal, calculate the nativtie of his gelding, talke of nothing but gold and silver, elixir, calcination, augmentation, citrination, commentation; and swearing to enrich the world in a month, he is not able to buy himself a new cloake in a whole year. Such a divell I knewe in my daies, that having sold all his land in England to the benefite of the coosener, went to Andwerpe with protestation to enrich Monsieur the king's brother of France, le feu Roy Harie I meane; and missing his purpose, died miserably in spight at Hermes in Flushing." Ibid. p. 95, speaking of desperation, Lodge says: "He persuades the merchant not to traffique, because it is given him in his nativity to have losse by sea; and not to lend, least he never receive again." Hall, in his *Virgidemiarum*, book ii. sat. 7, says:

"Thou damned mock-art, and thou brainsick tale
Of old astrologie"—

"Some doting gossip 'mongst the Chaldee wives
Did to the credulous world the first derive;
And superstition nurs'd thee ever sence,
And publisht in profounder arts pretence:
That now, who pares his nailes, or libs his swine
But he must first take counsell of the signe."

In a *Map of the Microcosme*, by H. Browne, 1642, we read: "Surely all astrologers are Erra Pater's disciples, and the divel's professors, telling their opinions in spurious ænig-

matical doubtful tearmes, like the oracle at Delphos. What a blind dotage and shameless impudence is in these men, who pretend to know more than saints and angels. Can they read other men's fates by those glorious characters the starres, being ignorant of their owne? *Qui sibi nescius, cui præsciis?* Thracias the soothsayer, in the nine years drought of Egypt, came to Busiris the tyrant, and told him that Jupiter's wrath might bee expiated by sacrificing the blood of a stranger: the tyrant asked him whether he was a stranger: he told him he was—

‘Thou, quoth Busiris, shalt that stranger bee.
Whose blood shall wet our soyle by destinie.’

“If all were served so, we should have none that would relye so confidently on the falshood of their ephemerides, and in some manner shake off all divine providence, making themselves equal to God, between whom and man the greatest difference is taken away, if man should foreknow future events.”

Fuller, in his *Good Thoughts in Bad Times*, 1669, p. 37, has this passage: “Lord, hereafter I will admire Thee more and fear astrologers lesse: not affrighted with their doleful predictions of dearth and drought, collected from the collections of the planets. Must the earth of necessity be sad, because some ill-natured star is sullen? As if the grass could not grow without asking it leave. Whereas thy power, which made herbs before the stars, can preserve them without their propitious, yea, against their malignant aspects.”

In the *Character of a Quack Astrologer*, 1673, we are told: “First, he gravely inquires the business, and by subtle questions pumps out certain particulars which he treasures up in his memory; next, he consults his old rusty clock, which has got a trick of lying as fast as its master, and amuses you for a quarter of an hour, with scrawling out the all-revealing figure, and placing the planets in their respective pues; all which being dispatched, you must lay down your money on his book, as you do the wedding fees to the parson at the delivery of the ring; for ’tis a fundamental axiome in his art, that, without crossing his hand with silver, no scheme can be radical: then he begins to tell you back your own tale in other language, and you take that for divination which is but repetition.” Also, *signat. B. 3*: “His groundlesse guesses he calls resolves, and compels the stars (like knights o’th’

post) to depose things they know no more than the man i'th' moon : as if hell were accessory to all the cheating tricks hell inspires him with." Also, in the last page: "He impairs God's universal monarchy, by making the stars sole keepers of the liberties of the sublunary world; and, not content they should domineer over naturals, will needs promote their tyranny in things artificial too, asserting that all manufactures receive good or ill fortunes and qualities from some particular radix, and therefore elects a time for stuing of pruns, and chuses a pisspot by its horoscope. Nothing pusles him more than fatal necessity: he is loth to deny it, yet dares not justify it, and therefore prudently banishes it his theory, but hugs it in his practice, yet knows not how to avoid the horns of that excellent dilemma propounded by a most ingenious modern poet:

' If fate be not, how shall we aught foresee?
Or how shall we avoid it, if it be?
If by free-will in our own paths we move,
How are we bounded by decrees above?'

Werenfels, in his Dissertation upon Superstition, p. 6, says, speaking of a superstitious man: "He will be more afraid of the constellation-fires, than the flame of his next neighbour's house. He will not open a vein till he has asked leave of the planets. He will avoid the sea whenever Mars is in the middle of Heaven, lest that warrior god should stir up pirates against him. In Taurus he will plant his trees, that this sign, which the astrologers are pleased to call fix'd, may fasten them deeper in the earth. . . He will make use of no herbs but such as are gathered in the planetary hour. Against any sort of misfortune he will arm himself with a ring, to which he has fixed the benevolent aspect of the stars, and the lucky hour that was just at the instant flying away, but which, by a wonderful nimbleness, he has seized and detained."

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, asks: "Where is the source and root of the superstition of vain observation, and the more superstitious ominations there-upon to be found, save in those arts and speculations that teach to observe creatures, images, figures, signes, and accidents, for constellational, and (as they call them) *second* stars; and so to ominate and presage upon them, either as touching themselves or others? As, namely, to observe dayes

for lucky or unlucky, either to travail, sail, fight, build, marry, plant, sow, buy, sell, or begin any businesse in."

In Sir Aston Cokain's Poems, 8vo. Lond. 1658, is the following quip for astrologers: "70. *To astrologers.*

'Your industry to you the art hath given
To have great knowledge in th' outside of Heaven:
Beware lest you abuse that art, and sin,
And therefore never visit it within.'

"Astrology," says the Courtier's Calling, &c. by a person of honour, 1675, p. 242, "imagines to read in the constellations, as in a large book, every thing that shall come to pass here below; and figuring to itself admirable rencounters from the aspects and conjunctions of the planets, it draws from thence consequences as remote from truth as the stars themselves are from the earth. I confess, I have ever esteemed this science vain and ridiculous: for, indeed, it must either be true or false: if true, that which it predicts is infallible and inevitable, and consequently useless to be foreknown. But, if it is false, as it may easily be evinced to be, would not a man of sense be blamed to apply his minde to, and lose his time in, the study thereof? It ought to be the occupation of a shallow braine, that feeds itself with chimerical fancies, or of an imposter who makes a mystery of every thing which he understands not, for to deceive women and credulous people." In the Athenian Oracle, iii. 149, we read: "Astra regunt homines, sed regit astra Deus, is a maxim held by all astrologers."

Sheridan, in his notes on Persius, 2d edit. 1739, p. 79, says: "To give some little notion of the ancients concerning *horoscopes*. The *ascendant* was understood by them to be that part of Heaven which arises in the east the moment of the child's birth. This containing thirty degrees was called *the first house*. In this point the astrologers observed the position of the celestial constellations, the planets, and the fixed stars, placing the planets and the signs of the zodiack in a figure which they divided into twelve houses, representing the whole circumference of heaven. The first was *angulus orientis*, (by some called the horoscope,) shewing the form and complexion of the child then born; and likewise the rest had their several significations, too tedious to be inserted here, because of no use in the least. The heathen astrologers, in

casting nativities, held, that every man's genius was the companion of his horoscope, and that the horoscope was tempered by it: hence proceeded that union of minds and friendship which was observed among some. This appears from Piutarch in his life of Anthony, concerning the genii of Anthony and C. Octavius. Those who have the curiosity of being farther informed in these astrological traditions, let them consult Ptolemy, Alcabitius, Albo Hali, Guido Bonat, &c."

Dallaway in his Tour to Constantinople, p. 390, tells us that astrology is a favorite folly with the Turks. "Ulughbey," he says, "amongst very numerous treatises, is most esteemed. He remarks the 13th, 14th, and 15th of each month as the most fortunate; the Ruz-nameh has likewise its three unlucky days, to which little attention is paid by the better sort. The sultan retains his chief astrologer, who is consulted by the council on state emergencies. When the treaty of peace was signed at Kainargi in 1774, he was directed to name the hour most propitious for that ceremony. The vizier's court swarms with such imposters. It was asserted that they foretold the great fire at Constantinople in 1782. There was likewise an insurrection of the Janissaries which they did not foretel, but their credit was saved by the same word bearing two interpretations of *insurrection* and *fire*. It may now be considered rather as a state expedient to consult the astrologer, that the enthusiasm of the army may be fed, and subordination maintained by the prognostication of victory."

CHIROMANCY, OR MANUAL DIVINATION

BY PALMISTRY, OR LINES OF THE HAND.

IN Indagine's Book of Palmistry and Physiognomy, translated by Fabian Withers, 1656, there is a great waste of words on this ridiculous subject. The lines in the palm of the hand are distinguished by formal names, such as the table line, or line of fortune, the line of life or of the heart, the middle natural line, the line of the liver or stomach, &c. &c.

&c., the triangle, the quadrangle. The thumb, too, and fingers, have their "hills" given them, from the tops of which these manual diviners pretended that they had a prospect of futurity. The reader will smile at the name and not very delicate etymon of it, given in this work to the little finger. It is called the ear-finger, because it is commonly used to make clean the ears. This does no great honour to the delicacy of our ancestors.

Gaule, in his *Mag-astro-mancers Posed and Puzzel'd*, p. 188, exposes the folly of palmistry, which tells us, "that the lines spreading at the bottom joynt of the thumb signe contentions; the line above the middle of the thumbe, if it meet round-about, portends a hanging destiny; many lines transverse upon the last joynt of the fore-finger, note riches by heir-dome; and right lines there are a note of a jovial nature; lines in the points of the middle finger (like a gridiron) note a melancholy wit, and unhappy; if the signe on the little finger be conspicuous, they note a good witt and eloquent, but the contrary, if obscure. Equal lines upon the first joynt of the ring-finger are marks of an happy wit." *To strike another's palm* is the habit of expression of those who plight their troth, buy, sell, covenant, &c. "He that would see the vigour of this gesture in puris naturalibus must repaire to the horse-cirque or sheep-pens in Smithfield, where those crafty olympique merchants will take you for no chapman, unlesse you *strike them with good lucke and smite them earneste in the palme.*" See Bulwer's *Chirolugia*, pp. 93, 105.

Agrippa, in his *Vanity of Sciences*, p. 101, speaking of chiromancy, says that it "fancies seven mountains in the palm of a man's hand, according to the number of the seven planets; and by the lines which are there to be seen, judges of the complection, condition, and fortune of the person; imagining the harmonious disposition of the lines to be, as it were, certaine cælestial characters stamp't upon us by God and nature, and which, as Job saith, God imprinted or put in the hands of men, that so every one might know his works; though it be plain that the divine author doth not there treat of vain chiromancy, but of the liberty of the will." He gives a catalogue of great names of such authors as have written on this science falsely so called, but observes that "none of them have been able to make any further progress than conjecture,

and observation of experience. Now that there is no certainty in these conjectures and observations, is manifest from thence, because they are figments grounded upon the will; and about which the masters thereof of equal learning and authority do very much differ."

Mason, in his *Anatomic of Sorcery*, 1612, p. 90, speaks of "vaine and frivolous devices, of which sort we have an infinite number also used amongst us, as namely in palmestry, where men's fortunes are told by looking on the palmes of the hande."

Newton, in his *Tryall of a Man's owne Selfe*, 1692, p. 145, under breaches of the eighth commandment, inquires whether the governors of the commonwealth "have suffered *palmesters*, fortune-tellers, stage-players, sawce-boxes, enterluders, puppit players, loyterers, vagabonds, land-leapers, and such like cozening make-shifts, to practise their cogging tricks and rogish trades within the circuite of his authoritie, and to deceive the simple people with their vile forgerie and palterie." By "governors of the commonwealth" here, it should seem, he means justices of the peace.

Dr. Ferrand, in his *Love's Melancholy*, 1640, p. 173, tells us that "this art of chiromancy hath been so strangely infected with superstition, deceit, cheating, and (if durst say so) with magic also, that the canonists, and of late years Pope Sixtus Quintus, have been constrained utterly to condemn it. So that now no man professeth publickely this cheating art, but theeves, rogues, and beggarly rascals; which are now every where knowne by the name of Bohemians, Egyptians, and Caramaras; and first came into these parts of Europe about the year 1417, as G. Dupreau, Albertus Krantz, and Polydore Vergil report."

ONYCHOMANCY, OR ONYMANCY,

DIVINATION BY THE FINGER-NAILS.

THERE was anciently a species of divination called *onychomancy*, or *onymancy*, performed by the nails of an unpolluted boy. Vestiges of this are still retained. Sir Thomas Browne,

as has been already noticed, admits that conjectures of prevalent humours may be collected from the spots in our nails, but rejects the sundry divinations vulgarly raised upon them: such as that spots on the top of the nails signify things past, in the middle things present, and, at the bottom, events to come. That white specks presage our felicity, blue ones our misfortunes; that those in the nail of the thumb have significations of honour; of the fore-finger, riches.

DIVINATION BY SIEVE AND SHEARS.

BUTLER mentions this in his *Hudibras*, p. ii. canto iii. l. 569:

“Th’ oracle of *sieve* and *shears*,
That turns as certain as the spheres.”

In the Athenian Oracle, ii. 309, the divination by sieve and shears is called “the trick of the Sieve and Scissors, the *coskiomancy* of the ancients, as old as Theocritus.” Theocritus’s words are—

Ἐλπε καὶ Ἀγροῖώ ταλαθέα, κοσκινόμαντις,
Ἄ πρᾶν ποιολογεῦσα, παραιβατις, οὔνεκ’ ἐγὼ μὲν
Τὴν ὄλος ἐγκειμαι· τὸ δὲ μεῦ λόγον οὐδένα ποιῆ.

Thus translated by Creech:

“To Agrio, too, I made the same demand,
A cunning woman she, I cross’d her hand:
She turn’d the sieve and shears, and told me true,
That I should love, but not be lov’d by you.”

“This,” says Potter, in his *Greek Antiquities*, i. 352, “they called *Κοσκινομαντεία*: it was generally practised to discover thieves, or others suspected of any crime, in this manner: they tied a thread to the sieve, by which it was upheld, or else placed a pair of shears, which they held up by two fingers; then prayed to the gods to direct and assist them; after that, they repeated the names of the persons under suspicion, and he, at whose name the sieve whirled round, or moved, was thought to have committed the fact. Another sort of divination was commonly practised upon the same account, which was called *Ἀξινομαντεία*.” At the end of the works of

Henry Cornelius Agrippa, *De Occulta Philosophia*, 1567, p. 472, is a good representation, from an iron plate, of the mode of performing this species of divination by sieve and shears. The title of this part is: "De speciebus Magiæ Cæremonialis, quam Goetiam vocant, Epitome per Georgium Pictorium Villinganum, Doctorem Medicum, nuperrime conscripta." "De Coscinomantia, cap. xxi. Huc enim coscinomantia scribenda venit, quæ, dæmone urgente, per cribrum divinationem suscitari docet, quis rei patratæ author sit, quis hoc commiserit furtum, quis hoc dederit vulnus, aut quicquid tale fuerit. Cribrum enim inter duorum astantium medios digitos, per forcipem suspendunt, ac dejectione facta per sex verba, nec sibi ipsis, nec aliis intellecta, quæ sunt *dies mies jeschet benedoftet, dorvina eniteaus*, dæmonem in hoc compellum ut reo nominato (nam omnes suspectos nominare oportet) confestim circum agatur, sed per obliquum instrumentum è forcipe pendens, ut reum prodatur: Iconem hic ponimus. Annis abactis plus minus triginta, ter hujus divinationis genere sum ipse usus—ubi semper pro voto aleam cecidisse comperi. Hanc divinationem cæteris arbitrabantur veriore, sicut etiam Erasmus scribit in proverbio, 'Cribro divinare.'" This occurs in Delrio, *Disquisit. Magic. lib. iv. edit. fol. Lugd. 1612, p. 245*: "Est Κοσκινομαντεία, quæ usurpata veteribus (unde et adagium '*Cribro divinare*,') cribrum imponebatur forcipi, forcipem binis digitis comprehendebant et elevabant, et præmissis verbis conceptis subjiciebant nomina eorum, de quibus suspicabantur eos furtum vel aliud occultum crimen patrasse: reum vero judicabant illum, quo nominato, cribrum tremebat, nutabat, movebatur, vel convertebatur, quasi qui digitis forcipem tenebat arbitrato suo cribrum movere non potuerit."

In the directions for performing divination by "*coscinomantie*, or turning of a sieve," introduced in Holiday's *Marriage of the Arts*, 4to., the shears are to be fastened, and the side held up with the middle finger, then a mystical form of words said, then name those that are suspected to have been the thieves, and at whose name the sieve turns, he or she is guilty. This mode of divination is mentioned there also as being more general, and practised to tell who or who shall get such a person for their spouse or husband. Mason, in the *Anatomic of Sorcerie*, 1612, p. 91, enumerates, among the

then prevailing superstitions, "Turning of a sieve to *show who hath bewitched one.*"

Melton, in his *Astrologaster*, p. 45, gives a catalogue of many superstitious ceremonies, in the first whereof this occurs: "That if any thing be lost amongst a company of servants, with the trick of the sieve and shears it may be found out againe, and who stole it." Grose tells us that, to discover a thief by the sieve and shears, you must stick the points of the shears in the wood of the sieve, and let two persons support it, balanced upright, with their two fingers; then read a certain chapter in the Bible, and afterwards ask St. Peter and St. Paul, if A or B is the thief, naming all the persons you suspect. On naming the real thief, the sieve will turn suddenly round about.

Reginald Scot, in his *Discovery*, p. 286, tells us that "Popish priests, as the Chaldeans used the divination by sieve and shears for the detection of theft, do practise with a psalter and key fastened upon the forty-ninth psalm, to discover a thief; and when the names of the suspected persons are orderly put into the pipe of the key, at the reading of these words of the psalm, 'If thou sawest a thief thou didst consent unto him,' the book will wagg and fall out of the fingers of them that hold it, and he whose name remaineth in the key must be the thief." I must here observe that Scot has mistaken the psalm: it is the fiftieth, and not the forty-ninth, in which the passage which he has cited is found.

Lodge, in his *Incarnate Devils*, 1596, p. 12, glancing at the superstitions of his age, under the prosopopœia of curiosity, tells us, "if he lose any thing, he hath readie a *sieve and a key.*"

"At the Thames Police, on Wednesday, Eleanor Blucher, a tall muscular native of Prussia, and said to be distantly related to the late Marshal Blucher, was charged with an assault on Mary White. Both live in the same court, in Radcliff, and Mrs. White, having lost several articles from the yard, suspected defendant. She and her neighbours, after a consultation, agreed to have recourse to the key and Bible to discover the thief. They placed the street-door key on the fiftieth psalm, closed the sacred volume, and fastened it very tightly with the garter of a female. The Bible and key were then suspended to a nail; the prisoner's name was then

repeated three times by one of the women, while another recited the following words :

‘ If it turns to thee, thou art the thief,
And we all are free.’

The incantation being concluded, the key turned, or the woman thought it did, and it was unanimously agreed upon that the prisoner was the thief, and it was accordingly given out in the neighbourhood that she had stolen two pair of inexpressibles belonging to Mrs. White’s husband. The prisoner hearing of this, proceeded to Mrs. White’s house, and severely beat her.—Mr. Ballantine expressed his surprise at the above nonsense.—Mr. F. Wegener, vestry-clerk of St. John’s, Wapping, said he discovered his servant trying the faith of her sweetheart, now at sea, by turning the key in the Bible at the midnight hour, a few weeks ago.—Mr. Ballantine said he should have the key turned on the prisoner without the Bible, and ordered her to be locked up until some person would come forward and become responsible for her future good behaviour.”—Observer, June 10, 1832.

In the Athenian Oracle, i. 425, *divination by a Bible and key* is thus described: “A Bible having a key fastened in the middle, and being held between the two forefingers of two persons, will turn round after some words said: as, if one desires to find out a thief, a certain verse taken out of a psalm is to be repeated, and those who are suspected nominated, and if they are guilty, the book and key will turn, else not.”

Melton, in his *Astrologaster*, p. 45, tells us: “That a man may know what’s a clocke only by a ring and a silver beaker.” This seems equally probable with what we read of *Hudibras*:

“ And wisely tell what hour o’ th’ day
The clocke does strike by algebra.”

PHYSIOGNOMY.¹

IN Indagine's book of Palmistry and Physiognomy, translated by Fabian Withers, 1656, are recorded sundry divinations, too absurd to be transcribed (I refer the modern devotees of Lavater to the work itself,) on "upright brows; brows hanging over; playing with the bries; narrow foreheads; faces plain and flat; lean faces; sad faces; sharp noses; ape-like noses; thick nostrils; slender and thin lips; big mouths," &c. Some faint vestiges of these fooleries may still be traced in our villages, in the observations of rustic old women. To this head may be referred the observation somewhere to be met with, I think in one of our dramatic pieces, on a rascally-looking fellow: "There's Tyburn in his face, without benefit of clergy."

Agrippa, in his *Vanity of Arts and Sciences*, p. 100, observes that "physiognomy taking nature for her guide, upon an inspection, and well observing the outward parts of the body, presumes to conjecture, by probable tokens, at the qualities of the mind and fortune of the person; making one man to be Saturnal, another a Jovist, this man to be born under Mars, another under Sol, some under Venus, some under Mercury, some under Luna; and, from the habits of the body, collects their horoscopes, gliding, by little and little, from affections to astrological causes, upon which foundations they erect what idle structures they themselves please:" and adds, concerning metoposcopia, a species of physiognomy, metoposcopia, to know all things from the sole observation of the forehead, prying even into the very beginnings, progress, and end of a man's life, with a most acute judgement

¹ On this face or look divination I find the following passage in Bartholinus on the Causes of Contempt of Death amongst the Heathen Danes, p. 683: "Ex facie, seu fronte, ut de prædictione ex manuum inspectione nihil dicam, contingendorum alteri casuum notitiam hauriebant. De quâ ex partium corporis consideratione oriundâ divinatione sic commentatur in secundum librum Saxonis Brynolfias Svenonius: 'Quasi non falleret hoc argumentum de vultu conjectandi, sic illo veteres, loco non uno, confidentur invenio usos: et præter liniamenta, atque cuticulæ tincturam, aliud nescio quid spirituale in vultu notasse, quod nos etiamnum Svip, genium vocitamus?'"

and learned experience; making herself to be like a foster-child of astrology."¹

"Physiognomy," says Gaule, in his *Mag-astromancers Posed and Puzzel'd*, l. 2, "following from the inspection of the whole body, presumeth it can by probable signs attain to know what are the affections of body and mind, and what a man's fortune shall be; so far forth as it pronounces him Saturnal or Jovial; and him Martial or Solar; another Venereal, Mercurial, or Lunar; and collecting their horoscopes from the habitude of the body, and from affections transcending, as they say, by little and little, unto causes, namely, astrological; out of which they afterwards trifle as they list. Metoposcopy, out of a sagacious ingenie and learned experience, boasts herself to foresent all the beginnings, the progresses, and the ends of men, out of the sole inspection of the forehead; making herself also to be the pupil of astrology. He concludes: "We need no other reason to impugn the error of all these arts, than this self-same, namely, that they are void of all reason."

DIVINATIONS BY ONIONS AND FAGGOTS

IN ADVENT.

BURTON, in his *Anatomy of Melancholy*, ed. 1660, p. 538, speaks of "cromnysmantia," a kind of divination with *onions* laid on the altar at Christmas Eve, practised by girls, to know when they shall be married, and how many husbands they shall have. This appears also to have been a German cus-

¹ The following, on the presaging of the mind, occurs in Bartholinus, p. 681: "Sed rara erat ex ostensis atque prodigiis quæ infrequentia accidebant, divinatio: illa communior quæ præsagientis animi debebatur sagacitati. Tullius his verbis in primo de divinatione libro contendit: 'Inest igitur in animis præsagitio extrinsecus injecta, atque inclusa divinitus.'" He had before observed: "Neque enim illud verbum temerè consuetudo approbavisset, si ea res nulla esset omnino. Præsagibat animus, frustra me ire, quum exirem domo. Sagire enim, sentire acutè est: ex quo sagæ anus, quia multa scire volunt: et sagaces dicti canes. Is igitur, qui ante sagit, quam oblata res est, dicitur præsagire, id est, futura ante sentire."

tom. We have the following notice of it in Barnabe Googe's translation of Naogeorgus's *Popish Kingdome*, f. 44 :

“ In these same dayes young wanton gyrls, that meete for marriage be,
 Doe search to know the names of them that shall their husbandes bee.
 Four onyons, five, or eight, they take, and make in every one
 Such names as they do fancie most, and best do think upon.
 Thus neere the chimney them they set, and that same onyon then
 That firste doth sproute, doth surely beare the name of their good man.
 Their husbande's nature eke they seeke to know, and all his guise,
 Whenas the sunne hath hid himselfe, and left the starrie skies,
 Unto some wood-stacke do they go, and while they there do stande,
 Eche one drawes out a faggot-sticke, the next that comes to hande,
 Which if it streight and even be, and have no knots at all,
 A gentle husband then they thinke shall surely to them fall.
 But if it fowle and crooked be, and knottie here and there,
 A crabbed churlish husband then they earnestly do feare.
 These things the wicked Papists beare,” &c.

In a *Quartron of Reasons of Catholike Religion*, by Tho. Hill, 1600, p. 86, “with the Introduction of the Protestant Faith,” he says, “were introduced your gallegascones, your scabilonians, your *St. Thomas onions*, your ruffees, your cuffees, and a thousand such new devised Luciferian trinckets.” In a *Dialogue between Mistris Macquerella, a suburb bawd, Mrs. Scolopendra a noted curtezan, and Mr. Pimpinello an usher*, 1650, p. 4, is the following passage: “*Macq.* Some convenient well scituated stall (wherein to sit and sell time, rue, and rosemary, apples, garlike, and *Saint Thomas onyons*) will be a fit place for me to practice pennance in.”

DIVINATIONS BY A GREEN IVIE LEAF.

LUPTON, in his *Tenth Book of Notable Things*, 1660, p. 300, No. 87, says: “Lay a green ivie-leaf in a dish, or other vessel of fair water, either for yourselve or any other, on New-year's even, at night, and cover the water in the said vessel, and set it in a sure or safe place, until Twelfe-even nexte after (which will be the 5th day of January), and then take the said ivie-leave out of the said water, and mark well if the said

leafe be fair and green as it was before, for then you, or the party for whom you lay it into the water, will be whole and sound, and safe from any sicknesse all the next yeare following. But if you find any black spots thereon, then you, or the parties for whome you laid it into the water, will be sicke the same yeare following. And if the spots be on the upper part of the leafe towards the stalke, then the sicknesse or paine will be in the head, or in the neck, or thereabout. And if it be spotted nigh the midst of the leaf, then the sicknesse will be about the stomach or heart. And likewise judge, that the disease or grief will be in that part of the body, according as you see the black spots under the same in the leafe, accounting the spots in the nether or sharp end of the leafe to signifie the paines or diseases in the feet. And if the leafe be spotted all over, then it signifies that you, or the parties, shall die that yeare following. You may prove this for many or few, at one time, by putting them in water, for everie one a leaf of green ivie (so that every leafe be dated or marked to whom it doth belong). This was credibly told me to be very certain."

DIVINATION BY FLOWERS.

IN a most rare tract in my possession, dated April 23d, 1591, entitled the Shepherd's Starre, by Thomas Bradshaw, we find a paraphrase upon the third of the Canticles of Theocritus, dialogueswise. Amaryllis, Corydon, Tityrus. Corydon says: "There is a custome amongst us swaynes in Crotona, (an auncient towne in Italy, on that side where Sicilia bordereth), to elect by our divination lordes and ladies, with the leaf of the flower Telephilon, which being laide before the fier leapeth unto them whom it loveth, and skippeth from them whom it hateth. Tityrus and I, in experience of our lott, whose happe it should be to injoye your love, instéade of Telephilon we burned mistletoe and boxe for our divination, and unto me, Amaryllis, you fled, and chose rather to turne to an unworthy shepherd than to burn like an unworthy lover." Signat. G. 2. "Lately I asked counsell of Agræo,

a prophetesse, how to know Amaryllis should ever love mee : shee taught mee to take Telephilon, a kinde of leafe that pepper beareth, so called of *Δηλεφιλον*, because it foresheweth love, and to clap the leaves in the palme of my hand. If they yeilded a great sound, then surely shee should love me greatly ; if a little sound, then little love. But either I was deafe, being senceles through love, or else no sound at all was heard, and so Agræo the divinatrix tolde me a true rule. Now I preferre my garlande made in sorrowful hast, of which the flowers, some signifying death and some mourning, but none belonging to marriage, do manifest that Amaryllis hath no respect of meane men." He had before said "I will go gather a coronet, and will weave and infolde it with the knottes of truest love, with greene laurell, Apollo's scepter, which shall betoken her wisdom, and with the myrtle, faire Venus poesie, which shall shewe her beautie. And with amaranthus, Diana's herbe, whereby bloud is stenchd, so may shee imitate the herbe, and have remorse."

Borlase, in his *Antiquities of Cornwall*, p. 91, speaking of the Druids, says : "They were excessively fond of the vaine : they used it in casting lots, and foretelling events. It was to be gathered at the rise of the dog-star."

The following singular passage is in *Green's Quip for an Upstart Courtier*, 1620 : "Questioning," says he, "why these women were so cholericke, he pointed to a bush of nettles : Marry, quoth he, they have severally watered this bush, and the virtue of them is to force a woman that has done so to be as peevish for a whole day, and as waspish, as if she had been stung in the brow with a hornet." Perhaps the origin of this well-known superstitious observation must be referred to a curious method of detecting the loss of female honour noticed in *Naturall and Artificiall Conclusions*, by Thomas Hill, 1650, art. 79.

[In the north of England, children used to run round a cherry tree, singing,—

' Cuckoo, cherry tree,
Come down and tell me
How many years I have to live,

each on shaking the tree successively, and obtaining the divination of the length of his life by counting the number of cherries which fall.]

Herrick, in his *Hesperides*, p. 40, has the following "*divination by a daffadill* :

'When a daffadill I see,
Hanging down her head t'wards me,
Gesse I may what I must be :
First, I shall decline my head ;
Secondly, I shall be dead ;
Lastly, safely buried.'

THE WANDERING JEW.

THIS is a vulgar error of considerable antiquity. Dr. Percy tells us that it obtained full credit in this part of the world before the year 1228, as we learn from Matthew Paris. In that year it seems there came an Armenian archbishop into England to visit the shrines and reliques preserved in our churches ; who being entertained at the monastery of St. Albans was asked several questions relating to his country, &c. Among the rest a monk, who sat near him, inquired "if he had ever seen or heard of the famous person named Joseph, who was so much talked of, who was present at our Lord's crucifixion and conversed with him, and who was still alive in confirmation of the Christian faith." The archbishop answered, that the fact was true ; and afterwards one of his train, who was well known to a servant of the abbot's, interpreting his master's words, told them in French, that his lord knew the person they spoke of very well ; that he dined at his table but a little while before he left the east ; that he had been Pontius Pilate's porter, by name Cartaphilus : who, when they were dragging Jesus out of the door of the judgement hall, struck him with his fist on the back, saying, "Go faster, Jesus, go faster ; why dost thou linger ?" Upon which Jesus looked at him with a frown, and said, "I, indeed, am going ; but thou shalt tarry till I come." Soon after he was converted and baptized by the name of Joseph. He lives for ever, but at the end of every hundred years falls into an incurable illness, and at length into a fit of ecstasy, out of which, when he recovers, he returns to the same state of youth he was in when Jesus suffered, being then about thirty years of

age. He remembers all the circumstances of the death and resurrection of Christ, the saints that arose with him, the composing of the Apostle's creed, their preaching and dispersion; and is himself a very grave and holy person. This is the substance of Matthew Paris's account, who was himself a monk of St. Albans, and was living at the time when this Armenian archbishop made the above relation. Since his time several impostors have appeared at intervals under the name and character of the Wandering Jew. See Calmet's Dictionary of the Bible; and the Turkish Spy, vol. ii. b. iii. lett. 1.

I remember to have seen one of these impostors some years ago in the north of England who made a very hermit-like appearance, and went up and down the streets of Newcastle with a long train of boys at his heels, muttering, "Poor John alone, alone! poor John alone!"¹ I thought he pronounced his name in a manner singularly plaintive.

BARNACLES.

IT seems hardly credible in this enlightened age that so gross an error in natural history could so long have prevailed, as that the barnacle, a well-known kind of shell-fish, which is found sticking on the bottoms of ships, should, when broken off, become a species of goose. Old writers, of the first credit in other respects, have fallen into this mistaken and ridiculous notion; and we find no less an authority than Holinshed gravely declaring that with his own eyes he saw the feathers of these barnacles "hang out of the shell at least two inches." It were unnecessary to add that so palpable an error merits no serious confutation. Steevens has favoured us with some curious extracts on this head. The first is from Hall's *Virgidemiarum*, lib. iv. Sat. 2:

"The Scottish barnacle, if I might choose,
That of a worme doth waxe a winged goose."

Otherwise "Poor Jew alone." But Sir William Musgrave, Bart., had a portrait of him inscribed "Poor Joe alone!" This corresponds with his name in the above account.

So likewise Marston, in his *Malecontent*, 1604 :

“ Like your Scotch barnacle, now a block,
Instantly a worm, and presently a great goose.”

“ There are,” says Gerard, in his *Herbal*, edit. 1597, p. 1391, “ in the north parts of Scotland certaine trees, whereon do grow shellfishes, &c. &c., which falling into the water, do become fowls, whom we call *barnacles*; in the north of England, *brant geese*; and in Lancashire, *tree geese*, &c.”

HADDOCK.

PENNANT tells us in his *Zoology*, iii. 182, edit. 1776, that “ on each side beyond the gills of a hadock is a large black spot. Superstition assigns this mark to the impression St. Peter left with his finger and thumb when he took the tribute out of the mouth of a fish of this species, which has been continued to the whole race of hadocks ever since that miracle.

‘ But superstitious *haddock*, which appear
With marks of Rome, *St. Peter's finger* here.

“ *Haddock* has spots on either side, which are said to be marks of St. Peter's fingers, when he caught that fish for the tribute.” Metellus his *Dialogues*, &c., 8vo. Lond. 1693, p. 57 :

“ *O superstitious dainty, Peter's fish,*
How com'st thou here to make so godly dish?”

DOREE.

THE same author, *ibid.* p. 221, informs us, that “ superstition hath made the doree rival to the hadock for the honour of having been the fish out of whose mouth St. Peter took the tribute-money, leaving on its sides those incontestible proofs of the identity of the fish, the marks of his finger and thumb.”

Is is rather difficult at this time to determine on which part

to decide the dispute ; for the doree likewise asserts an origin of its spots of a similar nature, but of a much earlier date than the former. St. Christopher,¹ in wading through an arm of the sea, having caught a fish of this kind *en passant*, as an eternal memorial of the fact left the impression on its sides to be transmitted to all posterity.

THE ASS.

THERE is a superstition remaining among the vulgar concerning the ass, that the marks on the shoulders of that useful and much-injured animal were given to it as memorials that our Saviour rode upon an ass. "The asse," says Sir Thomas Browne, in his *Vulgar Errors*, p. 282, "having a peculiar mark of a crosse made by a black list down his back, and another athwart or at right angles down his shoulders, common opinion ascribes this figure unto a peculiar signation ; since that beast had the honour to bear our Saviour on his back."

A friend of the editor, writing to him in 1819, says: "There is a superstition in the North Riding of Yorkshire, that the streak across the shoulders of the ass was in consequence of Balaam's striking it, and as a reproof to him and memento of his conduct."

["The popular belief as to the origin of the mark across the back of the ass is mentioned by Sir Thomas Browne, in his *Vulgar Errors*, and, from whatever cause it may have arisen, it is certain that the hairs taken from the part of the animal so marked, are held in high estimation as a cure for the hooping-cough. In this metropolis, at least so lately as 1842, an elderly lady advised a friend who had a child dangerously ill with that complaint, to procure three such hairs, and hang them round the neck of the sufferer in a muslin bag. It was added, that the animal from whom the hairs are taken for this purpose is never worth anything afterwards, and, consequently, great difficulty would be experienced in procuring

¹ His history is in his name, *Χριστοφορος*, being said to have carried our Saviour, when a child, over an arm of the sea.

them; and, further, that it was essential to the success of the charm, that the sex of the animal, from whom the hairs were to be procured, should be the contrary to that of the party to be cured by them."—Athenæum.]

DARK LANTERNS.

BARRINGTON, in his *Observations on the Ancient Statutes*, p. 154, note, speaking of the curfew, observes that there is a general vulgar error, that it is not lawful to go about with a dark lantern. All popular errors, he adds, have some foundation; and the regulation of the curfew may possibly have been the occasion of this. But *ibid.* p. 474, Barrington derives this notion from Guy Fawkes's dark lantern in the Gunpowder Plot.

THAT BEARS FORM THEIR CUBS INTO SHAPE BY LICKING THEM.

"IN natural history, I shall here gainsay that gross opinion, that the whelps of bears are, at first littering, without all form or fashion, and nothing but a little congealed blood, or lump of flesh, which afterwards the dam shapeth by licking, yet is the truth most evidently otherwise, as by the eye-witness of Joachimus Rheticus, Gesner, and others, it hath been proved. And herein, as in many other fabulous narrations of this nature (in which experience checks report) may be justly put that of Lucretius,—

‘Quid nobis certius ipsis
Sensibus esse potest? quæ vera ac falsa notemus?’
What can more certain be than sense
Discerning truth from false pretence?’¹

Sir Thomas Browne places this among his *Vulgar Errors*; but Alexander Ross, in his *Refutation of Dr. Browne's Vulgar*

¹ *A Brief Natural History, &c., with Refutations of Vulgar Errors, by Eugenius Philalethes*, 8vo. Lond. 1669, p. 87.

Errors, at the end of his *Arcana Microcosmi*, 1652, p. 115, affirms that "the bears send forth their young ones deformed and unshaped to the sight, by reason of the thick membran in which they are wrapt, which also is covered over with so mucous and flegmatick matter, which the dam contracts in the winter time, lying in hollow caves, without motion, that to the eye it looks like an unformed lump. This mucosity is licked away by the dam, and the membran broken; and so that which before seemed to be informed, appears now in its right shape. This is all that the ancients meant, as appears by Aristotle (*Animal. lib. vi. c. 31*), who says that, in some manner, the young bear is for a while rude and without shape."

OSTRICHES EATING AND DIGESTING IRON.

ALEXANDER ROSS, in the work just quoted, p. 141, says: "But Dr. Browne denies this for these reasons (book iii. c. 22): because Aristotle and Oppian are silent in this singularity. 2. Pliny speaketh of its wonderful digestion. 3. *Ælian* mentions not iron. 4. *Leo Africanus* speaks diminutively. 5. *Fernelius* extenuates it, and *Riolanus* denies it. 6. *Albertus Magnus* refutes it. 7. *Aldrovandus* saw an ostrich swallow iron, which excluded it again undigested. *Ans.* Aristotle's, Oppian's, and *Ælian*'s silence are of no force; for arguments taken from a negative authority were never held of any validity. Many things are omitted by them which yet are true. It is sufficient that we have eye-witnesses to confirm this truth. As for Pliny, he saith plainly that it concocteth whatsoever it eateth. Now the doctor acknowledgeth it eats iron; ergo, according to Pliny, it concocts iron. *Africanus* tells us that it devours iron. And *Fernelius* is so far from extenuating the matter, that he plainly affirms it, and shows that this concoction is performed by the nature of its whole essence. As for *Riolanus*, his denial without ground we regard not. *Albertus Magnus* speaks not of iron, but of stones which it swallows, and excludes again without nutriment. As for *Aldrovandus*, I deny not but he might see one ostrich which excluded his iron undigested; but one swallow makes no summer."

THE PHOENIX.

SIR THOMAS BROWNE tells us: "That there is but one phœnix in the world, which after many hundred years burns herself, and from the ashes thereof riseth up another, is a conceit not new or altogether popular, but of great antiquity; not only delivered by humane authors, but frequently expressed by holy writers; by Cyril, Epiphanius, and others, by Ambrose in his Hexameron, and Tertullian in his poem de *Judicio Domini*, and in his excellent tract de *Resurrectione Carnis*,—all which notwithstanding we cannot presume the existence of this animal, nor dare we affirm there is any phœnix in nature. For first there wants herein the definitive confirmator and test of things uncertain, that is, the sense of man. For though many writers have much enlarged thereon, there is not any ocular describer, or such as presumeth to confirm it upon aspersion; and therefore Herodotus, that led the story unto the Greeks, plainly saith, he never attained the sight of any, but only the picture." The learned author proceeds to make Herodotus himself confess that the account seems to him improbable; as also Tacitus and Pliny expressing very strong doubts on the subject. Some, he says, refer to some other rare bird, the bird of paradise, &c. He finds the passage in the Psalms, "*Vir justus ut phœnix florebat*," a mistake arising from the Greek word phœnix, which signifies also a palm tree. By the same equivoque he explains the passage in Job where it is mentioned. In a word, the unity, long life, and generation of this ideal bird are all against the existence of it.

 BIRD OF PARADISE. PELICAN.

IN a curious little book, entitled, *A short Relation of the River Nile*, 1673, edited by the Royal Society, at p. 27, we read: "The unicorn is the most celebrated among beasts, as among birds are the phœnix, the *pellican*, and the *bird of paradise*; with which the world is better acquainted by the fancies of preachers and poets, than with their native soyle. Little knowledge is of any of them; for some of them, no-

thing but the received report of their being in nature. It deserves reflection, that the industry and indefatigable labour of men in the discovery of things concealed can yet give no account where the phoenix and bird of paradise are bred. Some would have Arabia the country of the phoenix, yet are Arabians without any knowledge of it, and leave the discovery to the work of time. The bird of paradise is found dead with her bill fixed in the ground, in an island joyning to the Maluccos, not far from Macaca; whence it comes thither, unknown, though great diligence hath been employed in the search, but without success. One of them dead came to my hands. I have seen many. The taylor is worn by children for a penashe, the feathers fine and subtile as a very thin cloud. The body not fleshy, resembling that of a thrush. The many and long feathers (of a pale invivid colour, nearer white than ash colour) which cover it, make it of great beauty. Report says of these birds, that they alwaies fly, from their birth to their death, not discovered to have any feet. They live by flyes they catch in the ayr, where, their diet being slender, they take some little repose. They fly very high, and come falling down with their wings displayed. As to their generation, Nature is said to have made a hole in the back of the male, where the female laies her eggs, hatcheth her young, and feeds them till they are able to fly: great trouble and affection of the parent! I set down what I have heard. This is certainly the bird so lively drawn in our maps. The *pelican* hath better credit (called by Quevedo the self-disciplining bird), and hath been discovered in the land of Angola, where some were taken. I have seen two. Some will have a scar in the breast, from a wound of her own making there, to feed (as is reported) her young with her own blood, an action which ordinarily suggests devout fancies. So much of birds."

In a Brief Natural History, by Eugenius Philaethes, p. 93, we read, there is a vulgar error, "that the *pelican* turneth her beak against her brest and therewith pierceth it till the blood gush out, wherewith she nourisheth her young; whereas a pelican hath a beak broad and flat, much like the slice of apothecaries and chirurgeons, wherewith they spread their plaisters, no way fit to pierce, as Laurentius Gubertus, counsellor and physitian to Henry the Fourth of France, in his book of Popular Errors, hath observed."

THE REMORA,

OF WHICH THE STORY IS THAT IT STAYS SHIPS UNDER SAIL.

SIR THOMAS BROWNE doubts whether the story of the remora be not unreasonably amplified. But Alexander Ross, in his *Refutation of the Doctor's Vulgar Errors*, in his *Arcana Microcosmi*, cites Scaliger as saying that this is as possible as for the loadstone to draw iron: for neither the resting of the one, nor moving of the other, proceeds from an apparent but an occult virtue; for as in the one there is an hid principle of motion, so there is in the other a secret principle of quiescence.

THAT THE CHAMELEON LIVES ON AIR ONLY.

ALEXANDER ROSS, in his *Refutation of Sir Thomas Browne's Vulgar Errors*, asserts this to be true. However, the Doctor writes to the contrary for the following reasons: "1. The testimonies both of ancient and modern writers, except a few, and the witnesses of some yet living, who have kept camelions a long time, and never saw them feed but on air. 2. To what end hath Nature given it such large lungs beyond its proportion? Sure not for refrigeration; lesse lungs would serve for this use, seeing their heat is weak: it must be then for nutrition. 3. There is so little blood in it, that we may easily see it doth not feed on solid meat. 4. To what end should it continually gape more than other animals, but that it stands more in need of air than they, for nutrition as well as generation? 5. He that kept the camelion which I saw, never perceived it to void excrements backwards: an argument it had no solid food."

THE BEAVER.

"THAT the bever being hunted and in danger to be taken biteth off his stones, knowing that for them his life only is sought, and so often escapeth: hence some have derived his

name, castor, *a castrando seipsum*; and upon this supposition, the Egyptians in their hieroglyphicks, when they will signifie a man that hurteth himself, they picture a beaver biting off his own stones, though Alciat, in his Emblems, turnes it to a contrary purpose, teaching us by that example to give away our purse to theeves, rather than our lives, and by our wealth to redeem our danger. But this relation touching the beaver is undoubtedly false, as both by sense and experience and the testimony of Dioscorides, lib. iii. cap. 13, is manifested. First, because their stones are very small, and so placed in their bodies as are a bore's; and therefore impossible for the beaver himself to touch or come by them: and, secondly, they cleave so fast unto their back, that they cannot be taken away but the beast must of necessity lose his life; and consequently most ridiculous is their narration who likewise affirm that when he is hunted, having formerly bitten off his stones, he standeth upright and sheweth the hunters that he hath none for them, and therefore his death cannot profit them, by means wherof they are averted and seek for another." Brief Natural History, by Eugenius Philalethes, p. 89.

MOLE. ELEPHANT.

IN the Brief Natural History just quoted, p. 89, we are told: "That the mole hath no eyes, nor the elephant knees, are two well-known vulgar errors: both which, notwithstanding, by daily and manifest experience are found to be untrue."

OVUM ANGUINUM.

THE *ovum anguinum*, or Druid's egg, has been already noticed among the physical charms. The reputed history of its formation has been reserved for insertion among the Vulgar Errors. "Near Aberfraw, in the Isle of Anglesey," says Mr. Gough, in his Camden, edit. 1789, ii. 571, "are frequently found the Glain Naidr, or Druid glass rings (Hist. of Anglesey, p. 41). Of these the vulgar opinion in Cornwall and

most parts of Wales is, that they are produced through all Cornwall by snakes joining their heads together and hissing, which forms a kind of bubble like a ring about the head of one of them, which the rest, by continual hissing, blow on till it comes off at the tail, when it immediately hardens and resembles a glass ring. Whoever found it was to prosper in all his undertakings. These rings are called *glain nadroedh*, or *gemmae anguinæ*. *Glúne* in Irish signifies glass. In Monmouthshire they are called *maen magl*, and corruptly *glaim* for *glain*. They are small glass annulets, commonly about half as wide as our finger rings, but much thicker, usually of a green colour, though some are blue, and others curiously waved with blue, red, and white. Mr. Llyud had seen two or three earthen rings of this kind, but glazed with blue, and adorned with transverse strokes or furrows on the outside. The smallest of them might be supposed to have been glass beads worn for ornaments by the Romans, because some quantities of them, with several amber beads, had been lately discovered in a stone pit near Garrord, in Berkshire, where they also dig up Roman coins, skeletons, and pieces of arms and armour. But it may be objected, that a battle being fought there between the Romans and Britons, as appears by the bones and arms, these glass beads might as probably belong to the latter. And, indeed, it seems very likely that these snake-stones, as we call them, were used as charms or amulets among our Druids of Britain on the same occasion as the snake-eggs¹ among the Gaulish Druids.

¹ The following is Pliny's description of the snake-egg, a poetical version of part of which has been quoted in p. 148, from Mason's *Caractacus*:—"Præterea est ovorum genus in magna Galliarum fama, omissum Græcis. Angues innumeri æstate convoluti, salivis faucium corporumque spumis artificio complexu glomerantur, anguinum appellatur. Druidæ sibilis id dicunt in sublime jactari, sagoque oportere intercipi, ne tellurem attingat. Profugere raptorem equo: serpentes enim insequi, donec arceantur amnis alicujus interventu. Experimentum ejus esse, si contra aquas fluitet vel auro vincunt. Atque, ut est magorum solertia occultandis fraudibus sagax, certa luna capiendum censent, tanquam congruere operationem eam serpentium, humani sit arbitrii. Vidi equidem ovum mali orbiculati modici magnitudine, crusta cartilaginosa, vel acetabulis brachiorum polypi crebris, insigne Druidis. Ad victorias litium, ac regum aditus, mire laudatur: tantæ vanitatis, ut habentem id in lite in sinu equitem Romanum e Vecontis, a Divo Claudio principem interemptum non ob aliud sciam." Edit. Harduin, lib. xxix. 12.

“Thus,” continues Mr. Llyud, “we find it very evident that the opinion of the vulgar concerning the generation of these adder-beads, or snake-stones, is no other than a relic of the superstition or perhaps imposture of the Druids; but whether what we call snake-stones be the very same amulets that the British Druids made use of, or whether this fabulous origin was ascribed formerly to the same thing and in after times applied to these glass beads, I shall not undertake to determine. As for Pliny’s ovum anguinum, it can be no other than a shell (marine or fossil) of the kind we call *echinus marinus*, whereof one sort, though not the same he describes, is found at this day in most parts of Wales. Dr. Borlase, who had penetrated more deeply into the Druidical monuments in this kingdom than any writer before or since, observes that instead of the natural anguinum, which must have been very rare, artificial rings of stone, glass, and sometimes baked clay, were substituted as of equal validity.”

The Doctor adds, from Mr. Llyud’s letter, March 10, 1701, at the end of Rowland’s *Mona Antiqua*, p. 342, that “the Cornish retain variety of charms, and have still, towards the Land’s End, the amulets of *maen magal* and *glain-neider*, which latter they call a melprev (or milprev, i. e. a thousand worms), and have a charm for the snake to make it, when they have found one asleep, and stuck a hazel wand in the centre of her spiræ.”

The opinion of the Cornish, Dr. Borlase continues, is somewhat differently given us by Mr. Carew. “The country-people have a persuasion that the snakes here breathing upon a hazel wand, produce a stone ring of blue colour, in which there appears the yellow figure of a snake, and that beasts bit and envenomed, being given some water to drink wherein this stone has been infused, will perfectly recover of the poison.”

These beads are not unfrequently found in barrows (see Stukeley’s *Abury*, p. 44); or occasionally with skeletons, whose nation and age are not ascertained. Bishop Gibson engraved three: one, of earth enamelled with blue, found near Dol Gelhe in Merionethshire; a second, of green glass, found at Aberfraw; and a third, found near Maes y Pandy, co. Merioneth.

SALAMANDER.

“THERE is a vulgar error,” says the author of the *Brief Natural History*, p. 91, “that a salamander lives in the fire. Yet both Galen and Dioscorides refute this opinion; and Mathiolus, in his *Commentaries upon Dioscorides*, a very famous physician, affirms of them, that by casting of many a salamander into the fire for tryal he found it false. The same experiment is likewise avouched by Joubertus.”¹

MANNA.

PEACHAM, in his *Truth of our Times*, 1638, p. 174, tells us: “There are many that believe and affirm the manna which is sold in the shoppes of our apothecaries to be of the same which fell from heaven, and wherewith the Israelites were fedde.” He then proceeds to give reasons why this cannot be. See also *Browne’s Vulgar Errors*, fol. edit. p. 299.

TENTH WAVE AND TENTH EGG.

SIR THOMAS BROWNE tells us, “that *fluctus decumanus*, or the tenth wave, is greater or more dangerous than any other, some no doubt will be offended if we deny; and hereby we shall seem to contradict antiquity: for, answerable unto the literal and common acceptation, the same is averred by many writers, and plainly described by Ovid:

‘Qui venit hic fluctus, fluctus supereminet omnes
Posterior nono est, undecimoque prior.’

Which, notwithstanding, is evidently false; nor can it be

¹ “Should a glass-house fire be kept up, without extinction, for a longer term than seven years, there is no doubt but that a salamander would be generated in the cinders. This very rational idea is much more generally credited than wise men would readily believe.” *Anecdotes, &c., Ancient and Modern*, by James Petit Andrews, p. 359.

made out by observation either upon the shore or the ocean, as we have with diligence explored in both. And surely in vain we expect a regularity in the waves of the sea, or in the particular motions thereof, as we may in its general reciprocations, whose causes are constant and effects therefore correspondent. Whereas its fluctuations are but motions subservient, which winds, storms, shores, shelves, and every interjacency irregulates. Of affinity hereto is that conceit of ovum decumanum, so called because the tenth egg is bigger than any other, according to the reason alledged by Festus, 'decumana ova dicuntur, quia ovum decimum majus nascitur.' For the honour we bear unto the clergy, we cannot but wish this true; but herein will be found no more verity than the other." He adds, "the conceit is numeral."

THE SWAN SINGING BEFORE DEATH.

It is said "that swans, a little before their death, sing most sweetly, of which, notwithstanding, Pliny, Hist. x. 23, thus speaks: 'Olorum morte narratur flebilis cantus, falsò ut arbitrator aliquot experimentis.' Swans are said to sing sweetly before their death, but falsely, as I take it, being led so to think by some experiments.

"And Scaliger, Exercitat. 23, to the like purpose: 'De cygni vero cantu suavissimo quem cum mendaciorum parente Græcia jactare ausus es, ad Luciani Tribunal, apud quem aliquid novi dicas, statuo te.' Touching the sweet singing of the swan, which with Greece, the mother of lies, you dare to publish, I cite you to Lucian's Tribunal, there to set abroad some new stuff. And Ælian, lib. x. c. 14: 'Cantandi studiosos esse jam communi sermone pervulgatum est. Ego, vero, cygnum nunquam audivi canere, fortasse neque alius.' That swans are skilful in singing is now rife in every man's mouth, but, for myself, I never heard them sing, and perchance no man else." Brief Natural History, by Eugenius Philalethes, p. 88.

BASILISK, OR COCKATRICE.

SIR THOMAS BROWNE informs that the generation of a basilisk is supposed to proceed from a cock's egg hatched under a toad or serpent—a conceit which he observes is as monstrous as the brood itself. This learned writer accounts, or rather endeavours to account, for its killing at a distance. “It killeth at a distance—it poisoneth by the eye, and by priority of vision. Now that deleterious it may be at some distance, and destructive without corporal contaction, what uncertainty soever there be in the effect, there is no high improbability in the relation. For, if plagues or pestilential atomes have been conveyed in the air from different regions: if men at a distance have infected each other: if the shadowes of some trees be noxious: if torpedoes deliver their opium at a distance, and stupifie beyond themselves: we cannot reasonably deny that there may proceed from subtiller seeds more agile emanations, which contemn those laws, and invade at distance unexpected. Thus it is not impossible what is affirmed of this animal: the visible rayes of their eyes carrying forth the subtilest portion of their poison, which received by the eye of man or beast, infecteth first the brain, and is from thence communicated unto the heart.” He adds: “Our basilisk is generally described with legs, wings, a serpentine and winding taile, and a crist or comb somewhat like a cock. But the basilisk of elder times was a proper kind of serpent, not above three palmes long, as some account, and differenced from other serpents by advancing his head and some white marks or coronary spots upon the crown, as all authentic writers have delivered.”

In Andrews's Anecdotes, p. 359, is given, from “a folio book of some price,” a receipt “how to make a basiliske.” It is too ridiculous to merit a place even in a collection of vulgar errors

UNICORN.

THE original word *rem*, translated unicorn in our version of the book of Job, xxxix. 9, is by Jerome or Hierome, Montanus, and Aquila rendered rhinoceros; in the Septuagint, monoceros, which is nothing more than "one horn." I have no doubt but that the rhinoceros is the real unicorn of antiquity. The fabulous animal of heraldry so called, is nothing more than a horse with the horn of the pristis or sword fish stuck in his forehead.

MANDRAKE.

IT is a vulgar error "that the mandrakes represent the parts and shape of a man; yet Mathiolus, in his Commentary upon Dioscorides, affirms of them, "*Radices porro mandragoræ humanam effigiem representare, ut vulgo creditur, fabulosam est: that the roots of the mandrake represent the shape of a man, as is commonly believed, is fabulous, calling them cheating knaves and quacksalvers that carry them about to be sold, therewith to deceive barren women.*" Brief Natural History, by Eugenius Philalethes, p. 92.

ROSE OF JERICHO—GLASTONBURY THORN.

SIR THOMAS BROWNE tells us: "*The rose of Jericho, that flourishes every year just about Christmas Eve, is famous in Christian reports. Bellonius tells us it is only a monastical imposture. There is a peculiarity in this plant; though it be dry, yet, on imbibing moisture, it dilates its leaves and explicates its flowers, contracted, and seemingly dried up, which is to be effected not only in the plant yet growing, but also in some measure may be effected in that which is brought exsiccous and dry unto us; which quality being observed, the subtlety of contrivers did commonly play this shew upon the eve of our Saviour's Nativity; when by drying the plant again,*

it closed the next day, referring unto the opening and closing of the womb of Mary. Suitable to this relation is *the thorn of Glastonbury*, and perhaps the daughter thereof. Strange effects are naturally taken for miracles by weaker heads, and artificially improved to that apprehension by wiser. Certainly many precocious trees, and such as spring in the winter, may be found in England. Most trees sprout in the fall of the leaf, or autumn, and if not kept back by cold and outward causes, would leaf about the solstice. Now if it happen that any be so strongly constituted as to make this good against the power of winter, they may produce their leaves or blossoms at that season, and perform that in some singles which is observable in whole kinds: as in ivy, which blossoms and bears at least twice a year, and once in the winter; as also in furze, which flowereth in that season."

Walsingham has the following passage, *Historia Brevis*, 1574, p. 119. Anno 1336. "In multis locis Angliæ salices in Januario flores protulerunt, rosis in quantitate et colore persimiles."

I have no doubt but that the early blossoming of the Glastonbury thorn was owing to a natural cause. It is mentioned by Gerard and Parkinson in their Herbals. Camden also notices it. Ashmole tells us that he had often heard it spoken of, "and by some who have seen it whilst it flourished at Glastonbury." He adds: "Upon St. Stephen's day, anno 1672, Mr. Stainsby (an ingenious inquirer after things worthy memorial) brought me a branch of hawthorne having green leaves, faire buds, and full flowers, all thick and very beautifull, and (which is more notable) many of the hawes and berries upon it red and plump, some of which branch is yet preserved in the plant booke of my collection. This he had from a hawthorne tree now growing at Sir Lancelote Lake's house, near Edgworth, in Middlesex, concerning which, falling after into the company of the said knight, 7th July, 1673, he told me that the tree, whence this branch was plucked, grew from a slip taken from the Glastonbury thorn about sixty years since, which is now a bigg tree, and flowers every winter about Christmas. E. Ashmole." See the Appendix to Hearne's Antiquities of Glastonbury, p. 303.

A pleasant writer in the *World*, No. 10 (already quoted in this work), has the following irony on the alteration of the

style in 1752. The paper is dated March the 8th, 1753. "It is well known that the correction of the calendar was enacted by Pope Gregory the Thirteenth, and that the reformed churches have, with a proper spirit of opposition, adhered to the old calculation of the Emperor Julius Cæsar, who was by no means a Papist. Near two years ago the Popish calendar was brought in (I hope by persons well affected). Certain it is that the Glastonbury thorn has preserved its inflexibility, and observed its old anniversary. Many thousand spectators visited it on the parliamentary Christmas Day—not a bud was to be seen!—on the true Nativity it was covered with blossoms. One must be an infidel indeed to spurn at such authority."

The following is from the *Gent. Mag.* for January, 1753, xxiii. 49, dated Quainton in Buckinghamshire, Dec. 24: "Above two thousand people came here this night with lanterns and candles, to view a black thorn which grows in this neighbourhood, and which was remembered (this year only) to be a slip from the famous Glastonbury thorn, that it always budded on the 24th, was full blown the next day, and went all off at night; but the people finding no appearance of a bud, 'twas agreed by all that Dec. 25th, N.S., could not be the right Christmas Day, and accordingly refused going to church, and treating their friends on that day as usual; at length the affair became so serious, that the ministers of the neighbouring villages, in order to appease the people, thought it prudent to give notice, that the old Christmas Day should be kept holy as before. Glastonbury.—A vast concourse of people attended the noted thorns on Christmas Eve, new style; but to their great disappointment, there was no appearance of its blowing, which made them watch it narrowly the 5th of January, the Christmas Day, old style, when it blowed as usual."

"Millar, in his Dictionary, observes on this Glastonbury thorn, that the fabulous story of its budding on Christmas Day in the morning, flowering at noon, and decaying at night, is now with great reason disbelieved; for, although it may sometimes happen that there may be some bunches of flowers open on the day, yet for the most part it is later in the year before they appear; but this in a great measure depends on the mildness of the season."

Collinson, in his *History of Somersetshire*, ii. 265, speaking of Glastonbury, says: "South-west from the town is Wearyall

Hill, an eminence so called (if we will believe the monkish writers) from St. Joseph and his companions sitting down here, all weary with their journey. Here St. Joseph struck his stick into the earth, which, although a dry hawthorn staff, thenceforth grew and constantly budded on Christmas Day. It had two trunks or bodies till the time of Queen Elizabeth, when a puritan exterminated one, and left the other, which was of the size of a common man, to be viewed in wonder by strangers; and the blossoms thereof were esteemed such curiosities by people of all nations, that the Bristol merchants made a traffick of them, and exported them into foreign parts. In the great rebellion, during the time of King Charles I., the remaining trunk of this tree was also cut down; but other trees from its branches are still growing in many gardens of Glastonbury and in the different nurseries of this kingdom. It is probable that the monks of Glastonbury procured this tree from Palestine, where abundance of the same sort grew, and flower about the same time. Where this thorn grew is said to have been a nunnery dedicated to St. Peter, without the pale of Weriel Park, belonging to the abbey. It is strange to say how much this tree was sought after by the credulous; and though a common thorn, Queen Anne, King James, and many of the nobility of the realm, even when the times of monkish superstition have ceased, gave large sums of money for small cuttings from the original."

Taylor, the Water Poet, in his *Wandering to see the Wonders of the West*, 4to. 1649, p. 6, speaking of the thorn of Glastonbury, tells us that, during the great rebellion, "the soldiers, being over zealous, did cut it downe in pure devotion; but a vintner dwelling in the towne did save a great slip or branch of it, and placed or set it in his garden; and he with others did tell me that the same doth likewise bloome on the 25th day of December yearly. I saw the sayd branch, and it was ten foote high, greene and flourishing: I did take a dead sprigge from it, wherewith I made two or three tobacco stoppers, which I brought to London."

["Nay, that miraculous thorn at Glassenbury, which was wont to celebrate the festival of Christ's Nativity, by putting forth its leaves and flowers, was cut in pieces by these militia men, that it might no longer preach unto men the birthday of their Saviour." Symmons's *Vindication of Charles I.*, 1648.]

VARIOUS VULGAR ERRORS.

BARRINGTON, in his Observations on our Antient Statutes, p. 474, says, it is supposed to be penal to open a *coal mine*, or to kill a *crow*, within five miles of London; as also to shoot with a *wind-gun*. As to the wind-gun, he takes that to arise from a statute of Henry VII., prohibiting the use of a cross-bow.

To these vulgar errors may be added the supposing that the king signs the *death-warrant* (as it is called) for the execution of a criminal: as also that there is a statute which obliges the owners of *asses* to crop their ears, lest the length of them should frighten the horses which they meet on the road.

In the Gentleman's Magazine for September 1734, iv. 489, we have the following from Bayle: "There is nothing strange in errors becoming universal, considering how little men consult their reason. What multitudes believe, one after another, *that a man weighs more fasting than full; that a sheepskin drum bursts at the beat of a wolfskin drum; that young vipers destroy the old females when they come to the birth,*¹ and *strike the male dead at the instant of their conception*, with many other truths of equal validity!"

To these vulgar errors, adds Barrington, ut supra, p. 475, may be added perhaps the notion, *that a woman's marrying a man under the gallows will save him from the execution*. This probably arose from a wife having brought an appeal against the murderer of her husband, who afterwards repenting the prosecution of her lover, not only forgave the offence, but was willing to marry the appellee.

In Warning for Servants, or the Case of Margaret Clark, lately executed for firing her Master's House in Southwark, 1680, p. 31, we read: "Since this poor maid was executed, there has been a false and malicious story published concerning her in the True Domestick Intelligence of Tuesday, the 30th of March: 'Kingstone, March the 21. There was omitted in the Protestant Domestick Intelligence in relating the last words and confession of *Mary* Clark (so he falsely calls her), who was executed for firing the house of M. De La Noy, dyer in Southwark: viz. that at her execution there was a fellow who

¹ Scaliger asserts the falsity of this from his own experience and observation.

designed to marry her under the gallows (according to the antient laudable custome), but she, being in hopes of a reprieve, seemed unwilling; but when the rope was about her neck, she cryed she was willing, and then the fellow's friends dissuaded him from marrying her; and so she lost her husband and her life together.' There is added: 'We know of no such custome allowed by law, that any man's offering at a place of execution to marry a woman condemned shall save her.'¹

Barrington, ut supra, p. 474, supposes that an exemption granted to surgeons from serving on juries is the foundation of the vulgar error, that a surgeon or butcher (from the barbarity of their business) may be challenged as jurors. It is difficult, he adds, to account for many of the prevailing vulgar errors with regard to what is supposed to be law. Such are *that the body of a debtor may be taken in execution after his death*, which, however, was practised in Prussia before Frederick the Great abolished it by his Code. Other vulgar errors are, *that the old statutes have prohibited the planting of vineyards, or the use of sawing mills*, relating to which I cannot find any statute; they are however established in Scotland, to the very great advantage both of the proprietor and the country.

An ingenious correspondent, to whom I have not only this obligation, suggests two additional vulgar errors. *When a man designs to marry a woman who is in debt, if he take her from the hands of the priest, clothed only in her shift, it is supposed that he will not be liable to her engagements.* The second is, that *there was no land-tax before the reign of William the Third.*²

¹ I may likewise add to these, *that any one may be put into the Crown Office for no cause whatsoever, or the most trifling injury.* It is also a very prevailing error, *that those who are born at sea belong to Stepney parish.*

² The following legend, intended to honour the Virgin Mother, is given in a Short Relation of the River Nile, &c., 12mo. Lond. 1672, p. 87. The writer says: "Eating some dates with an old man, but a credulous Christian, he said, 'that the letter O remained upon the stone of a date for a remembrance that our blessed lady, the Virgin, with her divine babe in her arms, resting herself at the foot of a palm tree, (which inclined her branches and offered a cluster of dates to her Creatour,) our lady plucked some of the dates, and eating them, satisfied with the taste and

There is a vulgar error *that the hare is one year a male and the other a female.* This deserves no serious consideration.

That a wolf, if he see a man first, suddenly strikes him dumb. To the relators of this Scaliger wishes as many blows as at different times he had seen wolves without losing his voice. This is well answered.

That men are sometimes transformed into wolves, and again from wolves into men. Of this vulgar error, which is as old as Pliny's time, that author exposes the falsehood.

That there is a nation of pigmies not about two or three feet high, and that they solemnly set themselves in battle array to fight against the cranes. Strabo thought this a fiction; and our age, which has fully discovered all the wonders of the world, as fully declares it to be one. The race of giants too seems to have followed the fate of the pigmies; and yet what shall we say to the accounts of Patagonia?

A writer in the Gentleman's Magazine for June 1771, xli. 251, refutes the following errors: asserting "*that the scorpion does not sting itself when surrounded by fire, and that its sting is not even venomous; that the tarantula is not poisonous, and that music has no particular effects on persons bitten by it, more than on those stung by a wasp; that the lizard is not friendly to man in particular, much less does it awaken him on the approach of a serpent; that the remora has no such power as to retard the sailing of a ship by sticking itself to its bottom; that the stroke of the cramp-fish is not occasioned by a muscle; that the salamander does not live in fire, nor is it capable of bearing more heat than other animals; that the bite of the spider is not venomous, that it is found in Ireland too plentifully, that he has no dislike to fixing its web on Irish oak, and that it has no antipathy to the toad; that the porcupine does not shoot out his quills for annoying his enemy; he only sheds them annually, as other feathered animals do; that the jackall, commonly called the lion's provider, has no connexion at all with the lion,*" &c.

[“After milking, the dairy-maid's hands must be washed forthwith, or the cows will be dried. To eat cheese, or anything that has been nibbled by mice, gives a sore-throat.”]

flavour, cried out in amazement, *Oh!* how sweet they are! This exclamation engraved the letter O, the first word of her speech, upon the date-stone, which, being very hard, better preserved it.”

NECK VERSE.

IN a curious book in my collection, already frequently quoted, entitled *Whimzies, or a New Cast of Characters*, 1631, p. 69, in the character of a jaylor is the following passage: "If any of his more happy prisoners be admitted to his clergy, and by helpe of a compassionate prompter hacke out his *necke verse*, hee has a cold iron in store, if he be hot; but a hot iron, if hee be cold. If his pulse (I meane his purse) bee hot, his fist may cry fize, but want his impression; but if his pulse be cold, the poore beggarly knave must have his *literal* expression." In Lodge's *Incaruate Devils*, 1596, speaking of an intelligencer (an informer), he says: "Hee will give a shroud wound with his tongue, that may bring a man to his *necke verse*."

This verse has derived its name of neck verse from the circumstance of the prisoner's saving his neck, that is, his life, by repeating it. In the *British Apollo*, vol. iii. fol. Lond. 1710, No. 72, is the following query:

- "Q. Apollo, prepare; I'll make you to stare;
 For I'll put you to your *neck verse*:
 Howe'er you harangue, you'll certainly hang,
 Except you the matter rehearse:
 And that is to tell, (and pray do it well,
 Without any banter I charge ye)
 Why the neck verse is said, and when it was made
The benefit of the clergy?
- "A. When Poperie long since, with tenets of nonsense
 And ignorance fill'd all the land,
 And Latin alone to churchmen was known,
 And the reading a legible hand:
 This privilege then, to save learned men,
 Was granted 'em by Holy Church,
 While villains whose crimes were lesser nine times
 Were certainly left in the lurch.
 If a monk had been taken for stealing of bacon,
 For burglary, murder, or rape,
 If he could but rehearse (well prompt) his *neck verse*.
 He never could fail to escape.
 When the world grew more wise, and with open eyes
 Were able to see through the mist,
 'Twas thought just to save a laity-knave
 As well as a rascally priest."

Sir Walter Scott notices the neck verse as a cant term formerly used by the marauders on the Border :

“ Letter nor line know I never a one,
Wert my *neck verse* at Hairibee.”

Lay of the Last Minstrel, c. i. 24.

A note says : “ Hairibee, the place of executing the Border marauders at Carlisle. The neck verse *is the beginning of the fifty-first Psalm*, ‘ Miserere mei,’ &c., anciently read by criminals claiming the benefit of clergy.”

BISHOP IN THE PAN.

IN Tusser’s Five Hundred Points of Husbandry, under the month of April, are the following lines :

“ Blesse Cisley (good mistress), that bushop doth ban,
For burning the milke of hir cheese to the pan.”

On which is the following note in Tusser Redivivus, 1744, p. 53 : “ When the bishop passed by (in former times) every one ran out to partake of his blessing, which he plentifully bestowed as he went along ; and those who left their milk upon the fire might find it burnt to the pan when they came back, and perhaps ban or curse the bishop as the occasion of it, as much or more than he had blessed them ; hence it is likely it grew into a custom to curse the bishop when any such disaster happened, for which our author would have the mistress bless, *Anglicè* correct, her servant, both for her negligence and unmannerliness.”

To an inquiry in the British Apollo, vol. i. fol. Lond. 1708, No. 1, Supernumerary for the month of April, “ Why, when anything is burnt to, it is said the bishop’s foot has been in it ?” it is answered : “ We presume ’tis a proverb that took its original from those unhappy times when every thing that went wrong was thought to have been spoiled by the bishops.”

Grose, in his Provincial Glossary, *in verbo*, says : “ The bishop has set his foot in it, a saying in the North used for

milk that is burnt to in boiling. Formerly, in days of superstition, whenever a bishop passed through a town or village, all the inhabitants ran out in order to receive his blessing; this frequently caused the milk on the fire to be left till burnt to the vessel, and gave origin to the above allusion."

It has been suggested, with greater propriety, to the editor, that "bishops were in Tusser's time much in the habit of burning heretics. The allusion is to the episcopal disposition to burn." This is corroborated by a singular passage in Tyndale's *Obedience of a Chrysten Man*, 4to., printed at Malborowe, in the lande of Hesse, by Hans Luft, 1528. In fol. 109, the author says: "When a thyng speadeth not well we borrow speach and saye *the byshope hath blessed it*, because that nothyng speadeth well that they medyll wythall. If the podesch be burned to, or the meate ouer rosted, we saye *the byshope hath put his fote in the potte, or the byshope hath playd the coke, because the bishopes burn who they lust, and whosoever displeaseth them.*" This quotation, which has been frequently printed, was first given by Jamieson.

DINING WITH DUKE HUMPHREY.

THE meaning of the common expression "to dine with Duke Humphrey," applied to persons who, being unable either to procure a dinner by their own money or from the favour of their friends, walk about and loiter during dinner time, has, after many unsuccessful attempts, been at last satisfactorily explained. It appears that in the ancient church of St. Paul, in London, to which, in the earlier part of the day, many persons used to resort for exercise, to hear news, &c., one of the aisles was called Duke Humphrey's Walk; not that there ever was in reality a cenotaph there to the duke's memory, who, every one knows, was buried at St. Albans, in Hertfordshire, but because, says Stow, ignorant people mistook the fair monument of Sir John Beauchampe, son to Guy, and brother to Thomas, Earl of Warwick, who died in 1358, and which was in the south side of the body of St. Paul's church, for that of

Humphrey, Duke of Gloucester.¹ Abundance of passages in the works of our old writers tend to confirm this explanation.

Gayton, in his *Art of Longevity*, 4to. Lond. 1659, p. 1, says :

“Wherefore we do amand Duke Humphrey’s guest,
For their provision truly is o’ th’ least :
A dog doth fare much better with his bones
Than those whose table, meat, and drink are stones.”

Speaking of the monument in St. Paul’s of Owen, the epigrammatist, he says :

“He was set up with such a peaking face
As if to the Humphreyans h’had been saying grace.”

Thus, in Dekker’s *Gul’s Hornbooke*, 1609, in the chapter “How a gallant should behave himself in Powles Walkes,” we read : “By this I imagine you have walkd your belly ful, and therefore being weary or (which is rather, I believe) being most gentlemanlike hungry, it is fit that as I brought you unto the duke, so (because he follows the fashion of great men in keeping no house, and that therefore you must go seeke your dinner) suffer me to take you by the hand and leade you unto an ordinary.” Thus we find in Harvey’s *Letters and Sonnets*, 1592 : “To seeke his dinner in Poules with Duke Humphrey, to licke dishes, to be a beggar.” Thus, too, in Nash’s *Return of the Knight of the Post*, 1606, “In the end comming into

¹ So Sandford, *Genealog. Hist.* p. 317. On this mistake the following dialogue in Elyot’s *Fruits of the French*, part ii. p. 165, and which seems to throw some light on the disputed origin of the saying in the title, was founded :

“What ancient monument is this ?
It is, as some say, of Duke Humphrie of Gloucester,
Who is buried here.
They say that he hath commonly his lieftenant
Here in Paules, to know if there be
Any newes from Fraunce or other strange
Countries.
’Tis true, my friend ; and also he hath
His steward, who inviteth the bringers of
These news to take the paines to dine with
His grace.”

Poules to behold the old duke and his guests." Thus, too, Hall, in his *Virgidemiarum*, b. iii. sat. 7 :

'Tis Ruffio; trow'at thou were he din'd to-day?
 In sooth I saw him sit with Duke Humfray:
 Many good welcoms and much gratis cheere
 Keeps hee for everie stragling cavaliere;
 An open house, haunted with great resort," &c.

And, in a Wonderful, Straunge, and Miraculous Prognostication for the year 1591, by Nash, we read: "Sundry fellows in their silkes shall be appointed to keepe Duke Humfrye company in Poules, because they know not where to get their dinners abroad."¹

In another of Dekker's Tracts, in small quarto, entitled the *Dead Tearme*, or *Westminster's Speech to London*, 1607, St. Paul's steeple is introduced as describing the company walking in the body of the church, and, among other things, says: "What layinge of heads is there together and sifting of the brains, still and anon, as it growes towards eleven of the clocke (even amongst those that wear guilt rapiers by their sides), where for that noone they may shift from Duke Humfrey, and bee furnished with a dinner at some meaner man's table!" And afterwards observes: "What byting of the thumbs to beget quarrels!" adding that, "at one time, in one and the same ranke, yea, foote by foote, and elbow by elbow, shall you see walking the knight, the gull, the gallant, the upstart, the gentleman, the clowne, the captaine, the appel-squire, the lawyer, the usurer, the citizen, the bankerout, the scholler, the beggar, the doctor, the ideot, the ruffian, the cheater, the puritan, the cut-throat, the hye men, the low men, the true man, and the thiefe; of all trades and professions some, of all cuntryes some. Thus whilst Devotion kneeles at her prayers, doth Profanation walke under her nose in contempt of religion."

In *Vox Graculi*, 1623, p. 54, is the following passage under the month of February: "To the ninth of this month, it will be as good dining well in a matted chamber, as dialoguing with Duke Humphrey in Paule's."

In the *Burnynge of Paule's Church* in London, 1561, 8vo. 1563, the then well-known profanations of St. Paul's church

¹ ["Now let me tell you, it's better dining with a farmer upon such like cheer, than it is to dine with Duke Humphrey."—Poor Robin, 1746."]

are thus enumerated : "The south alley for usury and poperye, the north for simony, and the horse faire in the middest for all kind of bargains, metinges, brawlinges, murthers, conspiracies, and the font for ordinary paimentes of money, are so well knowen to all menne as the beggar knowes his dishe."

In the very curious Roman Catholic book, entitled the Life of the Reverend Father Bennet, of Canfilde, 8vo. 1623, p. 11, is the following passage: "Theyre (the Protestants') Sundayes and feastes, how are they neglected, when on these dayes there are more idle persons walking up and downe the streetes and in St. Paule's church (which is made a walking and talking place) then there is on others!"

MILLER'S THUMB.

IN the old play styled the Vow-breaker, or the Fayre Maid of Clifton, by William Sampson, 1636, Miles, a miller, is introduced, saying: "Fellow Bateman, farwell, commend me to my old windmill at Rudington. Oh the mooter dish, *the miller's thumbe*, and the maide behinde the hopper!" In Chaucer, the miller is thus described:

"Well couth he steale corne and told it thrise,
And yet he had a *thombe of gold parde*.
A white coate and a blew hode weared he."—&c.

Tyrwhitt observes on this passage: "If the allusion be, as is most probable, to the old proverb, 'Every honest miller has a thumb of gold,' this passage may mean, that our miller, notwithstanding his thefts, was an honest miller, i. e. as honest as his brethren." Among Ray's Proverbial Phrases relating to several Trades, occurs the following: "It is good to be sure. Toll it again, quoth the miller." Edit. 8vo. 1768, p. 71. Ibid. p. 136, "An honest miller hath a golden thumb." Ibid. p. 167, "Put a miller, a weaver, and a tailor in a bag, and shake them, the first that comes out will be a thief."

I suspect "the miller's thumb" to have been the name of the *strickle* used in measuring corn, the instrument with which corn is made level and struck off in measuring; in Latin called "radius," which Ainsworth renders "a stricklace or

stricke, which they use in measuring of corn." Perhaps this strickle had a rim of gold, to show it was standard; true, and not fraudulent.¹

In Randle Holme's *Academy of Armory and Blazon*, p. 337, we read: "The *strickler* is a thing that goes along with the measure, which is a straight board with a staffe fixed in the side, to draw over corn in measureing, that it exceed not the height of the measure. Which measureing is termed *wood and wood*."²

TURNING CAT IN PAN.

DR. PEGGE, in the *Gent. Mag.*, xxiv. 67, supposes turning "cat in pan" a corruption of turning cate, the old word for cake, in pan. See also p. 212 of the same volume: "When the lower side is made brown in the frying-pan, the cake is turned the other side downwards;" and again, *ibid.* vol. liii. p. 928. In the *Workes of John Heiwood*, newlie imprinted, 1598, the following line:

"Thus may ye see to turne the cat in the pan."

See also *Gent. Mag.* for 1812, lxxxii. 228, 308, 429, 627.

¹ In Ainsworth's *Dictionary*, "*a miller's thumb* [the fish] is rendered *capito, cephalus fluvialis*." *Capito* is explained, *ibid.* "Qui magno est capite, unde et piscis ita dictus, [1] *a jolthead*, [2] also a kind of cod-fish, a pollard." In *Cotgrave's French Dictionary*, "*a miller's thumb*," the fish, is rendered "*cabot, teste d'asne, musnier*."

² Shaw, in his *History of Staffordshire*, vol. ii. pt. i., p. 20, speaking of some provincialisms of the south of Staffordshire, respecting *measures*, quantities, &c. &c., says: "*Strike* is now the same thing with *bushel*, though formerly *two strikes were reckoned to a bushel*; for the old custom having been to measure up grain in a half-bushel measure, each time of striking off was deemed a strike, and thus two strikes made one bushel; but this is now become obsolete, bushel measures being in use; or if a half-bushel be used, it is deemed a half-strike; at present, therefore, *strike* and *bushel* are synonymous terms. The grosser articles are heaped, but grain is *stricken off with the strait edge of a strip of board*, called a *strickless*; this level measure of grain is here provincially termed *strike* and *strickless*."

PUTTING THE MILLER'S EYE OUT.

IN the Gent. Mag. for November, 1783, liii. 926, the inquiry after the meaning of the expression "putting the miller's eye out," when too much liquid is put to any dry or powdery substance, is answered by another query: "One merit of flour, or any powdered substance, being dryness, is it not a reflection on, or injury to, a miller, or vender of such substances, when they are debased or moistened by any heterogeneous mixture?"

LYING FOR THE WHETSTONE.

IN Stow's Chronicle (edit. Howes, fol. Lond. 1631, p. 604) we read that in the month of September 1550, "Grig, a poulter of Surrey, taken among the people for a prophet, in curing of divers diseases by words and prayers, and saying he would take no money, &c., was by commandement of the Earle of Warwick, and other of the councell, set on a scaffold, in the towne of Croydon in Surrey, with a paper on his breast, wherein was written his deceitfull and hypocriticall dealings. And after that, on the 8 of September set on the pillorie in Southwarke, being then our Lady faire there kept; and the maior of London, with his brethren the aldermen, riding thorow the faire, the said Grig asked them and all the citzens forgiveness. Thus much for Grig. Of the like counterfeit physitian have I noted in the summary of my Chronicles, *anno* 1382, to be set on horse-backe, his face to the horse-taile, the same taile in his hand as a bridle, a cholar of jordans about his necke, *a whetstone on his breast*, and so led through the city of London, with ringing of basons, and banished."

In Lupton's *Too Good to be True*, 1580, p. 80 (by way of dialogue between Omen and Siuqila, i. e. *Nemo* and *Aliquis*, concerning Mauqsun, i. e. *Nusquam*, but meaning England), is the following passage: "Merry and pleasant lyes we take rather for a sport than for a sin. Lying with us is so loved and allowed, that there are many tymes *gamings* and *prises* therefore *purposely*, to encourage one to outlye another.—Omen.

And what shall he gaine that gets the victorie in lying?—*Siuqila*. He shall have a *silver whetstone* for his labour.—*Omen*. Surely if one be worthy to have a *whetstone of silver* for telling of lyes, then one is worthy to have a whetstone of gold for telling of truth; truly methinks a whip of whitleather were more meete for a lyar than a whetstone of silver.—*Siuqila*. In my judgment he was eyther a notable lyar, or loved lying better than St. Paule did, that devised suche a rewarde for suche an evil desert. I marvel what moved him, that the lewdest lyar shoulde have a silver whetstone for his labour.—*Omen*. I knowe not, *unlesse he thoughte he was worthy for his lying to goe always with a blunte knife*, whereby he should not be able to cutte his meate: and that he shoulde have no other whetstone wherewyth to sharp his knife, but the same of sylver which he hadde wonne with lying.—*Siuqila*. What his fond fancie was therein I know not; but I wishe that every such lyar hadde rather a sharp knife, and no meate, than to have meate enough with a blunt-edged knife, untill they left their lying.”

Perhaps our author, in another passage of his work, p. 94, speaking of chesse, hints at a better reason than the above for making a whetstone the prize in this singular contest: his words are, “Gentlemen, to solace their wearied mindes by honest pastimes, playe at *chesse*, the astronomer’s game and the philosopher’s game, *which whettes thyr wittes, recreates theyr minds, and hurts no body in the meane season.*” The essence of a lie is well known to be an intention to deceive. The prize-fighters in this contest have no such intention—their aim is only who can raise the loudest laugh.

In a Ful and Round Answer to N. D., alias Robert Parsons the Noddie his foolish and rude Warne-word, 1604, by Matthew Sutcliffe, p. 310, “A List of Robert Parsons his Lies, Fooleries, and Abuses,” we read: “And for his witnesses he citeth Æneas Sylvius, Dubravius, Genebrard, Surlius, Claudius de Sanctes, and a rabble of other lying rascals, not worth a cockle-shell. What then doth he deserve, but a crown of foxe tailes, *counterpointed with whetstones*, for his labour?” In Dekker’s Seven Deadlie Sinns of London, 4to. 1606, it is said: “The chariot then that lying is drawne in, is made al of *whetstones.*”

In Plaine Percevall the Peace-Maker of England is the fol-

lowing passage: "He put those *lies* into print unlawfully, which he coin'd in huggier-mugger: and others opposite to his humour will have their *lies* lie open manifestly, if it be but to shew that they dare *put in for the whetstone*, and make as lowd lies as Martin the forman." In *Faultes Faults, and Nothing else but Faultes*, by Barnabie Rich, 1606, p. 13, the author, speaking of lying and slandering, says: "Most execrable creatures, whose depraving tongues are more persing than the point of a sword, and are *whetted* still with scandalous and lying reports."

In Vaughan's *Golden Grove*, also 1608, b. i. chap. 32, "Of Lies," is the following passage: "Papists, assure yourselves that for all your falsehoods and lies you shall, at the last, in recompence have *nought els save the whetstone*." So, in Walter Costelow's *Charles Stuart and Oliver Cromwell united*, 8vo. 1655, p. 92: "Of a like nature was one heard, praying in the pulpit for a reformation, in those over-active times, despairingly say, 'How can we hope for it to God's glory, when there is not one in our universities or cathedrals but what are factors for that whore of Babylon?' Sure he was never there? he was so ignorant; mistake me not, I mean the university: if otherwise, *give him the whetstone, having thus preached for it*." Among Ray's *Proverbial Phrases*, 8vo. Lond. 1768, p. 70, we have the following: "A liar. *He deserves the whetstone*." There are two allusions to something of this kind in the common version of the Psalms. Ps. lii. 2: "Thy tongue—*like a sharp razor, working deceitfully*." Ps. lxxiv. 3: "Who *whet* their tongue like a sword."

In the library of Mr. Douce is preserved a *Pake of Knaves*, i. e. a pack of bad characters, certainly out of Hollar's school, if not engraved by his own burin, consisting of eighteen in number. This appears to have been the first, and most fully illustrates *the whetstone as an emblem of lying*. The last line of the inscription attempts to account for its having been so:

"An edge must needs be set on every lie."

In an extract from the *Berkeley Mss.* read to the Society of Antiquaries of London, Thursday, June 4th, 1801, in an account of a sanctuary man at Westminster, who had behaved himself with great treachery and falsehood, it is stated on his detection that (vol. ii. p. 568), "upon his own confession, the

abbot decreed him to bee had to an open place in the sanctuary of punishment and reproofe, and made him to bee arrayed in papires painted with signes of untroth, seditiōe, and doublenesse, and was made to goe before the procession in that array, and afterwards soe set him in the stocks that the people might behold him."

The curious tract entitled a *Ful and Round Answer to N. D.*, alias Robert Parsons, already quoted, furnishes a notice of some other modes of *punishing liars*. P. 280: "For this worthy place therefore thus *falsely alledged*, this worthlesse fellow is worthy to have a paper clapped to his head for a *falsary*." Ibid. p. 223: "While he continued in Bailioll Colledge, one Stancliffe, his fellow-burser did charge him with *forgery*, and with such favour he departed, that no man seemed desirous he should remaine in the colledge any longer. I thinke he may remember that *he was rung with belles out of the house*, which was either a *signe of triumph*, or else of his *dismall departure out of the world*." Ibid. p. 279: "Would not this fellow then have a *garland of peacocke's feathers* for his *notorious cogging*, and for his *presumption in falsely alledging* and *belying* the fathers?" Ibid. p. 250. "I will here *bestow on him a crowne of fox tayles*, and make him *king of al renegade traitors*; and doubt not, if he come into England, but to see him *crowned at Tiburne*, and his quarters enstalled at Newgate and Moorgate." Ibid. p. 355: "And so for his pride I give Parsons a *crowne of peacocke's feathers*, and leave him to be enstalled *kard-foole* at Tyburne."

Mr. Punshon informed me that, among the colliers at Newcastle there is a custom of *giving a pin* to a person in company, by way of hinting to him that he is *fibbing*. If another pitman outlies him, he in turn delivers the pin to *him*. No duels ensue on the occasion.

"*Take my cap*" appears to have been formerly a taunt for a liar. In a *Trip through the Town*, 8vo. p. 17, we read: "A Yorkshire wench was indicted at the Old Bailey for feloniously stealing from her mistress a dozen of round-eared laced caps, of a very considerable value. The creature pleaded not guilty, insisting very strenuously that she had her mistress's *express orders* for what she had done. The prosecutrix being called upon by the court to answer this allegation, said: 'Mary, thou wast always a most abominable *lyar*.' 'Very

true, madam, replies the hussey, 'for whenever I told a *round lye*, you was so good as to bid me *take your cap*.' The court fell into a violent fit of laughter, and the jury acquitted the prisoner."

TO BEAR THE BELL.

A WRITER in the *Gent. Mag.* i. 515, says: "*A bell was the common prize*: a little golden bell was the reward of victory in 1607 at the races near York; whence came the proverb for successe of any kind, 'To bear the bell.' In Ray's Collection of English Proverbs we find 'to bear away the bell,' which seems to be the more genuine reading." A writer, *ibid.* li. 25, inquires "If the proverb '*Bearing away the bell*' does not mean carrying or winning the fair lady (*belle*)."
In Dudley Lord North's *Forest of Varieties*, p. 175, we read:

"Jockey and his horse were by their master sent
To put in for the bell—
Thus right, and each to other fitted well,
They are to run, and cannot misse the bell."

In *Paradoxical Assertions and Philosophical Problems*, by R. H., 1664, p. 4, speaking of women, the author says: "Whoever bears *the bell* away, yet they will ever carry *the clapper*."

TO PLUCK A CROW, &c.

IN the second part of Dekker's *Honest Whore*, 1630, I find the following passage: "We'll pull that old crow my father." The subsequent occurs in the *Workes of John Heiwood*, 1598:

"He loveth well sheep's flesh, that wets his bred in the wull.
If he leave it not, we have a crow to pull."

A jealous wife is speaking concerning certain liberties which her husband is always taking with her maid. In Howell's *Proverbs*, fol. London, 1659, p. 2, we read: "I have a *goose* to pluck with you: viz. I have something to complain of."

A writer in the *Gent. Mag.* li. 367, inquires after the origin of the phrase "I found everything at *sixes and sevens*, as the old woman left her house."

Dr. Pegge, in the *Gent. Mag.* for Sept. 1767, xxxvii. 442, derives the word *dab*, in the phrase of "a dab at such or such a thing," as a vulgar corruption of the Latin *adeptus*; "a *cute* man," in like manner, from the Latin *acutus*; and the word *spice*, when meaning a jot, bit, small portion, or least mixture (as "there is no *spice* of evil in perfect goodness"), from the French word *espèce*: thus Caxton, in his *Mirroure of the World*, cap. i., 'God's bounte is all pure—without ony espece of evyll.' The French *espèce* is derived from the Latin *species*.

A writer under the signature of G. S., in the same work for March 1775, xxv. 115, says: "*Spick and span new* is an expression, the meaning of which is obvious, though the words want explanation: and which, I presume, are a corruption of the Italian *spiccata della spanna*, snatched from the hand; *opus ablatum incude*; or, according to another expression of our own, *fresh from the mint*; in all which the same idea is conveyed by a different metaphor. Our language abounds with Italicisms."

He adds: "There is another expression much used by the vulgar, wherein the sense and words are equally obscure: *An't please the pigs*. *Pigs* is most assuredly a corruption of *pyx*, the vessel in which the host is kept in Roman Catholic countries. The expression, therefore, means no more than *Deo volente*; or, as it is translated into modern English by coachmen and carriers, *God willing*."

So the phrase *corporal* oath is supposed to have been derived—"not from the touching the New Testament, or the bodily act of kissing it, but from the ancient use of touching the *corporale* or cloth which covered the consecrated elements."

In Sinclair's *Statistical Account of Scotland*, iii. 380, the minister of Applecross, in the county of Ross, speaking of his parish, says: "This parish, like some of the Western Isles, hath its characteristic expressions: the *Leabharfein* of Sky, i. e. by the book itself, meaning the Bible; the Danish *Mhoirc* of Lewes, i. e. by the great sabbath; and the *Ider* of Applecross, i. e. by St. Iderius; are so characteristic of the natives of these several places, that, when talking the Gaelic language, they can, with few exceptions, be easily distinguished in any part of the globe. They are the remnants of Popish oaths, which, having lost their original meaning, are now used merely as expletives in conversation."

EPPING STAG HUNT.

[“ON Monday last *Epping* Forest was enlivened, according to ancient custom, with the celebrated *stag hunt*. The road from Whitechapel to the Bald-faced Stag, on the Forest, was covered with *Cockney sportsmen*, chiefly dressed in the *costume* of the chace, viz. scarlet frock, black jockey cap, new boots, and buckskin breeches. By ten o'clock the assemblage of *civic hunters*, mounted on all sorts and shapes, could not fall short of 1200. There were numberless *Dianas* also of the chace, from Rotherhithe, the Minories, &c., some in riding habits, mounted on titups, and others by the sides of their mothers, in *gigs*, *tax-carts*, and other vehicles appropriate to the sports of the field. The Saffron Waldon stag-hounds made their joyful appearance about half after ten, but without any of the Mellishes or Bosanquets, who were more knowing sportsmen, than to risque either themselves, or their horses, in so desperate a *burst*! The huntsman having *capped* their half-crowns, the horn blew just before twelve, as a signal for the old fat *one-eyed stag* (kept for the day) being enlarged from the cart. He made a bound of several yards, over the heads of some pedestrians, at first starting—when such a *clatter* commenced, as the days of Nimrod never knew. Some of the *scarlet jackets* were sprawling in the high road a few minutes after starting—so that a lamentable return of *maimed! missing! thrown!* and *thrown-out!* may naturally be supposed.”—Chelmsford Chron., 15th April, 1805.]

WILL WITH A WISP.

THIS phenomenon is called Will or Kitty with a wisp, or Jack with a lantern. To these vulgar names of it may be added, Kit of the canstick (i. e. candlestick), for so it is called by Reginald Scot, p. 85.

[And it was also termed Peg-a-lantern, as in the following extract :

“ I should indeed as soon expect
That *Peg-a-lantern* would direct
Me straightway home on misty night
As wand'ring stars, quite out of sight!

*Pegg's dancing light does oft betray
And lead her followers astray ;
Just so 'tis with our weather-wise
(Who fill a column full of lies)."*

Poor Robin, 1777.]

Wisp, in the name of this phenomenon, implies a *little twist of straw*, a kind of straw torch. Thus Junius in verbo: "Frisiis 'wispian,' etiamnum est ardentis straminis fasciculos in altum tollere." These names have undoubtedly been derived from its appearance, as if Will, Jack, or Kit, some country-fellows, were going about with lighted straw torches in their hands."

Wisp properly signifies a little twist of straw, for the purpose of easing the head under the pressure of some heavy burthen. In the vulgar dialect of Newcastle-upon-Tyne it has been corrupted into *weeze*. It means also a handful of straw-folded up a little, to wipe anything with. Thus, in the Vision of Piers Plowman :

"And wish'd it had been wiped with a *wisp* of firses."—Pass. v.

In the old play of the Vow-breaker, or the Fayre Maid of Clifton, 1636, act ii. sc. 1, we read: "Ghosts, hobgoblins, *Will with a wisp*, or *Dicke a Tuesday*."

"It is called *ignis fatuus*, or foolish fire," says Blount, "because it only *feareth fools*. Hence it is, when men are led away with some idle fancy or conceit, we use to say an *ignis fatuus* hath done it."

"A wandering fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil spirit attends
Hovering and blazing with delusive light,
Misleads th' amaz'd night-wand'rer from his way
To bogs and mires, and oft through pond or pool.
There swallow'd up and lost from succour far."

Milton's Par. Lost, b. ix. l. 634.

"How Will a' wisp misleads night-faring clowns
O'er hills, and sinking bogs, and pathless downs." Gay.

This appearance, called in Latin *ignis fatuus*, has long composed an article in the Catalogue of Popular Superstitions.—Clowns, however, are not the only persons who have been

misled by it, for, as the subsequent account of it will evince, it has hitherto eluded the most diligent pursuit of our writers of natural history. The phenomenon is said to be chiefly seen in summer nights, frequenting meadows, marshes, and other moist places. It is often found also flying along rivers and hedges, as if it met there with a stream of air to direct it.

The expression in Shakespeare's *Tempest*, act iv. sc. 1, "played the Jack with us," is explained by Johnson, "he has played *Jack with a lantern*, he has led us about like an *ignis fatuus*, by which travellers are decoyed into the mire."

"Milton's Frier's Lantern in *L'Allegro* is the Jack and Lantern," says Warton, "which led people in the night into marshes and waters;" the poet's account of the philosophy of this superstition has been already quoted in the first motto. This appearance has anciently been called *elf-fire*; thus, in the title-page of a curious old tract, called *Ignis Fatuus, or the Elf-fire of Purgatorie*, 4to. 1625, 57 pages. In Warwickshire, *Mab-led* (pronounced *mob-led*) signifies led astray by a Will o' the wisp.

It had the title also of *Gyl burnt tayle*, or *Gillion a burnt taile*. So in Gayton's *Festivous Notes upon Don Quixot*, 1654, p. 268: "An *ignis fatuus*, an exhalation and *Gillion a burnt taile*, or Will with the wispe." Also, in p. 97: "Will with the wispe, or *Gyl burnt tayle*."

It is called also a *Sylham lamp*. Thus, in Gough's *Camden*, vol. ii. p. 90, Suffolk: "In the low grounds at Sylham, just by Wingfield, in Suffolk, are the *ignes fatui*, commonly called Sylham lamps, the terror and destruction of travellers, and even of the inhabitants, who are frequently misled by them." Reginald Scot, p. 85, before he mentions "Kit with the canstick," has the word "Sylens," which, I have no doubt, is a corruption of the above *Sylham*.

In a very rare tract in my collection, entitled a *Personall Treaty with his Majesty and the two honourable Houses to be speedily holden, who knowes where? At no place, or when? Can ye tell?* 31 July, printed in the yeare 1648, 4to., we read, p. 81: "No, it may be conjectured that some *ignis fatuus*, or a fire-drake, some *William with a wispe*, or some gloworme illumination, did inlighten and guide them," &c.

Blount defines it to be a certain viscous substance, reflecting

light in the dark, evaporated out of a fat earth, and flying in the air. It commonly haunts churchyards, privies, and fens, because it is begotten out of fatness; it flies about rivers, hedges, &c., because in those places there is a certain flux of air. It follows one that follows it, because the air does so.

One of the popular attributes of the *ignis fatuus*, as has been already noticed, is the love of mischief in leading men astray in dark nights, which, in Drayton's *Nymphidia*, is given to the fairy Puck:

“ Of purpose to deceive us :
And leading us makes us to stray
Long winter nights out of the way,
And when we stick in mire or clay,
He doth with laughter leave us.”

Hentzner, in his *Travels in England*, A.D. 1598, tells us, that returning from Canterbury to Dover, “there were a great many *Jack-w-a-lanthorns*, so that we were quite seized with horror and amazement.” Strawberry Hill edition, 1757, p. 101.

The author of the *Comical Pilgrim's Pilgrimage into Ireland*, 1723, p. 92, says: “An *ignis fatuus* the silly people deem to be a soul broke out of purgatory;” and, in a *Wonderful History of all the storms, hurricanes, earthquakes, &c. &c.*, and lights that lead people out of their way in the night, &c., 8vo. Lond. 1704, p. 75, we are told of these “lights usually seen in churchyards and moorish places,” that in superstitious times “the Popish clergy perswaded the ignorant people they were *souls come out of purgatory all in flame*, to move the people to pray for their entire deliverance; by which they gulled them of much money to say mass for them, every one thinking it might be the soul of his or her deceased relations.”

In the account of the surprising preservation and happy deliverance of the three women buried thirty-seven days in the ruins of a stable, by a heavy fall of snow from the mountains, at the village of Bergemoletto, in Italy, 1755, by Ignazio Somis, physician to his Sardinian Majesty, it is stated, p. 114 of the English translation, published in 1768, 8vo., that on the melting of the snow, &c., when the unhappy prisoners “seemed for the first time to perceive some glimpse of light, the appearance of it scared Anne and Margaret to the last

degree, as they took it for a *forerunner of death*, and thought it was occasioned by the dead bodies: for it is a common opinion with the peasants, that those *wandering wildfires* which one frequently sees in the open country are a sure presage of death to the persons constantly attended by them, whichever way they turn themselves, and they accordingly call them *death-fires*.

The ignis fatuus is not, it should seem, confined to the land; sailors often meet with it at sea. With them the appearance is ominous, and if in stormy weather a single one is seen flitting about the masts, yards, or sails, it is thought to indicate certain shipwreck: but if there are two of them, the crew hail them with shouts of joy, and argue from them that a calm will very shortly ensue."

Burton, in his *Melancholy* (p. 1, s. ii. p. 30, edit. 1632), says, that "the spirits of fire, in form of fire-drakes and blazing stars, sit on ship masts, &c." Hence the passage in Shakespeare's *Tempest*:

"On the top masts,
The yards, and bowsprits, would I flame distinctly."

We find the subsequent passage in Hakluyt's *Voyages*, 1598: "I do remember that in the great and boysterous storme of this foule weather, in the night there came upon the top of our main yard and main mast a certaine little light, much like unto the light of a little candle, which the Spaniards call the *cuerpo santo*.¹ This light continued aboard our ship about three houres, flying from maste to maste, and from top

¹ To an inquiry after the occasion of "a vapour which by mariners is called a *corpo santo*, usually accompanying a storm," in the *British Apollo*, vol. iii. (fol. Lond. 1710), No. 94, there is the following answer: "A. Whenever this meteor is seen, it is an argument that the tempest which it accompanied was caused by a sulphureous spirit, rarifying and violently moving the clouds. For the cause of the fire is a sulphureous and bituminous matter, driven downwards by the impetuous motion of the air, and kindled by much agitation. Sometimes there are several of these seen in the same tempest, wandering about in various motions, as other ignes fatui do, though sometimes they appear to rest upon the sails or masts of the ship; but for the most part they leap upwards and downwards without any intermission, making a flame like the faint burning of a candle. If five of them are seen near together, they are called by the Portuguese *cora de nostra senhora*, and are looked upon as a sure sign that the storm is almost over."

to top; and sometimes it would be in two or three places at once.”

The following is much to our purpose: “*Experimento sane didicerunt nautæ quod in magnis tempestatibus conspiciantur sæpius flammulæ quædam velis navium insidentes, aut huc illuc tremulæ volitantes: hæ si geminæ appareant, sedatum Neptunum portendunt; sin aliter, certa et imminetia naufragia prænunciant.*” From a curious, though mutilated MS. written by the learned John Gregory, called, in Wood’s *Athenæ*, “*Observationes in loca quædam excerpta ex Johannis Malalæ,*” &c., in the possession of the Rev. Mr. Wrighte, F.S.A.

In Erasmus’s Dialogue, entitled *Naufragium*, the following account of a marine *ignis fatuus* occurs: “*Nox erat sublustris et in summo malo stabat quidam e nautis in Galea, circumspectans, si quam terram viderat: huic cœpit adsistere sphaera quædam ignea: id nautis tristissimum ostentum est, si quando solitarius ignis est; felix, cum gemini. Hoc vestustas credit Castorem et Pollucem. Mox globus igneus delapsus per funes devolvit sese usque ad nauclerum: ubi paullisper commoratus, volvit se per margines totius navis: inde per medios foros dilapsus evanuit. Fori sunt tabulata navis, ac veluti tectum, sub meridiem cœpit magis ac magis incrudescere tempestatas.*”

In the *Scottish Encyclopædia*, v. *Lights*, we read: “*Dr. Shaw tells us that in thick hazy weather he has observed those luminous appearances which at sea skip about the masts and yards of ships, and which the sailors call corpusanse,*¹ *which is a corruption of the Spanish cuerpo santo.*”

In the same work, under *Meteor*, we are told: “*Pliny, in his second book of Natural History, calls these appearances stars; and tells us that they settled not only upon the masts and other parts of ships, but also upon men’s heads. Two of these lights forebode good weather and a prosperous voyage; and drive away the single one, which wears a threatening aspect. This the sailors call Helen, but the two they call*

¹ A friend of the editor, towards the latter end of October 1813, coming from Guernsey to Southampton in the packet, saw one of these appearances on the spindle of the vane at the mast-head, in a gale of wind, near the Needles. The captain of the vessel, in the English sailor’s style, upon his inquiring concerning it, called it a *complaisance*.

Castor and Pollux, and invoke them as gods.¹ These lights do sometimes about the evening rest on men's heads, and are a great and good omen."²

"These appearances are called by the French and Spaniards inhabiting the coasts of the Mediterranean, *St. Helme's* or *St. Telme's fires*; by the Italians the *fires of St. Peter and St. Nicholas*, and are frequently taken notice of by the writers of voyages."³

¹ In Thomas Heyrick's *Submarine Voyage*, 4to. Camb. 1691, p. 2, we read:

"For lo! a suddain storm did rend the air;
The sullen Heaven, curling in frowns its brow,
Did dire presaging omens show;
Ill-boding Helena alone was there."

² Mr. Wrighte's MS. has the following also: "Hoc certum satis, cum ejusmodi faculæ ardentes olim insidissent super capita Castoris et Pollucis ad expeditionem Argonauticam, exinde dioscuro in Deos indigites relati et tanquam, solida et sola maris numina ab omnibus navigantibus summa in veneratione habiti, cumque procellis suborientibus tempestas immineat, astraque illa ab olim ominosa antennis incubent, Castorem et Pollucem in auxillium adesse nemo dubitat." Hence Gregory adds, that through the superstition of ancient sailors the signs of Castor and Pollux were placed on the prows of ships.

So, in a *Wonderful History of all the Storms, Hurricanes, Earthquakes, &c.*, 8vo., Lond. 1704, p. 82, there occurs the following account "of fiery impressions that appear mostly at sea, called by mariners *Castor and Pollux*; when thin clammy vapours, arising from the salt water and ugly slime, hover over the sea, they, by the motion in the winds and hot blasts, are often fired; these impressions will oftentimes cleave to the masts and ropes of ships, by reason of their clamminess and glutinous substance, and the mariners by experience find that when but one flame appears it is the forerunner of a storm; but when two are seen near together, they betoken faire weather and good lucke in a voyage. The natural cause why these may foretell fair or foul weather is, that one flame alone may forewarn a tempest, forasmuch as the matter being joyn'd and not dissolved, so it is like that the matter of the tempest, which never wanteth, as wind and clouds, is still together, and not dissipate, so it is likely a storm is engendering; but two flames appearing together denote that the exhalation is divided, which is very thick, and so the thick matter of the tempest is dissolved and scattered abroad, by the same cause that the flame is divided; therefore no violent storm can ensue, but rather a calm is promised."

³ In Cotgrave we read: "*Feu d'Hélène, Feu S. Herme*, St. Helen's or St. Herme's Fire; a meteor that often appears at sea: looke *furole*." "*Furole*, a little blaze of fire appearing by night on the tops of souldiers' lances, or at sea on the sayle yards, where it whirles, and leapes in a mo-

Thus in Greene in Concept, &c. 4to. Lond. 1598, p. 27 :

“As when a wave-bruis'd barke, long tost by the windes in a tempest,
Straies on a forraine coast, in danger still to be swallow'd,
After a world of feares, with a winter of horrible objects—
The shipman's solace, *faier Ledas twinnes* at an instant
Signes of a calme are seen, and seene, are shrilly saluted.”

A species of this phenomenon, known in Buckinghamshire by the name of “the Wat,”¹ is said also to haunt prisons. The night before the arrival of the judges at the assizes it makes its appearance like a little flame, and by every felon to whom it becomes visible is accounted a most fatal omen. The moment the unhappy wretch sees this, he thinks that all is over with him, and resigns himself to the gallows.

[“Some call him Robin Good-fellow,
Hob goblin, or mad Crisp,
And some againe doe tearme him oft
by name of *Will the Wispe* :
But call him by what name you list,
I have studied on my pillow,
I think the best name he deserves
is Robin the Good-fellow.”

The Merry Puck, n.d.]

ment from one place to another. Some mariners call it St. Herme's Fire; if it come double, 'tis held a signe of good lucke, if single otherwise.”

Among the apothegmes at the end of Herbert's Remains, 12mo. Lond. 1652, p. 194, is the following: “After a great fight there came to the camp of Gonsalvo, the great captain, a gentleman, proudly horsed and armed. Diego de Mendoza asked the great captain, Who's this? who answered, 'Tis *St. Ermyrn*, that never appears but after a storm.”

¹ “Audivi sæpius a Buckinghamiensibus meis tale quid (*φαινόμενον*) nebulonibus desperatis accidens ad regium carcerem Ailesburiensem, ubi nocte præeunte judicis adventum, prodigiosa quædam flammula apparere solet in carcere, illis omnibus fatalis a quibus visitur. Unusquisque enim ex incarceratis cui contigit hanc flammulam (quem vocant *the Wat*) conspexisse, actum est de illo; nihilque in posterum expectat præter patibulum. Non adeo sum infelicitè peritus ut hæc ex propria experientia affirmare ausim; at ex oppidanis ipsis diligenter didici; iisque hominibus fide dignis.” Gregory's MS. in Mr. Wrighte's possession. In this curious work, the ignis fatuus is thus explained: “Hujusmodi flammulas philosophi ad meteora traducunt, causantes exhalationem ad infimam aeris regionem elevatam, ibique per antiperistasin accensam (garatum leges) quæ dum ascendere nititur, frigore mediæ regionis depellitur, et apparet quasi saltans loca decliviora quærens, unde et ad aquas sequentem ducit, sæpe etiam in magnis tempestatibus aut velis affigitur aut præcedit vel sequitur. Meteorol. fol. 50. Stelulas istas sic a philosophis fabrefactas, ne non sibi aliisve quid altum sapere videantur, vocaverunt *ignes fatuos*.”

Some have thought the ignis fatuus to arise from a viscous exhalation, which being kindled in the air, reflects a sort of thin flame in the dark without any sensible heat. I know not whether the learned reader will think himself much edified with the following account of the ignis fatuus in a curious old book, entitled a *Helpe to Discourse*, 12mo. Lond. 1633, in question and answer: "Q. What fire is that that sometimes followes and sometimes flyeth away? A. An ignis fatuus, or a walking fire (*one whereof keepes his station this time near Windsor*), the pace of which is caused principally by the motion of the ayre enforcing it."

Should this be considered as not very satisfactory, what will be thought of the subsequent explanation from a very rare book, entitled *Curiosities, or the Cabinet of Nature*, 1637, p. 79, which, too, is in question and answer? "Q. What is the cause of the ignis fatuus, that either goes before or follows a man in the night? A. It is caused of a great and well-compacted exhalation, and, being kindled, it stands in the aire, and by the man's motion the ayre is moved, and the fire by the ayre, and so goes before or follows a man; and these kind of fires or meteors are bred near execution places, or churchyards, or great kitchens, where viscous and slimy matters and vapours abound in great quantity."

Willsford, in his *Nature's Secret's*, 1658, p. 56, says: "The lowest meteor in the air is the burning candle, or, as some call it, ignis fatuus. This is a hot and moist vapour which, striving to ascend, is repulsed by the cold, and fiered by antiperistasis, moves close by the earth, carried along with the vapours that feed it, keeping in low or moist places. The light is of an exceeding pale colour, very unwholesome to meet withal, by reason of the evil vapours it attracts unto it, which nourishes the pallid flame, and will often ascend (as those exhalations do), and as suddainly fall again, from whence the name is derived." He adds, p. 120: "These pallid fires appear but at some times of the year, and that in certain places; and in those parts where they are most usual, they are not commonly seen, but as forerunners of sultry heat in sommer, and wet in the winter: they are usually observed to appear in open weather."

The following elegant simile, founded on this popular superstition of the ignis fatuus conducting its followers into dan-

gerous situations, is taken from the Times Anatomized in severall Characters, by T. F., 1647, Character 24th, "A Novice Preacher;" of whom the author says: "No wonder that instead of shining lights they prove *foolish fires, to lead their flocks into a maze of errors*, in which they wander, not having the clue of learning or judgment to guide them out."

Sir Isaac Newton calls it a vapour shining without heat, and says that there is the same difference between this vapour and flame, as between rotten wood shining without heat, and burning coals of fire. Some have supposed, among whom were Mr. Francis Willoughby and Mr. Ray, that the ignis fatuus is nothing more than some nocturnal flying insect. In favour of this hypothesis, we are informed that the ignes fatui give proof, as it were of sense by avoiding objects; that they often go in a direction contrary to the wind; that they often seem extinct, and then shine again; that their passing along a few feet above the ground or surface of the water agrees with the motion of some insect in quest of prey, as does also their settling on a sudden, as well as their rising again immediately. Some, indeed, have affirmed that ignes fatui are never seen but in salt marshes, or other boggy places. On the other hand, it is proved that they have been seen flying over fields, heaths, and other dry places.

The appearance commonly called *a falling star*, or more properly "a fallen star," has, by a late writer been referred to the half-digested food of the winter gull, or some other bird of that kind.

Dr. Charlton's description of this in his Paradoxes has, perhaps, the quaintest thought on it that can be found in any language: "It is," says he, "the excrement blown from the nostrils of some rheumatic planet falling upon plains and sheep pastures, of an obscure red or brown tawny; in consistence like a jelly, and so trembling if touched," &c.

Widely different are the sentiments of Pennant, in his Zoology, ii. 538; on this subject, speaking of the winter gull, he says: "That it frequents, during winter, the moist meadows in the inland parts of England, remote from the sea. The gelatinous substance known by the name of star-shot, or star-jelly, owes its origin to this bird, or some of the kind; being nothing but the half-digested remains of earthworms, on which these birds feed, and often discharge from their sto-

machs." He refers to Morton's Natural History of Northamptonshire.

In a very rare book, entitled *Peripateticall Institutions in the way of that eminent person and excellent philosopher Sir Kenelm Digby, &c.*, by Thomas White, 1656, at p. 148, speaking of the matter of falling starres, the author says: "Amongst ourselves, when any such matter is found in the fields, the very countrey men cry it fell from heav'n and the starres, and, as I remember, call it the *spittle of the starres*." He tells us, *ibid.*: "An ignis fatuus has been found fallen down in a slippery viscous substance full of white spots." He defines "ignis fatui (or Wills o' the wisp) to be a certain viscous substance, reflecting light in the dark, evaporated out of a fat earth and flying in the aire. They commonly haunt churchyards, privies, and fens, because they are begotten out of fatnesse. They follow one that flies them, and fly one that follows them; because the aire does so. They stay upon military ensigns and spears, because such are apt to stop, and tenacious of them. In the summer, and hot regions, they are more frequent, because the good concoction produces fatnesse."

In the Statistical Account of Scotland, xix. 351, parish of Bendothey, Perthshire, we read: "The substance called shot stars is nothing else than frosted potatoes. A night of hard frost in the end of autumn, in which those meteors called falling stars are seen, reduces the potato to the consistence of a jelly, or soft pulp, having no resemblance to a potato, except when parts of the skin of the potato adhere below undissolved. This pulp remains soft and fluid, when all things else in nature are consolidated by frost; for which reason it is greedily taken up by crows and other fowls, when no other sustenance is to be had, so that it is often found by man in the actual circumstance of having fallen from above, having its parts scattered and dispersed by the fall, according to the law of falling bodies. This has given rise to the name and vulgar opinion concerning it."

Merian has given us an account of the famous Indian lantern fly, published among her *Insects at Surinam*. "It has a hood or bladder on its head, which gives a light like a lantern in the night, but by daylight is clear and transparent, curiously adorned with stripes of red or green colour. Writing of tolerable large character may be read by the light of it

at night. It is said that the creature can either dilate or contract the hood or bladder over its head at pleasure, and that when taken it hides all its light, which only when at liberty it affords plentifully."

We gather from Boreman's second volume of his Description of a great variety of Animals, Vegetables, &c. &c., that a respectable person in Hertfordshire, presuming upon the knowledge of the grounds about his house, was tempted one dark night to follow one of these lights, which he saw flying over a piece of fallow ground. It led him over a ploughed field, flying and twisting about from place to place—sometimes it would suddenly disappear, and as suddenly appear again. It once made directly to a hedge when it came near it mounted over, and he lost sight of it after a full hour's chase. On his return home he saw it again, but was already too much fatigued to think of renewing the pursuit.

At Astley, seven miles from Worcester, three gentlemen saw one of these appearances in a garden, about nine o'clock in a dark night. At first they imagined it to be some country fellow with a lantern, till approaching within about six yards, it suddenly disappeared. It became visible again in a dry field, thirty or forty yards off. It disappeared as suddenly a second time, and was seen again a hundred yards off. Whether it passed over the hedge, or went through it, could not be observed, for it disappeared as it passed from field to field. At another time, when one approached within ten or twelve yards, it seemed to pack off as in a fright.

Hutchinson, in his History of Cumberland, i. 552, speaking, in the parish of Whitbeck, of a lake on the estate of R. Gibson, at Barfield, he observes: "Here and in the adjoining morasses is much of that inflammable air which forms the lucid vapour vulgarly called *Will with the wisp*, frequently seen in the summer evenings."

In the *Rusticæ Nundinæ*, in Woodward's Poems, 8vo. Oxf. 1730, p. 139, we read:

"Sæpe autem, dum tecta petunt, vestigia fallit
 Materiâ pingui exoriens *erraticus ignis* ;
 (Quem densant tenebræ, circumdant frigora, donec
 Sæpe agitando rapit spatiosam in fomite flammam).
 Ille per aërios fallaci lumine campos
 Cursitat, erroresque vagos seducit in altum
 Nocte silente lacum, alit sparsas per prata paludes."

Another account of the ignis fatuus occurs in Fawkes's Poems, p. 174, by the Rev. R. Oakeley, M.A., Fellow of Jesus College, Cambridge :

"Aspice! cum rebus nox abstulit atra colorem,
Fusus ad irriguas ripas micat igneus humor,
Mobilitate vicens et eundo flumina verrit
Summa levis, liquidisque sororibus oscula libat.

Jam varios meditans excursus ocyus Euro
Ardet abire fugâ per inane volatile lumen.
Stare loco nescit, saliensque per omnia puncto,
Temporis itque redditque vagans sine corpore vita.

Hinc sæpe obscænos iterat dum noctua cantus,
Nigrantes inter tenebras prope limina divum
Tristibus insultat lux importuna sepulchris.
Ægros huc gressus si forte advertat anus quæ
Igneolos cernit lemures, simulachraque mille
Horret inops animi, stolidi figmenta timoris.
Jamque adeo late fabellam spargit anilem
Fama volans, trepidat mentes ignobile vulgus.
Scilicet hîc animæ tenues, defunctaque vitâ
Corpora subsiliunt obscura nocte per umbram.

Quin et mille dolos volvens sub pectore flamma
Avia pervolitat, quam cæca nocte viator
Deprensus sectatur ovans; quid cogitet ignis
Nescius heu! *Fax ante volans per opaca locorum*
Errabunda regit vestigia, perfida tandem
Deserit immersum stagno squalenti colonum
Eructantem iras, hirsutaque colla madentem."

The ignis fatuus is said to have been observed to stand still as well as to move, and sometimes seemed fixed on the surface of the water. In Italy two kinds of these lights are said to have been discovered,—one in the mountains, the other in the plains; they are called by the common people Cularsi, because they look upon them as birds, the belly and other parts of which are resplendent like the pyraustæ, or fire-flies. Bradley supposed the Will with a wisp to be no more than a group of small enlightened insects. Dr. Derham, on the other hand, thought this phenomenon was composed of fired vapours.

The Scottish Encyclopædia (voce *Ignis fatuus*) defines it to be "a kind of light, supposed to be of an electric na-

ture,¹ appearing frequently in mines, marshy places, and near stagnating waters."²

So in the ode on the "Popular Superstitions of the Highlands of Scotland:"

"Ah, homely swains! your homeward steps ne'er lose;
Let not *dank Will* mislead you on the heath;
Dancing in murky night o'er fen and lake,
He glows to draw you downward to your death,
In his bewitch'd, low, marshy, willow brake.
What though far off, from some dark dell espied,
His glimmering mazes cheer th' excursive sight,
Yet turn, ye wand'ers, turn your steps aside,
Nor trust the guidance of that faithless light." p. 15.

The late Sir Joseph Banks could never, after the most laborious investigation on this head, satisfy himself, and doubted entirely, in frequent conversations, the existence of the phenomenon. Having summoned such respectable witnesses, and found their depositions so diametrically opposed to each other, we shall neither presume to sum up the evidence, nor pronounce sentence in the cause under consideration. We must leave the decision of the controversy to future discoveries in natural history, or the more successful investigations of succeeding times.

There is sometimes an appearance of light or fire upon the manes of horses, or men's hair; these (in Latin, *flammæ lambentes*), I know not why, are called "*haggs*." Blount, in verbo, says: "Haggs are said to be made of sweat or some other vapour issuing out of the head; a not unusual sight among us when we ride by night in summer time. They are

It is with great deference to the opinion of modern philosophers that I make the observation, but I cannot help suspecting that what our plain forefathers, in the unenlightened ages, attributed to supernatural agency, to *elves* and *fairies*, as being otherwise unable to account for or explain it, it is at present the fashion to ascribe to I know not what "*electric fluid*;" or to huddle it up, as in this instance, under the vague idea of something "of an electric nature."

² The account adds: "It was formerly thought, and is still by the superstitious believed, to have something ominous in its nature, and to presage death and other misfortunes. There have been instances of people being decoyed by these lights into marshy places, where they have perished; whence the names of *ignis fatuus*, *Will with a wisp*, and *Jack with a lanthorn*, as if this appearance was an evil spirit which took delight in doing mischief of that kind."

extinguished like flames by shaking the horses' manes, but I believe rather it is only a vapour reflecting light, but fat and sturdy, compacted about the manes of horses, or men's hair." See also White's Peripateticall Institutions, p. 149, whence Blount has had his account.

In a rare work by Thomas Hyll, entitled A Contemplation of Mysteries, 12mo., are the following passages: "*Of the fire cleaving and hanging on the partes of men and beastes.* This impression for troth is prodigious without any phisicke cause expressing the same, whenas the flame or fire compasseth about anye person's heade. And this straunge wonder and sight doth signifie the royal assaultes of mightie monarchies, and kinges, the governementes of the emperie, and other matters worthie memorie, of which the phisicke causes sufficient can not be demonstrated. Seeing, then, such fyers or lightes are, as they wer, counterfets or figures of matters to come, it sufficiently appeareth that those not rashely do appeare or showe but by God's holy will and pleasure sent, that they may signifie some rare matter to men. This light doth Virgill write of in the seconde booke of Æneados, of Ascanius, which had a like flame burning without harme on his heade. Also Livius in his first book, and Valerius Maximus, reporte of Tullius Servius, a childe, who sleeping on bedde, such a flame appeared on his heade and burned rounde aboute the heade without harme, to the wonder of the beholders: which sight pronounced after his ripe age, the coming unto royall estate."

"*What is to be thought of the flame of fyre which cleaveth to the heares of the heade, and to the heares of beastes.*—Experience witnesseth, that the fyre to cleave manye times to the heads and eares of beastes, and often times also to the heades and shoulders of men ryding and going on foote. For the exhalations dispersed by the ayre cleave to the heares of horses, and garments of men, which of the lightnesse doe so ascend, and by the heate kindled. Also this is often caused when men and other beastes by a vehement and swift motion wax very hote, that the sweate, fattie and clammye, is sent forth, which kindled yeldeth this forme. And the like manner in all places (as afore uttered), as eyther in moyst and clammye places and marishes, in church-yards, cloysters, kitchins, under galosses, valleys, and other places where many deade bodies are laide, doe such burning lightes often appeare. The

reason is, in that these places in the earth continually breatheth forth fatte fumes, grosse and clammy, which come forth of dead bodyes; and when the fume doth thus continually issue forth, then is the same kindled by the labouring heate, or by the smiting together, even as out of two flint stones smitten together fyre is gotten. To conclude, it appeareth that such fyres are seene in moyst kitchins, sinckes, or guttours, and where the orfall of beastes killed are throwne, or in such places most commonly are woont to be seene. Such fyres cleaving, doe marveyulously amase the fearfull. Yet not all fires which are seene in the night are perfite fiers, in that many have a kinde without a substaunce and heate, as those which are the delusions of the devill, well knowne to be the prince of the world, and flyeth about in the ayre."

So in a curious book entitled *A Wonderful History of all the Storms, Hurricanes, Earthquakes, 1704*, p. 79, occurs the following account "of flames that appear upon the haire of men and beasts, their cause. These are sometimes clammy exhalations scattered in the air in small parts, which, in the night, by the resistance of the cold, are kindled, by cleaving to horses' ears and men's heads and shoulders, riding or walking; and that they cleave to hair or garments, it is by the same reason the dew cleaves to them, they being dry and attractive, and so more proper to receive them. Another kind of these flames are when the bodies of men and beasts are chafed and heated, they send forth a clammy sweat, which in like manner kindles, as is seen by sparkles of fire that fly about when a black horse is very hard curried in the dark, or as the blue fire on the shells of oysters, caused by the nitrous salt."

Livy reports, as has been already noted, of Servius Tullius, "that sleeping, when a child, his hair seemed to be all on a flame, yet it did him no harm; he also tells us of one Marius, a knight of Rome, who as he was making an oration to his soldiers in Spain with such vehemency as heated him, his head appeared to them all in a flame, though himself was not aware of it."

By the subsequent description, also from Blount, the fire-drake should seem to be a distinct appearance from the *ignis fatuus*: "There is a fire sometimes seen flying in the night, like a dragon: it is called a fire-drake. Common people think

it a spirit that keeps some treasure hid; but philosophers affirm it to be a great unequal exhalation inflamed between two clouds, the one hot, the other cold (which is the reason that it also smokes), the middle part whereof, according to the proportion of the hot cloud, being greater than the rest, makes it seem like a belly, and both ends like a head and tail." I suppose our author, when he says the above is like a dragon, refers to the common graphic descriptions of that imaginary creature.¹ It should seem that Blount only copied the above from Bullokar's *Expositor*, 8vo.

"A fire-drake," says Steevens, "is both a serpent, anciently called a *brenning-drake* or *dipsas*, and a name formerly given to a Will o' the wisp, or ignis fatuus. So in Drayton's *Nymphidia*:

' By the hissing of the snake,
The rustling of the fire-drake.'

Again, in *Cæsar and Pompey*, a tragedy, by Chapman, 1607:

" So have I seene a fire-drake glide along
Before a dying man, to point his grave,
And in it stick and hide."

Again, in *Albertus Wallenstein*, 1640:

" Your wild irregular lust, which, like those *fire-drakes*
Misguiding nighted travellers, will lead you
Forth from the fair path," &c.

MERMAIDS, WATER-BULLS, &c.²

[THE natives of the Isle of Man say that, many centuries before the Christian era, the island was inhabited by fairies, and that all business was carried on in a supernatural manner. They affirm that a blue mist continually hung over the land, and prevented mariners, who passed in ships that way,

¹ White, in his *Peripateticall Institutions*, p. 156, calls the *fiery dragon* "a weaker kind of lightning. Its livid colour and its falling without noise and slowly, demonstrate a great mixture of watry exhalation in it. . . . 'Tis sufficient for its shape, that it has *some resemblance of a dragon* not the expresse figure."

² From Train's *Account of the Isle of Man*, vol. ii.

from even suspecting that there was an island so near at hand, till a few fishermen, by stress of weather, were stranded on the shore. As they were preparing to kindle a fire on the beach, they were astounded by a fearful noise issuing from the dark cloud which concealed the island from their view. When the first spark of fire fell into their tinder-box, the fog began to move up the side of the mountain, closely followed by a revolving object, closely resembling three legs of men joined together at the upper part of the thighs, and spread out so as to resemble the spokes of a wheel—hence the arms of the island.

Collins, the poet, in a note to his Ode to Liberty, gives a different version of this story. "There is," says he, "a tradition in the Isle of Man, that a mermaid having become enamoured of a young man of extraordinary beauty, took an opportunity of meeting him one day as he walked on the shore, and opened her mind to him; but her proposal being received with much coldness, occasioned by his horror and surprise at her appearance, was so misconstrued by the sea-lady, that in revenge for his treatment of her, she punished the whole island by covering it with mist, so that all who attempted to carry on any commerce with it, either never arrived there, or were, upon a sudden, wrecked upon its cliffs, till the incantatory spell or pishag, as the Manks say, was broken by the fishermen stranded there, by whom notice was given to the people of their country, who sent ships in order to make a further discovery. On their landing, they had a fierce encounter with the little people, and having got the better of them, possessed themselves of Castle Rushen, and, by degrees, of the whole island."

Waldron tells another story of a mermaid, in the words of a native fisherman, whom he happened to meet at Port Iron. "During the time that Oliver Cromwell usurped the government of England, few ships resorted to this island, which gave the mermen and mermaids frequent opportunities of visiting the shore, where, on moonlight nights, they have been seen combing their hair; but as soon as they saw any one coming near them, they jumped into the water, and were soon out of sight. Some people who lived near the shore spread nets, and watched at a convenient distance for their approach, but only one was taken, which proved to be a fe-

male. Nothing," continued my author, "could be more lovely; above the waist it resembled a fine young woman, but below that all was fish with fins, and a spreading tail. She was carried to a house and used very tenderly; but, although they set before her the best of provisions, she could not be prevailed on to eat or drink, neither could they get a word from her, although they knew these creatures had the gift of speech. They kept her three days, but perceiving that she began to look very ill by fasting so long, and fearing some calamity would befall the island if they kept her till she died, they opened the door, on perceiving which she raised herself on her tail from the place where she was lying, and glided with incredible swiftness to the sea-side. Her keeper followed at a distance, and saw her plunge into the water, where she was met by a great number of her own species, one of whom asked her what she had observed among the people on the earth. 'Nothing,' answered she; 'but they are so ignorant as to throw away the very water they have boiled their eggs in.'"

The *tarroo-ushtey*, or water-bull, it appears, was formerly a regular visitant of the Isle of Man. Waldron says: "A neighbour of mine who kept cattle, had his fields very much infested with this animal, by which he had lost several cows; he therefore placed a man continually to watch, who bringing him word one day that a strange bull was among the cows, he doubted not but it was the water-bull, and having called a good number of lusty men to his assistance, who were all armed with great poles, pitchforks, and other weapons proper to defend themselves, and be the death of this dangerous enemy, they went to the place where they were told he was, and ran altogether at him; but he was too nimble for their pursuit, and after tiring them over mountains and rocks, and a great space of stony ground, he took a river and avoided any further chase, by diving down into it, though every now and then he would show his head above water, as if to mock their skill."

The belief in this imaginary animal is not yet become extinct. Only a few years ago, the farmer of Slieu Mayll, in the parish of Onchan, was, on a Sunday evening, returning home from a place of worship, when at the garee of Slegaby, a wild-looking animal, with large eyes sparkling like fire,

crossed the road before him, and went flapping away. This he knew to be a tarroo-ushtey, for his father had seen one at nearly the same place, over the back of this animal he broke his walking-stick, so lazy was it to get out of his way. This man's brother had also seen a tarroo-ushtey, at Lhanjaghyn, in the same neighbourhood. When proceeding to the fold, very early one morning in the month of June, to let the cattle out to feed before the heat of the day came on, he saw a water-bull standing outside the fold; when the bull that was within with the cattle perceived him, he instantly broke through the fence and ran at him, roaring and tearing up the ground with his feet, but the tarroo-ushtey scampered away, seeming quite unconcerned, and leaping over an adjoining precipice, plunged into deep water, and after swimming about a little, evidently amusing himself, he gave a loud bellow and disappeared.

The *glashtin* is a water-horse, that formerly, like the tarroo-ushtey, left his native element to associate with land animals of the same class, and might frequently be seen playing gambols in the mountains among the native ponies, to whom the *glashtin* is said at one time to have been warmly attached, but since the breed of the native horses has been crossed with those of other countries, he has wholly deserted them.

The *dooinney-oie*, or nightman, of the former Manks peasantry, seems to have been somewhat akin to the benshee of the Scots and Irish, who were revered as the tutelary demons of certain families, as it appeared only to give monitions of future events to particular persons. A manuscript account of Manks Superstitions says: "The voice of the dooinney-oie was sometimes very dismal when heard at night on the mountains, something like h-o-w-l-a-a, or h-o-w-a-a. When his lamentation in winter was heard, on the coast, being a sure prediction of an approaching tempest, it was so awful that even the brute creation trembled at the sound. Perhaps the propensities of this creature more nearly resembled those of the daoine-shie, or men of peace of the Scottish Highlanders, who, according to popular fancy, "sometimes held intercourse with mistresses of mortal race, and were inconsolable when their suits were rejected."

Another cherished phantasm of Manks superstition is the *phynnodderee*. This creature of the imagination is represented as being a fallen fairy, who was banished from fairy land by

the elfin-king for having paid his addresses to a pretty Manks maid, who lived in a bower beneath the blue tree of Glen Aldyn, and for deserting the fairy court during the harvest moon, to dance in the merry glen of Rushen. He is doomed to remain in the Isle of Man till the end of time, transformed into a wild satyr-like figure, covered with long shaggy hair like a he-goat, and was thence called the *phynnodderee*, or hairy one.

The Manks *phynnodderee* is seemingly analogous to the *swart-alfar* of the Edda, somewhat resembles the lubber fiend of Milton, and possesses several of the attributes of the Scottish brownie.

“ His was the wizard hand that toil’d
 At midnight’s witching hour,
 That gather’d the sheep from the coming storm
 Ere the shepherd saw it lour,
 Yet ask’d no fee save a scatter’d sheaf
 From the peasant’s garner’d hoard,
 Or cream-bowl pressed by a virgin lip,
 To be left in the household board.”

The *phynnodderee* also cut down and gathered in meadow grass, which would have been injured if allowed to remain exposed to the coming storm. On one occasion a farmer having expressed his displeasure with the spirit for not having cut his grass close enough to the ground, the hairy one in the following year allowed the dissatisfied farmer to cut it down himself, but went after him, stubbing up the roots so fast, that it was with difficulty the farmer escaped having his legs cut off by the angry sprite.

For several years afterwards no person could be found to mow the meadow, until a fearless soldier from one of the garrisons at length undertook the task. He commenced in the centre of the field, and by cutting round, as if on the edge of a circle, keeping one eye on the progress of the scythe, while the other

“ Was turned round with prudent care,
 Lest *phynnodderee* caught him unaware,”

he succeeded in finishing his task unmolested. This field, situate in the parish of Marown, hard by the ruins of the old church of St. Trinian’s, is, from the circumstance just related, still called the Round Meadow.

The following is one of the many stories related by the Manks peasantry as indicative of the prodigious strength of the phynnoderee. A gentleman having resolved to build a large house and offices on his property, a little above the base of Snafield mountain, at a place called Sholt-e-will, caused the requisite quantity of stones to be quarried on the beach; but one immense block of white stone, which he was very desirous to have for a particular part of the intended building, could not be moved from the spot, resisting the united strength of all the men in the parish. To the utter astonishment, however, of all, not only this rock, but likewise the whole of the quarried stones, consisting of more than a hundred cart-loads, were in one night conveyed from the shore to the site of the intended onstead by the indefatigable phynnoderee, and in confirmation of this wonderful feat, the white stone is yet pointed out to the curious visitor.

The gentleman for whom this very acceptable piece of work was performed, wishing to remunerate the naked phynnoderee, caused a few articles of clothing to be laid down for him in his usual haunt. The hairy one, on perceiving the habiliments, lifted them up one by one, thus expressing his feelings in Manks :

“Cap for the head, alas, poor head;
 Coat for the back, alas, poor back;
 Breeches for the breech, alas, poor breech;
 If these be all thine, thine cannot be the merry glen of Rushen.”

Having repeated these words, he departed with a melancholy wail, and now

“You may hear his voice on the desert hill,
 When the mountain winds have power;
 ’Tis a wild lament for his buried love,
 And his long lost fairy bower.”

Many of the old people lament the disappearance of the phynnoderee; for they say, “There has not been a merry world since he lost his ground.”]

FEEDING CHILDREN WITH THE SWÓRD, A CUSTOM AMONG THE ANCIENT BRITONS.

[“It was the custom among all warlike nations to give names to their swords ; but the ancient Britons took a particular pride in adorning their swords, and making them polished handles of the teeth of sea-animals, &c. ; and their warlike disposition and love of the sword was such, that it was the custom for the mother of every male child to put the first victuals into the child’s mouth on the point of his father’s sword, and, with the food, to give her first blessing or wish to him, that he might die no other death than that of the sword. Nay, this nation, by long struggling in defence of their country, had got to such an enthusiastic pitch of warlike madness, that I have read in an ancient British MS., then at Hengurt, that it was customary, when a man grew very old and infirm among them, to desire his children or next relatives to pull him out of bed and kill him, lest the enemy might have the pleasure of that office, or that he should die cowardly and sordidly, and not by the sword.”—From Roberts’ *Cambrian Popular Antiquities*.]

INDEX

TO

BRAND'S POPULAR ANTIQUITIES.

- Abbas Stultorum, i, 504.
 Abbé de Liesse, i, 504.
 Abbé de la Malgouve-né, i, 504.
 Abbot of Misrule, i, 500.
 Abbot of Unreason in Scotland, i, 504.
 Aberdeen, St. Nicholas the patron saint of, i, 364.
 Aberedwy, S. Wales, large yew trees at, ii, 298.
 Abington, co. Surrey, morris dancers of, i, 252.
 Abingdon, co. Berks, custom after the election of a Mayor at, i, 355.
 Abracadabra, iii, 269.
 Aches and corns, prognostications from, iii, 242.
 Acinetinda, ii, 410.
 Addison, Joseph, plans a *barring out* at Lichfield school, i, 443.
 Adelm's bell, St., at Malmesbury Abbey, ii, 217.
 "Adieu panniers, vendanges sont faites," ii, 98.
 Adrian, Emperor, made use of the Sortes Virgilianæ, iii, 337.
 Adriatic, espousal of the, by the Doge of Venice, i, 209.
 Advent, divination by onions and faggots, practised in, iii, 356.
 — love divinaticns practised upon the Continent in, i, 59.
 "Ægyptiaci," days so called, i, 39; ii, 47.
 Ælian, St., i, 360.
 Ætites, or Eagle stone, iii, 50.
 — superstitiously used at child-birth, ii, 67.
 — used as a charm, iii, 50.
 Affiancing custom at Baniseribe, in Africa, ii, 92.
 Africa, wedding customs in, ii, 152.
 "Afternoon Musicke," ii, 159.
 Agatha, St., i, 359-60-4.
 Agathe's letters, St., iii, 271.
 Agnan, or Tignan, St., i, 365.
 AGNES' DAY, or EVE, St., i, 34-8; iii, 141.
 — account of, from Naogeorgus, i, 36.
 — charm for the ague, on, i, 38.
 — divinations on, i, 36-7.
 Agreement-bottle at marriages in Ireland, ii, 138.
 Agues, superstitious cures for, iii, 291-8.
 — charm for, on St. Agnes' Eve, i, 38.
 Aguilaneuf, Aguilanleu, i, 458.
 Aix, in Provence, celebration of the Feast of Corpus Christi at, i, 43.
 Alba Fortunata, Prince of, the titles of one of the Lords of Misrule, i, 498.
 Alban's Abbey, St., sardonyx at, iii, 302
 Albans, St., Duchess of, excessive superstition of, iii, 18.

- Alcala, Midsummer Eve festivities at, i, 317.
- Ale, festival so called, etymology of, i, 279.
- clerk's, i, 180, 279.
- synonymous with yule, i, 475.
- Ale-feasts, various denominations of, i, 278-9.
- ALEHOUSE, or TAVERN SIGNS, ii, 351-8.
- Alehouses, tobacco in, ii, 362-6.
- Alexandre, Roman d', MS., i, 76.
- account of the games, &c., preserved in the margin of the, ii, 387
- Alfred, King, law of, concerning holidays, i, 177.
- Alholde, or Gobelyn, i, 9.
- Alkibla, work so entitled, on worshipping towards the East, ii, 319.
- ALL FOOLS DAY, i, 131-41.
- Bairnsla foaks annual, i, 133.
- etymology of, i, 136-9.
- humorous Jewish origin of, i, 138.
- notice of, in the 'Spectator,' i, 132.
- observed like St. Valentine's Day in some parts of North America, i, 141.
- Poor Robin's Almanack, 1738, i, 133.
- Poor Robin's description of the fooleries of, i, 132-3.
- All Fours, ii, 450.
- Allhallow, or All Saints Day, custom of ringing bells on, i, 394-5.
- poor people in Staffordshire go a souling on, i, 393.
- ALLHALLOW EVEN, i, 377-96.
- sowing of hempseed on, i, 332-82-6.
- celebration of, in Ireland, i, 379.
- customs in Scotland on, i, 380.
- ringing of bells on, i, 394-5.
- dumb cake on, i, 387.
- ALL-HID, ii, 391.
- All Saints Eve, fires on, i, 388-9.
- Almshouses, few in number before the Reformation, i, 282.
- Alnwick, co. Northumberland, freedom of, i, 194.
- custom of playing football at the castle of, on Shrove Tuesday, i, 92.
- ALTAR, BOWING towards the, ii, 317-24.
- Altarnum, co. Cornwall, St. Nun's well at, iii, 295.
- Altars in Papal Rome placed towards the East, ii, 319.
- Amaranthus strewed on tombs by the Greeks, ii, 255.
- Ambarvalia, i, 202.
- Ambassador, game of, ii, 391.
- Amersden, co. Oxford, funeral custom at, ii, 248.
- Amoureux, le Prince d', annually chosen in France before Lent, i, 65.
- Amphidromia, feast of, at Athens, ii, 78.
- Amsterdam, bawds of, believed a horseshoe to bring good luck to their houses, iii, 18.
- AMULETS, iii, 324-6.
- Molluka beans used as, iii, 46.
- ANDREW, ST., i, 360-4-5.
- ANDREW'S DAY, ST., i, 414-15.
- sheep's heads borne in procession before the Scots in London on, i, 415.
- Angel, given by our kings when touching for the evil, iii, 303.
- Angels, guardian, opinion concerning, i, 367.
- Anglo-Norman Christmas carol, i, 481.
- Anglo-Saxons, marriage customs of the, ii, 158, 160, 175.
- burial customs of the, ii, 239.
- Angus, Earl of, supposed to have died of sorcery and incantation, A.D. 1588, iii, 64.
- Angus, superstitions in, relating to the moon, iii, 148.

- Angus and Lothian, sport of cat and dog used in, ii, 406.
- Ant, an omen of weather, iii, 244.
- Antelucinum, nocturnal vigil in the Church of Rome so called, ii, 55.
- Anthony, St., i, 356-8-60-4-5.
- Anthony's Pigs, St., i, 358.
- "Anthropomania," iii, 330.
- Apostle spoons, ii, 83.
- Apparition, Gay's Tale of the, iii, 75.
— story of an, iii, 76, 80.
- APPARITIONS, iii, 67, 90.
— account of, at the parsonage-house, Warblington, iii, 77.
- Applecross, co. of Ross, superstitions at, iii, 274.
- Apple-howling, i, 9.
- Apple-kernels and parings, love divinations with, i, 385.
- Apple-trees, christening of, on the eve of Twelfth Day, i, 29.
— on St. Swithin's Day, i, 342.
- Apples, new, blessed upon St. James's Day, i, 346.
— spells by, i, 356-76-7-82.
— sport of catching at, i, 377-96.
— on Allhallow Eve, i, 396.
- Apprentices, Shrove Tuesday, the particular holiday of, i, 88.
— box of, at Christmas, i, 494.
- APRIL, ceremonies on the 1st of, i, 131-41.
— thoughts on, in 'The World,' No. X, i, 134.
— prevalent among the Swedes, i, 139.
— held in esteem among the alchemists, i, 141.
— celebrated in India, i, 140.
— gowks, i, 139.
— verses on, i, 132-3-7.
— four last days of, observed in honour of the goddess Flora, i, 228.
- April, borrowed days of, ii, 4¹-4.
— fools, custom of making, referred to the rape of the Sabines, i, 137.
— popular sayings on the month of, i, 196.
- Aquisgrana, St. Mary of, i, 365.
- Aram, Eugene, his account of the Mell Supper, ii, 27.
- "Aratrum circumducere," the drawing a plough about, mentioned in Lindenbrogius's Codex Legum antiquarum, i, 511.
- Arbiter bibendi, i, 26.
- Arbor Judæ, iii, 283.
- ARCHERY, ii, 391.
- Arga, i. e. cuckold, ii, 196.
- Armstrong, Archibald, King Charles the First's jester, or fool, i, 265.
- Arnold, St., i, 360.
- Arrows, divination by, iii, 331.
- Arsmart used as a charm, iii, 313.
- Arthel dinner, ii, 238.
- Arthur, game of, ii, 393.
- ARVALS, or ARVILS, *funeral entertainments so called*, ii, 237.
- Arvel bread, etymology of, ii, 238.
- Arundel, chequer in the arms of the Earl of, ii, 354.
- Ascension Day, custom of hailing the lamb on, i, 197.
— perambulations on, i, 198.
— inhabitants of Nantwich sing a hymn of thanksgiving on, for the blessing of the Brine, i, 200.
— account of, in Googe's Translation of Naogeorgus, i, 208.
— the Doge of Venice weds the Adriatic on, i, 209.
— smock-race on, in the north of England, i, 210.
- Ascension Even, payments for bread and drink on, i, 205.
- Ash-heapes, i, 3.
- Ash, the, a cure for ague, iii, 291.
- Ashen faggot, the, i, 470.

- Ash tree, operation performed with the, to cure rickety or ruptured children, iii, 291-2.
- ASH WEDNESDAY, i, 94, 102.
 in some places called Pulver Wednesday, i, 95.
 — Naogeorgus's account of, i, 97.
 — fool-plough and sword-dance used on, upon the Continent, i, 97, 508.
 — custom on, used in Germany, i, 98.
 — how distinguished by the peasantry of France, i, 100.
 — custom of interring the carnival on, at Marseilles, i, 100.
- Ashes, ceremonies of blessing and giving, on Ash Wednesday, i, 96.
- Ashill, co. Somerset, yew trees at, ii, 266.
- Ashmole, Elias, hangs spiders about his neck to cure the ague, iii, 287.
- Asp, the best arrows made of, ii, 257.
- Ass, vulgar error relating to the, iii, 363.
- Ass of wood drawn on Palm Sunday, i, 124.
- Asses or mules, omens of weather, iii, 244.
- Assize, maiden, white gloves given at a, ii, 125.
- ASSUMPTION of the VIRGIN MARY, i, 349.
- Aston, near Birmingham, Christmas custom at the house of Sir — Holt, Bart., i, 472.
- Astrology, remarks on, iii, 341-8.
- Athenians, sacred ploughings of the, i, 510.
 — cock-fighting practised by the, ii, 59, 60.
- Athens, Apollo and Minerva preside over, i, 365.
- Atkinson, Margaret, funeral feast of, A.D. 1544, ii, 239.
- Attica, old inhabitants of, buried looking towards the east, ii, 318.
- Augsburg, St. Huiderich or Ulric, the patron saint of, i, 364.
- AUGUST, GULE OF, commonly called LAMMAS DAY, i, 347-9.
 "Au Guy l'an neuf," i, 458.
- AUK, GREAT, augury by the, iii, 221.
- Auld Ane, a name for the Devil, ii, 520.
- Avoch, co. Ross, custom of penny weddings retained at, ii, 148.
 — funeral customs at, ii, 272.
- Aurengzebe, reckons Friday to be unlucky, ii, 50.
- Auricula Judæ, iii, 283.
- Avril, Poisson d', i, 139.
- Austria, St. Colman and St. Leopold, the patron saints of, i, 365.
- Autumnal fire, kindled in North Wales on Allhallow Eve, i, 389.
- Auxerre, l'Abbé de Liesse at, i, 504.
 "A you a hinny," song of, i, 487.
- Ayrshire, Beltan in, on St. Peter's day, i, 337.
 — creeling in, ii, 98.
- Baal, Beal, or Bealin, remains of the worship of, i, 228, 304.
- Baal, or Bael fyr, i, 300.
- Babies of the eyes, iii, 47.
- Bacchus, verses in praise of, made by the Eton boys on Shrove Monday, i, 62.
- Bacon, Dunmow fitch of, ii, 177.
 — similar custom at Whicheston in Staffordshire, ii, 180.
- "Baculus divinatorius," iii, 332.
- Bairin-breac, the name of a cake made in Ireland on St. Bridget's Eve, i, 345.
- Baldock, custom at, on Shrove Tuesday, i, 82.
- Ball, play at the, on Shrove Tuesday, described by Fitzstephen, i, 70.
- Ballikinrain, co. Stirling, yew trees at, ii, 264.
- Ball money at weddings, ii, 156.
- Balmano, St. John's well at, ii, 382.
- BALLOON, GAME OF, ii, 394.
- Balow, etymology of, i, 487.
- Baltein, i, 225.
- Banbury, mop or statute fair at, ii, 455.

- Bandothy, co. Perth, harvest customs at, ii, 27.
- Banners, spurs, &c. hung over the tombs of knights, ii, 308.
- Bannock, St. Michael's, i, 372.
- Baniseribe, in Africa, affiancing custom at, ii, 92.
- Baptism, superstitions relating to, in Scotland, ii, 78-9.
- in North Wales, relating to water after baptism, ii, 375.
- Baptizing of bells, ii, 214-15.
- Barbara, St., i, 359-60.
- BARBERS' SIGNS, ii, 358-61.
- forfeits, ii, 361.
- shop, Gay's description of a, ii, 359.
- Bargarran witches, iii, 30.
- Barguest of York, iii, 86.
- "Barla-bracks about the stacks," ii, 394.
- BARLEY-BREAK, i, 180; ii, 394-6.
- Barnabas, St., few churches dedicated to, ii, 2.
- tempests said to be frequent on the day of, ii, 49.
- BARNABAS DAY, ST., i, 293-4.
- court for the forest of Englewood kept on, i, 245.
- origin of the proverb of "Barnaby Bright," i, 294.
- prognostication concerning, ii, 49.
- Barnacles, iii, 361-2.
- Barrenness, foreign charms against, enumerated by Bale, ii, 69.
- Barring-out in schools, i, 441.
- BARTHOLOMEW'S DAY, ST., i, 351.
- custom on, at Croyland Abbey, of giving little knives, i, 351.
- Bartholomew baby, ii, 464.
- fair, ii, 463.
- Barvas, in the Isle of Lewis, custom at, on the 1st of May, i, 226.
- Basil, smelling of, iii, 314.
- BASILISK, or COCKATRICE, iii, 374.
- Basle, prohibition in the Synod of, against the Feast of Fools, i, 427.
- Basoche, Roy de, i, 24.
- Bassett, ii, 450.
- Bassianus and Geta, first cause of their contention, ii, 60.
- Bachelors' buttons, divination by, iii, 340.
- Bath Kol, iii, 337.
- Bats, superstition concerning, iii, 189.
- Battle Edge, the place of Cuthred's victory over Ethelbald, king of Mercia, i, 320.
- Batt's carving-knives, i, 486.
- Bavaria, St. Wolfgang and St. Mary Atingana, the patron saints of, i, 365.
- Bavo, St., i, 364.
- Baxter, Richard, his account of the well at Oundle, ii, 369.
- Bay-leaves, houses decked with, at Christmas, i, 520.
- worn against thunder, iii, 316.
- Bay trees, withering of, a death omen, iii, 233.
- Bays used at weddings, ii, 119, 120.
- Bead of glass, Druid's, called the ovum anguinum, iii, 287, 369.
- Beaker, ii, 330.
- Bean-king, i, 498.
- Beans, choice of a king and queen by, i, 26-7.
- on Midlent Sunday, i, 114.
- Erasmus's remarks on the religious use of, i, 115.
- eating of, in Lent, allegorized, i, 115.
- Molluka, used as charms, iii, 46.
- BEAR-BAITING, ii, 396.
- a Christmas sport, ii, 396.
- BEARING THE BELL, iii, 393.
- Bearne, or barn bishop, i, 423.
- BEARS, vulgar error relating to the cubs of, iii, 364.
- Beasts eating greedily, an omen of bad weather, iii, 245.
- BEAVER, vulgar error concerning the, iii, 368.
- Beaulieu, Mary Dore, the parochial witch of, iii, 14.

- "Beccho," Italian word, ii, 187.
 Becket, St. Thomas, archbishop, i, 359.
 ——— establishes the observance of
 Trinity Sunday in England,
 i, 284.
 ——— the hall of his house strewed
 every day with green rushes,
 ii, 313.
 Bed, bridal, anciently blessed, ii, 175.
 — ancient charm for the, iii, 312.
 Bed's head, knocking at the, iii, 233.
 Bede's well, at Jarrow, co. Northum-
 berland, ii, 383.
 Bedfordshire, harvest Jack and Gill
 in, ii, 24.
 Bedwen, the, i, 237.
 Beech, at Midsummer, i, 307.
 Beehives, custom of covering with
 black crape, on the death of
 the master or mistress, ii,
 300.
 — superstitious practice of turn-
 ing, when the corpse of the
 owner is removed for burial,
 ii, 301.
 Bees, superstitions relating to, ii,
 301-2, iii; 225.
 Besom placed at the topmast-head
 of a ship or boat to be sold, ii, 352.
 Beggar-my-neighbour, ii, 396.
 Bell, the patron of the Babylonians,
 i, 365.
 — to bear the, i 71; iii, 393.
 — passing, ii, 202-20.
 — capon, ii, 210.
 — St. Adelm's, ii, 217.
 — mot, ii, 219.
 — curfew, ii, 220.
 — pancake, i, 82-9, ii; 220.
 — ringing, bequests for, ii, 225.
 Belle Savage Inn, sign of the, ii,
 356.
 Bells, ringing of, on New Year's Eve
 in London, i, 14.
 — on Allhallows Day, i,
 394-5.
 — when women were in la-
 bour, ii, 70.
 — at marriages, ii, 160.
 Bells, ringing of, against thunder,
 ii, 217.
 — on the arrival of emperors.
 bishops, &c. at places
 under their own juris-
 diction, ii, 218.
 — to ease the pain of the
 dead, ii, 219.
 — funeral or dead peal, ii,
 219.
 — invention of, ii, 212-13.
 — baptizing of, ii, 214-15.
 — custom of rejoicing with, ii,
 215.
 — Jews use trumpets for, ii, 213.
 — ceremony of blessing or con-
 secrating, ii, 215.
 — christened in honour of St.
 Wenefride, ii, 215.
 — given to churches by St.
 Dunstan, ii, 216.
 — great objects of superstition,
 ii, 216.
 — monkish rhymes on the offices
 of, ii, 216.
 — lines on, from Gooze's trans-
 lation of Naogeorgus, ii,
 217.
 Belly-blind, ii, 397.
 Beltan, on St. Peter's Day, in Ayr-
 shire, i, 337.
 Beltein, or Baltein Day, a name used
 in Perthshire for the first day of
 May, i, 226.
 Bel-teing, celebration of, in Cumber-
 land, i, 318.
 Bealtine, La, i, 228.
 Benedict, St., i, 360-1.
 "Benedictio Pomorum in die Sancti
 Jacobi," i, 346.
 Benediction posset, ii, 173.
 Benshea, or the shrieking woman,
 death omen, iii, 227.
 Berger, le jeu de, et de la Bergère,
 i, 255.
 "Berisch," ii, 295.
 Berkeley, Maurice, fourth Lord, pre-
 parations for the funeral feast of,
 ii, 239.

- Berkeley, Robert, second Lord, buried in a monk's cowl, iii, 325.
- Berking nunnery, co. Essex, custom at, on St. Ethelburgh's Day, i, 374.
- Berkshire, ring superstition in, iii, 300.
- Berlin, the ringing of bells at, against tempests, forbidden, ii, 218.
- Berners, Lord, writes to Cardinal Wolsey for cramp-rings, i, 151.
- Beryl, or crystal, used by sorcerers, iii, 60.
- Bessy, one of the characters of the sword-dance, i, 513.
- BETROTHING CUSTOMS, ii, 87, 98.
— difference between the betrothing ceremony and that of marriage pointed out, ii, 96.
- Beverage, ii, 333.
- Biberidge, ii, 333.
- Bible, superstitious practice of opening, on New Year's Day, i, 20.
— church, weighing of witches against the, iii, 22.
— put at night under the pillows of country girls, iii, 141.
— fanning the face of the sick with the leaves of the, iii, 272.
— and key, divination by the, iii, 299, 353-4.
- Bid or bidder ale, ii, 90.
- Biddenden cakes, i, 166.
- BIDDING to weddings, Welsh practice of, ii, 146, 147.
- Billet, or tip-cat, game of, on Shrove Tuesday, i, 91.
- Billiards, ii, 354.
- Birch tree, used for May-poles, i, 237.
— bowes, against Midsummer, i, 307.
— poles, used anciently as signs for alehouses, ii, 353.
- Birds begin to couple on St. Valentine's Day, i, 53.
— divinations by, iii, 191.
- Birdsney, i, 75.
- Birk at Yule E'en, bare as the, a Scottish proverb, i, 467.
- BIRKIE, ii, 396.
- Birmingham, St. Bartholomew's chapel in, not placed due east and west, ii, 324.
- BISHOP IN THE PAN, iii, 383.
- Bishop's Stortford, co. Herts, custom at, on Old Michaelmas Day, i, 372.
- Bishop's well at Tottenham, co. Middlesex, ii, 369.
- Bittern, iii, 222.
- "Black is your eye," the saying of, iii, 44, 45.
- BLACK USED IN MOURNING AT FUNERALS, ii, 281.
- Black puddings, i, 400.
— Monday, i, 454.
— Jack, ii, 337.
— lad, shooting the, ii, 441.
— witches, iii, 3.
- Blacks of the eyes, iii, 44-5.
- BLADE-BONE, *divination by the*, iii, 339.
- Blaise or Blaze, St., i, 360-5.
- Blandy, Miss, dying declaration of, iii, 308.
- BLAZE'S DAY, St., i, 51-3.
— Minshew refers Hoc-tide to, i, 190.
- Bleeding at the nose, iii, 229.
— of murdered persons at the presence of the murderer, iii, 229-30.
— charm for, iii, 311.
- Blenheim House, representation of a cock at, i, 78.
- Blessing fire, i, 306.
— witch, the, iii, 4.
- Blind-hoc, ii, 397.
— harie, ii, 397.
— kuhe, ii, 397.
- BLINDMAN'S BUFF, ii, 397.
- Blockberg, May customs on the mountain of, i, 228.
- Blood, drawn of, from witches, iii, 15, 16.

- "Blood without groats," proverb of, i, 400.
 Bloody-bones, ii, 516.
 Bloody Gardener, old ballad of the, iii, 217.
 BLOW POINT, ii, 398.
 Blue coats, formerly worn by people of fashion on St. George's Day, i, 192.
 — clue, spell by the, on Allhallow Even, i, 381.
 — balls, pawnbrokers, ii, 356.
 Boadicea, Queen of the Iceni, sends a hare from her bosom as an omen, iii, 202.
 Boards used instead of bells by the Turks, ii, 214.
 Boar's-head, served up at Christmas, i, 484-5-6.
 — carol at bringing it in, i, 485.
 Boats, sprinkling of fishermen's, to make them prosper, i, 394.
 Bogleboe explained, ii, 515.
 Boh, the name of a Gothic general, used to frighten children, ii, 515.
 Bohemia, St. Wincellaus, the patron saint of, i, 365.
 — death-omens peculiar to certain families of, iii, 227.
 Boleyn, Anne, wore yellow mourning for Catherine of Arragon, ii, 283.
 Bombards, ii, 336.
 Bonfires, i, 299.
 — origin and etymology of, i, 300.
 — on Midsummer Eve, i, 306.
 — canon against, on new moons, i, 308.
 Boneshave, iii, 285.
 Books, by way of funeral tokens, formerly given away at burials in England, ii, 244.
 Booksellers' shops, how formerly adorned on St. Bartholomew's Day, i, 351.
 Boon of shearers, ii, 33.
 Boossenning, iii, 295.
 Borrowstowness, co. of Linlithgow, custom at, at the burials of poor people, ii, 210.
- BORROWED, or BORROWING DAYS,** ii, 41-4.
 Boscobel, Dr. Stukeley's account of the Royal Oak at, i, 275.
 Botanomancy, iii, 307.
 Bough, green, of a tree, fastened against houses by the Irish on May Day, i, 227.
 Boughs, hallowed on Midsummer Day, hung at the stall door where cattle stand, to prevent witches, i, 335.
 Boulogne, St. Martin the patron saint of, i, 364.
 "Bounce buckram," proverb of, i, 490.
 Bow bells, bequest for the ringing of, ii, 224.
 Bowed money given as a token of affection from one relation to another, ii, 94.
BOWING TOWARDS THE ALTAR, or COMMUNION TABLE, ON ENTERING THE CHURCH, ii, 317.
 Bows and bowyers, statutes relating to, ii, 260.
 Box garlands on St. Barnabas' Day, i, 293.
 — tree, confounded with the palm, i, 120.
 — sprigs of, substituted for palm on Palm Sunday, 118, 120.
 — used at funerals, ii, 253.
BOXING, ii, 398-9.
 Boy's bailiff, the, i, 284.
 Boy-Bishop, custom of electing a, i, 422-5.
 — traces of the history of the, as early as 867 or 870, i, 421.
 — one says vespers before King Edward I, i, 422.
 — ceremony of the, practised in various cathedrals and other churches in England, i, 422-4.
 — show of, abrogated by a proclamation in 1542, i, 422-8.

- Boy-Bishop, restored under Queen Mary, i, 429.
- notices of the, in the statutes of Salisbury and York cathedrals, i, 423.
- inventory of the robes and ornaments of the, in the Northumberland Household Book, i, 423.
- extracts from various inventories concerning, i 424.
- service of the, set to music, i, 424-5.
- acquittance by, given to the receiver of his subsidy, i, 428.
- put down again by Queen Elizabeth, i, 430.
- practice of electing one subsisted in common grammar-schools, i, 430.
- elected at Eton School, on St. Hugh's Day, i, 431.
- Bracara, council of, forbade Christians to decorate their houses with bay-leaves and green boughs, i, 519.
- Braggot, i, 112.
- BRANKS, iii, 108.
- Braughing, co. Herts, kitchen furniture kept at, for wedding entertainments, ii, 145.
- Bread, loaf of, baked on Good Friday, i, 155.
- physical charms by, iii, 298.
- Bread baked on All-halloween Day, i, 392.
- and butter, child's, superstition concerning, ii, 78.
- and salt, oath by, iii, 164.
- Breaking money, a betrothing custom, ii, 94.
- Breaking-up custom, in Oxfordshire, the week before Easter, i, 99, 100.
- school custom of, i, 451.
- Brecknockshire, the graves in, generally decorated with slips of bay or yew, ii, 312.
- Breeding wives, expenses of, to their husbands enumerated, ii, 72.
- Breedon, William, a great smoker, ii, 365.
- Brenning-drake, or dipsas, iii, 411.
- Breutford, expenses of a Whitsuntide Ale at, in 1621, i, 280.
- Brewood, co. Stafford, well customs at, ii, 378.
- Brice's Day, St., massacre of the Danes on, i, 185-91.
- Brickill, co. Bucks, the town of, formerly decked with birch on Midsummer Eve, i, 307.
- Bridal, solemn country, at Kenilworth, to amuse Queen Elizabeth, ii, 163.
- Bridal bed, decked with sprigs of rosemary, ii, 123.
- formerly blessed, ii, 175.
- Bride and bridegroom, kiss over the bride-cakes, ii, 102.
- crowned with flowers among the Anglo-Saxons, ii, 123.
- custom in Normandy for the, to throw a ball over the church to be scrambled for, ii, 156.
- sun to shine upon, a good omen, ii, 167.
- ancient superstition that to have good fortune she should enter the house under two broad swords, ii, 167.
- casting off the left hose of the, ii, 169, 171.
- on first entering the bridegroom's house to be lifted over the threshold, ii, 169.
- unlucky, if she did not weep on the wedding-day, ii, 170.
- placed in bed next the left hand of her husband, ii, 172.
- sewing up of the, in one of the sheets, ii, 174-5.
- BRIDE ALE, ii, 143-53.
- custom of, at Hales-Owen, ii, 143.
- Bride-bush, ii, 143.

- Bride-cake**, ii, 100-2.
 — divinations with, ii, 165-7.
Bride-cup, ii, 115.
BRIDE FAVOURS, ii, 108-12.
BRIDEGROOM MEN, ii, 114.
 — sole of the shoe of, to be laid upon the bride's head, ii, 169.
Bridegroom's points, ii, 130.
Bride-knights, ii, 114.
BRIDE KNIVES, ii, 131.
Bride-lace at weddings, ii, 129.
BRIDE MAIDS, ii, 113-4.
 — presented the bridegroom, on his first appearance in the morning, with rosemary, ii, 122.
Bride-paste, ii, 136.
Bride-pye, ii, 174.
Bride-wain, ii, 149.
Bride's bed, i, 51.
BRIDGET, ST., i, 345, 359.
 — cake made in Ireland upon her eve, i, 345.
 — Virgin of Kildare, i, 345.
Brine, blessing of the, at Nantwich, i, 200.
Brinkeburne Abbey, Northumberland, reputed witch at, iii, 49.
Briony, roots of, iii, 12.
Britons, ancient, put certain girdles about women in labour, ii, 67.
Brockenhurst Church, in the New Forest, old oak and yew trees at, ii, 259.
Brok, name of, still in use among farmers' draught oxen, ii, 15.
Bromfield school, co. Cumb., custom of barring out the master at, i, 70.
 — Haly or Holy Well at, ii, 375.
Bromley, Abbots, or Pagets, co. Staff., Christmas Hobby-horse, at i, 492.
Broom, prognosticates weather, iii, 248.
Brooms, custom of attaching, to the mastheads of ships on sale, ii, 351.
BROOSE, RIDING FOR THE, ii, 153.
Broughton, Lincolnshire, singular tenure of lands at, i, 130-1.
Brown, bishop of Cork, writes against drinking memories, ii, 341-2.
 — Sir Humphrey, great dinner at the funeral of, ii, 240.
Browne, Hawkins, parodies by, ii, 364-5.
Brownies, ii, 488.
Brownny, the spirit so called, ii, 488-9; iii, 225.
 — Milton's description of, ii, 488.
Brudskal, ii, 151.
Bruges, St. Mary, and St. Donatian, the patron saints of, i, 364.
Bruisers spit in their hands previous to beginning their diversions, iii, 260.
Brunne, Robert de, explanation of wassail by, i, 2.
Brussels, St. Mary, St. Gudula, and St. Ursula, patron saints of, i, 364.
Buchan, Buller of, iii, 85.
Buchanan presents a poetical New Year's gift to Mary Queen of Scots, i, 16.
BUCKLER PLAY, ii, 400.
Buckinghamshire, appearance of "the Wat" in, iii, 402.
Bude, epitaph on, at St. Germain, Paris, ii, 278.
BUFF, GAME OF, ii, 401.
Bufonites, or toad-stones, iii, 50.
Bugs, an old word for terrors, ii, 515.
Buittle, castle Douglas, charm practised at, iii, 275.
BULL AND BEAR BAITING, ii, 401.
 "Bull and Gate," explanation of the sign of the, ii, 356.
 "Bull and Mouth," ii, 356.
BULL RUNNING IN THE TOWN OF STAMFORD, ii, 63-4.
Bullen, or Boleyn, Anne, wears yellow mourning, ii, 283.
Buller of Buchan, iii, 85.
Bulls, baiting of, mentioned by Fitzstephen, ii, 401.

- Bull-baiting, Misson's account of, as practised temp. Will. II, ii, 401.
- Bumping persons, custom of, to make them remember parish boundaries, i, 206.
- Bun, Good-Friday, i, 154.
- Bundling, custom of, in Wales, ii, 98.
- Buns, old belief on the custom of eating, on Good Friday, i, 157.
- Buonaparte, superstition of, respecting the breaking of a looking-glass, iii, 170.
- Burcester, co. Oxford, christening custom at, ii, 81.
- Burford, custom at, on Whit Sunday, i, 284.
- of carrying a dragon about on Midsummer Eve, i, 320.
- Burgarde, St., i, 366.
- Burghley, William, Lord, advice of, concerning unlucky days, ii, 48.
- Burgundy, St. Andrew and St. Mary, the patron saints of, i, 364.
- Burial, places of, supposed to be haunted by spectres and apparitions, ii, 290.
- anciently without the walls of cities and towns, ii, 291.
- Burial feasts, ii, 237.
- Burials, offerings at, ii, 240, 248.
- Burn or scald, charm for a, iii, 272, 311.
- Burning the dead, pagan custom of, abolished, ii, 252.
- Burns's poem 'Halloween,' i, 380.
- Burre, or Brugh, about the moon, iii, 145.
- Bush, the badge of a country ale-house, ii, 351-2.
- Butchers, ancient regulation concerning, at Newcastle-upon-Tyne, i, 63.
- Butler's box at Christmas, i, 496.
- Butter, charm used in churning of, iii, 312-3.
- Buxton well-dressing, 1846, account of, ii, 373.
- BUZZA, TO BUZZA ONE, ii, 343.
- Buzzards, or kites, superstition concerning, iii, 213, 214.
- Byfield church, co. Northampton, curfew bell at, ii, 223.
- Byson, holy, explanation of the term, i, 487.
- Caermarthen, custom of bidding at, ii, 147.
- Caerwis, in Wales, custom at on the eve of Thursday after Trinity Sunday, i, 293.
- "Cagg, to cagg," a military term, explained, iii, 263.
- Χαρε, the parting exclamation of the Greeks, ii, 272.
- Caistor church, singular custom at, on Palm Sunday, i, 130-1.
- Cake at Twelfth-tide, i, 22-8.
- baked in honour of the Virgin's lying-in, i, 25.
- groaning, ii, 70.
- or bannock, St. Michael's, i, 372.
- night, the eve of All Saints, so called at Ripon, in Yorkshire, i, 392.
- Calamint, used as a charm, iii, 314.
- Caldelia, sea monster so called, iii, 222.
- Calf, superstition in the co. of Stirling, of forcing cow-dung into its mouth as soon as calved, iii, 257.
- Callander, co. Perth, Baltein custom retained at, i, 225.
- Callot, etchings of gipsies by, iii, 98.
- Calypso, iii, 5.
- Cambridge, May-day custom at, i, 221.
- Lord of Misrule at, i, 497, 504.
- custom of blowing horns in, on the 1st of May, ii, 22.
- harvest-home customs at, ii, 22.
- riding the Stang at, ii, 188-9.
- cucking-stool in use at, iii, 104.
- Cambuca, the Latin name of golf, ii, 418.
- CAMELEON, THE, iii, 368.
- CAMP, game of, ii, 404.
- Campana, etymology of, ii, 213.
- Campsie, co. Stirling, Lyke-wakes at, ii, 229.

- Candle, holy, used at childbirths, ii, 68.
- CANDLE OMENS, iii, 180-1.
- CANDLEMAS DAY, i, 43, 51.
- traditions relating to the weather on, i, 50.
- account of, from Naogeorgus, i, 46.
- proverbs relating to, i, 50.
- weather omens on, i, 51.
- Candlemas Eve, ceremonies for, from Herrick's 'Hesperides,' i, 49.
- Candles, hallowing of, on Candlemas Day, i, 45.
- wax, lighted at wheat seeding by the monks of St. Edmundsbury, i, 392.
- burning of, over a corpse, ii, 234.
- dead men's, iii, 237, 238.
- Canisbay, co. Caithness, superstition of the Sinclairs in, ii, 50.
- Canker, charm for a, iii, 271.
- Canopy, velvet, used at marriages by the Jews, ii, 142.
- Canterbury, the celebration of Christmas first put down at, i, 518.
- Canute, St., i, 365.
- "Canum Ululatus," iii, 184.
- Capon bell, ii, 210.
- Capons, a usual present from tenants to their landlords on New Year's Day, i, 11.
- Cappy-hole, ii, 407.
- CARDS, POPULAR NOTICES CONCERNING, ii, 449.
- Care, Carr, or Karr, meaning of, i, 113-16.
- Care or Carle Sunday, customs on, i, 113-16.
- account of, from the translation of Naogeorgus, i, 117.
- CARE CLOTH, ii, 141.
- Caring Fair, observed at Newark, i, 113.
- Carling goat, i, 114.
- Carlings, i, 113-15.
- Carniscapium, i, 65.
- Carnival, Roman, vestiges of the, in Shrovetide, i, 64.
- account of the, from Joannes Boemus Aubanus, i, 64.
- how celebrated at Minorca, i, 69.
- custom of interring, at Marseilles, on Ash Wednesday, i, 100.
- Carol, Christmas, i, 480.
- "Gloria in excelsis," the earliest, i, 480.
- Anglo-Norman, of the 13th century, with a translation, i, 481.
- for a wassail bowl, i, 5.
- on serving up the boar's head, i, 484.
- ancient Scottish, i, 487.
- later carols, i, 488-9-90.
- in praise of the holly, i, 522.
- Carp eaten for supper at Hamburg on Christmas Eve, i, 473.
- Carr Fryetag, i, 113.
- Carrier, the witches, iii, 7.
- CARRYING EVERGREENS AT FUNERALS, ii, 249.
- CARTER'S INTERJECTIONS, ii, 15.
- Carthage, Juno presides over, i, 365.
- Carting, ancient method of, in London, i, 89.
- Carvers invoking cuckolds' names to hit joints, ii, 199, 200.
- Casting off the bride's left hose, ii, 170.
- CASTING OF STONES, ii, 406.
- Castle Rushen, home of the spell-bound giants in, iii, 89.
- Castor and Pollux, meteor so called, iii, 401.
- Cat, the familiar of witches, iii, 7.
- said to have nine lives, iii, 38, 41.
- barbarous sport with a, at Kelso, iii, 38-9.
- game of, ii, 407.
- CAT AND DOG, ii, 406.
- Cat in barrel, sport of, iii, 38.
- Cat and bottle, iii, 43.

- CAT I' THE HOLE, ii, 408.
 Cat in pan, turning the, iii, 388.
 CATHARINE'S DAY, St., i, 410-14.
 — Camden's account of the celebration of, in Ireland, i, 410.
 Catharine, St., charms of, i, 411.
 "Cathedra Stercoris" of Domesday, iii, 103.
 Catherning, i, 411-12.
 Catoptromancy, iii, 170.
 Cats, their playfulness at sea portends a storm, iii, 188.
 — locked up in Orkney, when a corpse is laid out, ii, 232.
 — their leaping over a corpse portends misfortune, ii, 233.
 — revered by the Egyptians, iii, 38.
 CATS, RATS, and MICE, superstitions relating to, iii, 187.
 "Cattaring a," custom of, in Worcestershire, i, 412.
 Cattle, evil-eye against, iii, 46.
 Caldron of the witches, as described by Olaus Magnus, iii, 9.
 CAUL, CHILD'S, iii, 114-19.
 Cawood, ancient gold ring found at, i, 330.
 Cecilia, St., i, 364.
 Cecrops, said to have introduced funeral entertainments, ii, 237.
 Celtic mythology, presiding spirits of the waters in, ii, 376.
 Cent, or Mount Sant, ii, 451.
 CENT-FOOT, ii, 408.
 Cerealia, i, 338.
 Ceres, i, 345.
 — figure of, dressed up during harvest in the county of Durham, ii, 22.
 Chace, pleasures of the, checked by the superstitions concerning witchcraft, iii, 14.
 Chacke-blyndeman, ii, 397.
 Chadwell, a corruption of St. Chad's Well, ii, 366.
 Chains kissed on the day of St. Peter ad Vincula, i, 347.
 Chair, groaning, ii, 72.
 "Chandelles de rois," i, 48.
 Chandlers send candles to their customers at Christmas, i, 468.
 CHANGE SEATS, *the KING'S COME*, ii, 408.
 Changelings, ii, 73-4.
 — superstitions concerning, ii, 485.
 Chapeau, ou chapel de roses, ii, 125.
 Chapel Royal, St. James's, ceremony at, on Twelfth Day, i, 33.
 Chapelet, donner le, ii, 124.
 Characts, iii, 319-24.
 — anciently bound to the thigh of a lying-in woman, ii, 67.
 Charles I encourages the recreations of the people, i, 238.
 — tries the Sortes Virgilianæ, iii, 336.
 Charles II, restoration of, i, 273-5.
 — custom of making garlands on the day of his proclamation, i, 274.
 Charles V, anecdote of, i, 167.
 Charlton, co. Kent, Horn Fair held at, ii, 194.
 Charm, derivation of the word, iii, 257.
 CHARMS, upon St. Blaze's Day, i, 52.
 — against St. Vitus's dance, i, 298.
 — and spells in Scotland on All-hallow Even, i, 380-4.
 — bound to the thigh of a lying-in woman, ii, 67.
 — against barrenness, ii, 69.
 — relating to children, ii, 77, 81.
 — rags used as charms at wells, ii, 380-1.
 — for diseases, iii, 49, 269.
 — notice of, from the translation of Naogeorgus, iii, 255.
 — from Bale's Interlude concerning Nature, Moses, and Christ, iii, 256, 297, 310.
 — in odd numbers, iii, 263-9.
 — physical, iii, 269, 306.
 — for diseases noticed in the classics, iii, 300.

- Charms, poetical, iii, 256-7-8, 271, 290-1.
 — rural, iii, 309-19.
- Chart, dumb borsholder of, i, 220.
- Chaucer, description of Valentine's Day from, i, 53.
- Chequers, why a common sign of a public-house, ii, 353.
- CHEEK, NOSE, and MOUTH OMENS, iii, 174-6.
- Cheese, aversion of some persons to, ii, 37.
 — groaning, ii, 70.
 — pieces of, tossed in the mid-wife's smock, ii, 71.
- Cheesecakes, a principal dainty at the feast of sheep-shearing, ii, 37.
- Chelsea royal bun-houses, i, 156.
- Cherry fairs, ii, 457.
- CHERRY-PIT, ii, 409.
- Cheshire, ceremony of lifting retained in, i, 182.
 — country wakes in, ii, 11.
 — custom of perambulation in, in Rogation week, i, 206.
 — riding full speed at weddings in, ii, 153.
- Chester, Shrove-Tuesday customs at, i, 92.
 — rood eye at, i, 93.
 — Midsummer plays at, i, 329.
- Chevalet, un, the French name for the hobby-horse, i, 270.
- Chichely, Sir Robert, extract from the will of, relating to his month's mind, ii, 314.
- Chicory, juice of, iii, 298.
- CHILD-BEARING, CHURCHING, and CHRISTENING CUSTOMS, ii, 66, 86.
- Childbirth, French customs at, ii, 68.
- CHILDERMAS, or HOLY INNOCENTS DAY, i, 535-7.
 — Child-Bishop's sermon on, at St. Paul's, i, 431.
 — unlucky to marry on, ii, 167.
- Children dying unbaptized in Scotland, supposed to wander in woods and solitudes ii, 73.
- Children, thought unlucky in the North of England to go over their graves, ii, 73.
 — watched in Scotland till the christening is over, ii, 73.
 — superstition at their not crying when baptized, ii, 78.
 — in Northumberland, when first sent abroad with the nurse, presented with an egg, salt, and fine bread, ii, 81.
 — earth and whiskey the first food of, in the Highlands, ii, 80.
 — superstitions relating to, in Ireland, ii, 78.
 — superstition relating to bread and butter of, ii, 81.
 — names of different warriors used to terrify perverse, ii, 516.
 — custom of lustrating by spittle, iii, 259.
- CHILD'S CAUL, iii, 114-19.
 — advertisements in newspapers for, iii, 116-17.
- Chilham, co. Kent, May custom at, i, 220.
- Chimney-sweepers, May-day custom of the, in London, i, 231.
- China, famous for its bells, ii, 214.
- Chincough, how cured, iii, 272.
- Chinese, ploughings of the, i, 510.
- CHIROMANCY, iii, 348-50.
- "Chorea gladiatoria, de, vel armifera saltatione," i, 511.
- "Chorus armatus," i, 514.
- Chrisome, meaning of, ii, 83.
 — pie, ii, 83.
- "Christ, ane song on the birth of," i, 487.
- Christchurch, co. Hants, extract from the register of, ii, 299.
 — curious recipes in the parish register of, iii, 306.
- Christ College, Cambridge, singularity in the foundation of, iii, 264.
- CHRISTENING CUSTOMS, ii, 77.

- Christening entertainments, ii, 80.
 — shirts, ii, 85.
- Christenings, presents at, ii, 78, 86.
 — sermons formerly preached at, ii, 85.
- Christian IV. of Denmark practises riding at the ring, ii, 437.
- Christians, early, custom of, upon the Circumcision, i, 15.
 — of Mesopotamia, customs of, on Easter Day, i, 171.
 — ancient, divination among the, by opening the Old and New Testament, iii, 337.
- CHRISTMAS, *Customs a little before, at, or about*, i, 454.
 — *the word YULE, formerly used to signify*, i, 474.
 — continuance of the days of, i, 21.
 — brand, i, 50.
 — marked by a wheel in the Runic Fasti, i, 298.
 — block, i, 467.
 — candles, i, 467.
 — kariles, i, 469.
 — called the Feast of Lights in the Western or Latin church, i, 471.
 — named by Gregory Nazianzen and St. Basil the *Theophany*, i, 473.
 — box, i, 493-7.
 — gambols, enumeration of, i, 505.
 — ivy, i, 520.
 — CAROL, i, 480-91.
 — an Anglo-Norman, i, 481.
 — of the time of Henry VI, i, 483.
 — ancient, sung in bringing up the boar's head, i, 484.
 — ancient Scottish, i, 487.
 — from Withers's *Juvenilia*, i, 488.
 — sung to the king at Whitehall, i, 489.
 — from Poor Robin's Almanack, i, 490.
- Christmas Carol, custom of singing, on Christmas Day, in the Scilly Islands, i, 490.
 — Day, early MS. poem illustrating the popular belief regarding, i, 478.
 — account of, from Barnabe Googe's translation of *Naogeorgus*, i, 518.
 — the observation of, forbidden in the time of the Commonwealth, i, 518.
 — custom of hunting owls and squirrels on, in Suffolk, i, 489.
 — DECKING CHURCHES, HOUSES, &c., AT, WITH EVERGREENS, i, 519.
 — EVE, i, 467-74.
 — wassailing custom on, in Nottinghamshire, i, 31.
 — Yule clog on, i, 467.
 — superstition on, in Devonshire, relating to the oxen, i, 473.
 — carp eaten for supper on, at Hamburg, i, 473.
 — ceremonies on, noticed by John Herolt, a Dominican friar, i, 473.
 — women strike a swinish hour on, i, 532.
 — LORD OF MISRULE, i, 497.
 — PIES, i, 526-32.
 — coffin of the, in imitation of the cratch or manger in which our Saviour was laid, i, 178.
 — Misson's account of the, i, 528.
 — verses on, from Herrick, i, 529.
 — prince, or Lord of Misrule, i, 498.
 — at St. John's College, Oxford, i, 498.
- Christopher, St., i, 359, 364-5.
 — in Touraine, a cock offered to, to cure the white flawe in men's fingers, i, 356.

- Christ's Hospital, Queen Elizabeth's**
accession still observed as a holiday at, i, 408.
- Chrysolite**, iii, 300.
- Chrysostom, St.**, observation of, on some African conjurors, iii, 81.
- CHUMMING-UP**, *Custom of*, ii, 457.
- Church-ale**, derived from the *Αγαπαι*, or love-feasts, mentioned in the New Testament, i, 282.
- Stubbs's description of the, in his 'Anatomie of Abuses,' i, 280.
- door, endowment of the bride at the, ii, 133.
- Bible, suspected witches weighed against the, iii, 22.
- monuments indicate change of weather, iii, 243.
- CHURCH-PORCH, FUNERALS IN THE**, ii, 245.
- watching in the, i, 192, 331.
- Churches** anciently strewed with rushes, ii, 13.
- strewing of, with herbs and flowers, on days of humiliation and thanksgiving, ii, 13, 14.
- monuments in, indicate change of weather, iii, 243.
- variation of the position of, as regards east and west, accounted for, ii, 6.
- decoration of, on the calends of May, i, 216.
- at Christmas, i, 520-1.
- Churching of women**, ii, 75, 76.
- Herrick's verses relating to, ii, 76.
- usual offering at, at Dunton, in Essex, ii, 84.
- feast, ii, 80.
- sermon, ii, 85.
- CHURCHYARDS**, ii, 290-9.
- ghosts keeping the gates of, ii, 299.
- Churchyards, yew trees** in, ii, 255-66.
- superstition respecting burial on the north side of, ii, 292-7.
- flat stones in, ii, 301.
- CHURN-SUPPER**, ii, 27.
- Churning butter**, charm for, iii, 312-3.
- Circles of conjurors**, iii, 58.
- Circos**, a sort of tame hawk, accounted a lucky omen at weddings with the Romans, ii, 165.
- Circumcision**, custom of the early Christians to go masked on the, i, 462.
- Cities**, patron saints of, i, 364-5.
- Ciudadella**, chapel of St. Nicholas at, i, 419.
- Clack dish**, beggar's, iii, 94.
- Clap-dish**, iii, 94.
- Clape**, Osgod, i, 189.
- Clara, St.**, i, 364-5.
- Claret**, burnt, used at funerals, ii, 242.
- Clavergrasse**, weather omen drawn from, iii, 247.
- Claybrook, co. Leic.**, Macaulay's account of the celebration of the church wake at, ii, 112.
- riding for the bride-cake at, ii, 155.
- custom at, of sending a garland of willow to a disappointed lover, i, 124.
- funeral customs at, ii, 250.
- Cleansing week**, i, 172.
- Clement, St.**, i, 364-5.
- CLEMENT'S DAY, ST.**, i, 408.
- annual ceremony observed by the blacksmiths' apprentices of the dockyard at Woolwich, i, 408.
- Clent**, custom of "crabbing the parson" at, on St. Kenelm's Day, i, 342.
- Clergy**, benefit of, iii, 382.
- "Clerk's ale," i, 180, 279.
- Clerks, St. Nicholas's**, i, 418.
- Commons, case of the, i, 436.
- Cliff, co. Kent**, custom at, on St. James's Day, i, 346.
- Cligne-musset**, ii, 397.

- Climacteric year, iii, 267.
 Cloak, turning the, a charm against fairies, ii, 503.
 Clock, the old name for bell, ii, 213.
 Clocks, introduction of, ii, 213.
 Clog, meaning of, i, 468.
 Cloud, St., i, 360.
 Cloven-foot, the devil's, ii, 517.
 Cloveshoo, litanies or rogations ordered by the canons of, i, 203.
 Clovis, divination practised by, from the book of Psalms, at the shrine of St. Martin, iii, 337.
 Club-ball, ii, 407.
 Coal, superstitious finding of, under the roots of mugwort and plantain, i, 334.
 "Coal-fire, dance round our," i, 310.
 Coal-mine, vulgar error relating to the opening of a, near London, iii, 379.
 Cob, or cobbing, ii, 411.
 Cob-loaf-stealing, i, 465.
 Cock, why dedicated to Apollo, ii, 54.
 — threshing of the, i, 80.
 — offered to St. Christopher in Touraine, for the sore called a white flaw, i, 356.
COCKALL, ii, 412-3.
 Cockatrice, ii, 220.
COCK-CROWING, time of the morning so called, ii, 51-7.
 — different times of, ii, 54-5.
COCK-FIGHTING, ii, 57, 63.
 — supposed to have been introduced into Britain by the Romans, ii, 60.
 — derived from the Athenians, i, 69.
 — retained in many schools in Scotland till within the last century, i, 69.
 — forbidden by the Council of Copria, i, 70.
 — a Shrove-Tuesday sport, i, 73.
 — curious notice of, in the Plumpton correspondence, i, 79.
 Cockpit, Whitehall, whence named, ii, 61.
 Cock-throwing, custom of, i, 72.
 — origin of, wrongly ascribed to Henry V, i, 74.
 — song on, from Lluellin's poems, i, 78.
 Cock vane, whence derived, ii, 56.
 Cock and Pie, sign of, ii, 355.
 Cock-lane ghost, iii, 86.
COCKLE-BREAD, GAME OF, ii, 413.
 Cockles, omens of weather, iii, 241.
 Cockney, origin of the term, i, 75.
 King of, i, 536.
 Cocks, shying at, i, 81-2.
 — augury by, iii, 219-20.
 — and pence, offering of, at the feast of St. Nicholas, i, 431.
 Cocks-comb, i, 263.
 Coel-coeth, or Coelcerth, custom of, i, 389.
 Coffee-grounds, divination by, iii, 330.
 Coffin of the present age described by Durand, ii, 232.
 Coffins of Christmas pies, i, 178, 528.
 Coffins called kists, i. e. chests, in old registers, ii, 232.
 — coals flying from the fire in the shape of, iii, 113.
 Coiche-bais, iii, 61.
 Coif, judge's, antiquity and origin of the, iii, 117.
 "Coiffée être né," iii, 114.
 Coke, to cry, ii, 58.
 Cole, meaning of, in Welsh, i, 124.
 Colepexie's fingers, ii, 513.
 Coleshill, co. Warwick, Easter custom at, i, 177.
 Colin-maillard, ii, 397.
 "Collier's Wedding," ballad of the, ii, 160-71.
 Colliers in the north of England, cock-fighting a favorite sport with the, ii, 63.
 Collins, story of a mermaid, in notes to his Ode to Liberty, iii, 412.
 Collistrigium, iii, 109.
 Collonsey, isle of, custom in, of fanning the face of a sick person with the leaves of a Bible, iii, 272.
COLLOP, OR SHROVE MONDAY, i, 62.

- Cologne, the Three Kings of the East the patrons of, i, 364.
 — their names used as a charm, iii, 321.
- Colt-pixy, ii, 512.
- Colts-foot, down flying from, portends rain, iii, 245.
- Columbine, the, ascribed to those who are forsaken, i, 122.
 — emblematical of forsaken lovers and of cuckoldom, ii, 199.
- Coming again, or walking of spirits, iii, 67.
- Commendation nine-pence, ii, 90.
- Common fires, i, 301.
- Common-sewers, omen of weather, iii, 245.
- Communion-table, bowing to the, ii, 317.
- "Compitalia," feasts so called of the ancients, i, 320, 511.
- "Complaynt of Scotland," account of the Borrowing Days from the, ii, 42.
- "Conclamatio," the funeral lament among the Romans, ii, 269.
- Confarreation, ii, 101.
- Congresbury, co. Somerset, Midsummer custom at, i, 336.
- Conil's well, St., in Scotland, ii, 366.
- Conjurors, iii, 56.
- Connan, St., well of, at Inishail, in Argyleshire, ii, 372.
- Connaught, custom of fasting in, on Good Friday, i, 151-2.
- "Connubii Flores, or the well-wishers at weddings," ii, 161.
- Constantinople, sixth council of, forbids the lighting up of bonfires at new moons, i, 310.
- Constantinopolitan synod, custom of personating bishops anathematised in, i, 421.
- Conticinium, ii, 55.
- Contracting cup, ii, 90.
- Convulsions, to hold your left thumb with your right hand in, ii, 343.
- Cooks, sermon to the, at Oxford, on fetching in the fly, i, 84.
 — fellowship of, at Newcastle-upon-Tyne, keep up bonfires on St. John Baptist's and St. Peter's Eves, i, 318.
- Coral, child's, superstitions relating to, ii, 85.
- Coriander seed, effect of, as a charm, iii, 297.
- Cork, riot at, in 1833, on account of St. John's fires, i, 305.
- Cormorants, superstitions concerning, iii, 218.
- Corn, spell by pulling stalks of, in Scotland, i, 380.
 — blessings on, implored upon St. Mark's Day, i, 194.
 — a payment of, at Martinmas, occurs in Domesday, i, 410.
- Corning, custom of, in Warwickshire, on St. Thomas's Day, i, 392.
- Corn lady, or maiden, ii, 25.
- Cornlaiters, ii, 145.
- Corns, superstitions relating to, iii, 242.
- Cornucopiæ, ii, 185.
- CORNUTES, ii, 181.
- Cornutus, etymology of, ii, 184.
- Cornwall, ceremony observed at Little Colan, in, on Palm Sunday, i, 130.
 — May customs retained in, i, 223-7.
 — Whitsuntide customs in, i, 276.
 — lighting bonfires in, on Midsummer Eve, i, 302.
 — poles at the tin-mines of, crowned with flowers on St. John's Day, i, 318.
 — custom of lighting fires in, on Midsummer Eve, i, 319.
 — saints' feasts in, ii, 5.
 — harvest dinners in, ii, 26.
 — Madern well, in, ii, 369.
 — St. Euny's well in, ii, 370.
 — punishment of the cucking-stool in, iii, 106.

- Cornwall, charms, variety of, in, iii, 370-1.
 — superstition in, for curing the chincough, iii, 272.
- Cornwallis, Henrietta Maria, grave of, at Fornham, in Suffolk, stands north and south, ii, 295.
- Corporal oath, iii, 394.
- Corpse, kept four days among the primitive Christians, ii, 229.
 — candle, iii, 237-8.
 — laying out of a, ii, 231.
 — following of a, to the grave, ii, 249.
 — carried out of the world feet forward, ii, 275.
- Corpusance, iii, 400.
- CORPUS CHRISTI DAY *and* PLAYS, i, 294-7.
 — celebration of, at Aix, in Provence, i, 43.
 — ceremonies of, from Naogeorgus, i, 294.
 — celebration of, in Spain, i, 296.
 — held annually on the Thursday after Trinity Sunday, i, 297.
- Corrantes, ii, 162.
- Cosens, John, Bishop of Durham, renews the ceremony of burning candles on the Purification, i, 47.
 — alleged superstitions of, ii, 320.
- Coscromancy, iii, 352.
- Cosmas, St., i, 359.
 — and Damian, St., i, 359.
- Coten, ii, 412.
- Countries, patron saints of, i, 364-5.
- COUNTRY WAKES, *called also* FEASTS OF DEDICATION, RUSH-BEARINGS, &c., ii, 1, 15.
 — origin of, ii, 1, 2.
 — regulation of, under Henry VIII, ii, 3.
 — further regulation of, in the Book of Sports, ii, 4.
 — ludicrous trait in the description of one, ii, 7.
 — celebration of, in Scotland, ii, 8.
- Country wakes, &c., the wake from Herrick's Hesperides, ii, 12.
- Court of Requests, custom at, of "chumming-up," ii, 451-2.
- Coventry, Corpus Christi plays at, i, 296.
- COVENTRY SHOW FAIR, i, 286-92.
 — its antiquity and origin, i, 286.
 — legend of Peeping Tom, i, 287.
 — the Godiva procession, i, 288.
 — its celebration in 1848, i, 291.
- Cowle, monks used to bury the dead in, iii, 325.
- Cowlstaffe, riding on a, ii, 189.
- Cow's tail, an omen of weather, iii, 243.
- Cowyll, the name in Wales for the morning gift after marriage, ii, 175.
- Cox, Francis, retraction of, as a necromancer, A.D. 1561, iii, 66.
- "Crabbing the parson," custom of, on St. Kenelm's Day, i, 342.
- Craiguck, well of, at Avoch, in the co. of Ross, ii, 368.
- Cramp, charm against, iii, 301.
 — charm for, used in Devonshire and Cornwall, iii, 311.
 — fish, vulgar error concerning the, iii, 381.
 — rings, hallowing of, by the kings of England, i, 150-1; iii, 300-2.
- Cranmer, Abp., loss of a MS. belonging to, ii, 402.
- "Crants," the German word for garlands, ii, 305.
- Crapaudina, or toadstone, iii, 50-5.
- "Crays Week," i, 202.
- Cratche, i, 178.
- Creed, custom of turning to the altar at the, retained at Oxford, ii, 321.
- Creeling, custom of, in Scotland, ii, 98.
- Creeping to the cross on Good Friday, i, 152.
 — through perforated stones, iii, 293.
- Cresswell, Madam, funeral sermon of, ii, 280.

- Cribbidge**, ii, 449.
Cricket, game of, ii, 415.
CRICKETS, omens by, iii, 189-90.
Cripple goat, or *goabbir bhacagh*, ii, 24.
Crispin, St., i, 360.
Cross, Burness, &c., co. Orkney, New Year customs in the parishes of, i, 19.
 — creeping to the, on Good Friday, i, 152.
 — holy, recovery of the, by *Heracilius*, i, 351.
 — buns on Good Friday, i, 154.
 — candles, i, 48.
 — legged, sitting, used as a charm, iii, 257-8.
 — marks on cakes, i, 156.
 — Monday, i, 200.
 — or gang-week, i, 201.
Crosses, praying for the dead at, ii, 249.
 — of palm carried about in the purse on Palm Sunday, i, 127.
CROSS-RUFF, game of, ii, 415.
Crosstwaite church, co. Cumb., privileges of the minister at, i, 369.
Crow, plucking a, iii, 393-4.
 — killing a, within four miles of London, iii, 379.
 — omens, iii, 212-3.
Crowdie, Scotch dish so called, i, 87.
Crown office, vulgar error concerning the, iii, 380.
Crows, superstitions concerning, iii, 212, 244.
 — vulgar errors concerning, iii, 213.
Croyland, the poor's halfpenny of, i, 351.
 — Abbey, custom of giving little knives at, on *St. Bartholomew's Day*, i, 351.
 — the arms of, three knives, i, 351.
Cruden, in Aberdeenshire, late wake at, ii, 228.
Crumcakes at Shrovetide, used in Barking nunnery, i, 87.
"Crying the mare," ii, 24.
Crystal, sorcerer's, iii, 60-1.
Cucking, etymology of, iii, 102-3.
CUCKING-STOOL, iii, 102-8.
 — description of the, from *Misson*, iii, 104.
Cuckold, description of, in *Poor Robin's Almanack*, 1699, ii, 190.
 — thinking of a, in carving, i, 371; ii, 199, 200.
 — of the word, ii, 196, 202.
Cuckolds, witticisms on, ii, 199, 200.
Cuckoo, sucks the eggs of other birds, ii, 197.
 — his note so uniform that his name in all languages seems to be derived from it, ii, 197.
 — superstitions on first hearing the, ii, 197.
 — unlucky to have no money in your pocket when you hear the cuckoo for the first time, ii, 198.
 — called, by *Green*, the cuckold's chorister, ii, 198.
 — ale, ii, 198.
 — spit, vulgar error concerning, ii, 198.
"Cuerno," ii, 186.
Cuerpo, santo, iii, 400.
Cumberland, New Year customs in, i, 8, 12.
 — custom in, on Easter Eve, i, 159.
 — Midsummer fires of, i, 318.
 — custom of newly-married peasants begging corn in, ii, 145.
 — bride-wain of, ii, 148-9.
 — custom of daubing in, ii, 150.
 — wake kept with the dead in, ii, 228.
 — doles at funerals in, ii, 288.
 — luck of *Eden Hall* in, ii, 487.
Cumwhitton, co. Cumb., wake on the eve of *St. John* at, i, 318.
Cup, contracting, ii, 90.

- Cunning man, or fortune-teller, Butler's description of the, iii, 62.
- CURCUDDOCH, or CURCUDDIE, ii, 415.
- Curfew-bell, history of the, ii, 220.
- Curse against thieves, iii, 80.
- Cushion-dance at weddings, ii, 161-2.
- Cuthbert's well, St., at Eden Hall in Cumberland, ii, 376.
- Cuts, drawing of, iii, 337.
- Cuttles, omens of weather, iii, 241.
- "Cutty wraw," iii, 199.
- Cwintun, hymeneal game in Wales so called, ii, 164.
- Cyniver, sport of, in Wales, i, 379.
- Cypress, used among evergreens at Christmas, i, 523.
- used at funerals by the Romans and other heathens, ii, 252.
- retained for the same purpose in later times, ii, 253.
- Cyprus and Paphos, Venus presides over, i, 365.
- Dab, meaning of, iii, 394.
- Daffodil, divination with the, iii, 360.
- "Dance round our coal-fire," i, 310.
- Dance with swords, i, 512-14.
- Dances, custom of kissing at the beginning of, ii, 148.
- Dancing at weddings, ii, 160.
- Joan Sanderson, or the cushion-dance, ii, 162.
- D'Ancre, Marshal, the wife of, executed as a witch, iii, 11, 31.
- Dandelion, flying of down from, portends rain, iii, 245.
- Danes in England, Hoke Day the festival to commemorate their destruction, i, 185-91.
- massacre of the, by Ethelred, A.D. 1002, i, 185.
- customs among the, relating to newborn children, ii, 73.
- the tyranny of the, gives rise to the custom of pledging, ii, 325.
- Danish women, amulets used by, before they put a newborn infant into the cradle, ii, 73.
- Daoine Shi', a species of fairies ii, 514.
- Darien, herb eaten at, by women in labour, iii, 297.
- Dark lanterns, vulgar error relating to, iii, 364.
- Darowen, in Wales, Midsummer fires made at, i, 318.
- Dartmouth, riot at, in 1634, upon bringing home a Maypole, i, 238.
- Darvel Gatherne, i, 359.
- Daubing, erection of a house of clay so called, ii, 150.
- David, St., account of, i, 102, 107.
- DAVID'S DAY, ST., i, 102-8.
- wearing of the leek on, i, 106-7.
- proverbial sayings on, i, 103-4.
- lines on, i, 104-8.
- a Welshman formerly burnt in effigy, in England, on, i, 105.
- amusing origin of the custom of wearing leeks, given in Howell's Cambrian Antiquities, i, 108.
- David's, St., inquiry in the visitation of the diocese of, in 1662, concerning morris dancers, i, 252.
- Davy Jones, iii, 240.
- Day, civil and political, divided into thirteen parts, ii, 55.
- DAYS LUCKY or UNLUCKY, ii, 44.
- borrowed, in March, ii, 41.
- of the week, homely rhymes on the, ii, 42-3.
- perilous, in the different months, ii, 47-8.
- Lord Burghley's advice to his son concerning, ii, 48.
- Dead, watching with the, ii, 225-30.
- unlawful, anciently, to bury the, within cities, ii, 291.
- Dead man's hand, iii, 153.
- DEAD MEN'S CANDLES, iii, 237-8.
- Dead Ruttle, iii, 232.
- "Deas Soil," iii, 286.

- Death-bed superstitions**, ii, 230.
 — howl in Africa, ii, 273.
 — mould or mole, iii, 177.
 — omens peculiar to families, iii, 227.
 — warrant, vulgar error about signing the, iii, 379.
 — WATCH, iii, 225-6.
- DEATHS, CUSTOMS AT**, ii, 202, 317.
- Debtor**, vulgar error concerning the body of a, iii, 379.
- Debtors**, custom of exacting garnish money from, i, 433.
- Deck of cards**, ii, 449.
- DECKING CHURCHES, HOUSES, &c. WITH EVERGREENS AT CHRISTMAS**, i, 519-25.
- DEDICATION, FEASTS OF**, ii, 1-15.
 — among the Jews, ii, 1.
 — excesses at, in Naogeorgus's time, ii, 9-10.
- Dee, Dr.**, conjurations of, iii, 61.
- Deiht-thraw**, iii, 234.
- Delos**, the inhabitants of, lovers of cock-fighting, ii, 59.
- Denmark**, St. Ansharius and St. Canute the patron saints of, i, 365.
 — goose eaten in, upon St. Martin's Eve, i, 368.
- Denis, St.**, i, 364-5.
- "Deposition,"** celebrity of, in foreign universities, i, 433.
- Derby**, Ferdinand Earl of, his death attributed to witchcraft, iii, 11.
- Derbyshire**, continuance of the custom of rush-bearing in, ii, 14.
 — death-bed superstitions in, ii, 230.
 — garlands in churches in, ii, 302.
- Deritend chapel**, Birmingham, ii, 325.
- "Designatores,"** ii, 283.
- Dessil**, ii, 385, 486.
- Deuce**, a popular name for the devil, explained, ii, 521.
- DEVIL, POPULAR NOTIONS CONCERNING THE APPARITION OF THE**, ii, 517-22.
- Devil**, figure of the, burnt on the anniversary of Queen Elizabeth's accession, i, 405.
- Devil's bit**, herb so called, ii, 522.
- Devonshire**, custom in the South-hams of, on the eve of the Epiphany, i, 28.
 — bonfires in, on Midsummer Eve, i, 311.
 — superstition in, relating to the oxen, on Christmas Eve, i, 473.
 — custom of burning the Christmas block continued in, i, 467.
 — harvest custom of, ii, 20.
 — a song made use of in, in ploughing with oxen, ii, 29.
 — inhabitants of, call the three first days of March "Blind Days," ii, 43.
 — custom in, on Royal Oak Day, i, 275-6.
 — death-bed superstitions in, ii, 231.
 — superstition in, concerning bees, iii, 300-1.
 — superstition in, for curing the chin-cough, iii, 272.
 — cruelty in, towards field mice, iii, 290-3.
 — charm against agues in, iii, 298.
 — ring superstition in, iii, 300.
- Dew and new leaves** in estimation on the Nativity of St. John Baptist, i, 311.
 — cakes given to those who entered Trophonius's cave, iii, 300.
- "Diablo,"** ii, 186.
- Diamond**, the, used as a charm, iii, 300.
- Dibbs**, game of, ii, 413.
- Dick a Tuesday**, iii, 396.
- Dier, Mrs.**, practises conjuration against Queen Elizabeth, iii, 11.
- "Dies atri et albi,"** ii, 44.
- "Dies Ægyptiaci,"** i, 39; ii, 47.
- Dijon**, custom at, upon the first Sunday in Lent, i, 100.

- Dilston Hall, co. Northumberland, brook at, ii, 368.
- DINING WITH DUKE HUMPHREY**, iii, 384-5.
- Dinners, burial, instances of, in former times, ii, 238.
- Diocletian, story of the emperor, iii, 158.
- Diseases, particular, names of saints invoked against, i, 363.
- Disguising, Christmas custom of, i, 461-3.
- forbidden by King Henry VIII, i, 465.
- Dismas, St., i, 364.
- Distaff and spindle formerly carried before a bride, ii, 133.
- Distaff's Day, St., or the morrow after Twelfth Day, i, 32.
- DIVINATION**, iii, 329-60.
- on May Day, preserved in Gay's Shepherd's Week, i, 217.
- with nuts, i, 379, -1.
- with apple-parings, i, 385.
- AT WEDDINGS, ii, 165.
- by drawing cards, ii, 451.
- by the psalter, iii, 338.
- by arrows, iii, 331.
- BY VIRGILIAN, HOMERIC, or BIBLE LOTS, iii, 336.
- BY THE SPEAL or BLADE-BONE, iii, 339-40.
- by bachelor's buttons, iii, 340.
- BY THE ERECTION OF FIGURES ASTROLOGICAL, iii, 341.
- BY THE FINGER-NAILS, iii, 350.
- BY SIEVE AND SHEARS, iii, 351.
- BY ONIONS AND FAGGOTS, iii, 356.
- BY A GREEN IVY-LEAF, iii, 357.
- BY FLOWERS, iii, 358.
- Divining rod, iii, 332-5.
- employed for the discovery of lodes of ore, iii, 333.
- Docks, seeds of, used as a charm, iii, 314.
- Dodd, Dr., singular superstition practised at the execution of, iii, 276.
- Dog-hanging, the name for a money-gathering at a wedding in Essex, ii, 150.
- Doge of Venice, espousal of the Adriatic by, i, 209.
- Dogs, not allowed to pass between a couple to be married, ii, 170.
- HOWLING OF, iii, 184-6.
- DOLES AND INVITING THE POOR TO FUNERALS**, ii, 287.
- Dolphin, an omen of weather, iii, 240.
- "Dominica Refectionis," i, 111.
- Donatian, St., i, 364.
- Donne, Mr., bequest of, for the ringing of Bow bells, ii, 224.
- Dooiney-oie, or nightman, the, iii, 414.
- Dore, Mary, the parochial witch of Beaulieu, iii, 14.
- DORÉE**, iii, 362.
- Dorinda, lines to, on Valentine's Day, i, 55.
- Dorsetshire, custom in, on Easter Eve, i, 160.
- of perambulation in, Rogation week, i, 206.
- Douay, figure of a giant annually burnt at, i, 325.
- Douce, Francis, his translation of an Anglo-Norman Carol, i, 482.
- Dovers meeting, i, 277.
- Doves, superstitions concerning, iii, 217-8.
- Dough, meaning of, i, 526.
- Dower, the woman's, anciently assigned at the church door, ii, 133.
- Downy well, at Nigg, in Scotland, ii, 376.
- Drachaldy, well of, ii, 380.
- Draco volans, iii, 402.
- Dragon, custom of carrying about the figure of a, on Midsummer Eve, i, 320.

- Dragon, flying, i, 321.
 — atmospheric phenomena so called, i, 321 ; iii, 410.
- Drainy, co. Elgin, custom of the penny wedding at, ii, 147.
- DRAW GLOVES, sport so called, ii, 416.
- DRAWING DUN OUT OF THE MIRE, ii, 416.
- DREAMS, iii, 127-41.
 — ancient rhymes on the subject of, iii, 131.
 — interpretations of, iii, 132-3.
 — dictionary of, iii, 134.
- Drinc-heile, i, 3.
- Drinking, a, in some parts of Scotland, explained, ii, 344.
 — cups, different kinds of, ii, 337.
 — CUSTOMS, ii, 325-51.
 — WINE IN THE CHURCH AT MARRIAGES, ii, 136.
- Drink-lean, i, 279.
- Droitwich, custom at, on St. Richard's Day, i, 201.
- Druidism, allusion to the supposed sacrifices of, i, 326.
- Druids, customs of the, at New Year's tide, i, 17.
 — mistletoe sacred to the, i, 109.
 — fires on the four great festivals of the, i, 349.
 — hydromancy practised by the, at wells, ii, 377.
 — rites of the, at the changes of the moon, iii, 141.
 — magic of the, iii, 149-50.
- DRUNKARD'S CLOAK, iii, 109.
- Drunken groat, ii, 334.
- Drunkennes increased amongst us by the wars of the Low Countries, ii, 331.
 — terms of, ii, 334.
- DUCK and DRAKE, ii, 417.
- Ducking-stool, iii, 102-3.
 — painting of a, at Ipswich, iii, 107.
- Ducks, superstitions concerning, iii, 218.
 — foretell weather, iii, 243.
- Dudingston parish, near Edinburgh, summer custom of eating sheep's heads at, i, 414-5.
- "Duellum Gallorum," i, 76.
- Dulce Domum, Winchester song of, i, 452.
- Dullahan, the, ii, 508.
- Dumb Borsholder of Chart, i, 220.
 — cake, i, 387 ; iii, 331.
- Dundonald, Ayrshire, singular funeral custom at, ii, 287.
- Dunkeld, co. Perth, diversion of riding at the ring at, ii, 437.
 — Little, fountain and chapel at, ii, 371.
- Dunkirk and Douay, immense figure of basket-work annually made at, i, 325.
- DUNMOW FLITCH OF BACON, ceremony of the, ii, 177-80.
 — form of the oath when claimed, ii, 177-8.
- Dunscore, shire of Dumfries, yew tree at, ii, 263.
- Dunskey, cave near, iii, 148.
- Dunstan, St., i, 364.
- Dunton, co. Essex, church-offering at, ii, 84.
- Durham, rural address to St. Agnes in, i, 37.
 — custom used at, of taking off shoes, or rather buckles, in the Easter holidays, i, 180.
 — custom of "orders" still retained in the grammar-school in the city of, i, 441.
 — yule cakes in the county of, i, 526.
 — celebration of church wakes in the county of, ii, 11.
 — harvest customs in the county of, ii, 29.
 — riding the stang in, ii, 188-9.
 — garlands in churches in the county of, ii, 303.
 — letter concerning gipsies and faws in, iii, 99, 100.
- Dusius, a demon among the Gauls, ii, 521.

- Eagle, Alexander the Great encouraged by the flight of an, iii, 222.
- Earnest, given at a bargain, iii, 262.
- Ears, tingling of the, iii, 171-3.
- Eastling, co. Kent, custom at, on Nov. 30th, i, 415.
- East, practice of worshipping toward the, ii, 317-8.
- churches not placed due east and west, ii, 324-5.
- East Indies, creeping through tolmen or perforated stones in the, iii, 293.
- Easter, why so called, i, 161.
- custom of carrying Silenus in procession at, at Rhodes, ii, 22.
- gloves, i, 80.
- king, custom of the, in Spain, i, 167.
- manner of celebrating among the modern Greeks, i, 174.
- called "Hye-tide," i, 189.
- Monday, i, 177-81.
- amusements of, on the borders of the Solway, i, 169.
- Tuesday, custom on, mentioned by Durand, i, 180.
- EASTER DAY, i, 161.
- shining of the sun on, i, 162-3.
- ceremonies on, from Naogeorgus, i, 164.
- churches ornamented with flowers on, i, 165.
- ancient custom at Twickenham on, i, 165.
- custom of having new clothes on, i, 165.
- Biddenden custom on, i, 166.
- Aubrey's account of the first dish brought to table on, i, 167.
- hallowing of eggs and herbs on, i, 172.
- standard erected on, i, 177.
- EGGS, i, 168-76.
- sports with, on the borders of the Solway, i, 169.
- Easter Eggs, custom of making presents of, in the North of England, i, 168-9.
- song of the pace-egggers, i, 176.
- EVE, i, 157-60.
- superstitions on, as related by Naogeorgus, i, 157-8.
- custom in Dorsetshire on, i, 160.
- HOLIDAYS, i, 176-84.
- the celebration of, appointed by King Alfred, i, 177.
- London amusements in the, detailed by Fitzstephen, i, 177.
- "Ecco la fico," ii, 182-3.
- "Echinus marinus," iii, 371.
- Eclipses of the moon, superstitions concerning, iii, 152-3.
- Eden Hall, co. Cumb., St. Cuthbert's well at, ii, 376.
- Giant's Cave at, ii, 375.
- luck of, ii, 487.
- Edgar, King, ecclesiastical law of, for keeping a part of Saturday holy, ii, 39.
- law of, relating to Sunday, ii, 39.
- Edgeware, co. Midd., reparation of butts at, at Whitsuntide, i, 281.
- a tumbrel or cucking-stool formerly kept at, iii, 103.
- Edgewell tree, an omen of death, iii, 233.
- Edgeworth, Miss, story by, on the custom of barring-out, i, 441.
- Edinburgh, "ald Stok image" used at, i, 325.
- St. Egidius the patron saint of, i, 364-5.
- drinking custom at, after St. Cecilia's concert, ii, 342.
- spot at, where supposed witches were burnt, iii, 31.
- old houses in, with talismanic characters, iii, 323.
- Edine, St., i, 364.

- Edmonton, witch of, iii, 23.
- Edmundsbury, St., custom of the monks of, at wheat-seeding, i, 392.
- Edmund's well, St., at Oxford, ii, 378.
- Edward I lifted in his bed by the ladies of the bedchamber and maids of honour on Easter Monday, i, 181.
- III, ceremony of the boy-bishop presented before, A.D. 1299, i, 428.
- IV, coronation of, why put off, i, 535.
- VI, his alteration of the foundation of Christ's College, Cambridge, iii, 264-5.
- Egelric, abbot of Croyland, casts a ring of six bells, ii, 215-6.
- Egg, an emblem of the universe, i, 168.
- eating of an odd one, iii, 19.
- Druid's, iii, 287.
- Egg-feast, name of the Saturday preceding Shrove Tuesday, i, 64.
- formerly at Oxford, i, 171.
- shell broken after the meat is out, iii, 19.
- "Egg at Easter," proverb of an, i, 171.
- Eggs and collops, a usual dish on Collop or Shrove Monday, i, 62, 88.
- laid on Good Friday preserved all the year, i, 151, 174.
- a usual dish on Good Friday, i, 151, 174.
- and herbs on Easter Day, i, 164.
- sports with, i, 169.
- held by the Egyptians as a sacred emblem of the renovation of mankind after the deluge, i, 169.
- in the ritual of Pope Paul V, considered emblematical of the resurrection, i, 172.
- the giving of, still prevalent among the modern Greeks and Russians, i, 174.
- Eggs laid on the Annunciation of the Virgin Mary put by, i, 174.
- given to infant children, ii, 81-2.
- superstitions respecting, ii, 82.
- EGGS, EASTER, i, 168-76.
- Egidius, the patron saint of Edinburgh, i, 364.
- Egyptians, see GIPSIES.
- Elder, sprigs of, used as a charm, iii, 284-5.
- Elegy, funeral, among the Irish, ii, 228.
- ELEPHANT, vulgar error concerning the, iii, 369.
- Elf, etymology of, ii, 476.
- or fairy stones, ii, 490.
- Elf-arrows, ii, 490.
- fire, ii, 490; iii, 408.
- shots, ii, 490.
- cake, ii, 492.
- knots, ii, 492.
- locks, ii, 492.
- Elf's Kirk, cell or cave so called, ii, 494.
- Elgin, and shire of Murray, Midsummer custom in, i, 310.
- Eligius, St., particulars concerning, i, 361.
- Elizabeth, Queen of Henry VII, ceremony used by, at taking her chamber, in order to her delivery, ii, 66.
- ELIZABETH, QUEEN, ACCESSION OF, i, 404-8.
- order of the Maunday practised by, i, 145-6.
- dined upon goose at Tilbury Fort, i, 368-9.
- portrait of, at Kirtling, co. Cambridge, ii, 346.
- fond of bear-sports, ii, 401.
- magical practices against, iii, 11.
- her expressions in her last illness, when dissuaded by her courtiers from looking at a comet, iii, 241.
- ring sent to, by Lord Chancellor Hatton, "to be worn betwixt the sweet dugs," iii, 301.

- Elm tree, presages drawn from the leaves of the, iii, 248.
- Eloy, St., account of, i, 361.
- Ely, custom in the isle of, on Whirlin Sunday, i, 114.
- Ember, or Ymbre days, i, 96.
- Emmets, omens of weather, iii, 223.
- England, kings of, the *second* of any name unfortunate, iii, 268.
- ENTERTAINMENTS, FUNERAL, ii, 237.
- Ensign-bearers in London at the Midsummer night's watch, i, 328.
- Eolus, iii, 5.
- "Ephesiæ literæ," iii, 323.
- Ephesus, image of Diana at, iii, 323.
- Epigram on burning the figures of the Pope, the devil, and the Pretender, i, 407.
- Epilepsy, amulet against the, iii, 284.
- Epiphany, customs of the, i, 21-2.
- "Episcopatus puerorum," ceremony of the, forbidden by the Council of Saltzburg, A.D. 1274, i, 426.
- Epitaph at St. John's College, Oxford, ii, 251.
- Epithalamium, ii, 161.
- from Herrick's *Hesperides*, ii, 169.
- EPHING STAG HUNT, iii, 395.
- "Epulum novendiale," ii, 238.
- Erasmus, St., i, 364-5.
- Eric, St., i, 364.
- ERRORS, VULGAR, iii, 379.
- Erskine, parish of, in Scotland, witches burnt at, iii, 30.
- Erynyn, St., iii, 402.
- Erysipelas, amulet against, iii, 284.
- Eskdale, Cumberland, customs at, ii, 288.
- Eskdalemuir, co. Dumfries, annual fair at, ii, 88.
- Essex, money-gathering in, at a marriage, ii, 150.
- Dunmow bacon, in, ii, 177-80.
- ETHELBURGH'S DAY, ST., i, 374.
- Eton College, double feast of St. Nicholas at, i, 430.
- Montem, abolition of, in 1847, i, 440.
- Eton school, custom at, on the day of the Circumcision, i, 15.
- Shrovetide customs at, i, 62, 83.
- custom at, on Ash Wednesday, i, 98.
- May-day customs at, i, 217.
- custom at, on the eve of St. John Baptist, i, 317-35.
- bonfire at, on St. Peter's Day, i, 338.
- gathering of nuts at, in September, i, 353.
- boy-bishop elected at, on St. Hugh's Day, i, 431.
- modern Montem custom at, i, 432.
- hunting the ram at, i, 440.
- plays acted at, in the Christmas holidays, i, 497.
- "Etre né coiffé," iii, 114.
- Eve, Lady, wife of Sir Robert Fitzharding, anniversary of the, i, 116.
- Evergreens, carrying of, at funerals, ii, 249.
- Evesham, co. Worc., custom among the master-gardeners to give their workpeople a treat of baked peas on Holy Thursday, i, 208.
- Evil, king's, touching for the, iii, 300-2.
- eye, iii, 44-6, 326.
- turning the coal, a counter-charm to, iii, 44.
- charm against, practised in the west of Scotland, iii, 47.
- Euloge, St., i, 365.
- Euny's well, St., ii, 370.
- Eustace's well, St., at Withersden, in Kent, ii, 371.
- Eutrope, St., i, 365.
- "Evyns," origin of the observance of, ii, 1.
- Exeter, custom of the boys at, in Rogation week, i, 207.

- Exeter**, charm for agues about, iii, 298.
Exorcism against worms, iii, 273.
Expulsion of death, a custom so called in Franconia, i, 112.
Eyam, in Derbyshire, Miss Seward's description of the paper garlands suspended in the church of, ii, 302.
Eye, enchanting or bewitching, iii, 44-6, 326.
 — itching of the right, iii, 172.
Eyes, babies of the, iii, 47.
Fabarum rex, i, 24.
Fabyan, the historian, his order for his month's mind, ii, 315-6.
Face-cloth, antiquity of the, ii, 232.
Facers, the name for a club of drinkers, ii, 334.
Faddy, a, i, 223.
Fags at Eton school, i, 437.
Fairie, queen of the, in Scotland, ii, 507.
Fairies, superstitions concerning, as to changeling children, ii, 484-5-6.
 — existence of, alluded to by the most ancient British bards, ii, 476.
 — popular creed, relating to, imported from the East, ii, 476.
 — supposed to steal or change children, ii, 484.
 — of the mines, ii, 486-7.
 — of wells, ii, 494.
 — domestic, called brownies, ii, 488-9.
 — Chaucer's remarks on, ii, 498-9.
 — names of the fairy court, ii, 499.
 — Dr. King's description of a fairy entertainment, ii, 500.
 — Oberon's clothing and diet, ii, 500-1-2.
 — king and queen of the, ii, 499.
 — arrows, ii, 490.
 — butter, ii, 492.
Fairies' "Farewell," Bishop Corbett's ballad of the, ii, 495.
 — money, ii, 493.
 — saddle, in the Isle of Man ii, 494.
 — treasure, ii, 493.
FAIRS, ii, 453-70.
 — Gay's account of the different articles exposed at, ii, 453
 — another description of a rustic fair, ii, 453-4.
 — sports at, ii, 461.
FAIRY MYTHOLOGY, ii, 476, 508.
 — nips, ii, 491.
 — rings, ii, 480-1.
 — song, ii, 497.
 — sparks, or shell-fire, ii, 492.
Faith, spitting the, iii, 261.
FAITH, ST., VIRGIN AND MARTYR, i, 373.
 — curious love charm employed on that day in the north of England, i, 373.
Falling sickness, charms against the, iii, 301.
 — star, iii, 405.
Familiars of witches, iii, 6, 10.
Fandango, Spanish, i, 252.
Farls, i, 460.
 "Farciminum convivia," i, 400.
FASCINATION of WITCHES, iii, 44, 50.
Fast, St. Agnes', i, 35; iii, 141.
FAST and LOOSE, ii, 435.
Fastens seed-cake, ii, 22.
Fasterns, Fasten, or Fasting Even, a name given to Shrove Tuesday, i, 65-8, 82.
Fasting on Midsummer Eve, i, 335.
 — spittle, virtues of, iii, 260-1.
Fastingham, or Fastyngonge Tuesday, i, 68.
Fathers of the Church inveigh against the fights of gladiators, ii, 60.
Faversham, curfew bell at, ii, 222.
 "Favilteach," or the first days of February, ii, 44.
Favours, marriage, ii, 108.

- Faw, John, Lord and Earl of Little Egypt, iii, 100.
- Faws, gipsies so called in the north of England, iii, 100.
- Fawkes, Guy, image of, carried about on the 5th of November, i, 397-8.
- Fayles, game of, ii, 417.
- Feasts, burial, ii, 237.
- February set apart for Parentalia, or funeral anniversaries, ii, 157.
- Feed the dove, i, 517.
- Feet, happy and unhappy, iii, 167.
— charms for the, iii, 285.
- Felicitas, St., i, 364.
- Fens, superstition of the, iii, 19.
- Feralia, ii, 308.
- Ferix, ii, 459.
- Ferrioll, St., i, 365.
- Fern-seed, gathered on Midsummer Eve, magical powers of, i, 314-5.
- Ferrers, George, a lord of misrule, temp. Edward VI, i, 499.
- Festum fatuorum, i, 137.
- "Festum stultorum veterum," i, 137.
- Fetches, iii, 228.
- FETCH LIGHTS, iii, 237-8.
- Fête des Rois, i, 22.
- Fever, charm against, iii, 271.
- Feu de la St. Jean, i, 310.
- Feux de joie, i, 301.
- Fiage, St., i, 364.
- Fian, Dr., torture and death of, in Scotland, for witchcraft, iii, 40.
- Fiery dragons, and fiery drakes, meteors, i, 321; iii, 410.
- FIFTH OF NOVEMBER, i, 397-8.
- Fig Sunday, i, 124.
- FIGURES, ASTROLOGICAL, DIVINATION BY, iii, 341-8.
- Fillan, river, pool in the, famed for curing madness, ii, 381.
— St., co. Perth, superstitions practised at the springs of, iii, 273.
- Fillets, bride's, ii, 169.
- Findern, in Derbyshire, custom at, of lighting fires on the evening of All Souls' Day, i, 391.
- FINDING OR LOSING THINGS, iii, 250-1.
- FINGER NAILS, *Divination by the*, iii, 177.
- Finns, superstitions of the, relating to St. George's Day, i, 192.
— feast of Allhallows said to drive them out of their wits, i, 396.
— throw a piece of [money into the trough out of which horses drink on St. Stephen's Day, i, 534.
— Monday and Friday held to be unlucky days with, ii, 50.
- Fir darrig, the, ii, 508.
- Fir tree, superstition concerning the, iii, 233.
- Fire, superstition concerning, at Rome on New Year's Day, i, 12.
— "hallowed" on Easter Eve, i, 158.
— an emblem of immortality, i, 391.
— "cleaving and hanging on the parts of men and beasts," iii, 410.
- Fire-brand Sunday, i, 100.
- Fires, St. John's, i, 299, 301-3.
— dancing round, in inns of court, i, 310.
— customary on particular eves, i, 317-8.
— on the four great festivals of the Druids, i, 325.
— omens in the burning of, iii, 183-4.
— of St. Peter and St. Nicholas, iii, 401.
- Firmin, St., i, 364.
- Fishwomen spit upon their handsel, iii, 261.
- Fitzharding, Sir Robert, anniversary of, at St. Augustine's Monastery, Bristol, i, 116.
- Fitzwalter, Lord, the originator of the claim for a flitch of bacon at Dunmow, ii, 178.

- FIVE SCORE of MEN, MONEY, and PINS, SIX SCORE of ALL OTHER THINGS**, ii, 474-5.
- Flanders**, ceremony in, on Saturdays between Christmas and Candlemas, i, 45.
- St. Peter the patron saint of, i, 365.
- FLAT STONES**, custom of laying over graves in our churches and churchyards, ii, 301.
- Fleabane**, seed of, used as a charm, iii, 313.
- Fleas**, merry conceit for preventing the increase of, ii, 198.
- biting of, iii, 204.
- FLIES** considered as omens, iii, 189.
- FLINGING THE STOCKING**, a species of divination used at weddings, ii, 170.
- Flintshire**, marriage custom prevalent in, ii, 127.
- Flitch of bacon**, claiming of, by married people, ii, 177-9.
- Floralia**, Roman, i, 216-41.
- Florian**, St., i, 360-4-5.
- Flouncing**, a betrothing custom in Guernsey, ii, 98.
- Flower seeds sown on Palm Sunday**, iii, 248.
- Flowers**, strewed at weddings, ii, 116.
- ancients used to crown deceased persons with, ii, 252.
- strewed on graves, ii, 302-14.
- sweet-scented, only permitted to be planted on graves, ii, 310-11.
- or boughs put upon the heads of horses for sale, ii, 351.
- FLOWERS, DIVINATION BY**, iii, 358-9.
- Fly**, custom of fetching in the, at Oxford, i, 84.
- FOLLOWING THE CORPSE TO THE GRAVE**, ii, 249-54.
- Fond Plough**, i, 505.
- Fontinalia**, feast of, ii, 368.
- Fool of the May games**, i, 263-5.
- King Charles the First's, i, 265.
- Fool**, a character in the morris dance, i, 270.
- the keeping one in families for entertainment formerly common, i, 265, 501.
- FOOL PLOUGH AND SWORD DANCE**, i, 505-19.
- FOOL PLOUGH**, also called the fond or white plough, i, 505.
- representation of the, as used in Yorkshire, i, 511.
- Fools**, festival of, i, 13, 131, 135, 139, 505.
- made on the 1st of May, i, 219.
- "Fool's Fair" at Lincoln, ii, 469.
- Foot-ale**, ii, 333.
- FOOTBALL**, ii, 417.
- game of, on Shrove Tuesday, i, 90-I-2.
- money, ii, 156.
- prohibited in Scotland, ii, 417.
- Footcloth**, fool's, in the morris dance, i, 267.
- Footing**, ii, 333.
- Footman**, Sir Thomas Overbury's character of a, i, 110.
- Forefinger of the right hand** considered venomous, iii, 177.
- Fore-spoken water**, i, 394.
- goods, iii, 299.
- Forfar**, Martinmas custom at, i, 399
- Forfeits**, i, 517.
- in barbers' shops, ii, 361.
- Forglen**, in Banffshire, few persons at, choose to marry on a Friday, ii, 50.
- other superstitions at, iii, 111, 167.
- Fortingall**, co. Perth, yew tree at, ii, 263.
- Fortune-teller**, description of the, in Hudibras, iii, 62.
- Fortune-tellers** still called "wise men" in the North, iii, 63.
- Fountain on the shores of the Bosphorus**, ii, 368.
- Fountains**, superstitions, ii, 374-5-7, 380.
- forbidden, ii, 374.

- Four, superstition relating to the number, iii, 268.
- Fowl, offering of a, ii, 375.
 — merry-thought of a, iii, 220.
- Fowls, omens from, ii, 219.
- Fox and geese, ii, 354.
- Fox-i-th' Hole, i, 3.
- Fox tayles, crown of, iii, 392.
- Foys, ii, 330.
- Froise, i, 393.
- France, Ash Wednesday how distinguished by the peasantry of, i, 100.
 — custom in, on Midsummer Eve, i, 316.
 — St. Denis and St. Michael the patron saints of, i, 364.
 — kings of, give presents to their soldiers at Christmas, i, 496.
 — hunting the wren in, iii, 195-6.
 — touching for the evil in, iii, 302.
- Frances, St. de Sales, forbids the custom of valentines, i, 59.
- Francis, St., i, 365.
 — girdle of, iii, 311.
- Franciscans, supposed to have attended May games, i, 262.
- Franconia, rites celebrated in, at Rogation time, i, 200.
 — feasting on, at Martinmas, i, 401.
 — customs used in, on St. Nicholas Day, i, 421.
 — Christmas carols in, i, 480.
 — fool-plough used in, on Ash Wednesday, i, 510.
- Franklin, Sir Thomas Overbury's character of a, i, 63.
- Frederick, Emperor of Germany, consults the astrologers on his marriage with Isabella, sister of Henry III, iii, 342.
- Freeman's well at Alnwick, i, 194.
- Freshmen, indignities offered to, at Oxford, i, 84.
- Frets, superstitious notions in Scotland, so called, ii, 233.
- Friar Tuck, i, 262-3.
- Friar's lantern, iii, 397.
- Friday, an unlucky day, ii, 48, 50.
 — considered lucky by Aurengzebe, ii, 50.
 — unlucky for marriage, ii, 50.
- Frideswide, St., i, 364.
- Frindsbury, co. Kent, May-day custom at, i, 246.
 — procession of the men of, to Rochester on Whit Monday, i, 246.
- Frogs, omens of weather, iii, 244.
- Frumenty, ii, 11, 19.
- Fugalia, Roman, feast of, i, 185.
- Fuller's thistle, weather omen drawn from, iii, 247.
- Funeral or dead peal, ii, 219.
- FUNERAL ENTERTAINMENTS, ii, 237-45.
 — Pie, ii, 243.
 — rites, parody on, in Dunbar's will of Maister Andro' Kennedy, ii, 250.
 — song, formerly used in Yorkshire, ii, 254.
 — etymology of, ii, 276.
 — sermons, ii, 279.
 — tokens, ii, 286.
- FUNERALS IN THE CHURCH-PORCH, ii, 245.
 — psalmody used at, ii, 267.
 — music at, ii, 267-76
 — Roman, ii, 267.
 — Irish, ii, 269.
 — howling at, ii, 270.
 — torches and lights at, ii, 276.
 — invitations to, ii, 287.
- Funus, etymology of, ii, 276.
- Furmenty pot, ii, 18.
- Furmety, i, 111-12.
 — used at country wakes in Cheshire, ii, 11.
- Furry Day, in Cornwall, supposed Flora's Day, i, 223.
 — song, i, 224.
- Fye, or fye-token, iii, 228.
- Fynnon Vair, ii, 374.

- Gall, St., i, 364.
 Galliards, ii, 162.
 Gallicet, St., i, 365.
 "Gallorum pugna," i, 76.
 Gallus, St., i, 365.
 Gallows, or gibbet, chips or cuttings from a, a cure for the ague, iii, 276-7.
 — woman marrying a man under the, to save him from execution, iii, 379.
 Galston, in Ayrshire, women attend funerals in the village of, dressed in black or red cloaks, ii, 283.
 Games, Christmas, i, 461-74-97.
 — enumeration of, used by boys and girls, from a Harleian MS., ii, 390.
 Gang-days, gang-week, i, 202.
 — flower, or Rogation-flower, i, 203.
 Ganging-day, custom of, at Bishop's Stortford, i, 372.
 Garguncock, co. Stirling, pernicious drinking custom at, ii, 345.
 — witchcraft superstition at, iii, 48.
 GARLANDS AT WEDDINGS, ii, 123.
 — IN COUNTRY CHURCHES, AND STREWING FLOWERS ON GRAVES, ii, 302-14.
 — custom of carrying round, on Shrove Tuesday, i, 68.
 — of willow, sent to disappointed lovers, i, 123.
 — carried at the funerals of virgins, ii, 304-5.
 Garnish-money, i, 433.
 Garter, order of the, whence derived, ii, 129.
 GARTERS AT WEDDINGS, ii, 127.
 Gauch, Teutonic for fool, i, 140.
 Gay, mention of divination by peacocks by, ii, 100.
 — describes the strewing of flowers upon the graves, ii, 306.
 Geddes, Dr., anecdote of, i, 258.
 Geese, in prime season at Michaelmas, i, 368.
 Geese, eaten upon St. Martin's Day, Twelfth Day, and Shrove Tuesday, at Paris, i, 368.
 — eaten by ploughmen at harvest home, i, 368.
 — green, eaten in May, i, 368.
 — superstitions concerning, iii, 217.
 "Geho," antiquity of the term, ii, 15.
 Gemmel, or gemow rings, ii, 96.
 Genevieve, St., i, 364-5.
 Genii, doctrine of, as attendants upon human beings, i, 367.
 Genoa, St. John Baptist the patron of, i, 364.
 Genow, St., i, 364-5.
 George, St., i, 360-2-4-5.
 — patron of England, 362-4.
 George Cataphractus, St., i, 365.
 GEORGE'S DAY, St., i, 192.
 Germain, St., great bell at the abbey of, rung against thunder, ii, 217.
 Germans, martial dance among the, with swords, i, 512.
 — custom among the, for a bride, when conducted to the bride-chamber, to take off her shoe and throw it among the bystanders, ii, 167.
 Germany, Twelfth Day customs in, i, 23.
 — custom used in many places of, on Ash Wednesday, i, 98.
 — emblematical print sometimes presented in, instead of eggs, i, 175.
 — custom in, on the night before the 1st of May, i, 228.
 — St. Martin, St. Boniface, and St. George Cataphractus, patron saints of, i, 365.
 — first appearance of gipsies in, iii, 94.
 Ghent, St. Bavo and St. Liburn patron saints of, i, 364.
 Ghost, Grose's description of a, iii, 67.
 — mode of addressing one, iii, 70.
 — pronounced *guest* in the North of England, iii, 86.

- GHOSTS OR APPARITIONS**, iii, 67, 90.
 — conversation concerning, from Addison's comedy of the Haunted House, iii, 74.
 — of unburied persons described by Virgil as wandering up and down on the banks of the Styx, iii, 68.
 — laying of, iii, 72, note.
- Giants**, practice of carrying about, on Midsummer Eve, i, 323-45.
 — used in the city pageants, i, 323.
 — origin of the, in Guildhall, i, 324.
 — Dr. Milner's explanation of the statues of, burnt at Dunkirk, Douay, &c., i, 325.
- Gibbet**, or gallows, superstitions concerning the, iii, 276-7.
- Gifts**, New Year's, i, 10, 18.
 — under the nails of the fingers, iii, 178.
- Giles**, St., fair, near Winchester, ii, 456.
- Gillingham**, co. Dorset, ceremony of acknowledgment to the lord of the manor of, on the Monday before Holy Thursday, i, 208.
- "Gillion a burnt tayle," iii, 397.
- Gimmel rings**, ii, 96.
- GRIPSIES**, iii, 91, 102.
 — in Calabria, carry torches at their weddings, ii, 157.
 — enumeration of works illustrative of their history, iii, 93.
 — Spelman's account of the, iii, 94.
- Girdles for women in labour**, ii, 67.
- Girl**, divination by adorning a, on the 23d June, as cited by the Trullan Council, i, 317.
- Girl's thistle**, gathered on the eve of St. John Baptist, i, 311.
- Gisborough**, co. York, custom of the fishermen at, on St. Peter's Day, i, 338.
 — superstition at, concerning the seventh son of a seventh son, iii, 265.
- Give-ales**, i, 181, 277.
- Giucoco della Cieca**, ii, 398.
- Glacach**, a disease so called among the Highlanders, iii, 273.
- Glain Nedr**, iii, 274.
- Glamorganshire**, custom in, of strewing a corpse with flowers, ii, 309.
 — graves newly dressed in, at Easter and Whitsuntide, ii, 310.
 — whitening of houses in, to keep out the devil, ii, 521.
- Glasgow**, donations made at, at funerals to the poor, ii, 289.
- Glashtin**, the, or water-horse, iii, 414.
- Glass**, eating the apple at the, i, 382.
- Glastonbury**, miraculous walnut tree at, i, 293.
- GLASTONBURY THORN**, i, 293; iii, 375-8.
- Gleek**, game of, ii, 450.
- "Gloria in Excelsis," hymn of, i, 480.
- Glory**, hand of, iii, 278-9.
- Gloucester**, charms used in the neighbourhood of, iii, 271.
- Gloucestershire**, wassailer's song of, on New Year's Eve, i, 7.
 — fires in, in honour of Twelfth Day, i, 28.
 — on Midsummer Eve, i, 318.
 — Skimmington in, ii, 192.
- Glove**, dropping or sending the, ii, 127.
- Gloves at Easter**, i, 80.
 — white, given to judges at a maiden assize, i, 126.
- Glowworm**, ii, 53.
 — a token of fair weather, iii, 204.
- Goarin**, St., i, 365.
- Goat**, the devil pictured in the shape of a, ii, 517.
- Goat and Compasses**, origin of the sign of, ii, 357.
- Goats**, popular superstitions concerning, ii, 517-8.
- Gobstones**, game of, ii, 165.

- Godiva, Lady**, i, 286-7.
 — procession, i, 288.
- Gods, tutelar, imitated by the Romanists**, i, 364-5.
 — of heathenism, i, 365-6.
- God's kichall, cake so called**, ii, 82.
- Godstowe Nunnery**, in Oxfordshire, public prayers in the church of, in 1278, performed on Innocents Day by little girls, i, 428.
- Goff, or GOLF**, ii, 418.
- Gog and Magog in Guildhall**, i, 323-4.
- Goging stole**, le, iii, 102.
- GOING A HODENING**, i, 474.
- "Going about with a vessel-cup,"** custom of, i, 455.
- Gold or silver, breaking a piece of, in token of a contract of marriage**, ii, 90-3.
- GOOD FRIDAY**, i, 150-7.
 — custom on, in the North of England, of eating passion-dock pudding, i, 150.
 — hallowing of cramp-rings and creeping to the cross on, i, 150-1.
 — eggs laid on, preserved, i, 151.
 — and bacon a usual dish on, i, 152.
 — one constant day for a general meeting of witches, i, 151.
 — fasting custom on, in Connaught, i, 152.
 — customs observed on, in the Spanish and Portuguese navy, 1810, i, 153.
 — Naogeorgus's account of the ceremonies on, i, 153-4.
 — cross-buns on, i, 154.
 — loaf of bread baked on, i, 155.
 — Chelsea "royal bun-houses," i, 157.
 — watching the sepulchre on, i, 159.
- GOODING, GOING A, ON ST. THOMAS'S DAY**, i, 455.
- Goodman, St.**, i, 365.
"Goodman's croft," iii, 317-8.
"Good wine needs no bush," ii, 351.
- Goose at New Year's tide**, i, 12.
- Goose, Michaelmas**, i, 367.
 — popular saying concerning eating, on Michaelmas Day, i, 367, 370.
 — origin of the custom of eating, on Michaelmas Day, i, 368.
 — an emblem of "mere modestie," i, 370.
 — jest respecting hitting the joint of a, i, 371; ii, 199, 200.
 — at harvest home, i, 370; ii, 26.
 — St. Martin's Day marked with a, on the Norway clogs, i, 401.
 — eaten on the Continent at Martinmas, i, 402.
 — a chief ingredient in the composition of a Christmas pie, i, 530.
 — plucking at a, iii, 40.
- Goose-grass**, i, 369.
"Goose intentos," i, 367.
- GOOSE RIDING**, ii, 419.
- Gospel trees**, i, 199.
- Gospels, why four**, iii, 268.
- Gossamer**, iii, 223.
- Gossip's bowl**, i, 1.
 — cake, ii, 80-1.
- Gosteg yr Halen, or the prelude of the salt**, iii, 161.
- Gowk, hunting the, in Scotland, on the 1st of April**, i, 140.
- Grace-cup, in our universities, origin of the**, i, 4.
- Grass, strewing of a church with, on Whitsunday**, i, 278.
- Grates, omens at the bars of**, iii 183-4.
- Grave, position in the, as adopted for interment by different nations**, ii, 295-6.
 — stumbling at a, iii, 249.
 — anciently called pyttes, ii, 249.
- Graves, position of**, ii, 295-6.
 — custom of strewing flowers on, ii, 307-8.
 — fenced with osiers in the south of England, ii, 308.
 — illustration of the passage in Hamlet, "make her grave straight," ii, 296.

- Graves, in Brecknockshire, sometimes strewed with slips of bay or yew, ii, 311.
- Graydon, Charles, his lines on nuts burning, i, 379.
- Greece, houses decked with evergreens in, in December, i, 525.
- Greek Church, pancake feast, preceding Lent, used in the, i, 88.
- celebration of Easter in the, i, 171-4.
- tapers used at weddings in the, ii, 158.
- Greeks, had a method of preparing fighting-cocks for battle, ii, 59.
- modern, use parboiled wheat at funerals, i, 115.
- buried their dead towards the east, ii, 318.
- GREEN IVIE LEAF, *divination by a*, iii, 357.
- Greenlanders keep a sun-feast at the winter solstice, i, 475.
- Greenwill, Sir Fulk, ii, 512.
- Greenwich-hill, festivities of, at Easter and Whitsuntide, i, 181.
- Gregory, St., i, 364-5.
- the great patron of scholars, i, 417-8.
- superstitions on the night of, iii, 130.
- Gresham, Sir John, dinner at the funeral of, ii, 239.
- Grey, Lady Catherine, the circumstances of her death, ii, 206.
- GROANING CAKE *and* CHEESE, ii, 70-6.
- chair, ii, 71.
- Groat, drunken, ii, 334.
- Goats, or oats hulled, etymology of, i, 400.
- proverb concerning, in the North of England, i, 400.
- Groom-porter, hazard played at, at court, for his benefit, on the night of Twelfth Day, i, 33.
- Groom-porter, silver token passed at the benefit of the, i, 33.
- Gudula, St., i, 364.
- Guernsey, betrothing custom of giving a flouncing, ii, 98.
- witchcraft in, iii, 66.
- "Guest," the word ghost so pronounced, iii, 86.
- Guidhel, or mistletoe, how described in the Edda, i, 524.
- Guildford, Lord Keeper, checks the superstitions concerning witchcraft, iii, 13-4.
- Guildhall, London, origin of the figures of giants in, i, 323-4.
- colours taken at Ramilies put up in, i, 324.
- Guisearts, Scots Christmas Carol by the, i, 458.
- Gule, etymology of, i, 347.
- GULE of AUGUST, *commonly called LAMMAS DAY*, i, 347.
- GUNPOWDER PLOT, *Anniversary of the*, i, 397.
- Gustavus Adolphus, King of Sweden, plays at blindman's buff with his colonels, ii, 397.
- Gute Freytag, i, 113.
- "Guy-l'an-neuf," i, 17, 458.
- Gyar Carlins, ii, 495.
- Gyl burnt tayle, iii, 397.
- Hackie, ii, 418.
- "Hackin," explanation of, i, 531.
- HADDOCK, iii, 362.
- Haggisters, iii, 215.
- "Haggs," iii, 408.
- HAGMENA, i, 457-61.
- a corrupted word from the Greek *αγια μνηνη*, i, 460.
- custom of, in Scotland, i, 460.
- Haguillennes, i, 460.
- Haguimento, i, 460.
- Hair, sudden turning of, gray, iii, 176.
- Hairs, spitting on those which come out in combing, iii, 263.
- Haleyons, iii, 222.
- Hales-Owen, Salop, bride-ale custom at, ii, 143.

- HALLE E'EN, or NUTCRACK NIGHT,**
i, 377.
—— Burns's account of Scotch sports on, i, 380.
- Hallow-even fire,** i, 389.
- Hallowmasse, ringing of bells on,**
i, 394.
- Hallowing of bells,** ii, 214.
—— of Saturday afternoon, ii, 39.
- Halter, superstition concerning a,**
iii, 276.
- "Halves," crying out,** iii, 251.
- Hamburg, custom of the inhabitants of, giving carp for supper to their servants on Christmas Eve,** i, 473.
- Hammer, use of a, in calling the monks to church in ancient times,**
ii, 214.
- Hampshire, Colt-pixy, the name of a supposed fairy in,** ii, 512.
- Hand-ball, game of, at Easter,** i, 176.
- Hand-fasting, or handfæsting,** ii, 87-8.
- HAND and FINGER NAILS, omens concerning,** iii, 177-80.
—— popular belief relating to the size, softness, &c., of the, iii, 179.
—— custom of kissing the, derived from the ancient Persians, iii, 179.
- Hand of glory, foreign superstition of the,** iii, 278-9.
—— practised in Ireland, iii, 279.
- HANDICAP, GAME OF,** ii, 420.
- Handkerchiefs, given by gentlemen to their favorites, temp. Elizabeth,**
ii, 92.
- Hands, right, joining of the, in marriage,** ii, 105.
- HANSEL,** iii, 262.
—— Monday, i, 19.
- HANDY-DANDY,** ii, 420.
- Hardicanute, King, original of Hock Tuesday derived from the death of,** i, 185.
- HARE crossing the way,** iii, 201.
- Hares, vulgar error concerning,** iii, 381.
- Harlequin and columbine, origin of,**
ii, 470.
- Harrow School, silver arrow at, shot for,** i, 454.
- Harry Hurcheson, game of,** ii, 415.
- Harvest queen,** ii, 20.
—— doll, or kern-baby, in Northumberland, ii, 20.
—— dame, in Yorkshire, ii, 24.
—— dinners, in Cornwall, ii, 26.
—— gosling, ii, 26.
- HARVEST HOME,** ii, 16, 33.
—— geese eaten at, i, 370.
—— rejoicings of, on Hallow Eve, i, 388.
—— song of the Suffolk peasantry, ii, 19.
—— Thomson's description of, ii, 25.
—— how celebrated in France, ii, 26.
—— song, ii, 27.
—— MOON, the, ii, 33.
—— love divination during its continuance, ii, 33.
- Harvey, the conjuror of Dublin,** i, 377.
- Hascka, St.,** ii, 492.
- Hats worn whilst sitting at meat,** i, 486.
—— congregations sitting during service with them on, ii, 323.
- Haunted house, Gay's description of one,** iii, 80.
—— form for exorcising one, iii, 72.
- "Hawkie," harvest custom so called in Cambridgeshire,** ii, 22.
- Hawsted, co. Suffolk, partiality at, for burying on the south and east sides of the churchyard,** ii, 293.
- Hay used in strewing churches,** ii, 14.
- Hay-thorn, gathered on May Day, used against witches,** i, 217.
- Hazel, vulgar notion concerning,** iii, 333.
—— nuts, Gay's spell with, i, 378.
- HEAD OMENS,** iii, 176-7.
- HEADS AND TAILS,** ii, 421.
- HEALTHS, or TOASTS,** ii, 338.

- Healths, mode of drinking, as described** in Rich's Irish Hubbub, ii, 328.
 — custom for gallants to stab themselves in the arm or elsewhere, in drinking of their mistresses', ii, 335.
 — Misson's account of the manner of drinking in England, ii, 339.
Heam, explanation of, iii, 119.
Hearne, Thomas, his orders for his grave, ii, 295.
Hearnshaw, iii, 214.
Heaviness considered as an omen, iii, 177.
Heaving, on Easter Monday and Tuesday, i, 181-2. See Lifting.
Hebrides, harvest song in the, ii, 27.
Hectors, ii, 350.
Hederiga, St., i, 364.
Hedgehogs, omens of weather, iii, 243.
Heifer's tail, prognostication of weather from a, iii, 242.
Heil, an idol so called, i, 3.
Heit, or heck! the carter's term, ii, 15.
Hélène, feu d', St. Helen's fire, iii, 401.
Heliotropes and marigolds, weather omens, iii, 247.
Helpers, saints so described in Naogeorgus's Regnum Papisticum, i, 363.
Helstone, Cornwall, May custom retained at, i, 223.
Helvetia, custom in, at Shrovetide, i, 93.
"Hemkomel," ii, 151.
Hemlock, singular sleepy effects of, iii, 297.
Hemp seed, sowing of, on Midsummer Eve, i, 314.
 — on Allhallow Eve, i, 382-6-95.
Hen, threshing of the, i, 80.
Henry II, serves the boar's head at his son's coronation dinner, i, 486.
Henry II, bled at the nose when his son Richard came to view his corpse, iii, 230.
 — III, New Year's gifts extorted by, i, 5.
 — IV, Christmas mummings in honour of, i, 464.
 — VI, superstitious bleeding of the corpse of, iii, 231.
 — VIII and Queen Katherine ride "a Maying," i, 215-16.
 — wears white mourning for Anne Boleyn, ii, 283.
Hens thrown at, at Shrovetide, i, 80.
 — made presents of, at Shrovetide, i, 80.
 — put on an odd number of eggs, iii, 263.
Heralds of private gentlemen, i, 465.
Herbert, George, funeral of, ii, 286.
Herbs and flowers, strewing of, at weddings, ii, 116.
 — at bride-ales, ii, 145.
 — at funerals, ii, 249.
 — power of, as charms, iii, 20, 270-97.
Herculaneum, picture found at, representing a marriage, ii, 165.
Herefordshire, wassailing custom in, on Twelfth Day, i, 30.
 — singular morris dance in, i, 258.
 — soul-mass cakes in, i, 392.
 — custom of the sin-eater in, ii, 247.
Hermes' fire, St., iii, 401.
Herolt, John, a Dominican friar, extract from his sermon on the Nativity, i, 473.
HERONS, superstitions concerning, iii, 214.
Hertfordshire, customs in, on Shrove Tuesday, i, 81-2.
 — on Palm Sunday, i, 124.
 — on May Day, i, 229-30.
 — sport of "crying the mare" in, ii, 24.
 — harvest customs of, ii, 24.

- Hesket, in Cumberland, court for the forest of Englewood kept at, on St. Barnabas's Day, i, 245.
- Heston, co. Midd., custom of cock-throwing at, i, 77.
- gathering of fern seed at, on St. John Baptist's Eve, i, 315.
- Hexham, form of inviting to burials at, by the public bellman of the town, ii, 250.
- "Hiccius doctius," iii, 61.
- Highgate, custom of swearing strangers at, ii, 195.
- Highlanders, burn juniper before their cattle on New Year's Day, i, 13.
- funeral customs of, ii, 240.
- second sight among the, iii, 155-7.
- make anything a sign of rain, iii, 245.
- Highlands of Scotland, weather omens on New Year's Eve, i, 10.
- Beltein custom retained in the, i, 224.
- girdles used in the, for women in labour, ii, 67.
- superstitions in the, respecting children, ii, 79.
- manner of a Highland lord's funeral, ii, 240.
- superstitions in, concerning lakes and fountains, ii, 376-7.
- charms practised in the, iii, 295, 304.
- Hilary, St., patron of coopers, i, 360.
- Hindostan, the gipsies supposed originally to have come from, iii, 92.
- Hiring fairs in Scotland, ii, 455.
- Hitchin, co. Hertf., mode of observing May Day in, i, 229-30.
- harvest custom at, ii, 24.
- HOB or NOB, ii, 348.
- Hob Monday, i, 348.
- HOBBY HORSE, the, i, 267.
- custom of, at Minehead, on the 1st of May, i, 227.
- earliest vestige of the, i, 267-8.
- dialogue concerning, in the Vow-breaker, i, 268.
- at Christmas, i, 492-3.
- HOBGOBLIN, ii, 514.
- Hock-cart, ii, 22.
- verses on, from Herrick's Hesperides, ii, 18.
- Hockey cake, ii, 22.
- Hocking at Whitsuntide, i, 281.
- Hoc-tide, i, 187.
- passages in the old historians relating to, i, 186-7.
- etymology of, i, 187.
- Hoc Tuesday, i, 186.
- Hocus pocus, iii, 61.
- Hoddesdon, custom at, on Shrove Tuesday, i, 82.
- HODENING, GOINGA, i, 474.
- Hoghemenay, i, 460.
- Hogs foreshow storms, iii, 244.
- "Hoisting," ceremony of, ii, 195.
- HOKE DAY, i, 184-91.
- etymologies of, i, 185-7.
- Withers's allusion to, i, 191.
- Holidays, law of King Alfred concerning, i, 177.
- Holland, St. Mary the patron saint for, i, 364.
- childbirth custom in, ii, 72.
- Dr. Thomas, sermon of, on Queen Elizabeth's accession, i, 406.
- Holly, carol of the time of Henry VI in praise of the, i, 522.
- Holly-boy, sport of the, in Kent, i, 68.
- and Ivy-girl, i, 68.
- Holt, Sir ——, annual custom, at Christmas, in the house of, at Aston, near Birmingham, i, 472.
- Holy Days, the landmarks to distinguish times, ii, 41.
- Holy Island, custom of "petting" in, ii, 167.

- HOLY INNOCENTS' DAY**, i, 535.
HOLY ROOD DAY, i, 351-2.
Holy Saturday, i, 161.
HOLY THURSDAY, procession on, i, 197.
 ——— Ascension Day, so called among the Anglo-Saxons, i, 202.
 ——— rites performed at wells on, ii, 378.
Holy water, casting of, upon a corpse, ii, 255.
Holy wells, ii, 366.
 ——— recipe for making a holy well, ii, 386.
Hooker, Richard, an encourager of parochial perambulations, i, 203.
Hoop, trundling the, ii, 421.
Hooping-cough, cure for the, iii, 287-8.
Hoopoe, iii, 221.
Hop-pickers in Kent, custom among the, described in Smart's Hop-garden, ii, 32.
Hopkins, Matthew, the witch-finder, iii, 26.
HOPPINGS, ii, 1, 15.
 ——— derivation of the term, ii, 8.
Hoquinanno, i, 460.
Horace promises presents to a fountain at his Sabine villa, ii, 377.
Horley, co. Surrey, extracts from the churchwardens' accounts of, i, 342, 411.
Horn of abundance, ii, 185.
Hornedness of the new moon, iii, 150, 241.
Horn fair, held at Charlton, in Kent, account of, ii, 194.
Hornie, a name for the Devil, ii, 521.
Horns, drinking out of, i, 213.
 ——— blowing of, on May Day, i, 213.
 ——— why appropriated to cuckolds, ii, 184.
HORNS, vulgar saying of husbands wearing, ii, 185-6-7.
Horoscopes, iii, 341.
"Horse and Hattock," a term used by fairies, ii, 504.
Horses blooded on St. Stephen's Day, i, 582.
 ——— charms and superstitions relating to, iii, 243, 304.
Horseshoes nailed on the thresholds of doors against witches, iii, 17.
 ——— still seen at doors in Monmouth street, iii, 17.
 ——— lucky to find, iii, 17, 251.
Hose, casting of the bride's left, ii, 170.
HOT-CKOCKLES, i, 516; ii, 421.
Houghton le Spring, custom called "Orders" used in the grammar-school at, i, 441.
Houseleek, why planted on cottages, ii, 317.
 ——— never stricken by thunder, iii, 317.
"How to know what trade your husband will be," on Midsummer Eve, i, 336.
Howdy, or howdy wife, the midwife so called in the North of England, iii, 116.
Howling at funerals, ii, 269-71.
HOWLING OF DOGS, iii, 184.
Hoxce money, i, 189.
Hubert, St., i, 360-4.
Huckle-bones, casting of, ii, 412.
Huggett, Roger, collections of, for the history of Windsor and Eton Colleges, i, 438.
Hugh's Day, St., i, 431.
Huldryche, St., i, 364-5.
Huli festival among the Hindoos, i, 141.
"Hulluloo," ii, 269.
HUMPHREY, DUKE, DINING WITH, iii, 384-5.
Huniades, titular King of Hungary, the name of, used to frighten children, ii, 516.
HUNT THE SLIPPER, i, 517; ii, 422.
Hunter's-hoop, a drinking term, ii, 331.
Hunting the gowk, i, 140.
 ——— the ram at Eton School, i, 440.

- Hunting the wren, custom of, in the Isle of Man, iii, 198.**
- Huntingdonshire, abundance of willows in, i, 123.**
- Hurley hacket, riding the, ii, 407.**
- Hydromancy, practised at Wells by the Druids, ii, 377; iii, 329.**
- Hy-jinks, ii, 334.**
- Ice fairs among the ancient northern nations, ii, 459.**
 — on the Thames, ii, 459.
- Icelanders date the beginning of their year from Yule, i, 475.**
- Ifley, co. Oxford, yew tree at, ii, 263.**
- Ignis fatuus, iii, 396.**
 — description of, from Fawkes's Poems, iii, 407.
- Illuminations on Queen Elizabeth's accession, i, 408.**
- Images of wax made by witches, iii, 10, 11.**
- "Imperator," the ancient lord of misrule, at Trinity College, Cambridge, i, 497.**
- Incantations of witches, iii, 9.**
- Indians, Senecca, superstition among the, ii, 314.**
- Infants passed through the fire, i, 309.**
 — good genii of, i, 367.
 — newly-baptized, custom in Scotland of holding them over a flame, ii, 77.
- INGATHERING, FEAST OF, ii, 16.**
- Inning, harvest festival so called, ii, 20.**
- Inning goose, ii, 23.**
- INNOCENTS' DAY, i, 535.**
 — superstition concerning, ii, 167.
- Inns, customs at, in the time of Charles II, ii, 350.**
- Inns of court, dancing round the fires in, i, 310.**
 — Christmas customs at the, i, 499.
- Intempestum, nocturnal vigil of the Church of Rome so called, ii, 55.**
- Inverest, co. Mid-Lothian, routing well at, ii, 372.**
- Inverness, custom at, or Shrove-Tuesday, i, 91.**
- Iol, i, 474.**
- Iolas, i, 12.**
- Iona, superstition in, iii, 319.**
- Ireland, customs in, on Holy Saturday, i, 161.**
 — on May Eve, i, 227.
 — fires lighted in, on the eves of St. John Baptist and St. Peter, i, 303.
 — St. Patrick the patron saint of, i, 365.
 — a sheep killed in, in every family that can afford one, at Michaelmas, i, 372.
 — celebration in, on Allhallow Even, i, 377-9.
 — celebration of the Church feast-day in, ii, 14.
 — harvest customs in, ii, 37.
 — ancient superstitions in, relating to children, ii, 78.
 — marriage customs in, ii, 91, 138-9, 154.
 — custom of setting salt upon a dead body used in the south of, ii, 235.
 — month's mind in, ii, 316.
 — bannocks or cakes laid in the way of travellers over the mountains in, ii, 485.
 — traditions of fairies in, ii, 493, 507.
- Irish, ancient manners of the, i, 110.**
 — custom of crossing among the, i, 152.
 — customs among the, on May Day, i, 227.
 — keep St. Catherine's Day i, 410.
 — lamentations among the, on deaths, ii, 208-9.
 — wake, account of the, ii, 227.
 — custom of conducting the dead to the grave, ii, 269.
 — to weep, ii, 269.
 — funeral, form of an, ii, 269.
 — piper, burial of an, ii, 285.

- Irish, funeral elegies among the, ii, 281.
 — game so called, ii, 422.
 — superstitions of the, ii, 507 ;
 iii, 149, 257, 268, 290.
 — relating to eclipses, iii,
 149.
 — relating to salt, iii, 165.
 — custom of the, at putting out
 a candle, iii, 182.
 — divinations among, by the
 bladebone, iii, 340.
- Iron, ostriches eating and digesting,
 iii, 365.
- Irving, Washington, his account of
 his first seeing a May-pole, i, 236.
- Isis and Osiris, the patrons of the
 Egyptians, i, 365.
- Islip, custom at, on Shrove Tuesday,
 i, 88.
 — May Day, i, 219.
 — the 5th of November, i, 300.
 — Christmas mummings at, i,
 466.
- Italians, their mode of scoffing and
 saying, "Ecco, la fico," ii, 182-3.
- Italy, Spain, and Provence, sports
 with eggs in, i, 170.
 — May customs in, i, 228.
 — custom in, on St. Nicholas's
 Day, i, 420.
 — harvests in, earlier than with
 us, ii, 24.
- ITCHING OF THE RIGHT EYE, iii, 172.
- Ivy forbidden by the early Christians
 to be used in decorating
 houses at Christmas, i, 519.
 — epigram on, i, 520.
 — used as the vintners' sign,
 ii, 352.
 — girl, i, 68.
 — sport of, in East Kent,
 i, 68.
- IVY-LEAF, GREEN, DIVINATION BY
 A, iii, 357.
- Jack-in-the-green, on May Day, i,
 231-2.
- Jack with a lantern, iii, 397.
- Jack and Gill, harvest in Bedford-
 shire, ii, 24.
- JACKDAWS, superstitions concerning,
 iii, 218.
- Jack-o'-Lent, i, 101-2.
- Jack-stones, game of, in Ireland, ii,
 165.
- Jackall, vulgar error concerning the,
 iii, 381.
- Jacks, drinking vessels so named, ii,
 337.
- Jacob's stone, iii, 294.
- James I, fond of cock-fighting, ii, 62.
 — apophthegm of, relating to the
 devil, ii, 363.
 — his Counter-blast to Tobacco,
 ii, 363-4.
 — extracts from his *Dæmonology*,
 iii, 2, 10, 21-2, 40.
 — supposed conjuration against,
 by witches, when he was in
 Denmark, iii, 40.
- James II, King, omens at his coro-
 nation, iii, 112.
- JAMES'S DAY, ST., i, 346.
- Januarius, St., i, 364.
- January, first night of, superstition
 on, at Kirkmichael, in Banff-
 shire, i, 9.
 — sports among the heathens on
 the kalends of, i, 510.
- January 30th, i, 10.
 — bells at Newcastle-upon-
 Tyne muffled on, every
 year, ii, 219.
- Japanese weddings, lamps and flam-
 beaux used at, ii, 158.
- Jaundice, charm practised in the
 Highlands for the cure of, iii, 299.
- Jefferies, Anne, supposed intercourse
 of, with fairies, ii, 478-9.
- Jesmond, St. Mary's well at, ii, 380.
- Jesters, i, 263-4.
- Jeu de merelles, ii, 430.
- JEW, WANDERING, iii, 360-1.
- Jewel, Bishop, observations of, con-
 cerning witches, iii, 11.
- Jewes eare, a mushroom or excre-
 scence so called, iii, 283.

- Jewish wives, at the Feast of the Passover, place hard eggs upon a table, i, 171.**
- Jews, the ring used by the, as a covenant, ii, 103.**
- modern, matrimonial customs of the, ii, 142.
 - used trumpets for bells, ii, 213.
 - funeral customs of the, ii, 236, 266.
 - pluck grass as they return from the grave, ii, 266.
 - superstitions among the, relating to shoes and stockings, iii, 167.
 - pare their nails on a Friday, iii, 178.
- Jimmel, or gimmel rings, ii, 96.**
- Jimmers, explanation of, ii, 96.**
- "Joan Sanderson, or the cushion-dance," ii, 162.**
- Joane of Stow, Mother, the charm of, iii, 270.**
- Job, St., i, 364.**
- Jockie-blind-man, ii, 398.**
- "Joggs," ii, 470.**
- John, King, custom at Alnwick said to have been instituted by, i, 194.**
- John, St., i, 361-3-5.**
- John XIII, Pope, consecrates a large bell in the Lateran Church, ii, 214.**
- John Baptist, St., i, 363.**
- implored for a benediction on wine upon his day, i, 335.
- JOHN BAPTIST'S DAY, VIGIL OF, i, 298, 337.**
- Gebelin's account of the custom of making fires on, i, 298, 301.
 - account of from an ancient calendar, i, 311.
 - bonfires and other ceremonies on the eve of, i, 298, 337.
 - festivities on, at Alcala, in Spain, i, 317.
 - Naogeorgus's account of the rites of this festivity, i, 299.
- JOHN BAPTIST'S DAY, sermon at Magdalen College, Oxford, on, i, 335.**
- Stow's account of the ceremonies formerly used on the eve of, in London, i, 307.
 - extract from a curious homily "de Festo S. Johannis Baptistæ," i, 299.
 - divinations on, cited from the Trullan Council, i, 317.
 - charm with nails made on, iii, 301.
- JOHN THE EVANGELIST, St., customs on his day, i, 534.**
- John Port-Latin, St., i, 365.**
- John's College, St., Oxford, description of the Christmas Prince at, i, 498.**
- ancient candle-socket of stone at, i, 467.
- John's wort, St., stuck over doors at Midsummer, i, 307.**
- Joint, hitting the, by thinking on a cuckold, i, 371; ii, 199, 200.**
- Joint-ring, a token among betrothed lovers, ii, 93.**
- Joseph, St., i, 364.**
- Judas candles, i, 48.**
- eares, iii, 283.
 - Iscariot, effigy of, on Good Friday, i, 153.
- Julbock, i, 514.**
- "Julbrod," i, 526.**
- Julian, St., i, 364.**
- Juliana, St., i, 360.**
- Julklaps, i, 478.**
- "Juncus," ii, 13.**
- June, ancient mezzotinto representing the month of, i, 310.**
- Juniper burnt before the cattle in the Highlands on New Year's Day, i, 13; iii, 274.**
- Justices of peace, during the commonwealth, empowered to marry people, ii, 107.**

- Kail**, pulling of, on Hallow E'en, i, 380.
 — winning the, ii, 153.
- Kalends of January**, profane sport on the, among the heathens, i, 510.
- Karr**, freytag, i, 113.
- Kall**, or child's caul, iii, 114-9.
- Kelley**, Edward, the philosopher, profusion of, in giving away wedding-rings, ii, 106.
- Kelpies**, spirits so called, ii, 513.
- Kelso**, barbarous sports at, iii, 40.
- Kemping**, ii, 33.
- Kempton**, custom of eating figs at, on Palm Sunday, i, 124.
- Kemps shoes**, iii, 168.
- KENELM'S, ST., DAY**, i, 342-4.
 ——— custom of "crabbing the parson" practised at Clent on, i, 342.
- Kendal**, co. Westmoreland, inscription on the fifth bell at the church of, ii, 160.
- Kenilworth Castle**, celebration of a solemn country bridal at, for Queen Elizabeth's amusement, in 1575, ii, 163.
 ——— bear-baiting at, ii, 396.
- Kenethmont**, co. Aberdeen, singular fair at, iii, 470.
- Kent**, sport of Holly-boy and Ivy-girl in, i, 68.
 — custom of pudding-pieing in, at Easter, i, 180.
 — custom in, on St. James's Day, i, 346.
 — custom of "Gooding," retained in, i, 456.
 — quintain used in, at weddings, ii, 163.
- Kern baby**, ii, 20.
- KERN or CHURN SUPPER**, ii, 16, 21.
- Keston**, co. Kent, custom at, in Rogation week, i, 207.
- Ketches**, wakeful, on Christmas Eve, i, 470.
- Kettle pins**, ii, 354.
- Keyne, St.**, well of, ii, 384.
- Kichall**, god's, ii, 82.
- Kidderminster**, custom on the election of a bailiff at, i, 355.
- Kidlington**, co. Oxford, custom at, on the Monday after Whitsun week, i, 283.
- Kilbar village**, in the western islands of Scotland, Michaelmas custom at, i, 372.
- Kilda, St.**, custom of the islanders of, on St. Michael's Day, i, 372.
 — cake baked by the inhabitants of, on All Saints' Day, i, 391.
 — sacrifice to a sea-god called Shony at, at Hallow-tide, i, 391-2.
- Kildare**, Earl of, in 1527, engaged at shovel groat, when the warrant for his execution arrived, ii, 441.
- Kilfinan**, co. Argyle, superstition at, relating to baptism, ii, 79.
- Kilfinichen and Kilviceven**, in Argyle-shire, superstition at, concerning burials in the churchyard, ii, 299.
 — concerning touching for the evil at, iii, 303.
- Kilkenny**, Ireland, breaking-up school custom at, i, 450.
- King of the Bean**, i, 22-4-6.
 — of Misrule, i, 497.
 — of Cockneys, i, 536.
 — and queen, custom of choosing, on Twelfth Day, i, 24.
- Kingfisher**, superstitions concerning the, iii, 240.
- King-game**, at Kingston, co. Surrey, i, 260.
- Kings**, the festival of, i, 22.
- Kings of Cologne**, i, 24.
 ——— charm from the, iii, 364.
- Kings and queens**, feast of, i, 24.
- King's evil**, touching for the, iii, 302, 303.
- King's Norton**, maypoles set up at, i, 243.

- Kingston, co. Surrey, ducking of a common scold at, iii, 106.
 — curfew bell at, ii, 222.
 — extracts from the churchwardens' accounts of, relating to Easter Day, i, 163.
 — extracts from the chamberlain's and churchwardens' accounts of, illustrating the May-games, i, 260.
 — celebration of the kyngham at, i, 260.
 — a cucking-stool anciently kept at, iii, 103-4.
- Kinnoul Hill, superstitious games celebrated in a cave called the Dragon Hole at, on the 1st of May, i, 226.
- Kirkby Stephen, monument of Thomas first Lord Wharton at, ii, 184.
- Kirkaldy, co. Fife, persons burnt at, in 1633, for witchcraft, iii, 31.
- Kirkcudbright, Martinmas custom at, i, 399.
- Kirkmichael, co. Banff, custom at, on the 1st of January, i, 9.
 — appearance of the first days of winter, how observed at, i, 394.
 — drinking custom at, ii, 344.
 — St. Michael's well at, ii, 376.
 — belief in fairies at, ii, 505.
 — superstition relating to witchcraft at, iii, 65.
 — superstitions relating to the moon at, iii, 147.
- Kirkwall and St. Ola, co. Orkney, superstition at, as to unlucky days, ii, 50.
 — superstitions at, relating to marriage and baptism, ii, 78.
 — superstitions at, relating to the moon, iii, 148.
- Kirriemuir, co. Forfar, a witchpool at, iii, 31.
- Kirtling, co. Cambridge, portrait of Queen Elizabeth at, ii, 346.
- Kiss, nuptial, ii, 139, 140.
- Kissing, custom of, anciently, at the beginning of dances, ii, 161-2.
- KIT-CAT, GAME OF, ii, 423.
- KIT-CAT-CANNIO, GAME OF, ii, 424.
- Kitch-witch, iii, 43.
- KITES, superstitions relating to, iii, 213-4.
- "Kitra, ou baiser d'amour des Grecs," ii, 141.
- "Knack," harvest figure so called, ii, 20-1.
- Knave child, urine of a, used as a charm, iii, 285-6.
- Knells, nine for a man, six for a woman, three for a child, ii, 211.
- Knitting cup, ii, 138.
- KNIVES, SCISSORS, RAZORS, &c., iii, 250.
 — given away at Croyland Abbey on St. Bartholomew's Day, i, 351.
 — bride, ii, 131.
- Knolles, SIR Robert, dole at his funeral, ii, 287.
- Knot, true-love, ii, 108.
 — divination, ii, 110.
- Korrail, auld rude of, i, 325.
- Κοσκινομαντεία, iii, 351-2.
- Kraekis-blinda, ii, 398.
- Kyles and Dams, ii, 407.
- "Kyngham," or King-game, i, 260.
- Kyng play, at Whitsuntide, i, 278.
- Kyrlie, Mr., the Man of Ross, ii, 200.
- Ladder, unlucky to walk under a, ii, 167.
- Ladies' bed-straw, plant so called, ii, 66.
- Ladles of iron, custom of affixing, to wells, ii, 386.
- Lady of the May, i, 221.
 — at Whitsuntide, 1621, i, 280.
 — of the lamb, i, 283.
 — ceremony of a, taking her chamber, ii, 66.
 — young, wins the broos, ii, 154.
- LADY IN THE STRAW, ii, 66, 70.
 — BUGS, superstitions concerning the, iii, 193.

- Lady's thistle**, invention of the dark ages concerning, i, 48.
- Lætare**, or Midlent Sunday, i, 116.
- Læ-ith-mas**, i, 349.
- LAKE-WAKE**, or Liche Wake, derivation of, ii, 225.
 ——— Bourne's complaint at the drinking at the, ii, 230.
- Lamb**, lady of the, i, 283.
- Lamb-ale**, i, 279.
- Lambeth**, boy-bishop at, i, 429.
- LAMBKINS**, omens of weather, iii, 224.
- Lamb's-wool**, i, 1, 31, 396.
 ——— mode of making in Ireland, i, 396.
- Lameness**, charm for, iii, 285.
- LAMMAS DAY**, i, 347-8.
 ——— etymology of the name, i, 347.
- Lanark**, old custom at, on the Saturday before Palm Sunday, i, 121.
 ——— riding the marches at, i, 208.
- Lancashire**, custom of lifting retained in, i, 182.
 ——— soul-mass cakes in, i, 392.
 ——— death-bed superstitions in, ii, 230.
- Landsmark**, or Langemark Day, i, 208.
- Lansquenet**, ii, 450.
- Lantern fly**, Indian, iii, 405.
- Lapland witches**, iii, 4, 5.
- Lapwing**, of unlucky omen, iii, 216.
- Largess**, ii, 17.
- Lastres**, co. Hereford, singular tenure at, i, 369.
- Late-wake**, ii, 225.
- Latimer**, Bishop, his description of Robin Hood's Day, i, 258.
- Laud**, Archbishop, the first who framed a canon for bowing toward the communion table, ii, 320-1.
 ——— receives an omen from the fall of his picture, iii, 234.
- Launceston**, co. Cornwall, gathering of fern seed at, on Midsummer Eve, i, 315.
- Launceston**, superstition at, on Christmas Eve, concerning the oxen, i, 473.
- Laurel**, a defensative against thunder iii, 316-7.
- Laurence's well**, St., at Peterborough, ii, 378.
- Law**, Societies of, performed shows at Christmas, i, 498-9.
- LAYING-OUT** or **STREEKING THE BODY**, ii, 231-6.
- Leabharfein**, iii, 394.
- LEAP-CANDLE**, GAME OF, ii, 424.
- Leaping over fires**, a vestige of the ordeal, i, 301-2.
 ——— over Midsummer bon-fires, i, 306-7.
- Leaves flying in the wind**, a sign of tempest, iii, 248.
- Leek**, worn by the court on St. David's Day, in honour of the ancient Britons, i, 103.
 ——— Welsh custom of wearing, on St. David's Day, i, 104-5.
 ——— custom of wearing, among the Welsh, amusing account of its origin, i, 108.
- Lee-penny**, or lee-stone, iii, 327.
- Leet ale**, i, 279.
- Leicestershire**, Mothering Sunday observed in, i, 112.
 ——— wakes kept in, ii, 12.
 ——— riding for the bride-cake in, ii, 155.
 ——— custom of putting a plate of salt on corpses, retained in, ii, 235.
 ——— doles at funerals in, ii, 288.
- Lengten-tide**, the Saxon name for Spring, i, 95.
- Lent**, origin of, i, 95.
 ——— "To keep a true Lent," from Herrick's *Hesperides*, i, 99.
 ——— Sundays of, enumerated, i, 116.
 ——— custom at Lisbon, on the Sunday and Monday preceding, to play the fool, i, 139.
- Lenten crosse**, i, 127.
- Lenton Stuff**, ballad of, i, 101.

- Leodagar, St.,** i, 365; iii, 310.
Leonard, St., i, 363-5; iii, 310.
Letters, number of, posted in London
 on Valentine's Day, 1847, i, 61.
 — at the candles, iii, 181.
LEVEL COIL, ii, 425-6.
 — sice, ii, 426.
Lewis, Isle of, custom at, on the 1st
 of May, i, 226.
 — custom at, at Hallowtide, i, 391.
Liber Festivalis, account of Easter
 Sunday from the, i, 161.
Liberius, St., i, 364.
Lictors act as mourners among the
 Romans, ii, 283.
Liesse, Abbé de, i, 504.
LIFTING ON EASTER HOLIDAYS, i,
 181-2.
Lightning superstitions, iii, 245-6.
Lights, Christmas called the feast of,
 i, 471.
 — used on all festive occasions,
 i, 471.
 — at funerals, ii, 276-9.
Limousin, St. Martial the patron saint
 of, i, 365.
Lincoln, superstition at, on New
 Year's Day, i, 15.
 — fool's fair at, ii, 469.
Lincolnshire, customs at Croyland,
 in, i, 351.
 — yule block burnt in, i, 468.
 — morris drama performed in,
 i, 506.
Lincoln's Inn Fields, burning of Guy
 Fawkes in, i, 397.
Linnaeus, anecdote of, relating to the
 divining wand, iii, 333.
Lion, antipathy of, to the cock, ii, 56.
Lisbon, ceremonies at, on the 1st of
 April, i, 139.
 — St. Vincent the patron saint
 of, i, 365.
Litanies, or Rogations, give name to
 Rogation-week, i, 202.
Litany cloths, i, 200.
Little Colan, ceremony at, at our
 Lady Nants well, i, 130.
LITTLE JOHN, one of the characters
 of the morris dance, i, 266.
 — first mentioned by Fordun
 the Scottish historian, i,
 266.
Lituus of the ancient Romans, iii,
 335.
Livery, meaning of the word, i, 248.
Lizard, iii, 381.
Llanasaph, N. Wales, custom preva-
 lent at, on Corpus Christi Day, i,
 297.
Llandegla, spring at, visited by sick
 persons, ii, 375.
Llanvetherine, co. Monmouth, singu-
 lar funeral custom at, ii, 283.
Loadan, ii, 426.
LOADUM, GAME OF, ii, 426.
Loaf-stealing, i, 465.
Lochcarron, co. Ross, rain supersti-
 tions at, iii, 245.
Loch nan Spoiradan, ii, 377.
Lochsiant well, in Skye, ii, 384.
LOGGATS, ii, 426.
Logierait, co. Perth, Beltan custom
 at, i, 225.
 — superstitions at, ii, 49.
 — superstition at, relating to
 baptism, ii, 79.
 — custom at, immediately before
 the marriage ceremony, ii,
 143.
Lombard merchants, arms of the, ii,
 356.
Lombards, belief of the, in witch-
 craft, iii, 13.
London, Easter holiday amusement
 at, as described by Fitz-
 stephen, i, 177.
 — May-day customs at, i, 215-18,
 231.
 — enumeration of certain laws
 and customs of, i, 221.
 — mode of celebrating May Day
 in, i, 231.
 — watch in, on the vigils of St.
 Peter and St. John Baptist,
 i, 307, 326.

- London, Midsummer Eve watch in, temp. Hen. VIII, i, 327.
 — roods taken down in the churches of, i, 353.
 — curfew bell at, ii, 222.
 — archery among the early pastimes of, ii, 392.
 — stone, accounts of, iii, 294.
- Long-bow, disuse of the, ii, 392.
- Long bullets, game of, ii, 406.
- Longforgan, co. Perth, harvest custom at, ii, 25.
- Looking-glass omens, iii, 169-70.
- Looks, divination by the, iii, 355.
- Lord of harvest, ii, 18.
- LORD OF MISRULE, i, 497-505.
 — account of the, from Stubbs's *Anatomie of Abuses*, i, 501.
- Lothian, riding the stang in, ii, 189.
- LOVE CHARMS, iii, 306-7.
- LOVE DIVINATIONS, i, 379-88.
 — practised on the Continent in Advent, i, 54.
 — on Midsummer Eve, i, 314-15, 330-31.
- Loving cup, i, 4.
- LOW SUNDAY, i, 271-2.
- Loy, St., i, 361, 364.
- Loy's well, St., ii, 369.
- Lubrican, a spirit so called, iii, 58.
- Lucian, St., i, 364.
- LUCKY or UNLUCKY DAYS, ii, 44.
- Ludi Compitalii of the Romans, i, 302, 511-14.
- "Ludus Corporis Christi," or Ludus Conventriæ, Sir Wm. Dugdale's mention of a MS. so entitled, i, 296.
- Ludlow, custom of rope-pulling at, on Shrove Tuesday, i, 92.
- Luggies, three, or dishes, charm with, i, 210, 384.
- Luke's Day, St., love divinations on, i, 375.
- Lunar superstitions, noticed from Hudibras, iii, 150.
 — from Naogeorgus, iii, 151.
- Lustration of children newly baptized, ii, 77-8, 80; iii, 259-60.
- Lydgate, John, poetical devices of, i, 54.
- Lying for the whetstone, iii, 389-93.
- Lying-in woman, charm or charact for a, ii, 67.
- Lyke-wake dirge, ii, 275.
- Mab, Queen, Shakespeare's portrait of, ii, 496-7.
 — description of, from Poole's *English Parnassus*, ii, 497.
- Macheth, spot upon which the interview of, with the weird sisters took place, iii, 32.
- Macclesfield, occasional wedding custom at, ii, 156.
- MACE MONDAY, i, 347.
- Macham, a game at cards, ii, 227.
- Macke, ii, 450.
- Mackerel, Macquereau, meaning of, i, 139.
- Macquerela, i, 90.
- Madern well, in Cornwall, ii, 369.
- Madness cured in the river Fillan, ii, 381.
 — singular methods of curing, iii, 295.
- Magdalen College, Oxford, ancient custom at, at Hoc-tide, i, 187.
 — performance of music on the tower of, on May 1st, i, 213, 232.
 — sermon from a stone pulpit at, formerly, on St. John Baptist's Day, i, 335.
- Magi, Eastern, Twelfth-day customs in honour of the, i, 21.
- MAGICIAN, or SORCERER, iii, 55-67.
 — mirrors used by the, iii, 60.
- MAGPIE, *superstitions concerning the*, iii, 214-15.
 — Magot-pie, the original name of the, iii, 215.
- Maid, lines upon a, who died the day she was married, ii, 157.

- MAID MARIAN, or QUEEN of the MAY**, i, 253-8.
 ——— the mistress of Robin Hood, i, 255-6.
- Maiden assizes**, gloves given at, ii, 126.
- Maiden feast upon the finishing of harvest at Longforgan, co. Perth**, ii, 25.
- Maidens, gathering of the, on St. Barnabas' Day**, i, 293.
- "Maigrefwe,"** i, 259.
- Main**, etymology of, ii, 62.
- Mains in cock-fighting**, ii, 62.
- Malabrians, superstitions among the**, iii, 205.
- Malkin, a name for Maid Marian**, i, 256.
- Mamertus, Bishop of Vienna, litanies or rogations first observed by**, i, 202.
- Mammard, St.**, i, 365.
- Man, Isle of, customs in the, on Twelfth Day**, i, 32.
 ——— on the 1st of May, i, 257.
 ——— on Christmas Day, i, 471.
 ——— on St. Stephen's Day, iii, 198.
 ——— custom of the quaaltagh in, i, 538.
 ——— of hunting the wren in, iii, 198.
 ——— superstitions in, relating to changelings, ii, 74.
 ——— christenings in, ii, 81.
 ——— wedding ceremonies in, ii, 114-51-60.
 ——— wake kept in, with the dead, ii, 229.
 ——— funeral customs in, ii, 240.
 ——— fairy superstitions in, ii, 494-5.
 ——— fairies asserted by the Manks to have been the first inhabitants of their island, ii, 494.
 ——— witches in the, iii, 5.
- Man, Isle of, superstitions in, referred to the second sight**, iii, 159.
 ——— salt-superstitions in, iii, 164.
 ——— belief in mermaids, water-bulls, &c., iii, 411.
 ——— home of the spell-bound giants in Castle Rushen, iii, 89.
 ——— local superstitions in, iii, 411.
- Mangunel, William, his divination by the speal or bladebone**, iii, 339.
- Man in the Moon**, iii, 153-4.
- "Man's ingress and egress,"** ii, 275.
- Mandingoe tribe of Indians, adoration of the new moon by**, iii, 149.
 ——— illustration of children among the, iii, 260.
- MANDRAKE**, iii, 12, 375.
- Manna, vulgar error relating to**, iii, 372.
- Mapouder, co. Dorset, curfew bell rung at**, ii, 223.
- Marble, dampness of, an omen of weather**, iii, 243.
- MARBLES**, ii, 427.
- March, borrowed days of**, ii, 41-2.
 — first three days of, called "blind days" in Devonshire, ii, 43.
- Marchpanes**, i, 13.
- Marching-watch, in London, temp. Hen. III to Hen. VIII**, i, 326-7.
- Margaret, Countess of Richmond, her prayer to St. Nicholas, and consequent vision**, i, 421.
- MARGARET'S DAY, St.**, i, 345.
- Mariach Shine**, ii, 377.
- Marigolds, weather omens drawn from**, iii, 247.
- MARK'S DAY, or EVE, St.**, i, 192.
 ——— custom at Alnwick upon, i, 194.
- MARRIAGE CEREMONY PERFORMED ANCIENTLY IN THE CHURCH-PORCH**, ii, 133.
- MARRIAGE CUSTOMS and CEREMONIES**, ii, 87.

- Marriage**, privy contracts of, ii, 88, 89.
 — psalm, ii, 138.
 — divination at, ii, 165.
 — prohibited times of, ii, 168.
 — days noted in old calendars as fit for, ii, 168.
 — vulgar error concerning marriage under the gallows, iii, 379.
- Marriages esteemed unlucky in May**, i, 224.
 — nuts used in, among the Romans, i, 164.
- Marrowbones**, origin of the term, i, 49.
- "Marry,"** origin of the expression, i, 48.
- Marseilles**, custom at, of interring the carnival, on Ash Wednesday, i, 100.
- Marsden fair**, co. Oxford, Queen of the May at, i, 258.
- Mart**, etymology of, i, 400.
- Martial**, St., i, 364.
- Martilmas beefe**, i, 399.
- Martilmasse Day**, old ballad of, i, 403.
- Martin**, St., i, 360-5.
 — goose eaten on the eve of, i, 368-9.
 — day of, marked on the Norway clogs by a goose, i, 401.
- Martinalia**, i, 401.
 — "Les Martinales, ou Description d'une Médaille," i, 403.
- Martin Marre-prelate**, manner of his burial, ii, 292.
- MARTINMAS**, i, 399, 404.
 — the time when winter provisions were laid in, i, 399.
 — Naogeorgus's verses on, i, 403.
 — Old, i, 410.
- Martin's rings**, St., ii, 95.
- Martin's stone**, at Strathmartin, i, 322.
- Martinsall-hill**, i, 401.
- Marus**, St., i, 364.
- Mary Queen of Scots**, Buchanan's verses to, on New Year's Day, i, 16.
 — ceremonies at her marriage with Lord Darnley, ii, 140.
- Mary Queen of Scots**, bells rung at Edinb. in 1566, on account of her sickness, ii, 207.
 — drank to her attendants previous to her execution, desiring them to pledge her, ii, 335.
- Mary Atingana**, St., i, 364.
 — St., i, 364-5.
 — of Aquisgrana, St., i, 365.
- Marymass fair** in Irvine, ii, 469.
- Masking on New Year's Day**, i, 19.
- Masks at weddings**, ii, 161.
- Mass**, a word for festival, i, 348.
- "Master,"** in the Scottish sense, heir apparent, ii, 75.
- Matching**, co. Herts, house built close to the churchyard for the entertainment of poor people on their wedding-day, ii, 144.
- Matilda**, daughter of Robert Lord Fitzwalter, the original Maid Marian, i, 256.
- Maturin**, St., i, 364-5.
- MAUNDAY THURSDAY**, i, 142-50.
 — why so called, i, 142-3.
 — notices of the distribution of, in England, i, 143-5.
 — custom of "washing the feet" on, at Vienna, i, 143.
 — order of the, as practised by Queen Elizabeth, i, 145-6.
 — Earl of Northumberland's, A.D. 1512, i, 147.
 — customs observed by Cardinal Wolsey on, i, 149.
 — ceremony of, in Russia, i, 149.
 — practice on, among the French, i, 149.
- Maurice**, Emperor, superstitions of the, iii, 110.
- Mawe**, ii, 450.
- May**, derivation of the word, i, 221.
 — Lady of the, i, 221-53-7.
 — considered an unlucky time for the celebration of marriage, i, 224 ; ii, 168.
 — King or Lord of, i, 259.
 — Queen of, i, 257.

- May, 8th of, celebrated at Helstone, in Cornwall, i, 223.
- MAY DAY CUSTOMS, i, 212.
- supposed to be derived from the Roman Floralia, i, 222.
- blowing with, and drinking in, horns on, i, 213.
- allusions to customs on, in Herrick's *Hesperides*, i, 214.
- divination on, by white-thorn, i, 217.
- customs from "*Funebria Floræ*," i, 242.
- mode of celebrating in London, i, 231-2.
- at Oxford, i, 232-3.
- great festival of the sweeps, i, 231-2.
- Old, extracts from the *Tears of*, i, 247.
- May-dew, custom of bathing the face with, on the 1st of May, i, 218.
- May-eve, customs of, in Ireland, i, 227.
- May-fair, ii, 467.
- May-games, rolling down Greenwich-hill referred to, i, 181.
- preachings and invectives of the Puritans against, i, 241.
- May-gosling, i, 219.
- Mayers, song of, at Hitchin, i, 230.
- Maying, custom to go out a, i, 212.
- King Henry VIII and Queen Katherine go a, i, 214.
- Mayings, practice of, temp. Hen. VI, i, 215.
- May-morning, Milton's sonnet on, i, 215.
- MAY-POLES, i, 234-47.
- fetched into London anciently, i, 239.
- Stubbs's account of the, i, 234.
- French used to erect them, i, 237.
- description of from Pasquil's *Palinodia*, i, 239-40.
- May-poles, taken down by an ordinance of the Long Parliament, i, 241-3.
- after the Restoration permitted to be erected again, i, 242.
- Sir Aston Cokain's verses on, i, 241.
- origin of the, i, 237.
- MAY, TWENTY-NINTH of, i, 273-6.
- Mead-mowings, i, 277.
- Meadow verse, from Herrick's *Hesperides*, ii, 30.
- "Med-syp," ii, 28.
- Meigle, sepulchral monument of Vanna at, iii, 274.
- MELL SUPPER, ii, 27-8-9.
- Eugene Aram's account of the, ii, 27.
- Melshach, spring in the moss of, ii, 381.
- Memories, the drinking of, ii, 341-2.
- Menagiana, story in, on the subject of sneezing, iii, 124.
- Mendicant friars, pageants exhibited by the, on Corpus Christi Day, i, 296.
- Mantz, St. Martin and St. Boniface the patron saints of, i, 365.
- "Mercheta mulierum," ii, 177.
- Mermaid, story of, in notes to Collins's *Ode to Liberty*, iii, 412.
- capture of a, in the Isle of Man, iii, 412-3.
- MERMAIDS, WATER-BULLS, &c., iii, 411.
- superstitions respecting, in the Isle of Man, iii, 411-2.
- MERRILLS, ii, 428.
- MERRITOT, *otherwise* SHAGGY-SHEW, *or a* SWING, ii, 428.
- Merrythought of a fowl, iii, 220.
- Mesopotamia, practices among the Christians of, with eggs, on Easter Day, i, 171.
- Metwands, i, 129.
- Mhoire, iii, 394.
- Michael, St., i, 364.
- applied to, by sailors, i, 355.

- Michael St., buckler of, preserved in a castle in Normandy, i, 355.
 ——— well of, at Kirkmichael, co. Banff, ii, 376.
- MICHAEL'S CAKE, *or* BANNOCK, ST., i, 372-3.
- MICHAELMAS, i, 353-6.
 ——— custom of the cooks of Oxford at, i, 84.
 ——— presentation of the Sheriff of London on, i, 354.
 ——— sheep killed in Ireland at, i, 372.
- Michaelmas Day, i, 355.
 ——— superstition respecting the moon on, i, 356.
 ——— GOOSE, i, 367-71.
 ——— popular saying relating to the eating of, i, 370.
- Middleton Chenduit, co. Northampt., custom of strewing the church at, in summer, with hay, ii, 14.
- MID-LENT SUNDAY, i, 110-8.
 ——— singular rite in Franconia on, i, 112.
 ——— extract from the "Popish Kingdom," concerning, i, 114.
 ——— custom of sawing the figure of an old woman in two on, at Seville, i, 118.
- Midsummer ales, i, 277-9.
 ——— Day, boughs hallowed on, against witches, i, 335.
- MIDSUMMER EVE, 298, 337.
 ——— "how to know what trade your husband will be," on, i, 336.
 ——— experiment of the Midsummer shift, on, i, 333.
 ——— formerly thought a season productive of madness, i, 336-7.
 ——— bonfires on, i, 299, 300-1-2-3-4
 ——— Court de Gebelin's account of the fires on, i, 301.
 ——— Pagan rites of, i, 302.
 ——— fire, print of, entitled "le feu de la St. Jean," i, 310.
 ——— account of the watch anciently kept in London on, i, 326-7.
 ——— gathering the rose on, i, 332.
- Midsummer Eve, gathering of fern-seed on, i, 314-5.
 ——— custom in France on, i, 316.
 ——— at Alcalá, in Spain, i, 317.
 ——— divinations on, by the orpyné plant, i, 329-30.
 ——— watching in the church-porch and fasting on, i, 331.
 ——— dipping of children on, in Bede's well, near Jarrow, ii, 383.
 ——— nail charms on, iii, 301.
- Midsummer men, i, 329.
 ——— pageants in London, i, 323.
 ——— shift, experiment of, i, 333.
 ——— shows, abolished at Chester, i, 323.
- Midwives, oath anciently taken by, and injunctions relating to, ii, 69.
- Milkmaid's Life, ballad of, i, 214.
- Milkmaids, festivities of the, in London, on the 1st May, i, 231.
- Milk-score, round O of a, i, 156.
- MILLER'S THUMB, iii, 387.
- MINCE PIES, i, 526-7.
- Minchiate, ii, 450.
- "Mind," in month's, signifies remembrance, ii, 315.
- MINNYNG DAYS, MYNDE DAYS, *or* MONTH'S MYNDE, ii, 314.
- Minorca, celebration of the carnival at, i, 69.
 ——— harvest customs in, ii, 30.
 ——— ceremony at, of throwing nuts and almonds at weddings, ii, 155.
 ——— hatred borne by the inhabitants of, to the sight and name of a horn, ii, 186.
 ——— vines not pruned in, iii, 315.
 ——— burial custom in, iii, 325.
- Miracle, pretended, performed at St. Winifred's well, ii, 367.
- Mirrors used by magicians, iii, 61.
- MISRULE, LORD *of*, i, 497.
 ——— account of, from Stub's *Anatomie of Abuses*, i, 501.
 ——— Abbot of, i, 504.

- Missa ad prohibendum ab idolis, i, 465.
- Missals, variation of the, in the ancient form of the marriage ceremony, ii, 134-5.
- Mistletoe sacred to the Druids, i, 109.
- gathering of, i, 459.
- churches said to be decked with, at Christmas, by Gay, i, 521-2.
- fact of this disputed, i, 523.
- Sir John Colbach's account of the virtues of, i, 524.
- described by Virgil, i, 524.
- considered the forbidden tree of Eden, i, 524.
- Stukeley's account of the introduction of, into York cathedral, i, 524.
- called "All-heal," i, 525.
- grown on to two standard apple trees at Kilcarlitz, in Scotland, i, 525.
- a charm against witches, ii, 20.
- Mistresse favours, ii, 92.
- Moles, vulgar error concerning, iii, 204, 369.
- on the body, iii, 252-5.
- Moll Dixon's round, i, 182.
- Molluka beans, iii, 46.
- Monday reckoned an unlucky day throughout Caithness, ii, 50.
- and by the Finns, ii, 50.
- Fasting, iii, 236.
- Money, digging for, how revealed by dreams, iii, 130.
- Money-spinners, iii, 223.
- Monkland, East, co. Lanark, witches burnt at, iii, 30.
- Monmouthshire, custom of mothering in, i, 112.
- Monmouth street, horseshoes nailed against the thresholds of doors in, iii, 17.
- Monquhitter, penny bridal at, ii, 147.
- superstitious notions at, relating to the dead, ii, 233.
- Monquhitter, other superstitions formerly encouraged at, iii, 73, 228.
- Montacute, William de, Earl of Salisbury, ii, 277.
- will of, ii, 287.
- MONTEM AT ETON, i, 432-41.
- ceremony of the chaplain at the, omitted, i, 433.
- sums collected at the, i, 435, 440.
- origin and descriptions of the procession of the, i, 437.
- account of the ceremony of the, from Huggett's Manuscript Collections, i, 436-7.
- mottoes of the tickets for, i, 439.
- account of the Montem procession of 1793, i, 439.
- Month, perilous days of every, ii, 47-8.
- names of our months, borrowed from the Romans, i, 475.
- MONTH'S MIND, ii, 314.
- Montrose, Christmas visiting at, i, 532.
- Monuments, church, foretell changing weather, iii, 243.
- Monzie, co. Perth, superstition at, relating to days, ii, 50.
- MOON, *the*, iii, 141-53.
- superstition respecting the, on Michaelmas Day, i, 356.
- Butler's Question, why painters never represent it at the full, ii, 351.
- superstitions concerning the, iii, 142-3-4.
- hornedness of the new, iii, 145.
- verses relating to the new, iii, 146.
- eclipses of the, iii, 152-3.
- swearing by the, iii, 153.
- Moon-calf, iii, 143.
- Moonwort used as a charm, iii, 314.
- Moors, wedding among the, described from Park's Travels, ii, 152.
- Mop, or statute fair, ii, 454-5.

- Moray, physical charms used in the province of, iii, 286.
- "More sacks to the mill," ii, 422.
- More, Sir Thomas, the early wit of, shown in Cardinal Morton's family, i, 500.
- Morgengabe, or gift on the morning after marriage, ii, 176.
- Morian, i, 249.
- Morisco, dance so called, i, 252.
— Spanish, i, 252-3.
- MORNING AFTER THE MARRIAGE, ii, 175-7.
- Morrice-bells, i, 247-64.
- Morris dance, descriptions of the, from Cobbe's Prophecies and Cotgrave's Treasury, i, 251.
— origin of the, from the Spanish morisco, i, 253.
— when introduced into England, i, 253.
— accompanies different festivals, i, 253.
— represented in a picture from the old palace at Richmond, i, 268.
- MORRIS DANCERS, i, 247.
— drama played at Revesby Abbey, Lincolnshire, in 1779, i, 513.
— nine men's, ii, 429.
- Mortagne, in France, singular murder at, iii, 309.
- MOFTUARIES, ii, 248.
- Mot-bell, ii, 219.
- Mothering cake, i, 111-2.
- Mothering, practice of, on Midlent Sunday, i, 111.
- "Mother-night," the night of the winter solstice, i, 475.
- Moulin, co. Perth, custom at, on New Year's Day, i, 19.
- Mourning garments, colour of, in most instances black, ii, 281-2.
- Mouse-ear, the herb, iii, 313.
- Mouswald, co. Dumfries, ancient harvest superstition at, ii, 33.
- Mugwort, superstitious search for the roots of, i, 334.
- "Mulieres præficæ," ii, 269.
- Mumbo jumbo, the bugbear employed in the interior of Africa to keep women in subjection, ii, 193.
- Mummer signifies a masker, i, 461.
- Mummery, in 1377, by the Londoners, Stow's account of the, i, 463.
- MUMMING, *Christmas custom of*, i, 461-6.
— in King Henry the Fourth's time, i, 464.
— Henry the Eighth's order against, i, 465.
- Muncaster, co. Cumberland, custom at, on New Year's Eve, i, 8.
- Murderer, bleeding of a dead body at the presence of the, iii, 229.
- Murray, shire of, Midsummer fires in, i, 310.
- MUSIC AT WEDDINGS, ii, 158.
- Music and singing anciently made a part of funerals, ii, 267-8.
- MUSS, GAME OF, ii, 429.
- Myrtle, the, strewed on tombs by the Greeks, ii, 308.
- MY SOW'S PIGGED, GAME OF, ii, 429.
- Nail from a sepulchre, charm worked by a, noticed by Pliny, iii, 300.
- Nailbourns, or temporary land-springs, in Kent, ii, 385.
- Nails driven into the walls of cottages by the Romans, iii, 18.
— finger, spots on the, iii, 177.
— superstitions in regard to cutting the, iii, 178.
- NAMES, *Omens relating to*, iii, 251.
- Nantwich, blessing of the Brine at, i, 200.
- Naples, ceremony at, on Thursday in Passion Week, i, 150.
— St. Thomas Aquinas and St. Januarius the patron saints of, i, 364.
- Narses, the name by which the Assyrian mothers terrified their infants, ii, 516.

- "Narthick," ii, 103.
 "Natal or natalitious gifts," ii, 84.
 NECK, *Superstitions relating to the*,
 iii, 173.
 NECK VERSE, iii, 382.
 Neithe, the spirit presiding over water
 in the Celtic mythology, ii, 376-7.
 Newbury, feast held at, of bacon and
 beans on Mace Monday, i, 347.
 Newcastle-under-Lyme, punishment
 of the branks at, iii, 108.
 Newcastle-upon-Tyne, regulation concern-
 ing the butchers at, in
 Lent, i, 63.
 — carnival of Shrove Tuesday at,
 i, 82.
 — Easter eggs given at, i, 172.
 — custom at, at the feasts of
 Easter and Whitsuntide, i,
 178.
 — perambulation of the town of,
 on Ascension Day, i, 206.
 — custom at, on May Day, i, 219.
 — rhymes used by the boys at,
 on May 29th, i, 274.
 — fellowship of cooks at, i, 318.
 — ceremony of the boy-bishop at,
 A.D. 1299, i, 422.
 — crying hagmena at, i, 458.
 — obsolete phrases, used at, i,
 487.
 — sailors use a song at, in heaving
 their anchors, ii, 27.
 — wedding customs at, ii, 127.
 — burgesses of, convened on guild
 days by the bell of St. Ni-
 cholas's church, ii, 218-9.
 — thief and reever bell at, ii, 220.
 — annual fairs at, ii, 458-9.
 — punishment of the branks and
 drunkard's cloak at, iii, 108.
 Newchombe, John, of Newbury, his
 marriage, ii, 158.
 New College, Oxford, custom at, on
 Holy Thursday, ii, 378.
 New Forest, formerly famous for the
 production of yew trees, ii, 260.
 Newnton, co. Wilts, custom at, on
 Trinity Sunday, i, 285.
 Newton, Sir Isaac, on the ignis fatuus,
 iii, 404.
 New River, source of, at Chadwell, ii,
 366.
 New Year celebrated at the vernal
 equinox, i, 170.
 — eggs given on the feast of the,
 i, 169-70-1.
 — of the Persians opened with
 agricultural ceremonies, i,
 510.
 NEW YEAR'S DAY, i, 10, 20.
 — Naogeorgus's account of, i,
 13.
 — festival of fools held on, at
 Paris, i, 13.
 — lines repeated by the common
 people in France upon, i,
 14.
 — superstition on, at Lincoln,
 i, 15.
 — Prynne's invective against, i,
 18.
 — early Christians ran about
 masked on, i, 19.
 — sayings in the North of Eng-
 land on, i, 20.
 — practice of opening the Bible
 on, i, 20.
 — weather omens on, i, 42.
 NEW YEAR'S EVE, i, 1-10.
 — wassailers' song on, i, 7.
 — sports on, in the western islands
 of Scotland, i, 8.
 — custom of apple-howling on,
 i, 9.
 New Year's gifts, i, 10, 20.
 — custom of, noticed in the time
 of Henry III, i, 15.
 — Polydore Vergil's account of
 the origin of, i, 16.
 — used in France, i, 17.
 Nicholas, St., i, 415-30.
 — the patron saint of Aberdeen,
 i, 364-5.
 — legend of, i, 416.
 — metrical life of, by Maitre Wace,
 i, 417.
 — Knights of, i, 418.

- Nicholas, St., the patron of mariners, i, 418-9.
 — Naogeorgus's account of his feast, i, 420.
 — the protector of virgins, i, 420.
- NICHOLAS'S DAY, St., i, 415-31.
 — Hospinian's account of, i, 417.
 — extracts from an ancient calendar concerning, i, 420-31.
 — note concerning, from the close rolls of Edward I, i, 430.
 — kept as a double feast at Eton, i, 431.
- Nick, Old, ii, 519.
 — derivation of the name of, ii, 519-20.
- Nidstaeng, or pole of infamy, ii, 189.
- Nigg, co. Kincardine, well-superstition at, ii, 376.
- Night, description of, iii, 75.
- Night-hags, superstition relating to, concerning children, ii, 73.
- Nightingale, the, iii, 192.
- Nightmare, or ephialtes, iii, 279-80.
- Night-signal with the monks, ii, 214.
- NINE-HOLES, ii, 432.
- NINE MEN'S MORRIS, *or* MERRILS, ii, 429.
- NINE-PINS, ii, 432.
- Noddy, ii, 450.
- "Nodus Amoris," ii, 109.
- "Noel, amouche de," i, 469.
- Nog-money, i, 14.
- Noon-tide, ii, 40.
- NOR AND SPELL, ii, 433.
- Norfolk, custom in, on Valentine's Day, i, 60.
- Normandy, custom in, for the bride to throw a ball over the church, to be scrambled for, ii, 156.
- Normans inattentive to dreams and omens, iii, 129.
- North, superstition against burying towards the, ii, 292-6.
- Northamptonshire, customs of the liberty of Warkworth in, ii, 31-2.
- Northumberland, custom in on a New Year's Day, i, 15.
 — freedom of Alwicks, in, i, 194.
 — May feast in, i, 222.
 — Midsummer fires in, i, 318.
 — stools dressed with flowers in, on Midsummer Day, i, 319.
 — custom of, on St. Peter's Eve, i, 337.
 — rural sacrifice of nuts in, i, 378.
 — custom in, at Martinmas, i, 400.
 — sword-dance of, i, 513-4.
 — harvest home in, ii, 29.
 — superstition in, relating to children when first sent abroad with the nurse, ii, 81.
 — christening customs in, ii, 81.
 — arvel dinner in, ii, 238.
- Northumberland Household Book, extracts from, concerning the boy bishop, i, 423.
- Norway, St. Ansharius and St. Olaus the patron saints of, i, 364.
- Norwich, sports anciently used at, on Fastyngonge Tuesday, i, 68.
- Nose, itching of the, iii, 174-5.
- Nosegays at weddings, ii, 118.
 — presented by poor women to Queen Elizabeth, ii, 120.
- NOT, GAME OF, ii, 434.
- Nottingham, ancient Midsummer watch at, i, 328.
 — geese eaten at, on the election of a new mayor, i, 371.
 — custom at, of going to St. Anne's well, ii, 379.
- Nottinghamshire, wassailing custom in, on Christmas Eve, i, 31.
 — custom of mothering in, i, 111.

- November, fire of, among the Welsh, i, 389.
 — Latin epigrams upon, i, 402.
 — 17th, the day of Queen Elizabeth's accession, i, 404.
 — when first observed, i, 405.
- NOVEMBER, FIFTH *of*, i, 397-8.
 "Nuces in pretio et religiosæ," i, 377.
 "Numerus infaustus," tract so named, iii, 268.
 "Numero Deus impare gaudet," iii, 264.
- Num-groats, ii, 333.
 Nunchion, etymology of, i, 352.
 Nun's, St., well, iii, 295.
 Nuptial drinking, ii, 136.
 — garlands, ii, 123.
- NUPTIAL KISS IN THE CHURCH, ii, 139.
 — torch, ii, 157.
- Nuremberg, St. Sibald the patron saint of, i, 364.
 Nut, Virgin Mary's, iii, 46.
 NUTCRACK, NIGHT, i, 377-96.
 Nut-gathering on Holy Rood Day, i, 353.
 Nuts, burning of, i, 378-9, 381.
 — in pairs, i, 381.
 — Gay's notice of, in his *Spell*, i, 378.
 — lines on, by C. Graydon, Esq., i, 379.
 — cracking of, on Allhallow Eve, i, 377.
 — Roman sports with, i, 377.
 — used in the superstitions under Papal Rome, i, 377.
 — in Scotland, i, 378.
 — in Ireland, i, 379.
- O, round, of a milk-score, i, 156.
- Oak, ancient, at Brockenhurst, in Hampshire, ii, 259.
 Oak, royal, i, 275.
 — description of, and verses on the, at Boscobel, i, 275.
 — mistletoe of the, i, 524-5.
- Oak apple, presages drawn from the, iii, 248.
 Oakley, co. Surrey, rose trees planted on graves at, ii, 312.
 Oats, divination with the stalk of, i, 381.
 Oberon, emperor of the fairies, clothing of, described, ii, 500-2.
 Oberon's diet, ii, 502.
 Oblationes funerales, ii, 286.
 Obsession of the Devil, iii, 72.
 Oculus, the Roman term, i, 75.
- ODD NUMBERS, *Charms in*, iii, 263.
 Oeufs, de l'usage de donner des, dans les fêtes de Nouvel An, et de Pâques, i, 17.
- Offerings at burials, ii, 286.
 — at wells, ii, 375.
- Offam Green, co. Kent, wedding quintain at, ii, 163.
- Oidhche Shamna, or vigil of Saman, i, 395.
- Old Coles, apparition of, iii, 87.
 Old Fools, feast of, removed to the 1st of November, i, 135.
 Old Harry, ii, 520.
 Old Martin-mas, i, 410.
 Old Nick, ii, 519.
 Old Scratch, ii, 520.
 Old shoe, superstitions relating to an, iii, 168.
 Old wives' lees, in Chilham, i, 220.
 Ombre, ii, 450.
- OMENS, iii, 110-13.
 — occurrence of, at James the Second's coronation, iii, 112.
 — among sailors, iii, 239-41.
- ONIONS AND FAGOTS, *Divination by, in ADVENT*, iii, 356-7.
Ονομαστηρια, iii, 260.
- ONYCHOMANCY, or ONYMANCY, *Divination by the Finger-nails*, iii, 177, 350-1.
- Ophelia's grave, commentators' notes upon, ii, 296.
 Op sijn Frize, ii, 330.
- Orange stuck with cloves, a New Year's gift, i, 11.
- Orations, funeral, ii, 279.

- Ordeal, vestige of the, in leaping over fires, i, 309-10.
 — by cold water, iii, 21.
 "Orders," school custom of, i, 441.
 Ordiquhill, co. Banff, mineral well at, ii, 371.
 Origin of the term White or Low Sunday, i, 271.
 Orkney Islands, custom in, on New Year's Eve, i, 9.
 — superstitions in the, i, 372; ii, 32, 169.
 — funeral ceremonies in, ii, 232.
 — belief of the inhabitants of, in fairies and witches, iii, 32.
 — charms used in, iii, 274.
 Ormistoun, co. Lothian, yew tree at, ii, 263.
 Orpyne plants, commonly called Midsummer men, i, 329-30.
 — exhibited on a gold ring found at Cawood, in Yorkshire, i, 330.
 — love divinations with, i, 330.
 OSTRICHES *eating and digesting* IRON, iii, 365.
 Oswald, St., well dedicated to, near the foot of Roseberry Toppinge, ii, 380.
 Ottery, St. Mary, statute of the church of, relating to the feast of the Innocents, i, 428.
 Oundle, co. Northampton, superstitions relating to the well at, ii, 369.
 OWL, *the*, an omen, iii, 206-10.
 Owls and squirrels, rural practice of hunting, on Christmas Day, i, 489.
 — why persecuted, iii, 208.
 "Ovum Anguinum," iii, 287, 369.
 "Ovum Paschale," i, 168.
 Oxen or neat, omens of weather gained from, iii, 204-44.
 Oxford, custom of Terræ filius at, i, 72.
 — processional customs at, on Holy Thursday, i, 199.
 Oxford, divisions of parishes in, marked by crosses cut in the stones of buildings, i, 200.
 — blowing horns and hollow canes at, all night, on the eve of the 1st of May, i, 213.
 — assembling of the choristers on Magdalen College Tower at, i, 213.
 — St. Frideswide patron saint of, i, 364.
 — boar's-head carol at Queen's College in, i, 485.
 — Christmas princes, or lords of misrule at, i, 498.
 — groaning cheese retained at, ii, 71.
 — custom in many of the colleges at, of awakening students in the morning, ii, 214.
 — curfew bell at, ii, 220.
 — epitaph in St. John Baptist's College in, ii, 251.
 — ceremony adhered to in Queen's College in, by the scholars when waiting on the fellows, ii, 331.
 Oxfordshire, custom in, on Valentine's Day, i, 60.
 — Shrove Tuesday, i, 87-8.
 — the week before Easter, i, 99.
 — on May Day, i, 219.
 Oy, explanation of, ii, 333.
 Oysters, time of their coming in, at London, i, 346.
 — unseasonable in months that have not an R in their names, i, 346.
 Pace-eggers' song, i, 176.
 Paddington, co. Middlesex, custom of throwing cakes or bread from the church steeple of, i, 166; ii, 288.
 Pædonomus at Christmas in Westminster school, i, 440.
 Paganalia, i, 494; ii, 2.
 Palilia, feasts so called, i, 306.
 PALL and UNDERBEARERS, ii, 284-5.

- PALL-MALL, ii, 434.
- Palm, crosses of, carried about in purses, i, 118-20-7.
- ashes made on Ash Wednesday from the palms used on the Sunday before, i, 94.
- Saturday, i, 130.
- of the hand, striking of the, iii, 349.
- PALM SUNDAY, i, 118-31 ; ii, 258.
- custom of eating figs on, i, 124.
- drawing of an ass on, i, 124.
- description of, from Naogeorgus, i, 124-5.
- custom of *palming* on, still retained in London, i, 127.
- curious MS. verses on, i, 128.
- ceremony among the Russians on, i, 130.
- parish accounts relating to, i, 130.
- singular custom on, at Caistor church, Lincolnshire, i, 130-1.
- superstition respecting sowing flower-seeds on, iii, 248.
- Palmistry, iii, 348-9.
- Palms, hallowing of, on Palm Sunday, i, 119.
- ceremony of bearing, on Palm Sunday, i, 118 ; ii, 258.
- Pancake bell, i, 82-3.
- Tuesday, i, 82.
- Pancakes, custom of turning in the pan, i, 83.
- casting of, i, 83.
- "Panis Natalitius," i, 526.
- Pantaloons, origin of, ii, 471.
- PANTOMIME — PAOL CINELLA — PUNCHINELLO, ii, 470.
- Paradise, bird of, iii, 366.
- Paris, festival of fools at, on New Year's Day, i, 13.
- poem on the cries of, i, 22.
- ceremonies at, on Thursday in Passion Week, i, 149.
- Paris, St. Genevieve the patron saint of, i, 364.
- turkeys eaten at, on St. Martin's Day, i, 368.
- bellman of the dead at, ii, 210.
- garden, bear-baiting at, ii, 403.
- Parish clerks, St. Nicholas the patron of, i, 418.
- Parmasant, the Italian, ii, 331.
- PAROCHIAL PERAMBULATIONS IN ROGATION WEEK, i, 197, 207.
- Parsley a token of victory, iii, 283-4.
- Paschal taper, i, 158.
- Pasche-eggs, i, 168-9.
- Pasques Charnieulx, i, 111.
- PASSING BELL, ii, 202.
- lines on the, from the Rape of Lucrece, ii, 205.
- held to be popish and superstitious during the grand rebellion, ii, 209.
- Passion, or Carling Sunday, i, 113.
- rites peculiar to Good Friday used on, i, 114.
- Passion dock, pudding of, i, 150.
- Passover, Jewish mode of celebrating the, i, 171.
- cake, i, 171.
- Pastoral staff, origin of the, iii, 332.
- Pastures, blessings implored upon, on St. Stephen's Day, i, 534.
- Patrick, St., i, 108, 364.
- PATRICK'S DAY, ST., i, 108-10.
- Paula, funeral of, ii, 284.
- Paulinus, bishop of Nola, large bells used in churches invented by, ii, 213.
- Paul's, St., Cross, full of reliques set on the steeple of, to preserve from danger of tempests, ii, 218.
- Paul's Cray, Kent, garlands formerly suspended in the church of, ii, 304.
- PAUL'S DAY, ST., i, 39, 42.
- Paul's School, St., extract from the statutes of, i, 431.
- Paulus Æmilius, superstition of, iii, 246.
- Pauntley, custom at, on the eve of Twelfth-day, i, 33.

- Pawnbroker's sign, origin of the, ii, 356.
- Peach tree, superstition from the falling of the leaves of the, iii, 248.
- Peacocks' feathers, garland of, iii, 392.
- PEACOCKS, *Superstitions concerning*, iii, 217-8.
- Peal, a funeral or dead, ii, 219.
- PEARIE, ii, 434.
- Peas on Carling Sunday, i, 113-4-5.
- PEASCOD WOOING, ii, 99, 100.
- Peel Castle, Isle of Man, crypt near, iii, 265.
- Peeping Tom of Coventry, i, 286-7.
- Peg-a-lantern, iii, 395.
- Pelagia, request of, to her son, concerning her funeral, ii, 229.
- PELICAN, iii, 366-7.
- Penance for ante-nuptial fornication, ii, 95.
- Pendrell, Richard, custom of decorating his tomb on the 29th May, i, 274.
- Penny weddings in Scotland, ii, 147-8.
- Pepys, extract from his Diary, Valentine's Day, 1667, i, 58-9.
- St. David's Day, i, 105.
- goes to Woolwich to gather May-dew, i, 218.
- Perambulations, parochial, in Rogation Week, i, 197.
- Percy, Thomas, dinner at the funeral of, A.D. 1561, ii, 239.
- Percy, James, the claimant of the earldom of Northumberland in 1680, had a mole like a half-moon on his body, iii, 253.
- Περιδειπνον, ii, 238.
- Perilla, verses to, from Herrick's *Hesperides*, ii, 235.
- Persians, festival of the solar year kept by, on the 20th March, i, 170.
- sneezing a happy omen among the, iii, 124.
- Perth, street called "Couvre-Feu Row" in, ii, 224.
- Perthshire, popular superstitions in, iii, 294-5.
- Perthshire, wells and springs dedicated to St. Fillan in, iii, 295.
- Peruvians, custom amongst the, when bringing home the maize from the field, ii, 21.
- Peter ad Vincula, St., i, 365.
- Peter, St., i, 365.
- presides over the castle of St. Angelo, i, 364.
- fire of, iii, 401.
- and St. Paul, ceremonies used by the Irish on the eve of, i, 337.
- PETER'S DAY, ST., i, 337.
- London watch on its vigil, i, 338.
- Petrel, stormy, iii, 222.
- Petting-stone, custom of the, in Holy Island, ii, 167.
- Philip and James, Saints, custom in Eton school on the festival of, i, 430.
- Phillips, Ambrose, parody on the style of, ii, 364.
- Philtres, iii, 307.
- PHŒNIX, *the*, iii, 366.
- Phooka, *the*, ii, 508.
- PHRASES and EXPRESSIONS, *Obscure*, iii, 304.
- PHYSICAL CHARMS, iii, 269-309.
- Physicians the only persons at present who interpret dreams, iii, 131.
- PHYSIOGNOMY, *Divination by*, iii, 355.
- Picardy, women of, called the deceased by his name, while carrying to the grave, ii, 272.
- PICCADILLY, *or* PICARDILLY, ii, 435.
- Pickelen, the Dutch name for huckle-bones, ii, 412.
- Picks, the suit of diamonds so called at cards, ii, 449.
- Pictures, votive, in the Temple of Neptune, i, 419.
- Pie-powder, court of, ii, 468.
- PIGEON HOLES, *GAME OF*, ii, 435.
- Pigeon, a white, an omen of death, iii, 218.
- Pigeons' feathers, supposed properties of, ii, 230; iii, 232.

- Pigmies, iii, 381.
 Pigs, an it please the, i, 358.
 — St. Anthony's, i, 358.
 Pigsney, or Pigsnie, i, 75.
 Pilgrimages to wells, ii, 376; iii, 295.
 PILLIWINKES, or PYREWINKES, iii, 109.
 PILLORY, punishment of the, iii, 109.
 Pillow stuffed with the feathers of a dove, ii, 230.
 Pills, superstitions relating to the taking of, in equal number, iii, 267.
 Pin-drinking, ii, 326.
 Pine, branches of, among the signs of death in houses, ii, 253.
 Pine-apples, omens of weather, iii, 247-8.
 Pinner, co. Middlesex, custom of cock-throwing formerly made a matter of public celebrity at, i, 80.
 Pins, thrown into wells, ii, 370.
 Pirva, Peruvian, ii, 21.
 Pitching-pence, paid at fairs, ii, 459.
 Πιθουριά, i, 402.
 Pius the Fifth, Pope, canonization of, i, 405.
 Pix, an it please the, i, 358.
 Pixy, ii, 513.
 Planets, omens from the, iii, 241.
 Plantain, looking for coal under the root of, on Midsummer Eve, i, 334.
 Plate-garlands of London, i, 247.
 Plays performed on Shrove Tuesday, i, 64.
 — Corpus Christi, performed at Coventry, i, 296.
 Please the pigs, iii, 394.
 PLEDGING, ii, 325.
 Plough, leading the, about the fire, i, 506.
 Ploughings, sacred, celebrated by the Athenians, i, 510.
 — of the Chinese, i, 510.
 Ploughman's feasting days, as enumerated by Tusser, ii, 26.
 PLOUGH MONDAY, i, 506-8.
 Plow-boys, or morris dancers, drama performed by, in Lincolnshire, i, 506.
 "Plow-gathering," i, 506.
 Plow-light, i, 506.
 PLUCKING A CROW, iii, 393.
 PLUM PORRIDGE, i, 526.
 — passage relating to, in Nedham's History of the Rebellion, i, 530.
 "Poculum charitatis," i, 4.
 "Poesies," nosegays so called by the vulgar in the North of England, ii, 118.
 Point, tying the, ii, 170.
 Points given to children on Ascension Day, i, 205.
 — bridegroom's, ii, 128.
 — at weddings, ii, 130.
 "Poisson d'Avril" among the French, i, 135.
 Poker, holding the, before the fire, to drive away the witch, iii, 310.
 Poland, St. Stanislaus and St. Hederga the patron saints of, i, 364.
 — custom in, when the Gospel is reading, ii, 321.
 Pole, barber's, ii, 358-9-60.
 Pomegranate flowers used as a charm, iii, 298.
 Pome-water, i, 17.
 Poor-rates of modern origin, i, 291.
 Pope and Devil, figures of, formerly burnt on the day of Queen Elizabeth's accession, i, 407.
 Porch verse, from Herrick's Hesperides, ii, 135.
 Porcupine, vulgar error concerning the, iii, 381.
 Porpesse, an omen of the weather, iii, 240.
 Portland, Isle of, betrothing customs at, ii, 87.
 — custom of preaching funeral sermons retained at, ii, 279.
 Portuni, ii, 478.
 Posset, eating a, at going to bed, a custom of our ancestors, ii, 173.
 — sack, composition of the, ii, 173.

- Post and paire, ii, 450.
 Pouk, ii, 513.
 "Præivit," the epitaph on a fellow of
 St. John's College, Oxford, ii, 251.
 Pretender, effigy of the, burnt in
 Queen Anne's time on the
 anniversary of Queen Eliza-
 beth's accession, i, 407.
 — epigram concerning the, i, 407.
 Prick by a thorn, charm for, iii, 311.
 PRICKING *at the Belt* or GIRDLE, ii,
 435.
 Priest who took his bagpipe, and
 fetched the couple to be married
 to church, and afterwards accom-
 panied them back, ii, 159.
 Primero, ii, 450.
 Primerole, i, 75.
 Primitiæ, Roman offerings of the, i,
 199.
 Princess, blessing of the nuptial bed
 at the marriage of a, ii, 175.
 PRISON BARS, or PRISON BASE, ii,
 436.
 Prize besom, garland so called, dressed
 up at Shaftesbury, on the Monday
 before Holy Thursday, i, 208.
 Processions on Candlemas Day, i, 43.
 — Hooker's fondness for, i, 203.
 — visitation articles concerning,
 i, 204.
 — advantages of, noticed by
 Herbert, in his Country
 Parson, i, 204.
 — extracts from churchwardens'
 accounts, illustration of, i,
 205.
 Procession week, account of, from
 Naogeorgus, i, 208.
 PROCESSUS *and* MARTINIAN, i, 338.
 Professions and ranks of people,
 Romish saints for, i, 359.
 Prognostications from particular days,
 i, 52.
 Protestants, their celebration of Queen
 Elizabeth's accession, i, 405.
 Prudentius, his verses recording the
 tradition that spirits fly away at
 cock-crowing, ii, 52.
 Prudentius, his description of a linen
 shroud, ii, 232.
 Prussia, St. Albert and St. Andrew
 patron saints of, i, 364.
 Prynne, William, invective of, against
 the rites of New Year's Day, i, 18.
 Psalm 103, used at Rogation time, i,
 204.
 PSALMODY, *use of, at Funerals*, ii,
 267-8.
 — used to cure agues, iii, 299.
 PUCKE, ii, 508.
 Pudding-pieing, custom of, in Kent,
 i, 180.
 Pulse, religious use of, amongst the
 Romans, i, 117.
 Pulver Wednesday, i, 95.
 Punchinello, or Pulcinella, origin of,
 ii, 473.
 PUNISHMENTS, OBSOLETE VULGAR,
 iii, 102-10.
 Purification of the Virgin Mary, cere-
 monies on the, i, 44-5.
 Purifications of women, festive meet-
 ings at, ii, 75.
 Puritans, preachings and invectives of,
 against May games, i, 241.
 Purses and coffins, fire omens, iii,
 183.
 Purslain used as a charm, iii, 300.
 Putt, game of, i, 516.
 PUTTING THE MILLER'S EYE OUT,
 iii, 389.
 Pygmies, the, supposed to have been
 fairies, iii, 381.
 Pyrrhic, or military dance, supposed
 the origin of the morris dance, i,
 247.
 Pyx, iii, 394.
 QUAALTAGH, the, i, 538-9.
 Quadrillo, ii, 450.
 Quail combats, ii, 59, 60.
 Quarell, Yren de, iii, 271.
 Quarter ale, i, 279.
 Queen of the Bean, i, 26-7.
 — of Winter, i, 257.
 — of Elf-land, ii, 507.
 — of Fairie, ii, 507.

- Queen's College, Oxford, boar's-head carol at, i, 485.
 — ceremony adhered to by the scholars at, who place their thumbs on the table when waiting on the fellows, ii, 327.
- Questions and commands, i, 466.
- Quince pear, eating of a, ii, 132.
- Quinces, effect of, as a charm, iii, 297.
- Quindena Paschæ, i, 187.
- Quinquagesima Sunday, play acted on, at Auxerre, i, 504.
 — week, i, 99.
- Quinquatria, i, 418.
- Quintain, Fitzstephen's description of it, i, 177.
 — running at, at marriages, ii, 163-4.
- Quintal, throwing the, ii, 155.
- Quintan, St., i, 364.
- Quirinalia, description of the, i, 133.
- Quirinus, St., i, 364.
- Rabdomanteia, iii, 332.
- RACES, ii, 436.
- Radnorshire, custom of dancing in the churchyards in, ii, 298.
- Rag well, near Newcastle-upon-Tyne, ii, 380.
- Rags, custom of leaving at wells, ii, 380-1-2.
 — use of, as charms in Persia, ii, 383.
 — left on trees in the interior of Africa, by persons crossing the wilderness, ii, 383.
- Rain, prophecy concerning, on St. Swithin's Day, i, 341.
 — on St. Simon and St. Jude's Day, i, 375-6.
 — omens of, iii, 241.
- Ram, Eton custom of hunting the, i, 440.
- Ramilies, colours taken at, put up in Guildhall, i, 324.
- Ram's horns fixed upon a pole, noticed by Hentzner in going down the Thames, opposite to Ratcliffe, ii, 194.
- Ramsgate, Christmas custom of going a hodening at, i, 474.
- Randy beggars, iii, 99.
- Rank, distinction of, preserved in the North of England in the tolling of the soul bell, ii, 212.
- Ratcliffe, ram's horns at, in Hentzner's time, ii, 194.
- Rat omens, iii, 187-9.
- Raven superstitions, iii, 211-2-44.
- Raw head and bloody bones, ii, 516.
- Red herring on Easter Day, i, 167.
- Red lattice at alehouses, meaning of the, ii, 353.
- Red rose planted on the graves of persons distinguished for their goodness, ii, 310.
- Red Sea, ghosts laid in the, iii, 72.
- Relics, superstitious, shown in monasteries, ii, 79.
- REMORA, iii, 381.
- Rennes, in Brittany, custom of married people claiming a fitch of bacon at, ii, 181.
- Resurrection of our Saviour, ancient celebration of, i, 167.
- "Reveille Matin," ii, 176.
- REVELLINGS, ii, 2, 3.
- Reversis, ii, 450.
- Revesby Abbey, account of a morris drama played at, in 1779, i, 513.
- "Rex Convivii," i, 26.
- "Rex Fabarum," i, 24.
- "Rex de Havas," i, 23.
- Rhamadan, Mahomedan feast of, iii, 149.
- Rhodes, annual custom at, of carrying Silenus in procession at Easter, ii, 22.
- Riband, riding for the, in Westmoreland, ii, 156.
- Ribands on May Day, i, 222.
 — colours of, explained, ii, 111.
 — toasts of bits of, mentioned in Hudibras, ii, 340.
- Richard I, the name of, used by the Turks and Saracens to their horses, ii, 516.

- Richmond, co. Surrey, visited in 1783
by morris dancers from Abington,
i, 252.
- “Richmond wedding,” print of the
procession of the, ii, 192.
- Riding, virtue of an elder-stick in,
iii, 284.
- for the bride cake in Leicester-
shire, ii, 155.
- for the riband in Westmore-
land, ii, 156.
- the stang, representation of,
in Hoefnagle’s Views in
Spain, ii, 188.
- Rifarts, i, 113.
- Riffeling, i, 281.
- Ring of singular virtue presented to
King Edward the Confessor,
i, 150.
- gold, with orpyne plants for a
device, i, 330.
- of the door, binding of the, in
Holland, ii, 72.
- marriage, ii, 100.
- supposed heathen origin of
the, ii, 101.
- verses on, from Herrick’s Hes-
perides, ii, 102.
- Prometheus the supposed in-
ventor of the, ii, 102.
- poems relating to the, ii, 102,
106.
- how directed to be put on, ii,
103.
- worn by the ancient Greeks
and Romans, ii, 104.
- hallowing of the, ii, 106.
- RING and BRIDE CAKE**, ii, 100.
- RING, DIVERSION of the**, ii, 437.
- RING, RIDING at the**, ii, 437.
- Ring-finger, account of the, from
Levina’s Lemorius, ii, 104.
- Ringlets of grass, ii, 480.
- Rings, hallowing of, on Good Friday,
i, 150.
- St. Martin’s, ii, 95.
- formerly given away at wed-
dings, ii, 106.
- Rings, fairy, ii, 479-80.
- in the candle, iii, 181.
- charms by, iii, 300-1.
- Ripon, in Yorkshire, custom at, on the
Sunday before Candlemas
Day, i, 49.
- Easter customs observed at,
i, 167.
- custom at, in Rogation Week,
i, 198.
- custom at, on All Souls’ Eve,
i, 392.
- Christmas customs at, i, 468,
527, 531.
- Robbers called St. Nicholas’s clerks,
i, 418.
- Robigalia, i, 202.
- Robin Bad-fellow, ii, 514.
- ROBIN GOOD-FELLOW**, ii, 508-16.
- Robin Hood, i, 258.
- not always a constituent part
of the morris, i, 253.
- the choosing of, mentioned in
Skene’s Regiam Majesta-
tem, i, 259.
- gathering of, i, 259.
- styled King of the May, i,
259.
- and May game, illustrations
of the expenses attending,
i, 259-60.
- first mentioned by Fordun,
the Scottish historian, i, 261.
- ROBIN REDBREAST**, iii, 191-3.
- Roche Abbey, Yorkshire, derivation
of the name of, i, 350.
- ROCH’S DAY, St.**, i, 350.
- Rochus, St., i, 364.
- Rocke, St., i, 365.
- Rocke Monday, i, 63, 350.
- Rodez, in Rovergne, Abbé de la Mal-
gouverné at, i, 504.
- Rogation days, origin of, i, 197, 200-
201.
- ceremonies ordered on, by
Queen Elizabeth, i, 204.
- visitation articles concerning,
i, 204.

- Rogation Days, extracts from churchwardens' accounts illustrative of, i, 205.
- ROGATION WEEK, PAROCHIAL PERAMBULATIONS *in*, i, 197-212.
- gospels read during, in the corn-fields, until the civil wars, i, 201.
- "Roi de la Fève," i, 24.
- Rois, fête de, i, 22.
- "Roman d'Alexandre," i, 76.
- account of the games, &c., represented in the margin of the, ii, 387-9.
- Romans, gave presents on New Year's Day, i, 17.
- custom among, of drawing lots at our Twelfth-tide, i, 24.
- practice of cock-fighting among the, ii, 60.
- admitted but five torches in their nuptial solemnities, ii, 157.
- practice among the, of laying out their dead in the porches of their houses, ii, 246.
- Romanus, St., i, 364.
- Rome, New Year's Day, superstitions at, i, 12.
- rape of the Sabines at, i, 136.
- Mars the tutelary god of heathens, i, 365.
- St. Peter and St. Paul the patron saints of, i, 364.
- marriage ceremonial at, ii, 157.
- Rona, chapel in the Isle of, ii, 298.
- Ronaldshay, North, large stone in the Isle of, i, 19.
- Rood, description of the, i, 352.
- when taken down in our churches, i, 353.
- eye, Chester, Shrove Tuesday customs on the, i, 93.
- Rope, with which a criminal has been executed, used as a charm, iii, 276.
- Rose, the symbol of silence, ii, 345-6.
- White, usually planted in Glamorganshire upon a virgin's tomb, ii, 310.
- Rose, Red, appropriated in Glamorganshire to the graves of persons distinguished for benevolence of character, ii, 310.
- ROSE OF JERICHO, iii, 375.
- Rose-buds, divination by, on Valentine's Day, i, 59.
- ROSE, UNDER *the*, ii, 345-6.
- ROSEMARY and BAYS at WEDDINGS, ii, 119.
- used for decking churches at Christmas, i, 521.
- Rosemary, at funerals, ii, 251, 303.
- used as a charm, iii, 283.
- Roses, gathering of, on Midsummer Eve, i, 332.
- strewed on tombs by the Romans, ii, 308.
- formerly suspended in parlours and dining-rooms, ii, 347.
- and violets prognosticate weather, iii, 248.
- Rose trees formerly planted on graves at Oakley, in Surrey, ii, 312.
- Rosse, Henry Lord, bewitched, iii, 28.
- Rosyth, castle of, at Inverkeithung, inscription at the door of, ii, 220.
- Rotherham, Archbishop, bequeaths a mitre, &c., for the Barne Bishop, i, 424.
- Round about our coal-fire, i, 310.
- dock, iii, 314.
- Routing well at Inveresk, ii, 372.
- Rowsa, Danish, ii, 330.
- Royal oak, state of the, in Dr. Stukeley's time, i, 275.
- ROYAL OAK DAY, i, 273.
- Roytelet, iii, 195.
- Rudduck, iii, 191-2.
- Rudstone, Sir John, mayor of London, articles of expense at his funeral, ii, 288.
- Rue, an amulet against witchcraft, iii, 315.
- RUFFE, ii, 438.
- Runic calendar, St. Simon and St. Jude's Day marked in the, by a ship, i, 376.

- RUNNING THE FIGURE OF EIGHT**, ii, 439.
- “Rural Dance about the May-pole,” ballad of, i, 235.
- Rural charms, iii, 309-19.
— omens, iii, 191, 247.
- Rush-bearing, order of its arrangement, ii, 14.
- RUSH-BEARINGS**, ii, 13-4.
— whence named, ii, 13.
- RUSH RINGS**, ii, 107.
- Rushes anciently used for strewing churches and houses, ii, 13.
— Hentzner states Queen Elizabeth’s presence-chamber at Greenwich to have been strewed with, ii, 13.
— strewing of, at weddings, ii, 116.
- Russeaulx, allowance of, at Barking nunnery, on Shere Thursday, i, 64.
- Russia, celebration in, of Palm Sunday, i, 130.
— Easter customs in, i, 174-5.
— St. Nicholas, St. Mary, and St. Andrew, patron saints of, i, 364.
- Ruttle, dead, iii, 232.
- Sabines, April fooleries derived from the rape of the, i, 136.
- Sabbath of witches, iii, 10.
- Sackcloth and ashes, substitute for, i, 96.
- SACK POSSET**, ii, 173.
— how made, ii, 174.
- Saddling the spit, ii, 196.
- Sailors, St. Nicholas the patron of, i, 362, 419.
— their dread of apparitions, iii, 84-5.
— omens among, iii, 239-41.
- Saint Thomas’s onions, iii, 357.
- Saints, patrons of countries, &c., i, 364-5.
— names of those invoked against disease, i, 356-62.
— Naogeorgus’s enumeration of those called *Helpers*, i, 363.
- Saints, tutelar, to ranks of people, i, 359-60.
- Salamander, vulgar error relating to the, iii, 372.
- Salisbury, custom in the neighbourhood of, before Shrovetide, i, 62.
— cathedral, order in the Statutes of, respecting the boy-bishop, i, 422.
— the boy-bishop at, had the power of disposing of prebends falling vacant during his episcopacy, i, 424.
— service of, in the “*Processionale ad usum Sarum*,” i, 424-5.
- SALIVA, or SPITTING**, iii, 259-63.
- Salt, the emblem of wisdom and learning, ii, 234-5.
— goes for money in Prester John’s country, i, 436.
— setting of, upon a dead body, ii, 234.
— an Egyptian hieroglyphic for life, ii, 236.
— used in sacrifices, iii, 161.
- Salt-bearers at the Eton Montem, i, 435, 437.
- Salt-silver, i, 403.
- SALT FALLING**, iii, 160-6.
“*Saltatio armata*,” i, 511.
- Saltzburg, St. Rupert the patron saint of, i, 364.
— prohibition of the *episcopatus puerorum* in the Council of, i, 426.
- Salve, or salutation, at sneezing, iii, 121-3.
- Salute royal, iii, 263.
- Saman, vigil of, i, 395.
- Sandwich, the little cold collation, whence named, ii, 192.
- Sandwick, co. Orkney, superstitious observance at, on December 17th, i, 400.
— singular parochial customs at, ii, 8.
- Sans-culottes, fête de, i, 22.

- Saphies, or charms, among the Africans, 261, 324.
- Sardinia, St. Mary the patron saint of, i, 364.
- SATURDAY AFTERNOON, ii, 37.
- Saturnalia, Roman, i, 470-5, 500.
- affinity of the, with New Year's tide, i, 500-1.
- "Saving the ladies," custom of, at Edinburgh, ii, 342.
- Saul or soul, spitting the, iii, 261.
- Sauveurs, iii, 270.
- Sausages, feast of, in Germany, i, 400.
- Saville, Sir Henry, curious notice of cock-fighting in his correspondence, i, 79.
- Sawyer, Elizabeth, the witch of Edmonton, iii, 23, 37.
- Scadding of peas, a, ii, 100.
- Scandinavia, custom of riding the stang, supposed to have been known in, ii, 189.
- Scaramouch, ii, 471.
- SCARLET, one of the characters in the morris dance, i, 266.
- SCARVES, POINTS, and BRIDE-LACES AT WEDDINGS, ii, 129.
- Scalping-tool, iii, 102.
- School customs on Shrove Tuesday, i, 76, 83.
- in various parts of Great Britain and Ireland, i, 441.
- Schoolboy, song of the, at Christmas, i, 453.
- Scilly Islands, custom at, of singing carols on Christmas Day in the church, i, 490.
- superstitions of the, iii, 19.
- Scolds, cucking-stool the punishment for, iii, 102.
- Scone, co. Perth, Shrove Tuesday customs at, i, 91.
- stone of, iii, 294-5.
- Score, the cled, ii, 475.
- Scorpion, vulgar error concerning the, iii, 381.
- Scot-ale, i, 279.
- SCOTCH and ENGLISH, ii, 439.
- SCOTCH HOPPERS, ii, 440.
- Scotland, superstitions in, relating to the New Year, i, 9.
- New Year's gifts in, i, 15.
- custom of handsel-money in, i, 19.
- custom of nog-money in, on New Year's Day, i, 14.
- Shrove Tuesday customs in, i, 87, 91.
- hunting the gowk in, i, 140.
- beltan or baltein in, i, 337.
- customs in, on Allhallow Even, i, 378, 380, 388-9, 391.
- Martinmas customs in, i, 399.
- singed sheep's heads one of the homely dishes of, i, 415.
- observation of Christmas in, i, 518-9.
- New Year's customs in the Western Islands of, i, 8, 9.
- sword dance in, i, 512.
- superstitious opinions in, regarding days, ii, 49.
- girdles used in the Highlands of, for women in labour, ii, 67.
- superstitions in, respecting children, ii, 73-4, 77-8.
- superstitions in, relating to marriages, ii, 78.
- first food given to new-born babes in the Highlands of, ii, 80.
- marriage ceremonies in, ii, 147.
- riding the stang in, ii, 189.
- funeral entertainments in, ii, 241, 242.
- instances of persons burnt for witchcraft in, iii, 29-30-1.
- Scottish proverb, "Ye breed of the witches," &c., iii, 10.
- Scots Christmas carol, by the Guisearts, i, 458.
- Scratch, Old, a name for the devil, ii, 520.
- Screech owl, iii, 206-10.
- Sea, roaring of the, predicts a storm, iii, 247.
- Sea-gulls, superstitions concerning, iii, 218-9.

- Sea-mews, augury by, iii, 219.
 Seamroy or shamrock, i, 108-9.
 Sea-urchins, omens of weather, iii, 241.
 SECOND SIGHT, iii, 155-60.
 SEED-CAKE at Allhallows, i, 393.
 — at Fastens, ii, 23.
 SEE-SAW, ii, 440.
 Seic scona, Irish game of, ii, 165.
 Selden on wassels, i, 3.
 Selling a wife, superstition of its being lawful, ii, 107.
 Sena, or "Ile des Saints," on the coast of Gaul, witches of, mentioned by Pomponius Mela, iii, 5.
 Seneca Indians, superstition among the, ii, 314.
 Sepulchre, watching of the, on Good Friday, i, 154.
 Sergius, Pope, institutes the ceremonies of Candlemas Day, i, 44.
 Sermons at christenings, ii, 85.
 — at weddings, ii, 138.
 — at funerals, ii, 279.
 Serpents, water and land omens, iii, 224.
 — charm against the stinging of, iii, 270.
 Servants rewarded by fairies, ii, 495.
 — warning for, iii, 379.
 "Service without salt," a cuckold's fee, ii, 199.
 Services, ludicrous, i, 477.
 Serving-man, description of a, i, 370.
 SETTING SALT or CANDLES UPON THE DEAD BODY, ii, 234-5.
 Seventh son of a seventh son, iii, 265.
 Seville, custom at, of sawing the figure of an old woman in two, on Mid-Lent Sunday, i, 118.
 — riding the stang at, ii, 181.
 Sewers, common, foretell change of weather, iii, 243.
 "Sewing into the sheet," ii, 175.
 Shadar, in the Isle of Lewis, St. Andrew's well at, ii, 383.
 Shaftesbury, co. Dorset, custom at, on the Monday before Holy Thursday, i, 208.
 Shamrock, why worn by the Irish, i, 108-9.
 Shearers, boon of, ii, 33.
 Sheep, to be shorn at the moon's increase, iii, 142.
 — omens of weather, iii, 243.
 SHEEP SHEARING, FEAST OF, ii, 34-7.
 — account of, from Dyer's Fleece, ii, 35.
 — by Thomson, ii, 36.
 Sheep's heads singed, borne in the procession before the Scots in London, on St. Andrew's Day, i, 415.
 Sheepskin drum, vulgar error concerning a, iii, 379.
 Shefro, the, ii, 508.
 SHERE THURSDAY, or MAUNDAY THURSDAY, i, 142-50.
 Sheriffs, presentation of, in the Court of Exchequer at Michaelmas, i, 354.
 Shetland, spring called Yelaburn in, ii, 385.
 — spirit called Brownyn, in the Isles of, ii, 489.
 Shinty, or shinty match, ii, 419.
 Shivering, omen of, iii, 177.
 Shoe omens, iii, 166-9.
 — spitting in the right, by way of charm, ii, 263.
 Shony, sea-god so named, sacrificed to, at St. Kilda, i, 391.
 Shoeing the wild mare, i, 516.
 SHOOTING THE BLACK LAD, ii, 441.
 Shot-stars, substance so called, iii, 404.
 SHOVE GROAT, ii, 441.
 Shreving pewe, i, 64.
 Shrew ash, iii, 292-3.
 Shrewmice, superstitious cruelty towards, iii, 292.
 Shrewsbury, custom of lifting at, at Easter, i, 183.
 Shrid-pies, i, 527.
 Shropshire, lifting retained in, i, 182.
 — soul cakes used in, at Allhallow-tide, i, 527.

- Shropshire, "crying the mare in," ii, 24.
- sin-eater in, ii, 246.
 - custom in, at first hearing the cuckoo, ii, 198.
- Shroud, woollen, ii, 233.
- stuck with yew, ii, 253.
- SHROVE MONDAY, i, 62-3.
- SHROVETIDE, or SHROVE TUESDAY, i, 63, 94.
- explanation of the name of, i, 63.
 - festivities of, as related by Naogeorgus, i, 65-6.
 - description of, from the tract entitled *Vox Graculi*, i, 65.
 - custom of carrying garlands on, i, 68.
 - Fitzstephen's account of the customs of, i, 70, 90.
 - throwing at cocks at, i, 72-3-4, 82.
 - customs in Hertfordshire on, i, 81-2.
 - pancake customs on, i, 82-8.
 - indignities formerly shown to freshmen at Oxford on, i, 84.
 - Taylor the Water Poet's account of, i, 86.
 - the particular holiday of the apprentices, i, 88.
 - customs in Oxfordshire, i, 88.
 - custom of searching for persons of ill fame on, i, 89-90.
 - custom of rope-pulling at Ludlow, i, 92.
 - fires lighted up at, in Helvetia, i, 93.
 - no fire or candle may be kindled on the eve of, among the Finns, i, 93.
 - summary of the customs of, from Pasquil's *Palinodia*, i, 93.
 - weather omens on, i, 94.
- "Shroving," i, 63.
- SHUFFLE BOARD, ii, 441.
- SHUGGY-SHEW, ii, 428.
- Shy for shy, i, 82.
- SHYING AT COCKS, i, 81-2.
- Siamese wish long life to persons sneezing, iii, 124.
- "Sicinium," i, 512.
- Side, right, rising on the, iii, 173.
- Side-thrift, or shove-groat, ii, 441.
- Sien Sluai, a supposed fairy habitation in Argyleshire, ii, 504.
- SIEVE and SHEARS, divination by, iii, 351.
- Sigillaria, i, 462.
- Signs, whimsicalities of, ii, 355.
- change of weather prognosticated from the swinging of, iii, 242.
- Silicernium, ii, 238.
- "Silly How," *the fortunate cap or hood*, iii, 114-9.
- SIMON, ST., and ST. JUDE'S DAY, i, 375-6.
- marked in the Runic Calendar by a ship, i, 376.
 - love divination on, i, 376.
- Sinclair, superstition among persons of the name of, in Caithness, ii, 50.
- SIN-EATERS, ii, 246-7.
- Singen-Een, i, 8.
- Sitting cross-legged, iii, 261.
- Six score to the hundred, ii, 474-5.
- Sixes and sevens, ii, 475-6.
- SIXTUS, ST., i, 349.
- Skarves at weddings, ii, 129.
- "Skimmington," representation of, in Hoefnagle's *Views in Spain*, ii, 194.
- description of, from *Hudibras*, ii, 190.
 - notices of, from various other authors, ii, 191-2.
- Skinner's Company of London, custom of, on Corpus Christi Day, i, 297.
- Skiviog, North Wales, funeral customs at, ii, 285.
- SKY OMENS, iii, 241.
- Skye, miscellaneous customs observed in the Isle of, i, 372.
- harvest customs in, ii, 24.
 - lunar superstitions in, iii, 151.
- Slam, ii, 450.

- Sleeveless errand, meaning of, i, 132.
- Slide-board, slide-groat, slide-thrift, and slip-thrift, ii, 441.
- Smock race on Ascension Day in the North of England, i, 210.
- "Smoke follows the fairest," ii, 347.
- Smoker, anecdote of a, ii, 365-6.
- Smoke money on St. Mary's Eve, i, 46.
- Snails used in love divinations, i, 388.
- Snake egg, Pliny's account of the, iii, 370.
- stones, i, 322.
- Snakes, Cornish opinion concerning the meeting of, on Midsummer Eve, i, 322.
- omens from, iii, 224.
- Sneezing, superstitions relating to, iii, 119-26.
- when the king of Mesopotamia sneezes, acclamations are made in all parts of his dominions, iii, 124.
- cures the hiccup, iii, 125.
- Solar New Year, festival of the, i, 170.
- Solihull, near Birmingham, ash tree at, iii, 289.
- Somas cake, i, 394.
- Somersetshire, Christmas mummings in, i, 466.
- Song of the schoolboy at Christmas, i, 453.
- Songs, wassailers', on New Year's Eve, i, 5.
- "Ane Sang of the Birth of Christ," i, 487.
- Soot, falling of, a weather omen, iii, 244.
- Sops and ale, ii, 72.
- in wine, ii, 91.
- used at weddings, ii, 136-7.
- SORCERER, or MAGICIAN, iii, 55-67.
- SORCERY, or WITCHCRAFT, iii, 1-43.
- Sorcery, art of, iii, 55-7.
- Sortes Homericæ, iii, 336.
- Virgilianæ, iii, 336.
- Sanctorum, iii, 337.
- Soul-bell, ii, 202-20.
- Soul-bell, distinction of rank preserved in the North of England in the tolling of the, ii, 212.
- Soul cakes, custom of distributing on All Souls' Day, i, 392-3.
- use of, formerly in Shropshire, i, 393.
- Souler's song, i, 393.
- Souling, custom of going a, in Staffordshire, on All Saints' Day, i, 393.
- South Ronaldsay and Burray, two of the Orkney Islands, no couple chooses to marry in, except with a growing moon, ii, 169.
- South Shields, bidders to a funeral at, ii, 250.
- Southwark fair, Gay's description of, ii, 467.
- Southwell, curious account by, of Bartholomew fair, ii, 460.
- Sow crossing the way, iii, 201.
- Sow-day in Scotland, i, 400.
- Sowens eaten in Scotland, i, 384.
- Spain, prevalence of persons crossing themselves in, i, 176.
- Midsummer Eve festivities in, i, 317.
- St. James (Jago) the patron saint for, i, 364.
- celebration of the boy-bishop in, i, 426.
- childbirth custom in, ii, 70.
- account of the gipsies in, ii, 97.
- riding the stang in, ii, 181.
- a crime in, to put up horns against a neighbour's house, ii, 183.
- custom in, of strangers casting stones upon untimely graves, ii, 309.
- Spang-bodle, ii, 407.
- Spaniards hold Friday an unlucky day, ii, 50.
- Sparrows, superstitions concerning, iii, 194.
- SPEAL, or BLADEBONE, iii, 339.
- Spectator, notice in, of All Fools' Day, i, 132.

- Spectator**, description of a wake given in, ii, 8.
- Spectres and apparitions** supposed to haunt burial-places, ii, 290.
- Spell** from Herrick's *Hesperides*, iii, 58-9.
- Spells** on Allhallow Even, i, 379-80.
- Spelly coat**, iii, 86.
- Spey**, well of, in Scotland, ii, 380.
- Spice of evil**, iii, 394.
- Spick and span**, iii, 394.
- SPIDER OMENS**, iii, 223.
— vulgar error concerning the, iii, 381.
- Spiders**, Ashmole's charm with, iii, 287.
- SPILLING OF WINE**, iii, 165-6.
- Spinners, or spiders, omens of weather**, iii, 223-4.
- SPINNY WYE**, ii, 442.
- Spirits**, said to fly away at cock-crow, ii, 52.
— evil, frightened at the sound of bells, ii, 204-5-6.
— popular creed concerning, iii, 68-9.
— mode of consulting, iii, 70-1.
— walking of, iii, 72.
— give disturbance by knocking, iii, 70.
- Spittle**, lustrations by, iii, 259-63.
— of the stars, iii, 404-5.
- Spoons**, Apostles', a christening present, ii, 83.
- Sports at weddings**, ii, 160-4.
— Book of, i, 238-9.
— at Christmas, i, 492-7, 505.
— at fairs, ii, 453.
- SPORTS AND GAMES**, ii, 387.
- Spott**, in East Lothian, witches burnt at, iii, 30.
- Spousals**, ii, 96.
- Sprains**, charms against, iii, 321.
- Springs or rivers**, custom of drinking sugar and water at, on some Sunday in May, ii, 375.
- Squinting persons**, iii, 205.
- Squirrels**, hunting of, on Christmas Day, in Suffolk, i, 489.
- Stables**, charm for, from Herrick's *Hesperides*, iii, 282.
- Stack**, charm of fathoming the, i, 383.
- Staffordshire**, custom of souling in, on All Saints' Day, i, 393.
— custom in, on the eve of Twelfth Day, i, 22.
— Christmas hobby-horse in, i, 492.
- STAMFORD, BULL-RUNNING IN THE TOWN OF**, ii, 63-4.
- Standard** erected on Easter Day, by the Romanists, i, 176.
- Stang**, riding the, i, 12; ii, 188.
— derivation of, ii, 188.
- Stanhope**, co. Durham, garlands suspended in the church of, ii, 303.
- Stanlake**, co. Oxford, Plott's account of the Rogation custom at, i, 199.
- Star-jelly**, iii, 404.
- Stars**, shooting of the, iii, 241.
- Stathern**, co. Leicester, custom at, of giving dole at a funeral, ii, 288.
- "Status Scholæ Etonensis,"** extracts from the, i, 15, 62, 83, 98, 217, 335, 353, 431, 436, 497.
- Statute fairs**, ii, 455.
- STEPHEN'S DAY, ST.**, i, 532-4.
— horses blooded on, i, 532.
— Hospinian's account of, i, 532.
— goose-pies made on, in the North Riding of Yorkshire, i, 534.
— proverb on, i, 534.
- Stepney parish**, vulgar error concerning, iii, 380.
- Stewes**, in Southwark, proclamation of King Henry VIII concerning the, ii, 402.
- Stirrup verse**, ii, 274.
- STIR-UP SUNDAY**, i, 414.
- Stocking**, flinging the, ii, 170.
- Stockings**, superstitions concerning the putting on, iii, 167.
- STOKESLEY**, one of the characters in the morris dance, i, 266.
- Stone of imagination**, iii, 50.
— spitting on a, iii, 261.

- Stone pulpit at Magdalen College, Oxford, i, 335.
 — superstitions, iii, 300.
- Stones at each end of a grave, custom of whitening in Glamorgan-shire, at certain times, ii, 302.
 — casting of, in Spain, upon untimely graves, ii, 309.
 — perforated, creeping through, iii, 293.
 — slept on, to cure lameness, iii, 294.
- Stool-ball, i, 180; ii, 442.
- STOOL-BALL, GAME OF, ii, 442.
- Stool, witch's, ii, 23.
- STORMY PETREL, augury by the, iii, 222.
- Stortford, Bishop's, co. Hertford, septennial custom at, i, 372.
- Stot-plough, i, 505.
- Straightening board, ii, 235.
- Strangers in the candle, iii, 181.
- Strathfillan, cures at the pool of, iii, 295.
- Strathspey, Lake of Spirits at, ii, 377.
- Straw used in beds, ii, 66.
 — of the king's bed, temp. Henry VIII, ii, 66.
- Streaking, the term in the North of England for laying out a body, ii, 232.
 — derivation of the word, ii, 232.
- "Strenarum commercium," i, 18.
- STREWING CHURCHES WITH FLOWERS ON DAYS OF HUMILIATION and THANKSGIVING, ii, 13-4.
- STREWING HERBS, FLOWERS, and RUSHES BEFORE THE BRIDEGROOM and BRIDE, ii, 116.
- STREWING FLOWERS ON GRAVES, ii, 302.
- Strickle, strickler, iii, 387.
- Stroud hospital, co. Kent, May custom at, i, 246.
- Struma, touching for the, iii, 349.
- Stumbling, superstition concerning, iii, 249-50.
- Suffolk, custom in, on May Day, i, 229.
 — harvest-home song in, ii, 19.
 — game of camp, played in, ii, 404.
 — custom of burying a slunk or abortive calf in, iii, 313.
 — ten-pounding amongst harvestmen, ii, 23.
 — peascod divination in, ii, 99.
 — belief in, that a flint hung in a stable protects the animals in it from the fairies, ii, 503.
- Suicides said to have been usually interred on the north sides of churchyards, ii, 292.
- "Sumanalia," ii, 101.
- Sumatra, quails trained to fighting in, ii, 60.
- Summer king and queen, i, 259.
- SUMMER SOLSTICE, i, 298, 337.
- Sun, shining of, on Easter Day, i, 162-3.
 — shining on a bride, a good omen, ii, 167.
 — omen from the cloudy rising of the, iii, 241.
 — feast among the Greenlanders, i, 475.
- Sunday after the day of dedication of a church used as its feast, ii, 2.
 — fairs held on, abolished, ii, 4.
 — after marriage, custom on, in North Wales, ii, 176.
 — bear-baiting on, ii, 403.
- Sunnywell, co. Berks, custom formerly of blessing the springs at, ii, 379.
- Suns, three supposed to be seen on Trinity Sunday, i, 285.
- SUPERNACULUM, ii, 342-3.
 — etymology of, ii, 342.
- Suppers, funeral, among the ancients, different kinds of, ii, 238.
- Surgeon's sign, ii, 359.
- Surrey, ceremonies practised in, for the cure of the hooping cough, iii, 288-9.

- Sussex, custom of squirrel-hunting in, on St. Andrew's Day, i, 415.
 — death-bed superstitions in, ii, 231.
- Swallows, considered as omens, iii, 193-4, 242.
- Swan, singing of the, before death, iii, 373.
- "Swanne, Tale of the," ii, 184.
- Swans "cannot hatch without a crack of thunder," iii, 247.
 — prognosticate weather, iii, 247.
- Swarming up a pole after a goose, ii, 419.
- Swart-alfar of the Edda, iii, 415.
- Swarths, iii, 235.
- Swearing at Highgate, ii, 195.
- Sweating sickness, the cause of the London watch being discontinued, temp. Henry VIII, i, 327.
- Sweden, custom of making April fools in, i, 139.
 — Lyke Wake retained in, ii, 229.
 — superstitions in, relating to the moon, iii, 149.
- Sweeps, festival of, on May Day, i, 231-2.
- Sweethearts, dreaming for, on St. Agnes' Eve, i, 36-7.
- Swell or thorn, charm for a, iii, 272.
- Swine, time to kill for bacon, iii, 142.
 — omens of weather, iii, 201, 243.
- Swine's grease, bride anoints the door-posts with, to drive away misfortune, ii, 169.
- SWING, sport of the, ii, 428.
- SWITHIN'S DAY, ST., i, 340-2.
 — Gay's mention of, in his Trivia, i, 340.
 — local proverbs on, i, 342.
 — notice of, in Poor Robin's Almanack, i, 340-1.
- SWORD-DANCE, i, 511-4.
 — Olaus Magnus's description of the, i, 511.
 — how performed in Northumberland, i, 513.
- Sword-dance performed in the North Riding of Yorkshire from St. Stephen's Day till New Year's Day, i, 513.
- Sybows, i, 113.
- Sylham lamps, iii, 397.
- Tables, draught-board called, ii, 353.
- Taffies, skewered in gingerbread on St. David's Day, probable origin of the custom, i, 105.
- Taish, iii, 158.
- Tali, game of, ii, 412.
- Tamans, fortune-tellers so called in Ireland, iii, 64.
- Tansey cake, i, 166-76.
- Tanseys at Easter, i, 176-9.
 — used as a charm, iii, 314.
- Tapers, funeral, ii, 276.
- TAPPIE-TOUSIE, ii, 443.
- Tarans, unbaptised children so called in Scotland, ii, 73.
- Tarantula, vulgar error concerning the, iii, 381.
- Tarasca, the Spanish name for the hobby-horse, i, 270.
- Tarbat, Mary's well at, ii, 371.
- Tarocco, ii, 450.
- Tarragona, decree of the Council at, A.D. 1591, against the gipsies, iii, 97.
- Tarrou-ushtey, or water-bull of the Isle of Man, iii, 413.
- Tarum, profane wakes at, ii, 11.
- Tasks, ghosts of the dying, iii, 229.
- Tavern bush, ii, 351.
 — signs, ii, 351-8.
- Taw, ii, 427.
- Tawnles, ii, 474.
- Tear falling on a winding-sheet, ii, 233.
- Tears, Pennant's notice of the painting of, on doors and window-shutters in Scotland to express grief, ii, 313.
- Tecla, St., well of, at Llandegla, ii, 375.
- Teelings, ii, 412.
- Telephilon, iii, 307-59.

- Temple, Inner, lord of misrule at, i, 498.
 — Middle, solemnities of the Christmas prince at, in 1635, i, 499.
- Tempting powder, iii, 308.
- Ten-pounding, custom of, in Suffolk, ii, 23.
- TENTH WAVE and TENTH EGG, iii, 372.
- Terminalia, feast of, i, 198, 200.
- Terræ filius, in Oxford, i, 72.
- Tezils, or fuller's thistle, omens of weather, iii, 247.
- Thames, bear-baiting on the, ii, 402.
- Thatch of a witch's house, burning of the, iii, 24.
- Thebes, Bœotian, Bacchus and Hercules preside over, i, 365.
- Theocritus, passage in, on the subject of love divinations, 385.
- Theophany, a name for Christmas, i, 473.
- Therfield, co. Hertf. kitchen furniture kept at for weddings, ii, 145.
- THEW, iii, 103.
- Thief in a candle, iii, 182.
- Thirteen persons meeting in a room, a death omen, iii, 264.
- Thistle, our Lady's, i, 48.
- Thistles, flying of down from, a sign of rain, iii, 242.
- Thomas, St. Lottes, iii, 310.
- Thomas à Becket, St., fires lighted on his eve, i, 338.
- THOMAS'S DAY, ST., i, 455.
 — love divinations on, i, 457.
- Thorn, Glastonbury, i, 293.
- Thracians, custom of the, when it thunders, iii, 246.
- THREAD-MY-NEEDLE, GAME OF, ii, 445.
- Threshing of the cock, i, 80.
 — of the hen, i, 80.
- Thrift box in barbers' shops, i, 496.
- Throat, stoppage in, ancient receipt for, i, 52.
- THROWING AT COCKS, i, 72, 81.
- Throwing at cocks, origin of, wrongly ascribed to the victories of Henry V, i, 74.
 — song on cock-throwing, from Lluellin's Poems, i, 78.
- Thumb, right, drinking over the, ii, 343.
- Thumbs, pricking of the, iii, 180.
 — biting of, iii, 180.
- Thunder on Shrove Tuesday, i, 93.
 — ringing of bells against, ii, 217.
 — charms against, iii, 246, 316, 317.
- Thurlow, Lord, speech of, on the third reading of the Surgeons' Incorporation Bill, ii, 359.
- Thursday, noted as a fatal day to King Henry VIII and his posterity, ii, 48.
- Thurso, witches of, iii, 33.
- Tiberius forbids the giving or demanding of New Year's gifts, i, 17.
 — remarkable for sneezing, iii, 123.
 — afraid of thunder and lightning, iii, 317.
- Tib's rush for Tom's forefinger, ii, 108.
- TICK-TACK, ii, 445.
- Timist, Sir Thomas Overbury's character of a, i, 16.
- "Tine cat, tine game," ii, 408.
- Tindles, a name for the Allhallow Eve fires, in Derbyshire, i, 391.
- TINGLING OF EARS, iii, 171-3.
- Tinley, ceremony so called, of lighting fires on Allhallow Even, i, 391.
- "Tintinnabula," ii, 212.
- Tissington, co. Derby, custom of praying and singing psalms at wells at, ii, 378.
- Tithes, payment of, i, 208.
- Tiverton, custom at, on Royal Oak Day, i, 275-6.
- TOAD STONE, iii, 50.
- Toads used for charms, iii, 211.
- Toast, origin of the word, ii, 340.
 — anagram of, ii, 341.

- Toasting, or drinking healths, ii, 338-42.
- Toasts of bits of riband, ii, 340.
- Tobacco, smoked in Charles the Second's time by women as well as men, ii, 350.
- Burton's Encomium on and Invective against, ii, 363.
- King James the First's invectives against, ii, 363-4.
- panegyrics on, ii, 364-5.
- IN ALEHOUSES, ii, 362-6.
- Tobirnimbuaadh, consecrated well of, ii, 381.
- Token, bent, ii, 94.
- Tokens, funeral, ii, 244.
- Tolfrædic mode of computation, ii, 474-5.
- Tolmen, or perforated stones, creeping through, iii, 293.
- Tom the Piper, i, 266.
- Tom-tit, iii, 194.
- Tombs decked with flowers, ii, 307, 308-9.
- Tongue, co. Sutherland, funeral customs at, ii, 286.
- TOP, WHIPPING THE, ii, 447.
- Top-knots, ii, 110.
- Toral, i, 312.
- Torches consecrated on Candlemas Day, i, 44-5.
- at weddings, ii, 157.
- and lights at funerals, ii, 276-279.
- Tottenham, co. Midd., holy wells at, ii, 369.
- Town-tops, ii, 448.
- TRANSLATION OF MARTIN, i, 339.
- Transubstantiation, ii, 322.
- Trappola, ii, 450.
- Tray-trip, ii, 445.
- TREBUCHET, or TRIBUCH, iii, 103-4.
- Tredwell's Loch, St., ii, 382.
- Trees, reverence paid to, by the Gauls, ii, 261.
- Trefoil, or clover grass, an omen of weather, iii, 247.
- "Trefoir, ou le tison de Noël, i, 468.
- Tribuch, iii, 103-4.
- Tring, co. Hertford, cruelties exercised at, upon supposed witches, iii, 33.
- Trinity, the, how designated in tolling the soul-bell, ii, 211.
- College, Oxford, Christmas Prince at, i, 498.
- Sunday, first observance of, in England, i, 284.
- or TRINITY SUNDAY EVEN, i, 284-6.
- Eve of Thursday after Trinity Sunday, i, 293.
- Gask, co. Perth, noted well at, ii, 373.
- Troley, or Troleray, i, 458.
- TROULE-IN-MADAME, ii, 445.
- Truckle cheese, i, 62.
- True-love knots, ii, 108-9-10.
- Trulis, ii, 407.
- Trullan council, canon of, against those who baked a cake in honour of the Virgin Mary, i, 48.
- Trulofa, ii, 109.
- Trump, ii, 449.
- game of, ii, 446.
- Trumpets used instead of bells by the Jews, ii, 213.
- Truncks, ii, 354.
- TRUNDLING THE HOOP, ii, 446.
- TRUNKS, GAME OF, ii, 447.
- Tuck, explanation of the term, i, 84.
- TUCK, FRIAR, i, 257, 262.
- TUMBRELL, iii, 103-4.
- Turkeys eaten on St. Martin's Day in Paris, i, 368.
- Turkish marriages, torches used at, ii, 158.
- Turks do not permit the use of bells, ii, 213.
- fond of astrology, iii, 348.
- TURNING CAT IN PAN, iii, 388.
- the coal; a countercharm to the evil eye, iii, 44.
- Turquoise, the, iii, 281.
- Tutbury, co. Staff., bull-running at, ii, 65.
- Tutelar spirits, opinion of, i, 366-7.
- Twelfth cake, i, 22-3.

- TWELFTH DAY**, i, 21, 34.
 — custom in Staffordshire on the eve of, i, 22.
 — at Pauntley, in Gloucestershire, i, 33.
 — lines on, in the "Popish Kingdom," i, 27-8.
 — wassailing custom on, in Devonshire, i, 29.
 — in Herefordshire, i, 30.
 "Twelfth Night, or King and Queene," from Herrick's *Hesperides*, i, 26.
 Twickenham, ancient custom at, on Easter Day, i, 165.
 Twisted tree, or with, anciently fetched in before Easter, in London, i, 120.
 — the practice forbidden, i, 120.
 Tying the point, ii, 170.
 "Ule, Ule, Ule," cry of, i, 476.
ULRIC'S DAY, *St.*, i, 339.
 Ululatus, ii, 269.
 Unburied persons, ghosts of, wander up and down the banks of the Styx, iii, 68.
 Uncumber, *St.*, oats offered to, at *St. Paul's*, i, 360.
UNDER THE ROSE, ii, 345.
 Under-bearers of a corpse, formerly of a higher order, ii, 284.
 "Ungirt, unblest," proverb of, ii, 170.
UNICORN, iii, 375.
 Unreason, Abbot of, i, 504-5.
 "U, P, K, spells May Goslings," i, 219-20.
 Upsie-Freeze, ii, 330.
 Uptide Cross, i, 127.
URBAN'S DAY, *St.*, i, 272.
 Urine, dipping the feet in, a preservative against charms, iii, 286.
 Urisks, a kind of fairies, ii, 514.
 Vacina, or Vacuna, the goddess to whom rustics anciently sacrificed at the conclusion of harvest, ii, 17.
 Valentine, *St.*, i, 357-63-5.
VALENTINE'S DAY, i, 53, 62.
Valentine's Day, choosing valentines an early sport in England, i, 53-4.
 — how observed in France, i, 55.
 — nothing in the legend of *St. Valentine* that could have given rise to the ceremonies of the day, i, 56.
 — Gay's description of ceremonies on, i, 57.
 — verses on, by Buchanan, i, 57.
 — in Poor Robin, i, 60.
 — divinations practised on, i, 58.
 — extract from Pepys's *Diary* on, i, 58-9.
 — custom on, in Norfolk, i, 60.
 — in Oxfordshire, i, 60.
 — Misson's observations on, i, 59.
 — number of letters posted in London on, in 1847, i, 61.
 Vanes on church steeples, origin of, ii, 56.
 Vanora, called also the British *Helena*, iii, 274.
 Vato, evil spirit so called, iii, 240.
 Vegetables, omens from, iii, 247.
 Veil, yellow, worn by brides, ii, 169.
 Venice, *St.*, Mark the patron saint of, i, 365.
 — espousal of the Adriatic by the doge of, i, 209.
 Venisa, *St.*, i, 357.
 Vervine, offering of, for the New Year, i, 17.
 — used as a charm, iii, 301.
 Verulam, Lord, reflections of, on witches, iii, 36.
VESSEL-CUP, *THE*, i, 454.
 "Vexilla pro Rogacionibus," i, 200.
 Vienna, custom of "washing the feet" at, on Maunday Thursday, i, 143.
 Vigiliæ, or festival evens, ii, 1.
 Vigils, four nocturnal, in the church of Rome, i, 54.
 Vinalia, feast of, i, 401.
VINCENT'S DAY, *St.*, i, 38.
 Vines, superstition in Minorca relating to, iii, 315.

- Vineyards, vulgar error relating to the planting of, iii, 380.
- Vintners, custom of the, upon St. Urban's Day, i, 272.
- Violets, presages drawn from, iii, 248.
- Viper, druidical superstitions relating to the, iii, 286.
- vulgar error relating to, iii, 379.
- Virgin lady's funeral, rites of a, minutely described, ii, 306.
- Virgin Mary, legend intended to honour her memory, ii, 303.
- Virgin Mary's nut, iii, 46.
- Virginity, garlands used in honour of, at funerals, ii, 302.
- Virgins, St. Nicholas the protector of, i, 419.
- "Vigula divina," epigram on the, iii, 332.
- VITUS'S DAY, ST., i, 297.
- Vitus's, St., dance, charm against, i, 298.
- "Vizards for a momerie," i, 465.
- Vortigern and Rowena, i, 2.
- VULGAR ERRORS, iii, 379-81.
- Wace, Maître, metrical life of St. Nicholas by, i, 417.
- Wad-shooting, i, 519.
- Waddle, meaning of, in Somersetshire, i, 51.
- Wadds, a Scottish game, ii, 440.
- Wafers used at funeral entertainments, ii, 244.
- Waff, explanation of, iii, 228.
- Waits, i, 194.
- Wake, origin and etymology of the, ii, 1.
- day, Tusser's notice of the, ii, 3.
- description of a, given in the Spectator, ii, 8.
- lines entitled The, from Herrick's Hesperides, ii, 12.
- Irish, account of the, ii, 227-8.
- Wakening mallet, ii, 214.
- Wakes, country, i, 276.
- Stubs's description of keeping them, temp. Eliz., ii, 5, 6.
- Wakes, continuance of, desired at Exeter and in Somersetshire, where they were ordered to be suppressed in 1627 and 1631, ii, 4.
- King Edgar's canon enjoining decent behaviour at, ii, 6.
- Wales, thrashing of hens in, i, 81.
- custom in, on the eve of Thursday after Trinity Sunday, i, 293.
- custom in, on the eve of St. John Baptist, i, 307.
- custom of making fires in, on All Saints' Eve, i, 389.
- custom of bundling in, ii, 98.
- newly-married persons beg cawsa or cheese in, ii, 145.
- marriages of, contribution in, ii, 146-7.
- watching with the dead in, ii, 226.
- consecrated yews in, ii, 262.
- singing psalms in, before a corpse, ii, 268.
- funeral doles in, ii, 289.
- dancing in churchyards in, ii, 298.
- custom of blessing in, ii, 303.
- kneeling and saying the Lord's Prayer on the graves of deceased friends, ii, 307.
- strewing flowers at funerals in, and over graves in, ii, 309-10.
- funeral customs in, ii, 309-310-11.
- well of St. Tecla in, at Llandegla, ii, 375.
- spitting at the name of the devil in, iii, 261.
- North, ceremony of heaving retained in, i, 184.
- superstition in, on St. Mark's Day, i, 193.
- superstition in on Corpus Christi Day, i, 297.
- autumnal fire in, on the 1st November, i, 380.

- Wales, North, custom in, on the Sunday after marriage, ii, 177.
 ——— custom in, of committing a body to the ground, ii, 285.
 ——— South, riding full speed at weddings in, ii, 155.
 ——— custom of whitening houses in, ii, 521.
- Walnut tree*, miraculous, at Glastonbury, i, 293.
 ——— having plenty of blossom, a sign of a fruitful year of corn, iii, 248.
- Walsingham, co. Norf., wishing well at, ii, 370.
- Waltham, co. Leic., paper garlands suspended in the church of, ii, 303.
- WANDERING JEW, iii, 360.
- Warblington parsonage-house, account of the appearance of an apparition at, iii, 76-7.
- Ware, great bed of, ii, 339.
- Warkworth, harvest customs in the liberty of, in the county of Northampton, ii, 31-2.
- Warren, William, Earl of, founder of the bull-running at Stamford, ii, 64.
 ——— arms of the Earl of Warren, ii, 355.
- Warton, Madame, represented Lady Godiva, at Coventry show fair, 1848, i, 292.
- Warts, charms for, iii, 276, 300.
 ——— cure for, in Devonshire, iii, 276.
- Warwickshire, customs in, on Easter Monday, i, 181-3.
- Was-haile, explanation of the term, i, 1, 3.
- Washing the feet, custom of, on Maunday Thursday, i, 143-9.
- Wassail, explanation of, by Robert de Brunne, i, 2.
 ——— bowl on New Year's Eve, i, 4.
 ——— a gewgaw so called, i, 6.
- Wassailers' songs on New Year's Eve, i, 5.
- Wassailing, ceremony of, as practised at court on Twelfth Night, temp. Henry VII, i, 6.
 ——— on Twelfth Day, i, 29, 30-1.
- Wassel-bread, i, 7.
 ——— candle, i, 2.
- Wat, phenomenon so called, iii, 402.
- Watch, London, on the vigils of St. John Baptist and St. Peter, i, 326-7.
 ——— a similar watch kept up on Midsummer Eve, at Nottingham, till the reign of Charles I, i, 328.
- Watching on St. Mark's Eve, i, 192; iii, 236.
 ——— on St. John's Eve, i, 331; iii, 236.
- WATCHING WITH THE DEAD, ii, 225, 230.
- Water, divinations by, iii, 330.
- Water-fowls, omens of weather, iii, 218.
- Water-kelpy, spirit so called in Caithness, ii, 513.
- Wax used in the formation of garlands, ii, 306.
- WEAPON-SHAWING, ii, 447.
- Weasel, a bad omen to meet one, iii, 203.
- Weather, prognostications of the, on St. Paul's Day, i, 39, 40-1.
- Weathercocks on steeples, ii, 56-7.
- WEATHER OMENS, iii, 241-7.
 ——— on New Year's Eve, i, 10.
 ——— on New Year's Day, i, 42.
 ——— on Candlemas Day, i, 51.
 ——— on Shrove Tuesday, i, 95.
- WEATHER'S BELL, iii, 244.
- Wechts, "To win three wechts o' naething," i, 383.
- Wedding cake, verses on the, ii, 166, 167.
 ——— feasts and entertainments, ii, 143.
 ——— garters, ii, 127.
 ——— gloves, ii, 125.
 ——— knives, ii, 131.
 ——— psalm, ii, 158.
 ——— ring, ii, 100.

- Wedding ring, divination by fishing**
 for, with a ladle, i, 222.
 — how worn, ii, 104-5.
 — superstitions relating to the,
 ii, 105.
 — hieroglyphic of the, ii, 103.
 — Prometheus the supposed
 inventor of, ii, 102.
 — placing of the, ii, 104.
 — used by the Romans at their
 marriages, ii, 104.
 — hallowing of the, ii, 106.
- Wedding sermons, ii, 138, 142, 146,**
 175.
 — Welsh, ii, 146.
- WEDDINGS, see MARRIAGE CUSTOMS**
and CEREMONIES.
 — month of May avoided for, ii,
 168.
 — ceremonials at, among the
 Jews, ii, 138.
 — among the Moors, as de-
 scribed by Mungo Park,
 ii, 152.
- Weddings, ceremonials at, among the**
 gipsies in Calabria, ii, 157.
 — torches used at, ii, 157-8.
 — lamps and flambeaux used at,
 among the Japanese, ii, 158.
 — music at, ii, 158-9.
 — sports at, ii, 160-1.
 — divinations at, ii, 165.
 — lucky omens at, ii, 167-8.
- Week, days of the, homely rhymes**
 on, ii, 41.
- Weep Irish, to, ii, 269.**
- Well of St. Keyne, ballad of, ii, 384.**
 — form of benediction for a new,
 ii, 373.
- WELLS and FOUNTAINS, Customs,**
and Superstitions concern-
ing, ii, 366.
 — several in London formerly
 noted, ii, 369.
 — ladies of iron affixed to, ii, 386.
 — Bourne's enumeration of, in
 his *Antiq. Vulgares*, ii, 366.
 — laws and canons relating to,
 ii, 372-5.
- Wells, praying and singing psalms at,**
 ii, 378.
 — leaving rags at, ii, 380-3.
- Welsh main, description of the, ii, 60.**
- Welshman, a, formerly burnt in ef-**
 figy in England on St. David's
 Day, i, 105.
- Wembdon, co. Somerset, St. John's**
 well at, ii, 383.
- Wenlock, custom at, in the Whitsun**
 week, i, 284.
- Wens and tumours, how cured, iii,**
 276-7.
- Werington, co. Devon, harvest cus-**
 tom at, ii, 20.
- Weststellum, i, 7.**
- Western Islands of Scotland, game**
 in, on New Year's Eve, as
 related by Dr. Johnson,
 i, 8.
 — Candlemas Day, custom in
 the, i, 50.
 — harvest-home song in the,
 ii, 27.
 — lustration in, round women
 after childbearing, and
 round about children be-
 fore they are christened,
 ii, 77.
 — superstition of the evil eye
 in, iii, 45-6.
 — charms used in, iii, 274.
- Westminster Abbey, coronation stone**
 in, iii, 294.
 — Hall, lawyers in, pleaded "in
 harness," during Wyatt's
 rebellion, iii, 385.
- Westminster school, Shrove Tuesday**
 custom at, i, 83.
 — custom at, on the admission of
 a new junior, i, 433.
 — Pædonomus of, at Christmas,
 i, 440.
- Westmoreland, custom in, on New**
 Year's Day, i, 12.
 — boys beg eggs in, on Easter
 Eve, i, 172.
 — riding for the riband in, ii,
 156.

- Westmoreland, humorous description of a country wedding in, ii, 156.
 — charm and prayer used in, iii, 312.
- Wharton, monument of Thomas, first Lord, ii, 183-4.
- Whaup, or larger curlew, announces the approach of spring in Scotland, iii, 215.
- Wheat, sprinkled on the head of a bride, ii, 101.
 — parboiled, used at funerals by the modern Greeks, i, 115.
 — seeding, custom of the monks of St. Edmundsbury at, i, 392.
- Wheel, used to denote the festival of Christmas, in the Runic fasti, i, 298.
 — common both to Christmas and Midsummer festivities, i, 298.
 — how used in the rites of the feast of St. John Baptist, i, 298.
- WHETSTONE, LYING FOR THE, ii, 9; iii, 389.
- Whichenovre, co. Stafford, custom of married people claiming bacon at, ii, 180-1.
- Whigmeleerie, ii, 334.
- Whinny Moor, song of the soul passing over, ii, 274.
- "Whip-dog Day," at York, i, 374.
- Whipping the cock at fairs, ii, 469.
- WHIPPING THE TOP, *alias* WHIRLE-GIGGE, ii, 447-8.
- Whirlin Sunday, i, 114.
- Whist, ii, 450.
- Whitbeck, in Cumberland, dead-wake kept at, ii, 228.
- White, custom for the female attendants at the funeral of an unmarried woman to be dressed in, ii, 255.
 — used as a mourning colour for garments, ii, 283.
 — plough, i, 505.
- White rose, usually planted in South Wales on a virgin's tomb, ii, 310.
 — thorn used against witches, i, 217.
 — witches, iii, 4.
- Whiteborough, co. Cornwall, Midsummer fire lighted on the tumulus so called, i, 318.
- Whitson lord, the, i, 280.
- WHITSUN ALE, i, 276.
 — how anciently celebrated in Cornwall, i, 276.
 — Mr. Douce's account of the, i, 279.
 — at Brentford, A.D. 1621, i, 280.
 — often supplied the place of a poor-rate, i, 282.
- Whit-Sunday, account of, from Naogeorgus, i, 282.
 — superstitious notions on that day, at sunrise, i, 283.
- Whitsun morris dance, i, 283.
- WHITSUNTIDE, i, 276-84.
 — church-ale at, i, 279.
 — lady at, i, 281, 283.
 — kyng play at, i, 278.
 — fair in Lancashire, custom at, i, 184.
- Whit Tuesday, ceremony of the Eton montem now kept on, i, 437.
- Whittle gait, privilege of, i, 369.
- Whooho, exclamation of, to stop a team of horses, whence derived, ii, 15.
- Wife, popular superstition that a man may sell his, ii, 107.
- Whyte pot, queen's, i, 258.
- Wickham, co. Kent, custom at, in Rogation week, i, 207.
- Wigton, Martinmas custom at, i, 399.
- WILL, *or* KITTY WITH A WISP, iii, 395.
- William Rufus, his reply upon being told of the Abbot of Gloucester's dream, iii, 129.
- William, King of Scotland, a portion of Saturday ordered by, to be kept holy, ii, 39.

- Willow, the buds of the, vulgarly called palm, i, 120.
 — song, earliest, i, 123.
 — wearing the, implies being forsaken, i, 121-2.
 — garland, the, i, 121-2.
 — tree, lines to the, from Herrick, i, 122.
 — sent to disappointed lovers, i, 123.
- Willows, abundance of, in Huntingdonshire, i, 123.
- Wilsdon, co. Middlesex, ancient mazers at, used at weddings, ii, 136.
- Wiltshire, custom in, before Shrove-tide, i, 62.
- Wilpeonðunga, ii, 378.
- Winchester school, song of "Dulce Domum" at, i, 452.
 — St. Giles's fair, near, ii, 456.
 — wedding, ballad of the, ii, 162.
- Wind-gun, popular error concerning a, iii, 379.
- Winding-sheet, linen shroud so called, ii, 232-3.
 — at the candle, iii, 181.
- Winds, selling of, among the Laplanders, iii, 5.
- Windsor, Hentzner's description of a harvest-home at, temp. Elizabeth, ii, 20.
- Wine began on the Continent to be tasted on St. Martin's Day, i, 401.
 — given on St. John the Evangelist's Day, i, 534.
 — drinking of, in the church at weddings, ii, 136.
 — soothsaying, by pouring of, on the ground, ii, 159.
 — great quantity of, formerly drank at funerals, ii, 240.
- Winifred's well, St., ii, 215, 367.
 — pretended miracle performed at, ii, 367.
- WINNING THE KAIL, or BROOSE, at weddings, ii, 153.
- Winter and Summer, mock battle between, i, 246.
- Winter, queen of, in the Isle of Man, i, 257-8.
 — appearance of the first days of, observed in verses, at Kirk-michael, in Banffshire, i, 394.
 — description of the first days of, from the Gaelic, i, 394.
 — "Winter's thunder, summer's wonder," iii, 246.
 — gull, falling star referred to the, iii, 404.
- Wise-men, fortune-tellers so called in the north, iii, 63.
 — description of one formerly living at Stokesley, in Yorkshire, iii, 63-4.
- Wishing-stone at St. Winifred's well, ii, 367.
- Wishing-wells at Walsingham Chapel, Norfolk, ii, 370.
- Wisp, meaning of, iii, 396.
- Witch, mode of becoming a, iii, 2.
 — etymology of, iii, 2.
 — drawing blood from a, iii, 15-6.
 — riding, iii, 280.
- WITCHCRAFT, iii, 1-43.
 — definition of, iii, 1.
 — extracts from King James the First's Dæmonology concerning, iii, 2.
 — charms against, iii, 19-20.
 — memorials of persons suffering death for, in Scotland, iii, 29.
 — references to numerous works concerning, iii, 38.
- Witches, general meeting of, on Good Friday, i, 151.
 — boughs hallowed on Midsummer Day against, i, 217.
 — meeting of the, in the night before the 1st of May, upon the Blocksberg, i, 228.
 — inability to shed tears, ii, 25.
 — how to prevent their secret influence on the nuptial night, ii, 170.

- Witches, fascination of, toward a
 bride, ii, 169-70.
 — white and black, iii, 4.
 — blessing, iii, 4.
 — Lapland, iii, 5.
 — in the Isle of Man, iii, 5.
 — winds obedient to, iii, 5.
 — marks or tokens of, iii, 8, 15.
 — vulgar opinion of witches flying,
 iii, 8.
 — sabbath of the, iii, 8.
 — modes of trying and detecting,
 iii, 8, 13, 21.
 — ointment used by, iii, 9.
 — statutes against, and when re-
 pealed, iii, 10-1, 28-9.
 — Bargarran, iii, 30.
 — spots memorable as places
 where witches have been
 executed, iii, 30-2.
 — of Thurso, iii, 33.
 — FASCINATION OF, iii, 44-50.
 — special charms against, iii,
 46-54.
- Withersden, co. Kent, St. Eustace's
 well at, ii, 371.
- Withold, St., iii, 301.
- Wives, breeding, expenses of, to their
 husbands, enumerated from
 Poor Robin's Almanack, ii,
 72.
 — ancient practice of seizing by
 force, in Ireland, ii, 139.
- Wives' feast day, Candlemas Day so
 called, i, 43.
- Wizards, iii, 2.
- WOLF, *crossing the way*, iii, 201.
 — vulgar errors relating to the,
 iii, 202-3, 381.
- Wolf-fish teeth found fossil, and in
 that state called bufonites or toad-
 stones, iii, 50.
- Wolsey, Cardinal, made his Maundy
 at Peterborough Abbey, A.D. 1530,
 i, 149.
- Wolsingham church, co. Durham, gar-
 lands suspended in, ii, 303.
- Wolverhampton, custom of "proces-
 sioning at," i, 198-9; ii, 467.
- Woman, false to her husband, said to
 plant horns on his
 head, ii, 181.
 — the idea met with in Ar-
 temidorus, ii, 185.
 — why more given to witchcraft
 than men, iii, 2.
- Woodpecker's cry, iii, 213.
- Woolwich, annual ceremony observed
 by the blacksmiths' apprentices of
 the dockyard at, on St. Clement's
 Day, i, 408.
- Worcestershire, custom observed in,
 on St. Richard's Day, i, 201.
 — customs in, on St. Catherine's
 Day, i, 412.
- Worshipping towards the east, ii,
 319-20.
- Wrack, a spirit or ghost, iii, 235.
- Wraiths, iii, 235.
 "Wred-eld," ii, 490.
- Wren-hunting, custom of, in the Isle
 of Man, iii, 198.
 — supposed origin of, in the
 North of Ireland, iii, 198.
- Wrens, superstitions concerning, iii,
 195-200.
 — hunted on Christmas Day, iii,
 195.
 — names of the, in different
 countries, iii, 195-6.
 — singular office performed by
 the, in Egypt, to the croco-
 dile, iii, 197.
- WRESTLING, ii, 449.
- Wrexham, co. Flint, marriage custom
 prevalent at, ii, 127.
- Wrotham, East, co. Norfolk, custom
 used in the manor of, i, 441.
- Wye school, co. Kent, custom at, on
 St. Nicholas's Day, i, 431.
 "Wyl nôs," ii, 226.
- Wyrdisbury, co. Bucks, large yew
 trees at, ii, 263.
- Wyth, bringing home of the, i, 120.
- Xαίρε, affectionate exclamation of, ii,
 272.
- Xenia, i, 18.

- Yawning for a Christmas cheese, i, 492.
- Yeldham, Great, co. Essex, parish house at, for dressing wedding entertainments for the poor, ii, 144.
- Yellow mourning worn by Anne Boleyn for Catherine of Arragon, ii, 283.
- Yew, borne instead of palm branches on Palm Sunday, i, 120.
- Shakespeare's magic use of, ii, 264.
- branches of, among the Greeks and Romans, used to denote a house in mourning, ii, 259.
- why planted in churchyards, ii, 255-66.
- a funeral tree among the Celtic tribes, ii, 261.
- bows, ii, 260.
- trees of enormous growth, ii, 263-4.
- and cypress at funerals, ii, 263.
- York, ringing of the pancake bell at, i, 85.
- Lammas custom at, i, 348.
- boy-bishop at the cathedral of, i, 423.
- ancient keeping of Yule at, i, 348.
- Whip-dog Day at, i, 374.
- Dish fair at, ii, 469.
- Yorkshire, celebration of Twelfth Eve in, i, 31.
- procession on St. Blaze's Day, in, i, 52.
- custom of carlings observed in, i, 114.
- watching on St. Mark's Eve, retained in, i, 192.
- hogmena song, i, 461.
- Christmas carols in the North Riding of, i, 491.
- Yorkshire, sword-dance of, at Christmas, i, 513.
- goose-pies made in the North Riding of, at Christmas, i, 530.
- harvest customs of, ii, 23, 30.
- garlands in churches in, ii, 302.
- riding the stang in, ii, 188.
- superstition in, concerning the seventh son of a seventh son, iii, 266.
- Youling, custom of, i, 207.
- Young, Dr., imitation of the style of, ii, 365.
- Yren de Quarell, iii, 271.
- YULE, *formerly the word used to signify CHRISTMAS*, i, 474-8.
- etymology of, i, 474-6.
- account of the, anciently kept at York, i, 477.
- Icelanders date the beginning of their year from, i, 475.
- Yule cakes, i, 526.
- gifts, i, 478.
- YULE CLOG *or* BLOCK, burnt on Christmas Eve, i, 467-74.
- lines on, from Herrick's *Hesperides*, i, 470-1.
- lighted with the remains of a former clog, i, 471.
- the counterpart of the Midsummer fires, i, 471.
- marked by bandages, i, 468.
- YULE DOUGHS, MINCE PIES, CHRISTMAS PIES, and PLUM PORRIDGE, i, 526-32.
- Yules, person's age reckoned by, i, 478.
- Ziz, fabulous bird so called, i, 171.
- Zopata, ceremony so called in Italy, on St. Nicholas's Day, i, 420.
- Zug, in Switzerland, fête of the bishop and his scholars at, i, 427.

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