Observations on popular antiquities chiefly illustrating the origin of our vulgar customs, ceremonies, and superstitions / by John Brand.

Contributors

Brand, John, 1744-1806.
Ellis, Henry, 1777-1869.

Publication/Creation

London : Chatto and Windus, 1900.

Persistent URL

https://wellcomecollection.org/works/nxym92dg

License and attribution

Conditions of use: it is possible this item is protected by copyright and/or related rights. You are free to use this item in any way that is permitted by the copyright and related rights legislation that applies to your use. For other uses you need to obtain permission from the rights-holder(s).

wellcome collection

Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
https://wellcomecollection.org



O XX 12

BUA

22101303870

OBSERVATIONS

ON

POPULAR ANTIQUITIES.

OBSERVATIONS

ON

POPULAR ANTIQUITIES

CHIEFLY ILLUSTRATING THE ORIGIN OF OUR
VULGAR CUSTOMS, CEREMONIES
AND SUPERSTITIONS

BY

JOHN BRAND



A NEW EDITION

WITH THE ADDITIONS OF SIR HENRY ELLIS

LONDON
CHATTO & WINDUS
1900

BUA

WELLCOME
HISTORICAL
MEDICAL
LIBRARY

CONTENTS.

	PAGE
New Year's Eve	1
New Year's Day	5
Twelfth Day	12
St Agnes' Day or Eve (January 21st)	19
St Vincent's Day (January 22d)	20
St Paul's Day (January 25th)	20
Candlemas Day (February 2d)—	
The Purification of the Virgin Mary	22
The Halowing of Candles upon Candelmas Day	24
Ceremonies for Candlemass Eve	26
St Blaze's Day (February 3d)	27
Valentine's Day (February 14th)	28
Collop or Shrove Monday	31
Shrove Tide or Shrove Tuesday	33
Throwing at Cocks	37
Pancake Customs	41
Ash Wednesday	48
St David's Day (March 1st)	52
St Patrick's Day (March 17th)	54
Mid-Lent Sunday—	
Mothering	55
Of Carlings	57
Palm Sunday	61
All Fools' Day (April 1st)	68
Shere Thursday, also Maundy Thursday	75
Good Friday	79
Good Friday Cross Buns	81
Easter Eve	83
Easter Day	85
Of Easter Eggs	89
Easter Holidays	93
Lifting on Easter Holidays	97
Hoke Day	99
St George's Day (April 23d)	106
St Mark's Day or Eve (April 25th)	106

PAGE

PAROCHIAL PERAMBULATIONS IN ROGATION WEEK, OR ON ONE OF THE THREE DAYS BEFORE ASCENSION DAY, OR HOLY THURSDAY 107
MAY-DAY CUSTOMS 117
MAY POLES 128
MORRIS DANCERS—
Maid Marian, or Queen of the May 137
Robin Hood 144
Friar Tuck 146
The Fool 147
Scarlet, Stokesley, and Little John 149
Tom the Piper with Tabor and Pipe 149
The Hobby Horse 150
ST URBAN'S DAY (May 25th) 152
ROYAL OAK DAY (May 29th) 153
WHITSUNTIDE—
Whitsun-Ale 155
TRINITY, OR TRINITY SUNDAY, EVEN 161
EVE OF THURSDAY AFTER TRINITY SUNDAY 161
ST BARNABAS' DAY (June 11th) 162
CORPUS CHRISTI DAY, AND PLAYS (June 14th) 163
ST VITUS'S DAY (June 15th) 165
SUMMER SOLSTICE—
Midsummer Eve. The Vigil of St John Baptist's Day ... 165
ST PETER'S DAY (June 29th) 185
ST ULRIC (July 4th) 186
ST SWITHIN'S DAY (July 15th)... 186
ST MARGARET'S DAY (July 20th) 188
ST BRIDGET (July 23d) 188
ST JAMES'S DAY (July 25th) 189
GULE OF AUGUST, COMMONLY CALLED LAMMAS DAY 189
ASSUMPTION OF THE VIRGIN MARY (August 15th) 190
ST ROCH'S DAY (August 16th) 191
ST BARTHOLOMEW'S DAY (August 24th) 191
HOLY-ROOD DAY (September 14th) 192
MICHAELMAS (September 29th)... 193
Michaelmas Goose 201
St Michael's Cake or Bannock 204
ST ETHELBURGH'S DAY (October 11th) 205
ST SIMON AND ST JUDE'S DAY (October 28th) 205
ALLHALLOW EVEN 205
THE FIFTH OF NOVEMBER 216
MARTINMAS (November 11th) 216
QUEEN ELIZABETH'S ACCESSION (November 17th) 219
ST CLEMENT'S DAY (November 23d) 221
ST CATHERINE'S DAY (November 25th) 223
ST ANDREW'S DAY (November 30th) 224
ST NICHOLAS'S DAY (December 6th) 225

PAGE

THE MONTEM AT ETON 234

CUSTOMS, A LITTLE BEFORE, AT, OR ABOUT CHRISTMAS—
Going a Gooding on St Thomas's Day 241
Hagmena 241
Mumming 244
Of the Yule Clog, or Block, Burnt on Christmas Eve 247
Of the word "Yule" formerly used to signify Christmas ... 251
The Christmas Carol 255
Hobby-Horse at Christmas... 263
Christmas Box 264

SPORTS AND GAMES AT CHRISTMAS—
The Lord of Misrule 266
Fool Plough and Sword Dance 273

DECKING CHURCHES AND HOUSES WITH EVERGREENS AT CHRISTMAS 278

YULE DOUGHS, MINCE-PIES, CHRISTMAS PIES, AND PLUM PORRIDGE 283

ST STEPHEN'S DAY (December 26th) 287

ST JOHN THE EVANGELIST (December 27th) 289

CHILDERMAS OR HOLY INNOCENTS' DAY 290

COUNTRY WAKES 290

HARVEST HOME 300

THE FEAST OF SHEEP-SHEARING 311

SATURDAY AFTERNOON 312

THE BORROWED DAYS 315

DAYS LUCKY OR UNLUCKY 317

COCK-CROW 321

STREWING CHURCHES WITH FLOWERS ON DAYS OF HUMILIATION AND THANKSGIVING 325

COCK-FIGHTING 325

BULL-RUNNING IN THE TOWN OF STAMFORD 329

CHILD-BEARING, CHURCHING, AND CHRISTENING CUSTOMS—
Lady in the Straw 330
Groaning Cake and Cheese... 334
Christening 338

MARRIAGE CUSTOMS AND CEREMONIES—
Betrothing Customs 345
Ring and Bride-Cake 355
Rush Rings 359
Bride Favours 359
Bridemaids 362
Bridegroom-Men 363
The Strewing of Herbs, Flowers, and Rushes before the Bridegroom and Bride in their way to Church; and the Wearing of Nosegays on the occasion 364
Rosemary and Bays at Weddings 366
Garlands at Weddings 368
Gloves at Weddings 369
Garters at Weddings 371
Scarves, Points, and Bride-Laces at Weddings 372

PAGE

MARRIAGE CUSTOMS AND CEREMONIES—(*continued*)
Bride-Knives 373
The Marriage Ceremony, or part of it, performed anciently in the Church-Porch, or before the Door of the Church 375
Drinking Wine in the Church at Marriages 377
The Nuptial Kiss in the Church 379
Care Cloth 380
Bride-Ale, called also Bride-Bush, Bride-Stake, Bidding, and Bride-Wain 381
Winning the Kail; in Scotland termed Broose, and in Westmorland Riding for the Ribbon 388
Foot-Ball Money 390
Torches used at Weddings 391
Music at Weddings 392
Sports at Weddings 393
Divination at Weddings 396
Flinging the Stocking 399
Sack-Posset 402
Morning after the Marriage 403
Dunmow Flitch of Bacon 405
Of the saying that the Husbands of False Women wear Horns, or are Cornutes 407
Of the word "Cuckold" 417

CUSTOMS AT DEATHS—
The Passing Bell, called also the Soul Bell 422
Watching with the Dead, called in the North of England the Lake-Wake 435
Laying Out or Streeking the Body 439
Setting Salt or Candles upon the Dead Body 440
Funeral Entertainments called Arvals or Arvils 442
Sin Eaters 447
Mortuaries 448
Following the Corpse to the Grave; carrying Evergreens on that occasion in the hand; together with the use of Psalmody ... 449
Torches and Lights at Funerals 466
Funeral Sermons 468
Black used in Mourning at Funerals 469
Pall and Under-Bearers 471
The Custom of giving Doles and inviting the Poor to Funerals ... 472
Churchyards 474
Laying Flat Stones in Churches and Churchyards over Graves ... 480
Garlands in Country Churches, and strewing Flowers on the Graves 481
Minnyng Days; Mynde Days; or Month's Mind 489

DRINKING CUSTOMS—
Pledging... 491
Healths or Toasts... 499
Supernaculum 502
Buzza; to Buzza One 503
Under the Rose 503
Hob or Nob 505

ALEHOUSE OR TAVERN SIGNS 508
BARBERS' SIGNS 512

PAGE

TOBACCO IN ALEHOUSES 513
CUSTOMS AND SUPERSTITIONS CONCERNING WELLS AND FOUNTAINS 516
SPORTS AND GAMES 526
All-Hid 528
Archery 528
Barley-Break 529
Blindman's Buff 530
Blow-Point 531
Boxing 531
Buckler-Play 532
Bull and Bear Baiting 533
Casting of Stones 535
Cat and Dog 535
Cent-Foot 535
Cherry-Pit 536
Cockall 536
Curcuddoch or Curcuddie 536
Drawing Dun out of the Mire 537
Draw Gloves 537
Duck and Drake 538
Foot-Ball 538
Goff or Golf 538
Goose-Riding 539
Handy-Dandy 539
Hot-Cockles 540
Hunt the Slipper 540
Loggats 540
Marbles 541
Meritot 541
Muss 542
Nine Men's Morris, or Merrils 542
Nine-Holes 543
Nine-Pins 543
Pall-Mall 543
Pearie 544
Piccadilly or Picardilly 544
Pricking at the Belt or Girdle; also called Fast and Loose ... 544
Prisoners' Bars; otherwise Prisoners' Base 544
Races 545
Diversion of the Ring 545
Ruff 546
Running the Figure Eight 546
Scotch and English 546
Scotch-Hoppers 547
See-Saw 547
Shooting the Black Lad 547
Shove-Groat 547
Shovel-Board (or Shuffle-Board) 547
Spinny Wye 547
Tappie Tousie 547
Tick-Tack 548
Tray-Trip 548
Trundling the Hoop 549
Weapon-Shawing 549

PAGE

SPORTS AND GAMES—(*continued*)
Whipping the Top; otherwise called Whirligig 549
Wrestling 550
CARDS 551
SPORTS OF SAILORS 552
FAIRS 553
OF THE MEANING OF THE OLD SAW—"Five score of men, money and pins," &c. 560
FAIRY MYTHOLOGY 561
Robin Goodfellow; alias Puck, alias Hobgoblin 579
POPULAR NOTIONS CONCERNING THE APPARITION OF THE DEVIL ... 583
SORCERY OR WITCHCRAFT 586
The Witch's Cat 609
Fascination of Witches 612
Toad-Stone 616
The Sorcerer or Magician 618
GHOSTS OR APPARITIONS 625
GIPSIES 634
OBSOLETE VULGAR PUNISHMENTS—
Cucking-Stool; also called Tumbrel, Tribuch, Trebuchet, and Thewe 641
Branks; another Punishment for Scolds 643
Drunkard's Cloak... 644
Pilliwinkes or Pyrewinkes 644
OMENS 644
Child's Caul; otherwise the Silly How, *i.e.*, the Holy or Fortunate Cap or Hood 647
Sneezing... 650
Dreams 653
The Moon 657
Second Sight 665
Spilling of Salt and Wine 668
Shoe Omens 672
Looking-Glass Omens 673
Tingling of the Ears, Right Eye, Neck, and Side 674
Omens relating to the Cheek, Nose, and Mouth 676
Head Omens 677
Hand and Finger-Nails 678
Candle Omens 680
Omens at the Bars of Grates; Purses and Coffins 681
The Howling of Dogs 682
Cats, Rats, and Mice 683
Crickets and Flies... 685
Robin-Redbreast 686
Swallows, Martins, Wrens, Lady-Bugs, Sparrows, and Titmouse 687
Hare, Wolf, or Sow crossing one's Path 689
The Owl 693
Ravens, Crows, Woodpeckers, Kites, Cranes, and Herons ... 695
Magpies, Geese, Peacocks, Doves, Jackdaws, Ducks, Cormorants, and Sea-Gulls 698
The Cock, Hoopoe, Great Auk, Stormy Petrel, Eagle, Bittern, and Kingfisher 700

PAGE

OMENS—(*continued*)
Spiders, Snakes, Emmets, Bees, Lambkins, and Weather's Bell... 702
The Death-Watch 704
Death Omens peculiar to Families 705
Corpse-Candles, Fetch-Lights, or Dead-Men's-Candles... ... 710
Omens among Sailors 711
Weather Omens : the Sky, Planets, &c. 712
Vegetables 715
Stumbling 716
Knives, Scissors, Razors, &c. 716
On Finding or Losing Things 717
Names 717
Moles 718

CHARMS 719
Saliva or Spitting... 722
Charm in Odd Numbers 725
Physical Charms 727
Love Charms 746
Rural Charms 748
Characts... 754
Amulets 757

DIVINATION 759
Divining Rod 760
Divination by Virgilian, Homeric, or Bible Lots 762
,, by the Speal or Blade Bone 765
,, by the Erecting of Figures-Astrological 766
Chiromancy, or Divination by Palmistry or Lines of the Hand ... 772
Onychomancy, or Onymancy; Divination by the Finger Nails ... 773
Divination by Sieve and Shears 773
,, by the Looks; Physiognomy 775
,, by Onions and Faggots in Advent... 776
,, by a Green Ivy Leaf 776
,, by Flowers 777

VULGAR ERRORS—
The Wandering Jew 778
Barnacles 779
Haddock 780
Doree 780
The Ass 780
Dark Lanterns 781
That Bears form their Cubs into Shape by Licking them ... 781
Ostriches Eating and Digesting Iron 781
The Phœnix 782
Bird of Paradise and the Pelican 782
The Remora 783
The Chameleon 783
The Beaver 784
The Mole; and the Elephant 784
Ovum Anguinum 784
Salamander 786
Manna 786
Tenth Wave and Tenth Egg 786
The Swan Singing immediately before its Death 786

PAGE

VULGAR ERRORS—(*continued*)
Basilisk, or Cockatrice 787
Unicorn 787
Mandrake 788
Rose of Jericho; and Glastonbury Thorn 788
Various Vulgar Errors 790
NECK VERSE 792
BISHOP IN THE PAN 793
DINING WITH DUKE HUMPHREY 793
THE MILLER'S THUMB 795
TURNING CAT IN PAN 796
PUTTING THE MILLER'S EYE OUT 797
TO BEAR THE BELL 797
TO PLUCK A CROW WITH ONE 797
OF CERTAIN OTHER OBSCURE PHRASES AND COMMON EXPRESSIONS 797
OF THE PHENOMENON VULGARLY CALLED WILL, OR KITTY WITH A WISP, OR JACK WITH A LANTHORN 798

Observations on Popular Antiquities.

NEW YEAR'S EVE.

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,* singing some sort of verses from door to door. Wassail is derived from the Anglo-Saxon Ƿæs Þæl, *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.

Selden, in his Table-Talk (article *Pope*), gives a good description of it: "The Pope, in sending relics 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." And in his Notes on

---

* "*The Wassel Bowl*," says Warton in his edition of Milton's Poems, "is Shakespeare's Gossips' Bowl in the Midsummer Night's Dream. The composition was ale, nutmeg, sugar, toast, and roasted crabs or apples. It was also called *Lambs' Wool*." So it is referred to in Polwhele's Old English Gentleman—

> "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 spirits of th' Andarton race,
> As, to the sons of sacred union dear,
> It welcomed with *Lambs' Wool* the rising year."

† It appears from Thomas de la Moore (Vita Edw. II.) and old Havillan (in Architren. lib. 2), 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.

Verstegan, in his Restitution of Decayed Intelligence, gives this 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 pronunced *Wax*, is as much as to say *grow*, or *become*; and *Waesheal* by corruption of pronunciation afterwards came to be Wassail."

Wassel, however, is sometimes used for general riot, intemperance, or festivity.

Ben Jonson personifies it thus: "Enter Wassel like a neat sempster and songster, her page bearing a brown bowl, drest with ribbands and rosemary, before her."

A Wassel candle was a large candle lighted up at a feast.

Drayton's Polyolbion, we read: "I see 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."

Herrick in his Hesperides treats

> "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 plenteous harvest to your grounds."

In the Antiquarian Repertory* is a woodcut of a large oak beam, the ancient support of a chimney-piece, on which is carved a large bowl, with this inscription on one side, "Wass-heil;" and the ingenious commentator upon 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 for May 1784 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

* Vol. i. p. 218, ed. 1755.

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 lambs' wool to fill it, and regale themselves as well as the rich."*

In Ritson's Ancient Songs is given "A Carrol for a Wassel Bowl, to be sung upon Twelfth Day at night—to the tune of *Gallants, come away;*" taken from a collection of "New Christmas Carrols: being fit also to be sung at Easter, Whitsontide, and other Festival Days in the year;" no date, 12mo, *b. l.* in the curious study of 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 Wassel.

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."

In his History and Antiquities of Claybrook in Leicestershire (1791), Macaulay observes: "Old John Payne and his wife, natives of

* Milner (Archæologia, vol. xi. p. 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 among the community at his discretion, received the honourable appellation of 'Poculum Charitatis.' This in our Universities is called the Grace-cup."

this parish, are well-known from having perambulated the Hundred of Guthlaxton many years, during the season of Christmas, with a fine gew-gaw 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, published by the Society of Antiquaries, we have an account of the ceremony of *Wasselling*, as it was practised at Court, on Twelfth Night, in the reign of Henry VII.* From this 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 own cup, and that "when the steward came in at the doore with the Wassel, he was to crie three tymes, *Wassel*, *Wassel*, *Wassel;* and then the chappell (the chaplain) was to answere with a songe."

The following Wassailers' song on New Year's Eve was till lately sung in Gloucestershire. The Wassailers, be it noted, brought 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 . . .†, 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 . . .‡, and to his 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 Filpail: § 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 then you shall hear our jolly Wassail.

Be here any maids, I suppose here 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.

---

* Milner on an Ancient Cup, Archæologia, vol. xi. p. 423.

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.

† The name of some horse.

‡ The name of another horse.

§ 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, 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."

In Sinclair's Statistical Account of Scotland (1794), the minister of Kirkmichael, in the county of Banff, under the head of Superstitions, &c., writes: "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 S. or N.; from the E. or the W.; 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 dar-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 S. will be productive of heat and fertility; the wind of the W. of milk and fish; the wind from the N. of cold and storm; the wind from the E. 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 dysmale 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.*"

NEW YEAR'S DAY.

"Froze January, leader of the year,
Minced pies in van, and calf's head in the rear."
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 compotation; 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 might be prosperous and successful. In a poem cited in Poole's English Parnassus (1657), *voce* January, these gifts are thus described—

"The king of light, father of aged Time,
Hath brought about that 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.
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 show his love finds not an end
With the deceased year."

From the following passage in Bishop Hall's Virgidemiarum (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 festiuall;
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.

And so, in A Lecture to the People, by Abraham Cowley (1678), we read—

"Ye used in the former days to fall
Prostrate unto your landlord in his hall,
When with low legs, and in an humble guise,
Ye offered 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 (1579, *b. l.*): "Wyne wyll be pleasant in taste and savour, if an orenge 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." The quarto edit. of Love's Labour's Lost (1598), reads "A gift nutmeg."

In Stephens's Characters (1631) we have: "Like an inscription with a fat goose against New Year's Tide."

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 reckoned their age by so many Iolas (in Gothic signifying merry-makings); and Snorro Sturleson describes this New Year's feast, just

* Orig. Brit. p. 343.

as Buchanan sets out the British Saturnalia, as feasting and sending presents or New Year's gifts to one another.

In Westmoreland and Cumberland, says a writer in the Gentleman's Magazine for 1791, "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 favourite 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."

According to Massey, in his Notes on Ovid's Fasti, it was otherwise with the Romans. On New Year's Day all tradesmen worked 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.

The poet Naogeorgus is cited by Hospinian to the effect 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 servants, &c.; a custom derived to the Christian world from the times of Gentilism. This is Barnabe Googe's version of the passage in Naogeorgus, better known under the name of "The Popish Kingdome"—

"The next to this is New Yeare's Day, whereon to every frende
They costly presents in do bring, and New Yeare's Giftes do sende.
These gifts 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 again,
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 route 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."

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 only in this sense, 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 (which, according to their civil computation, being their first month, the feast may be termed their New Year's Day), have a splendid entertainment, and wish each other a happy New Year.

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 perpetrated.

---

* According to Pennant, the Highlanders on New Year's Day burn juniper before their cattle, and on the first Monday in every quarter sprinkle them with urine.

In Scotland, on the last day of the old year, the children go 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."

In a curious MS. relating to the Public Revenue in the fifth year of Edward VI. occurs the entry: "Rewards given on New Year's Day, that is to say, to the King's officers and servants of ordinary, £155, 5s., and to their servants that present the King's Matie with New Year's Gifts." The custom, however, is in part of a date considerably older than the time of Edward VI. According to Matthew Paris, Henry III. seems to have extorted New Year's gifts from his subjects.

Honest old Latimer, instead of making the customary present of a purse of gold, put into the hands of Henry VIII. a New Testament, with the leaf conspicuously doubled down at Hebrews xiii. 4, which, though worthy of all acceptation, perhaps did not obtain due recognition. Queen Elizabeth, it is affirmed, relied upon these annual contributions for the replenishing of her royal wardrobe and jewellery. Peers and peeresses of the realm, bishops, the chief officers of State, and several of the Queen's household servants (down to her apothecaries, master cook, and serjeant of the pastry), gave New Year's gifts to her Majesty, which generally took the convenient form either of sums of money, or of jewels, trinkets, or wearing apparel. £20 was the largest sum given by any of the temporal lords; but the Archbishop of Canterbury gave £40, the Archbishop of York £30, and the other spiritual lords £20 and £10. Among the multitudinous offerings were rich gowns, petticoats, shifts, silk stockings, garters, doublets, mantles embroidered with precious stones, furs, bracelets, looking-glasses, and costly caskets. Her physician's gift was a box of foreign confectionery, while another's was a pot of green ginger, and one of orange flowers; and from her apothecaries she received pots of lozenges, ginger candy, and other conserves. Mrs Blanche Parry contributed a little gold comfit-box and spoon, and Mrs Morgan a box of cherries, and one of apricots. A cutler presented a meat-knife having a fan haft of bone, with a conceit in it; and Smyth, the royal dustman, testified his loyalty by two bolts of cambric. Dr Drake adds that, though Elizabeth made returns to the New Year's gifts in plate, and other articles, yet she took sufficient care that the balance of profit should be in her own favour.

Pins were acceptable New Year's gifts to the ladies, instead of the wooden skewers wherewith they used to fasten their drapery till the end of the fifteenth century. Sometimes they received a composition in money; whence allowances for their separate use are still called "pin-money." Gloves also were customary gifts. They were more expensive than in our times, and occasionally a money present was tendered instead, which was denominated "glove-money." Sir Thomas More having, as Lord Chancellor, decreed in favour of Mrs

Croaker against Lord Arundel, the grateful suitor on the next New Year's Day presented Sir Thomas with a pair of gloves containing forty angels. "It would be against good manners," said the urbane Chancellor, "to forsake a gentlewoman's New Year's gift, and I accept the gloves; their *lining* you will be pleased otherwise to bestow."

In A Banquet of Jests (1634) is the pleasant story of Archee, the King's jester, who, after a long course of successful fooling of others, was signally fooled himself. He received twenty pieces of gold from a nobleman on New Year's Day; but, covetously desiring more, he shook them in his hand, and said they were too light. "I prithee, Archee," answered the donor, "let me see them again, for there is one amongst them I would be loth to part with." Expecting the sum to be increased, Archee returned the pieces to his lordship, who pocketed them with the cutting remark, "I once gave money into the hand of a fool, who had not the wit to keep it."

Moresin tells us that in his time it was the custom in Scotland 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, as I believe it is still usual in Northumberland.

From a curious MS. in the British Museum, of the date of 1560 (Status Scholæ Etonensis), it appears that the boys of Eton school used on the day of the Circumcision to play for little New Year's gifts both before and after supper; and that, for good luck's sake, they had a custom, on that day, of making verses and sending them to the provost, masters, and others, and also of presenting them to each other. George Buchanan presented one of these poetical New Year's gifts to the unfortunate Mary Queen of Scots, but history is silent as to 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."

Overbury, in his Characters, speaking of a "Timist," says that "his New Yeare's Gifts are ready at Alhalomas, and the Sute he meant to meditate before them."

"Gevyng of New Yeare's Giftes," says Polydore Vergil, "had its original there likewyse (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 Kynge some great gyftes, and he to gratifye their kyndnesse doeth liberally rewarde them with some thyng again."

The title-page of a rare tract 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 (1623), entitled "Vox Graculi," 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 *Leaden-hall* and the little *Conduit in Cheape*, in such abound-ance that an hundred good fellowes may sooner starve then catch a corner, or a comfit to sweeten their mouthes.

"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 mistris, his master will give him rib-rost for his New Yeare's Gift the next morning.

"This day shall be given many more gifts then shall be asked for, and apples, egges, and orenges, 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 vowes of a strumpet. *Poets* this day shall get mightily by their pamphlets: for an hundred of elaborate lines shall be lesse esteemed in London then 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 was 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 out-side of oaks the misleden, which they consecrated to their great Tutates, and then distributed it to the people thro' 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 presages 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 solemnise 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, has the following 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 Yeare's Day* (a chiefe part of Christmas) with their festivity of Janus, which was spent in mummeries, stage-playes, dancing, and such like enterludes, wherein fidlers and others acted lascivious effeminate parts, and went about their towns and cities in women's apparrell: whence the whole catholicke church (as Alchuvinus, with others write) appointed a solemn publike faste upon this our New Yeare'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 Yeare's Day) as holy, and from sending abroad New Yeare's Gifts upon it (a custome now too frequent); it being a meere relique of paganisme ana 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 Councels of," &c. &c (here he makes a great parade of authorities) "have positively *prohibited the solemnization of New Yeare's Day, and the sending abroad of New Yeare's Gifts, under an anathema and excommunication.*"

In the Statistical Account of Scotland (1793), 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; and 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 moon-light, with no other music than their own singing."

In the same work for 1795, 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."

So also 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 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."

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, from our Lord's 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.†

---

* Chap. xvii. "With some," he tells us, "Christmas ends with the twelve days; but, with the generality of the vulgar, not till Candlemas." Dugdale, in his Origines Juridiciales, 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 onely excepted.*"

† "In the days of King Alfred," says Collier in his Ecclesiastical History, "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 Hall's Virgidemiarum, 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."

The customs of this day, various 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. But 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.

At *La Fête de Rois* the French monarch and his nobles waited on the Twelfth-Night king; but the custom was not revived on the return of the Bourbons. In place of it, the royal family washed the feet of some people, and gave them alms.

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 the 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 The Discovery of a most exquisite Jewel, found in the Kennel of Worcester Streets, the day after the Fight (1651), says: "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 that the exorbitancie of their Debosh should not be satisfied to the full."—In A World of Wonders (1607) we read 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.

---

* 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 third, Balthasar, a black or Moor, with a large spreading beard, offered myrrh.

The dedication of "The Bee-hive of the Romish Church" concludes thus: "Datum in our Musæo the 5 of January, being the even of the three Kings of Colen, 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."

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.

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).

The bean appears to have made part of the ceremony of 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, tells us: "On Twelfth Day they divide the Cake, alias Choose King and Queen, and the King treats the rest of the company."

In the ancient calendar of the Romish Church we 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 Greeks and Romans. Persons of the same rank drew lots for kingdoms, and, like kings, exercised their temporary authority.

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.

Joannes Boemus Aubanus (Mores, Leges, et Ritus omnium Gentium. 12mo, Genev. 1620) gives a circumstantial description of this ceremony:

The materials of the cake 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.

This custom is practised nowhere at present in the north of England, though still very prevalent in the south. In the Universal Magazine for 1774 we read: "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 bed-chamber. 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."

In Ireland, according to Sir Henry Piers' Description of the County of West Meath (1682), "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."

A writer in the Gentleman's Magazine for December 1764 thinks the practice of choosing king and queen on Twelfth Night owes its origin to the custom among the Romans, which they took from the Greeks, 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 formerly was made full of plums, and with a bean and pea. Whoever got the former was to be king; whoever found the latter was to be queen.

In Nichols's Queen Elizabeth's Progresses is an account of an entertainment to her at Sudley, wherein were Melibæus, King of the Bean, and Nisa, Queen of the Pea—

"*Mel.* Cut the cake: who hath the *beane* shall be King; and where the *peaze* is, shee shal be Queene.

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

"*Mel.* I the *beane*, and King; I must commaunde."

Thus in Herrick's Hesperides—

"TWELFE 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;
Beside 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 by 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 lambs'-wooll;
Adde sugar, nutmeg, and ginger,
With store of ale too;
And thus ye must doe
To make the Wassaile a swinger.

Give then to the King
And Queene wassailing;
And though with ale ye be whet here;
Yet part ye from hence,
As free from offence,
As when ye innocent met here."

And again in the same poet—

"For sports, for Pagentrie, and Playes,
Thou hast thy Eves and Holydayes:

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 Wassaile Bowle,
That's tost up after Fox-i'-th'-Hole;
Thy Mummeries: thy *Twelfe-tide Kings*
And Queens: thy Christmas revellings."

In many parishes in Gloucestershire there is a custom on Twelfth Day of having twelve small fires made, and one large one, in honour of the day.

The Gentleman's Magazine for 1791 records that "In the Southhams of Devonshire, on the Eve of the Epiphany, the farmer attended by his workmen goes to the orchard with a large pitcher of cyder, 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 may'st bud, and whence thou may'st blow!
And whence thou may'st 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 entreaties 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 titbit as his recompense. Some are so superstitious as to believe that if they neglect this custom the trees will bear no apples that year."

On the Eve of Twelfth Day it was formerly 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."

This seems to have been done in some places upon Christmas Eve, for in Herrick's Hesperides we 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 going. 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, 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, and which lasts the greatest part of the night.

Pennant's account has it that, after drinking a cheerful glass to their master's health, success to the future harvest, and so forth, on their return home they feasted on cakes made of carraways, &c., soaked in cider, which they claimed as a reward for their past labours in sowing the grain. "This," observes he, "seems to resemble a custom of the antient 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, Mr Beckwith relates 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 Christ-

mas 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 is used to be drunk (generally on the Twelfth Eve) was commonly called *Wassail Eve.*" This custom is now disused.

A Nottinghamshire correspondent of the same Magazine 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 we read: "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 brown 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, Cheapside, Holburne, or Fleet-Street."

Waldron, in his Description of the Isle of Man, 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 happens 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. (1657), occurs the following description, taken from Herrick's Hesperides, 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 bid Christmas-sport good night.
And next morrow; every one
To his owne vocation."

It may rather seem to belong to religious than popular customs to mention, on the authority of the Gentleman's Magazine for January 1731, 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."

On Twelfth Night, 1753, it is recorded that George II. played at hazard for the benefit of the same functionary, and that all the members of the Royal Family who played were winners, particularly the Duke of York, who won £3000.

ST AGNES' DAY, OR EVE.

January 21.

ST AGNES was a Roman virgin and martyr, who suffered in the tenth persecution under the Emperor Diocletian, 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, they 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 are practised by virgins to discover their future husbands. It is popularly called fasting St Agnes' Fast. Ben Jonson alludes to this—

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

Aubrey, in his Miscellanies, directs that "upon St Agnes' Night you take a row of pins, and pull out every one, one after another, saying a Pater Noster, sticking a pin in your sleeve, and you will dream of him or her you shall marry."

Burton, in his Anatomy of Melancholy, speaks of "Maids fasting on St Agnes' Eve, to know who shall be their first husband."

Naogeorgus has this account of the festival—

"SAINT AGNES.

"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 aultar hie,
(For in this thing there hidden is a solemne mysterie)
They offer them. The servaunts 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 fleeses twaine,
Wherof, being sponne and drest, are made the Pals of passing gaine."

In Jephson's Manners, &c., of France and Italy, is a poetical epistle dated from Rome, 14th February 1793, certifying the use of this ceremony at that time:—

"ST AGNES'S SHRINE.

"Where each pretty *Ba*-lamb most gaily 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-music 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."

ST VINCENT'S DAY.

January 22.

ST VINCENT was a Spanish martyr, said to have been tormented by fire in 304, whose name is in the English Church Calendar.

Douce's MS. Notes, referring to Scot's Discoverie of Witchcraft, reproduce an old injunction to observe whether the sun shines on St Vincent's Day—

"Vincenti festo si Sol radiet, memor esto;"

translated by Abraham Fleming thus—

"Remember on St Vincent's Day
If that the sun his beams display."

The sun, it has been conjectured, would not shine unominously on the day on which the saint was burnt.

ST PAUL'S DAY.

January 25.

NO one seems to have even hazarded a conjecture why prognostications of the weather and other events for the whole year are to be drawn from the appearance of this day.

In an ancient Calendar of the Church of Rome the Vigil of St Paul

is distinguished as "Dies Egyptiacus;" and it has been explained that it is so called because there are two unlucky days in every month, and Paul's Vigil is one of the two in January.

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 foreshew the plague that year."

In the Shepherd's Almanack for 1676 we find: "Some say that if on the 12th of January the sun shines, it foreshews 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."

Lodge, in Wit's Miserie (1596), glances in the following quaint manner at the superstitions of this and St Peter's Day: "And by S. Peter and S. Paule the fool rideth him."

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, prognosticating dearness and scarcity: according to the old Latin verses, thus translated in Bourne's Antiquities of the Common People—

"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."

Bishop Hall, in his Characters of Virtues and Vices, speaking of the superstitious man, observes that "Saint Paules Day and Saint Swithines, with the Twelve, are his oracles, which he dares believe against the almanacke."

Horace Walpole, speaking on the alteration of the Style, inquires in the World: "Who that hears the verses, 'If St Paul be fair and clear,' &c., 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?"

The prognostications on St Paul's Day are thus reproduced by Gay in his Trivia—

"All superstition from thy breast repel,
Let credulous boys and prattling nurses tell
How, if the Festival of Paul be clear,
Plenty from liberal horn shall strow the year;
When the dark skies dissolve in snow or rain,
The labouring hind shall yoke the steer in vain,
But if the threatening 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."

Schenkius, in his Treatise on Images, 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: "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 almanac to the world, rather than the day of any other Saint, will be pretty hard to find out."

This festival was first adopted by the English Church in the year 1662, during the reign of Charles II.

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.*

In the ancient Calendar of the Romish Church, we find the subsequent observations on the 2d of February, usually called Candlemas Day—

"Torches are consecrated.
Torches are given away for many days."†

---

* Douce's MS. Notes say: "This feast is called by the Greeks υπαπαντα, which signifies a Meeting, because Simeon and Anna the prophetess met in the Temple at the presentation of our Saviour." 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.

† "To beare their Candels soberly, and to offer them to the Saintes, not of God's makynge, but the Carvers and Paynters," is mentioned among the Roman Catholic customs censured by John Bale in his Declaration of Bonner's Articles (1554); as also "to conjure Candels."

In a Proclamation dated 26th February, 30 Henry VIII., "concernyng Rites and Ceremonies to be used in due fourme in the Churche of England," we read—

"On Candelmas Daye it shall be declared that the bearynge of Candels is done in the memorie of Christe, the spirituall lyghte, whom Simeon dyd prophecye, as it is redde in the Churche that daye."

The same had been declared by a Decree of Convocation.

In Herbert's Country Parson (1675), we read: "Another old custom (he had been speaking of PROCESSIONS) there is, of saying, when light is brought in, *God send 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."

Pope Sergius, says Becon in his Reliques of Rome (1563), commanded that all people "shuld go on procession upon Candlemas 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 explains in this manner: "Somtyme," writes 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 Candlemas 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 draw to this false maumetry 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. 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, hopyng for this reverence and worship that they do to our Ladye to have a great rewarde in Heaven." And it is added: "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 Ladyes 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.*"

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."

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 days after, wasting the French territories with fire and sword.

In The Burnynge of Paules Church in London, 1561, and the 4 day of June by Lyghtnynge, &c. (1563), we read: "In Flaunders everye Saturdaye betwixt Christmas and Candelmas they eate flesh for joy, and have pardon for it, because our Ladye 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 as 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 preferement, if the Pope would be so good maister to us as to let us eat fleshe with theym."

In Lysons's Environs of London, among his curious Extracts from the Churchwardens' Accounts at Lambeth, occurs the following: "1519. Paid for Smoke Money at Seynt Mary Eves, o. 2. 6." This occurs again in 1521: "Paid by my Lord of Winchester's Scribe for Smoke Money, o. 2. 6."

In some of the ancient illuminated Calendars, a woman holding a taper in each hand is represented in the month of February.

Naogeorgus, as translated by Googe, has it—

"Then comes the Day wherein the Virgin offred Christ unto
The Father chiefe, as Moyses law commaunded 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 brighte, 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 fearefull sprites that walke by night, nor hurts of frost or haile."

We read in Wodde's Dialogue, "*Wherefore serveth holye Candels?* (Nicholas.) *To light up in thunder, and to blesse men when they lye a dying.*"

In the Doctrine of the Masse Booke, &c., from Wyttonburge by Nicholas Dorcaster (1554), we find—

"THE HALOWING OF CANDLES UPON CANDELMAS DAY."

The Prayer. "O Lord Jesu Christ, ✠ blesse thou this creature of *a waxen taper* at our humble supplication, and, by the vertue of the holy crosse, poure thou into it an heavenly benediction; that as thou hast graunted it unto man's use for the expelling of darknes, it may receave such a strength and blessing, thorow the token of thy holy crosse, *that in what places soever it be lighted or set, the Divel may avoid out of those habitacions, and tremble for feare, and fly away discouraged, and presume no more to unquiete them that serve thee, who with God,*" &c. There follow other prayers, in which occur these passages: "We humbly beseech thee that thou wilt vouchsafe to ✠ blesse

and sanctifie *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 (whan they ar lighted) desire to beare,*" &c. "Here let the Candles be sprinkled with holy water." Concluding with this rubric: "*When the halowyng of the Candels is done, let the Candels be lighted and distributed.*"

In Bishop Bonner's Injunctions (1555), we read "that *bearyng of Candels on Candelmasse Daie* is doone in the memorie of our Saviour Jesu Christe, *the spirituall lyght*, of whom Sainct Symeon dyd prophecie, as it is redde in the Churche that daye." This ceremony, however, had been previously forbidden in the metropolis: for in Stow's Chronicle we read: "On the second of February 1547–8, being the Feast of the Purification of our Lady, commonly called Candlemasse 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 superstitious Popish Ceremonies, preached in the Cathedral Church of Durham by one Peter Smart, a Prebend there, July 27, 1628, printed at Edinburgh 1628, we 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 Candlemas Day last past, Mr Cozens, 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 hundred 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."

"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."†

At Ripon in Yorkshire, the Sunday before Candlemas Day, the

---

* In Nichols's Churchwardens' Accompts in those of St Martin Outwich, London, under the year 1510, is the following article—

"Paid to Randolf Merchaunt, wex-chandiler, for the Pascall, the Tapers affore the Rode, the Cross Candelles, and *Judas Candelles*, ix$^{s.}$ iiij$^{d.}$

† The purple-flowered *Lady's Thistle*, the leaves of which are beautifully diversified with numerous white spots, like drops of milk, is by a beautiful poetical fancy supposed 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.*

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

collegiate Church, a fine ancient building, was one continued blaze of light all the afternoon with an immense number of candles.

The following is from Herrick's Hesperides—

"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 does hold;
New things succeed, as former things grow old."

Again—

"Down with the *Rosemary*, and so
Down with the *Baies* and *Misletoe:*
Down with the *Holly, Ivie, all*
Wherewith ye drest 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."

The subsequent Ceremonies for Candlemasse Day are also mentioned—

"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 teend
The *Christmas Log* next yeare;
And where 'tis safely kept, the Fiend
Can do no mischiefe (there)."

Also—

"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 coldnesse of succeeding winter from the shining of the sun on Candlemas Day, according to the proverbiall distich—

"Si Sol splendescat Mariâ 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."

Martin, in his Description of the Western Islands (1716), 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 women's apparel, put it in 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." *

Candlemas candle-carrying in England was abolished by an Order of Council passed in the second year of Edward VI.

ST BLAZE'S DAY.

February 3.

BLAZE, says Hospinian, was Bishop of Sebastia in Armenia, who, during the persecution under Diocletian and Maximian, retired into a cave, leading the life of a hermit, and wrought cures on men and beasts. Upon his discovery he was cast into prison, and, for refusing to sacrifice to Jupiter, was cruelly beaten, and finally martyred under Licinius in 316, being tormented with iron nails and tooth-combs.

Sore throats were especially within the range of his healing powers.

Minshew, in his Dictionary, under the word Hocke-tide, speaks of "St Blaze his Day, about Candlemass, when country women goe about and make good cheere; and, if they 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, tells us: "The anniversary of St Blasius 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."

Scot, in his Discovery of Witchcraft (1665), gives us a Charm used in the Romish Church upon St Blaze's Day, that will fetch a thorn out

---

* Ray, in his Collection of Proverbs, has reserved two relating to this day. "On Candlemass Day, throw Candle and Candlestick away:" and "Sow or set Beans in Candlemass Waddle." In Somersetshire, Waddle means Wane of the Moon.

of any place of one's body, a bone out of the throat, &c., to wit, "Call upon God, and remember St Blaze."

Naogeorgus has the following account—

"Then followeth good Sir Blaze, who doth a waxen Candell give,
And holy water to his men, whereby they safely live.
I divers barrels 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."

VALENTINE'S DAY.

February 14.

VALENTINE was a presbyter of the Church who suffered martyrdom under the Emperor Claudius about 270.

"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.

It was once thought this custom might have been the remains of an ancient practice 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.

Since that time unquestionable authority has been found to evince that the custom of choosing Valentines was a sport practised in the houses of the gentry in England as early as the year 1476.

In the old Romish Calendar is the following observation on the 14th of February—

"Manes nocte vagari creduntur."

Lydgate, the Monk of Bury, makes mention, as follows, in a poem written by him in praise of Queen Catherine, consort to Henry V.—

"Seynte Valentine, of custome yeere by yeere
Men have an usaunce in this regioun
To loke and serche Cupides Kalendere,
And chose theyr choyse, by grete affeccioun;
Such as ben prike with Cupides mocioun,

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

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

Takyng theyre choyse as theyr sort doth falle :
But I love oon whiche excellith alle."

In the Catalogue of the Poetical Devises by the same poet (1602), occurs one with the title of *Chusing Loves on S. Valentine's Day.*

Herrick has the following in his Hesperides—

"TO HIS VALENTINE, ON S. VALENTINE'S DAY.

"Oft have I heard both Youth and Virgins say,
Birds choose 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), in a letter to his brother, he says : "*A Lady* of wit and qualitie, whom you well knew, *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, 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."

In the British Apollo (1708) 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 (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."

We have searched the Legend of St Valentine, but there is no occurrence in his life that could have given rise to this ceremony.

Wheatley 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." But the explanation is hardly satisfactory. Were not all the saints famous for their love and charity? Surely he does not mean that we should take the word love here to imply gallantry?

Pennant, in his Tour in Scotland, affirms that in February young persons draw Valentines, from which they collect their future fortune in the nuptial state; and Goldsmith, in the Vicar of Wakefield, describing rustic manners, says they sent true-love knots on Valentine morning.

Owen, in The Unmasking of all Popish Monks, Friers, and Jesuits (1628), speaking of its being "now among the papists as it was heretofore among the heathen people," says 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 among others he instances "*S. Valentine for Lovers.*"

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."

Grose explains Valentine to mean the first woman seen by a man, or man seen by a woman, on the 14th of February.

Butler, in his Lives of the Saints, says: "To abolish the heathens' lewd, superstitious custom of Boys drawing the names of Girls, in honour of their goddess Februata Juno, on the 15th of February, several zealous Pastors substituted the names of Saints in billets given on that day." St Frances de Sales, he says, "severely forbad 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."

A writer in the Gentleman's Magazine (1779) mentions a sort of sport used in Kent during the month of February, where the girls were burning in triumph a figure which they had stolen from the boys, called a Holly-Boy, whilst the boys were doing the same with another figure called an Ivy-Girl.

We find the following curious species of divination in the Connoisseur, as practised on Valentine's Day or Eve: "Last Friday was Valentine 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 sweet-heart, 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."

Misson, in his Travels in England, has the following observations on Valentines: "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 Bachelors 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 hers. By this means each has two Valentines: but the Man sticks faster to the Valentine that is fallen to him, than to 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 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, Jilian."

---

* Herrick says of a bride—

"She must no more a-maying:
Or by *Rose-buds divine*
Who'l be her 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 an 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 in Catholic times they took their leave of flesh, 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 our ancestors probably seldom tasted in the depth of winter.

In the Ordinary of the Butchers' Company at Newcastle-upon-Tyne, dated 1621, is 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 defaute 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.

A writer in the Gentleman's Magazine asserts that most places in England have eggs and collops (slices of bacon) on Shrove Monday.

In the neighbourhood of Salisbury, the boys used to 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."

Sir Thomas Overbury, in his Characters, speaking of a "Franklin," says that among the ceremonies which he annually observes, and that without considering them as reliques of Popery, are "Shrovings."

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 of 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 the young poets are no longer confined to the subject of writing eulogiums on the god of wine. It still, however, retains the name of Bacchus.

---

* Collop (*s.* of doubtful etymology), a small slice of meat, a piece of any animal, as Ash has it.

Kennett, in the Glossary to his Parochial Antiquities (*v.* Collerus) tells us of an old Latin word *colponer*, slices, or cut pieces; in Welsh, a gollwith.

*SHROVE-TIDE, OR SHROVE TUESDAY; CALLED ALSO FASTERN'S EVEN AND PANCAKE TUESDAY.**

SHROVE-TIDE plainly signifies the time of confessing sins, as the Saxon word Shrive, or Shrift, means Confession. This season had been anciently set apart by the Church of Rome for a time of shriving or confessing sins ; but 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 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 Moresin derives from the times of Gentilism, introducing 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, forego every sort of delight." 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."

Bishop Hall, in his Triumphs of Rome, thus describes the *Jovial Carneval :* "Every man cries *Sciolta*, 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 humorous 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 that 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."

Shrove-Tide, says Warton, "was formerly a season of extraordinary sport and feasting. In the Romish Church there was anciently a Feast immediately preceding Lent, which lasted many days, called CARNISCAPIUM. In some cities of France an officer was annually chosen, called Le Prince d'Amoreux, who presided over the sports of the youth for six days before Ash Wednesday. *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 *Shrowftewesday at night.*"

In Vox Graculi (1623) is the following quaint description of Shrove Tuesday : "Here must enter that wadling, stradling, burstengutted Carnifex of all Christendome, vulgarly enstiled Shrove Tuesday, but, more pertinently, sole Monarch of the Mouth, high

---

* In the Oxford Almanacs, the Saturday preceding this day is called the *Egg-Feast.* Perhaps the same as our Collop Monday.

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 Pancakes, 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 finde him better fed than taught wherever he comes."

"This furnishyng of our bellies with delicates," says Polydore Vergil, "that we use on *Fastingham Tuiesday*, what tyme some eate tyl they be enforsed to forbeare all again, sprong of *Bacchus Feastes*, that were celebrated in Rome with great joy and delicious fare."

In Blomefield's Norfolk we read that 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 Cite or Burgh thorowe alle this reame, on Tuesday in the last ende of Cristemesse [1440], vizt. *Fastyngonge Tuesday*, made a disport with hys neyghbours, havyng his hors trappyd with tynnsoyle and other nyse disgisy things, corroned 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 cladin whyte and red heryngs skinns 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 Cite with other people with hym disguysed, makyng myrth, disportes, and plays, &c."

In Naogeorgus we read—

"Both men and women chaunge their weede, the men in maydes aray,
And wanton wenches drest like men, doe trauell 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 deuour they up
That is before them set, and cleane they swinge of euery cup.
Some runne about the streets attyrde like Monks, and some like Kings,
Accompanied with pompe and garde, and other stately things.
Some hatch yong fooles as hennes do egges with good and speedie lucke,
Or as the goose doth vse to do, or as the quacking ducke.
Some like wilde beastes doe runne abrode in skinnes that diuers 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 upright.
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 an other be, an officer of those,
Whose roome might serve to take away the scent from every nose.
Some others make a man all stuft 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 streightwayes with the same

They hurle him vp into the ayre, nor suffring him to fall,
And this they doe at diuers tymes the citie over all."

This alludes to a sport at least similar to that of "Holly-Boy and Ivy-Girl," practised in East Kent, already adverted to. The writer in the Gentleman's Magazine, from which it is noticed, says: "Being on a visit *on Tuesday last* in a little obscure village in this county, 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 accomplished 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." This is dated East Kent, Feb. 16th. The Tuesday before Shrove Tuesday in 1779 fell on February the 9th.

"The peasantry of France" (says the Morning Chronicle, March 10, 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 may possibly be a relic of the same usage.

Armstrong, in his History of Minorca, says: "During the Carnival, the Ladies amuse themselves in throwing oranges at their lovers; and he who has received one of those 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 hand-full 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.

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. It 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 runaway cocks, called Fugees, as their perquisites.

Du Cange, in his Glossary, 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.

Fitzstephen, as cited by Stow, informs us that anciently on Shrove Tuesday the schoolboys used to bring cocks of the game, now called game-cocks, to their master, and to delight themselves in cock-fighting all the forenoon. "After dinner," he continues, "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." It should seem that *football* is meant here.

In Sir John Sinclair's Statistical Account of Scotland (1795), the minister of Kirkmichael, in Perthshire, 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, 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 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 Masters 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 Church-yard; 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 con-

versation 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 *Bells* having been the frequent, if not the usual reward of victory in such rural contests."

"Our Bromfield Sports were sometimes 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 Roman 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."

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.

THROWING AT COCKS.

The writer of an anonymous pamphlet entitled Clemency to Brutes (1761), after some forcible exhortations against the use of this cruel diversion, in which there is "an abuse of time 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 Jests, &c., by W. B. (no date), 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.

† In The British Apollo, (1708) 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

In the preface to Hearne's edition of Thomas Otterbourne he tells us that this custom of throwing at cocks must be traced to the time of King Henry V., 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 explication 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 V.

Carpentier, under the year 1355, mentions a petition of the scholars to the master 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.*

Hogarth has satirised this barbarity in the first of the prints called the Four Stages of Cruelty. Trusler's description is as follows : "We

---

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-house by a stratagem, and, seizing the arms, surprise the guard which kept it; 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 yoke; 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, though 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 1692–93, is given an English epigram "On a Cock at Rochester," by Sir Charles Sedley, wherein occur the following lines, which would seem to imply that the Cock suffered this annual 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 for July 1783 says: "The barbarous practice of throwing at a Cock tied to a stake at Shrove-tide, I think I have read, has an allusion to the indignities offered by the Jews to the Saviour of the World before His Crucifixion."

* 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. Strutt has engraved the group in Pl. XXXV. of his Sports and Pastimes. He supposes 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. The date of the illumination is not 1433, as Strutt mentions, but 1343.

have several groups 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 was long retained at Heston in Middlesex, in a field near the church. Constables were often directed to attend on the occasion, in order to put a stop to so barbarous a custom, but in vain. The following particulars were gathered from a person who in his younger years 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.

In Men-Miracles, with other Poems, by M. Lluellin, Student of Christ-Church, Oxon (1679), is the following song, in which the author seems ironically to satirise this cruel sport—

"*Song.* COCK-THROWING.

"Cocke a doodle doe, 'tis the bravest Game,
Takes a Cocke from his Dame,
And binds 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 tyed to a packe-thread garter.
Oh the Beares and the Bulls
Are but corpulent gulls
To the valiant Shrove-tide Martyr." *

* "Battering with missive weapons a Cock tied to a stake, is an annual diversion," says a writer in the Gentleman's Magazine for Jan. 1737, "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."

Another writer in the same Magazine for Jan. 1751 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 appears from many unquestionable evidences. In the same work for 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 Com-

Cock-throwing did not escape the observation of Misson.

In King Henry VIII.'s time it should seem this diversion was practised even within the precincts of the Court. In a Royal Household Account appears the following article—

"March 2. 7th Hen. VII. Item to Master Bray for rewards to them that brought Cokkes at Shrovetide at Westm^r. xx^s."

In Smith's MS. Life of Thomas Lord Berkeley, the fourth of that name, who died in 1417, 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."

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 Shrove-tide, 12^s. 0^d.
1628. Received for Cocks in Towne, . . 19^s. 10^d. Out of Towne, 6^d.

This custom appears to have continued as late as the year 1680.

From the following extract from Baron's Cyprian Academy (1648), it would seem 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.*"

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. Seed-cake, a festival kept at the end of wheat-sowing, when he is to be feasted with seed-cakes, pasties, and furmenty pot.†

"At Shroftide to shroving, go *thresh the fat Hen,*
If blindfold can kill her, then give it thy men." ‡

These lines are thus explained in a note in Tusser Redivivus (1744):

---

mon People of England, concerning their usual Recreations on Shrove Tuesday.

* The subsequent passage in Hall's Virgidemiarum 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 Shroftide Hen,
Which bought to give, he takes to sell again."
Book IV. Sat. 5, p. 42.

† No. 1 is peculiar to Leicestershire; 2, to Essex and Suffolk; 3, to Northampton; 4, to Leicestershire; 6, to Essex and Suffolk. We learn further from Tusser that ploughmen were accustomed to have roast meat twice a week, viz., Sundays and Thursdays, at night. (See edit. 1597, p. 137).

‡ Formerly in Wales such hens as did not lay eggs before Shrove Tuesday were 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.

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, ynow see ye make,
> Let Slut have one Pancake for company's sake."

Heath, in his Account of the Scilly Islands, 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 time immemorial, and put in practice without control, for finishing the day's sport. We could never learn whence this custom took its rise, but it was formerly 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."

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.

A writer in the Gentleman's Magazine for 1790 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 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. We have heard of a similar custom at Eton School.

---

* "A learned foreigner (Erasmus?) says the English eat a certain cake on Shrove Tuesday, upon which they immediately run mad, and kill their poor cocks. As if nothing less than some strong infatuation could account for continuing so barbarous a custom among Christians and Cockneys" (Note to Veillè a la Campagne, or the Simnel, a Tale, fol. Lond. 1745, p. 16).

† "Let glad Shrove Tuesday bring the Pancake thin,
Or Fritter rich, with Apples stored within."—*Oxford Sausage*, p. 22.

The Status Scholæ Etonensis, A.D. 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 and fastening a pancake to a crow, which the young crows are calling upon, near it, at the school-door. The crows generally have hatched their young at this season.

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. From The Westmerland Dialect, by A. Walker (1790), it appears that cock-fighting and *casting pancakes* were then practised on Shrove Tuesday in that county. Thus: "Whaar ther wor tae be Cock-feightin, for it war Pankeak Tuesday." And "We met sum Lads an 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.

Shakespeare alludes to this 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 Tim's forefinger, as *a Pancake for Shrove Tuesday*, a Morris for May-day," &c. In Gayton's Festivous Notes upon Don Quixote, speaking of Sancho Panza's having converted a cassock into a wallet, our pleasant annotator observes: "It were 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 conveighed 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 St Bartholomew's Hospital, 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."]

At Newcastle-upon-Tyne the great bell of St Nicholas' Church was tolled at twelve o'clock at noon on this day; shops were immediately shut up, offices closed, and all kind of business ceased; a little carnival ensuing for the remaining part of the day.*

---

* "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).

Macaulay, in his History and Antiquities of Claybrook in Leicestershire, 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 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, &c. (1690), we find the subsequent passage: "They have for a long time at York had a custom (which now challenges the priviledge of a prescription) that

Taylor, the Water Poet, in his Jack-a-Lent (1620), gives the following most curious account of Shrove Tuesday—

"Shrove Tuesday, at whose entrance in the morning all the whole kingdom is inquiet, but by that time the clocke strikes eleven, which (by the help 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 forgetful either of manners or humanitie; then there is a thing called wheaten floure, which the Cookes do mingle with water, eggs, spice, and other tragical, magicall inchantments, and then they put it by little and little into a frying-pan of boiling suet, where it makes a confused dissmall hissing (like the Lernean Snakes in the reeds of Acheron, Stix, or Phlegeton), untill at last, by the skill of the Cooke, it is transformed into the forme of a Flip-Jack, cal'd a Pancake, which ominous incantation the ignorant people doe devoure very greedily. Then Tim Tatters (a most opulent villaine), with an ensigne made of a piece of a Baker's mawkin fi'xt upon a broome-staffe, he displaies his dreadful colours, and, calling the ragged regiment together, makes an illiterate oration, stuff't with most plentiful want of discretion."

Selden, in 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, Bart., in The State of the Poor, &c. (1797), 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 we read: "At Barking Nun-

---

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 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 or saw the like, as many yet living can testify."

nery, the annual store of provision consisted of malt, wheat, russeaulx, herrings for Advent, red ones for Lent; almonds, salt fish, salt salmones, figs, raisins, ryce, all for Lent; mustard; two-pence for cripsis (some crisp thing) and crum-cakes [*cruman* is *friare.* Skinn.] at *Shrove-tide.*"

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 Shrove-tide." Poor Robin, in his Almanack for 1677, in his Observation on February says there will be "a full sea of Pancakes and Fritters about the 26th and 27th days," *i.e.*, Shrove Tuesday fell on the 27th—with these lines—

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

A kind of Pancake Feast, preceding Lent, was used in the Greek Church, from which we may probably have borrowed it with Pasche Eggs and other such-like ceremonies. "The Russes," as Hakluyt tells 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 the watchful jealousy of their ancient rights and liberties (typified so happily on this occasion by pudding and play) becoming young Englishmen, to guard against every infringement of its ceremonies, so as to transmit them entire and unadulterated to posterity.*

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 Dekker's Honest Whore 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 v.—

> "But now *welcome a Cart* or a *Shrove Tuesday's tragedy.*"

---

* In Dekker's Seven Deadly Sinnes of London (1606) is this passage: "They presently (like Prentises 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, time immemorial, for apprentices and working people. See Dodsley's Old Plays, vol. vi. p. 387, vii. p. 22, and xii. p. 403.

In Stow's Survey of London, 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 Dekker's play—

"Enter the two Masters—after them the Constable, after them a Beadle beating a bason, &c."—Mistress Horsleach says—

"You doe me wrong—I am knowne for a motherly honest woman, and no bawd."—To the inquiry "Why before her 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* doe ride."

Again: "Enter Constable and Billmen.

> "How now?
> Is't Shrove Tuesday, that these Ghosts walke?"

In Nabbes' comedy intituled Totenham Court (1638), the following occurs: "If I doe, I have lesse mercy then *Prentises* at *Shrove-tide*."

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,
> 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."

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

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." Of "a roaring boy" he observes that "he is a supervisor of brothels, and in them is a more unlawful reformer of vice than prentices on Shrove Tuesday."

In Dekker's Play of Match Me in London, Bilbo says: "I'll beate down the doore, and put him in mind of Shrove Tuesday, the fatall day for doores to be broke open."

The use of the game of *football* on this day has been already noticed from Fitzstephen's London.

We were informed that at Alnwick Castle, in Northumberland, the waits belonging to the town came playing to the Castle every year on Shrove Tuesday, at two o'clock P.M., when a football was thrown over the Castle walls to the populace. We saw this done in 1788.

In the Statistical Account of Scotland (1795), 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 victors."*

Of the 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 sun-set. 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."

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 and romantic triumphs. A standard was the prize of emulation in the sports cele-

---

* In King's Vale Royal of England 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."

brated 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: "Some say Thunder on Shrove Tuesday fortelleth 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."

We 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 pactised in England.* The beating down the barbers' basins on that day is not alluded to elsewhere.

"It was the day of all dayes in the yeare,
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'rers, smiths, and masons,
And every rogue will *beat down Barbers' basons*,
Whereat Don Constable in wrath appeares,
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.

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."

---

* From Lavaterus on Walking Spirits, 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 bonefires at Shroftide," &c.

Douce's MS. Notes say: "Among the Finns no fire or candle may be kindled on the Eve of Shrove Tuesday."

ASH WEDNESDAY.

THIS, which is the first day of Lent, is called Ash Wednesday (as we read in the Festa Anglo-Romana) 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: "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; or rather, the ashes which they use this day are made of the palms blessed the Palm Sunday before. In a Convocation held in the time of Henry VIII. mentioned in Fuller's Church History, "Giving of ashes on Ash Wednesday, to put in remembrance every Christian man in the beginning of Lent and Penance, that he is but ashes and earth, and thereto shall return," &c., 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.

Lent was counted to begin, says Durandus, on that which is now the first Sunday in Lent, and to end on Easter Eve; which time, says 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.

Lent is so called from the time of the year wherein it is observed: Lent, 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).

Ash Wednesday is in some places called "Pulver Wednesday," that is, *Dies pulveris*. The word Lentron, for Lent, occurs more than once in the edition of the Regiam Majestatem (1774). [Lenȝten-tide for *spring*, when the days lengthen, occurs in the Saxon Heptateuch, 8vo, Oxon. 1698. Exod. xxxiv. 18.]

There is a curious clause in one of the Roman casuists concerning the keeping of Lent; it is, "that Beggars which are ready to affamish for want, may in Lent time eat what they can get."

In The Festyvall (1511) we read: "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, have mynde, thou man, of asshes thou art comen, and to ashes thou shalt tourne agayne." This Festyvall, speaking of Quatuor Temporum, or Ymbre Days, now called Ember Days, says they were so called, "bycause that our elder fathers wolde on these dayes ete no brede but cakes made under ashes."

In an original black-letter Proclamation, dated 26th February, 30 Henry VIII., concerning Rites and Ceremonies to be retained in the Church of England, we read as follows : "On Ashe Wenisday it shall be declared, that these ashes be gyven, to put every Christen man in remembraunce of penaunce at the begynnynge of Lent, and that he is but erthe and ashes."

"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 also "to conjure ashes."

In The Doctrine of the Masse Booke (1554), we find translated the form of "*The halowing of the ashes.*" "The Masse Book saith, that upon Ash-Wedensdaye, when the Prieste hath absolved the people, &c., 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 cleansyng 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 : Remember, man, that thou art ashes, and into ashes shalt thou retourne."

In Bp. 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 begynnynge of Lent, and that their bodies are but earth, dust, and ashes."

Dudley North, in his Forest of Varieties (1645), in allusion to this custom, styles one of his Essays "My Ashewednesday Ashes."

From the following passage cited by Hospinian from Naogeorgus it appears that anciently, after the solemn service and sprinkling with ashes on Ash Wednesday, the people used to repeat the fooleries of the Carnival. It 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 deuills 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 lowde 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 floud 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 them 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 drounken 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 bee,
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 fourtie 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 welthie 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,
Beleeuing not that all their sinnes were earst forgiven full.
Yet here these wofull 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 linnen clothes that to the people doth declare,
The wrathe and furie great of God, and times that fasted are.
Then all men are constrainde their sinnes, by cruel law, to tell,
And threatned if they hide but one, with dredfull death and hell.
From hence no little gaines vnto the Priestes doth still arise,
And of the Pope the shambles doth appeare in beastly wise."

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.

---

* "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 well favouredly."—Aubanus.

† In the Churchwarden's Account of St Mary at Hill, in the City of London, A.D. 1492, is the following article—

"For dyssplying Roddys, ij^{d}."

Ibid. 1501—

"For paintynge the Crosse Staffe for Lent, iiij^{d}."

It appears from the account of Eton School, of the date of 1560, 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 Noble Numbers, has this poem—

"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."

For several curious customs or ceremonies observed abroad during the three first days of the Quinquagesima Week, Hospinian de Origine Festorum Christianorum may be consulted.

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." Again, in Greene's Tu quoque, "For if a Boy, that is throwing at his Jack o' Lent, chance to hit me on the shins."

So, in the old comedy of Lady Alimony (1659)—

"Throwing cudgels
At Jack-o'-Lents or Shrove-cocks."

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."

In Quarles' Shepheard's Oracles (1646)—

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

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.

ST DAVID'S DAY.

March 1.

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

CHURCHILL.

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.*

We read in the Festa Anglo-Romana (1678), 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 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, at Hatfield Chace in Yorkshire, A.D. 633, 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 lines are extracted from a manuscript in the British Museum, entitled a Collection of pedigrees made by one of the Randall Holmes (Harl. MS. 1977, fol. 9)—

"I like the leeke above all herbes and flowers.
When first we wore the same the feild was ours.
The Leeke is white and greene, wherby 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 Diverting Post (1705) we have these lines—

"ON ST DAVID'S DAY.

"Why, on St David's Day, do Welsh-men seek
To beautify their hats 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), 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 ob-

* According to a Welsh pedigree, he was the son of Caredig, Lord of Cardiganshire, and his mother was Non, daughter of Ynyr, of Caer Gawch.

tained 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."

"Tradition's tale
Recounting, tells how fam'd Menevia's Priest
Marshall'd his Britons, and the Saxon host
Discomfited; how *the green Leek his bands*
Distinguish'd, since by Britons annual worn,
Commemorates their tutelary Saint."

CAMBRIA, a poem, by RICH. HOLT (1759).

Misson says, speaking of the Welsh: "On the day of St David, their Patron, they formerly gained 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) we find 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.

In The Bishop's Last Good-night (1642), the fourteenth 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—

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

In Shakespeare's King Henry V., 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 the leek, skin and all, in revenge for the insult; quaintly observing to him, "When you take occasions to see Leeks hereafter, I pray you, mock at them, that is all." Gower too upbraids

* In The Flowers of the Lives of the most renowned Saincts of England, Scotland, and Ireland (Douay, 1632), is this passage: "Their ordinary diet was so farre from all delights, that only bread, herbes, and pure water, were the chiefest dainties which quenched their hunger and thirst."

Pistol for mocking "at *an ancient tradition—begun upon an honourable respect, and worn as a memorable trophy of predeceased valour.*"

In The Flowers of the Lives of the most renowned Saincts, quoted before, 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 his solemnitie consisteth in wearing of a greene Leeke, *and it is a sufficient theame for a zealous Welchman to ground a quarrell against him that doth not honour his capp with the like ornament that day.*"

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), 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 St 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 land, 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 all that has been already said upon the day; but it has been conjectured, on the presumption that the Druids were a branch of the Phœnician priesthood, that leeks were a Druidic symbol employed in honour of the British *Ceudven* or Ceres. The leek was worshipped at Ascalon, even as in Egypt. Leeks and onions were deposited in the sacred chests of the mysteries both of Isis and Ceres, the Ceudven of the Druids; and leeks are among the Egyptian hieroglyphics. These accordances have been pronounced to be worthy of an ancient Briton's consideration.

ST PATRICK'S DAY.

17th March.

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 the saint's anniversary, to commemorate the event.*

Jones, in a note in his Historical Account of the Welsh Bards (1794), tells us that "St Patrick, the Apostle of Ireland, is said to be the son of Calphurnius and Concha. He was born in the Vale of Rhôs, in Pembrokeshire, about the year 373." (Jones, however, gives another pedigree of this saint, and makes him of Caernarvonshire.) 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 432. When St Patrick landed near Wicklow, the inhabitants were ready 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 leaves, to grow upon a single stalk?' Then the Irish were immediately convinced of their error, and were solemnly baptized by St Patrick."

In Overbury's Characters, describing a footman, he says: "'Tis impossible to draw his picture to the life, cause a man must take it as he's running; only this, horses are usually let bloud on St Steven's Day: on *St Patrick's* he takes rest, and is drencht for all the yeare after."

MID-LENT SUNDAY.

MOTHERING.

IN former days it was the custom for people to visit their *Mother-Church* on Mid-Lent Sunday, and to make their offerings at the high altar.

Cowel, in his Law Dictionary, observes that the now remaining practice of *Mothering*, or going to visit parents upon Mid-Lent Sunday, is really owing to that good old custom. Nay, it seems to be called *Mothering* from the respect so paid to the Mother-Church, when the

---

* The following passage is in Wither's Abuses stript and whipt (1613)—

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

"*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 verbo.*

The British Druids and Bards had an extraordinary veneration for the number three. "The Mistletoe," 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 held the Seamroy sacred in like manner, because of three leaves united to one stalk."

Epistle for the day was, with some allusion, Gal. 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 Wheatley on the Common Prayer, 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*."

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

The following is in Herrick—

TO DIANEME.

A Ceremonie in Glocester.

"I'll 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, Nichols, writing in the character of a Nottinghamshire correspondent, tells us that whilst he was an apprentice, the custom was to visit his mother (who was a native of Nottinghamshire) on Mid-Lent Sunday (thence called Mothering Sunday) for a regale of excellent furmety.*

Another writer in the same volume tells us: "I happened to reside last year near Chepstow, in Monmouthshire; and there, for the first time, heard of *Mothering Sunday*. My inquiries 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*,

---

* Furmety is derived from *frumentum*, wheat. It is made of what is called in a certain town in Yorkshire, "kneed 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."

A correspondent in the Gentleman's Magazine for 1783, 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, Leicestershire (1791), says: "Nor must I omit to observe that by many of the parishioners due respect is paid to Mothering Sunday."

and make them a present of money, a trinket, or some nice eatable; and they are all anxious not to fail in this custom."

In a Roll of the Expences of the Household of King Edward I. in his eighteenth year, is the following item on Mid-Lent Sunday—

"Pro pisis jd."
For peas one penny.

Query—Whether these peas were substitutes for *furmenty*, or *carlings*, which are eaten at present in the North of England on the following Sunday, commonly called Passion Sunday, but, by the vulgar in those parts, Carling Sunday.

There was a singular rite in Franconia, on the Sunday called *Lætare*, or *Mid-Lent Sunday*. This was called the *Expulsion of Death*. It is thus described: 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.

OF CARLINGS.*

At Newcastle-upon-Tyne, and many other places in the North of England, grey peas, after having been steeped all 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 almanacs. They are called Carlings, probably, as we call the presents at fairs, Fairings.

Marshal, 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 time, at least to such as lived among old people in the country.†

---

* In Randal Holme's Academy of Armory and Blazon (1688), Book III. cap. 3, occurs the following—

"*Carle Sunday* is the second Sunday before Easter, or the fifth Sunday from Shrove Tuesday."

In the Glossary to The Lancashire Dialect (1755), carlings are thus explained: CARLINGS—*Peas boiled on Care Sunday are so called; i.e.*, the Sunday before Palm Sunday."

So in the popular old Scottish song, "Fy! let us all to the Briddell"—

"Ther'll be all the lads and the lasses
Set down in the midst of the ha,
With Sybows, and Rifarts, and *Carlings*,
That are both sodden and ra."

Sybows are onions, and *Rifarts* are radishes.

† In Yorkshire the rustics were wont to go to the public-house of the village

It is also called Passion Sunday in some old almanacs. In the Gentleman's Magazine for 1785, an advertisement, or printed paper, 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 has heard an old Nottinghamshire couplet, in the following words—

"Care Sunday, Care away:
Palm Sunday, and Easter-day."

Another writer in the same Magazine for 1789 tells us that in several villages in the vicinity of Wisbeach, 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*. He professes to write this word from sound, and probably mistakes it for *carling*.

In the Annalia Dubrensia, or Cotswold Games, however, the following passage occurs—

"The Countrie Wakes and *Whirlings* have appear'd
Of late like forraine pastimes."

Rites peculiar, it should seem, to Good Friday were used on this day, which the Church of Rome called, therefore, *Passion Sunday*. 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.

Passion or Carling Sunday might often happen on this day. Easter always fell between the 21st of March and the 25th of April. It does not appear why these rites were confined in the Calendar to the 12th of March, as the movable 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 be, one cannot doubt of their having belonged to what Durandus calls *Passion Sunday*.

In the old Roman Calendar we find it observed on this day, that "a dole is made of *soft beans*."* It can hardly be doubted that our custom is derived thence. 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. In the Lemuria, which was observed on 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

---

on this day, and spend each their *carling groat; i.e.*, that sum in drink, for the *carlings are provided for them gratis:* and a popular notion prevailed there that those who failed to do this would be unsuccessful in their pursuits for the following year.

* 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*.

These beans, it should seem from the following passage in Burton's Anatomy, were hallowed. He is enumerating Popish superstitions: "Their Breviaries, Bulles, *hallowed Beans*, Exorcisms, Pictures, curious Crosses, Fables, and Bables."

Bale, in his Yet a Course at the Romysh Foxe, attributes to Pope Eutlcianus "the blessynge of Benes upon the Aultar."

drive them out of their houses. Why we have substituted *peas* does not appear, 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 to 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. Durandus 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 to be of the highest efficacy for invoking the manes. Ridiculous and absurd as these superstitions may appear, it is yet certain that our carlings deduce their origin thence.

In Fosbrooke's British Monachism is the following: "At Barking Nunnery the annual store of provision consisted, *inter alia*, of *Green Peas for Lent;* Green Pease against Midsummer;" with a note copied from the Order and Government of a Nobleman's House in the thirteenth volume of the Archæologia, p. 373, that, "if one will have Pease soone in the year following, *such Pease are to be sowenne in the waine of the moone, at St Andro's tide before Christmas.*"

In Smith's MS. Lives of the Lords of Berkeley, 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 them in this forme: every man of them hath a chanon's loafe of bread, called a myche, and three hearings thearewith. There shalbe *doaled also amongst them two bushells of Pesys.*"—"And in the anniversary daye of Dame Eve" (Lady Eve, wife of the above lord, Sir Robert Fitzharding) "our Foundresse, i.e. 12 Marcii, 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 February 5, 1170, 17 Henry II., aged about 75 years. Dame Eve, who herself founded and became prioress of the house called the Magdalens, by Bristol, died prioress thereof March 12, 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."*

---

* This couplet is differently given by a writer in the Gentleman's Magazine for 1788, as follows—

"Tid, and Mid, and Misera,
Carling, Palm, and Good-Pas-day."

He also gives a more particular account of the Carlings, or *Grey Peas*, and of the manner of dressing and eating them. See also Gent. Mag. for 1786.

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

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 14th verse of the 25th Psalm, 'Oculi mei semper ad Dominum," &c. *Reminiscere*, from the 5th verse of Psalm xxv., "Reminiscere miserationum," &c., and so on.

Thus our *Tid* may have been formed from the beginning of Psalms, &c., *Te d*eum—*Mi d*eus—*Miser*ere mei.

In the Statistical Account of Scotland (1794), Parish of Tiry, in Argyleshire, we read: "The common people still retain some Roman Catholic sayings, prayers, and oaths, as expletives; such as '*Dias Muire let;*' *i.e.*, God and *Mary* be with you; '*Air Muire*,' swearing by *Mary*, &c."

The word *care* is preserved in Blount's account of an obsolete custom at marriages in this kingdom: "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 Cloth*) laid over their heads during the time of Mass, till they received the benediction, and then were dismissed."

Skelton, poet-laureate to Henry VIII., in his Colin Clout, has these words in his usual strange and rambling 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 World of Wonders (1607), a translation by R. C. from the French copy, "the argument whereof is taken from the Apologie for Herodotus, written in Latine by Henrie Stephen, and continued here by the Author himselfe," speaking of a Popish book intituled Quadragesimale Spirituale, otherwise called Lent's Allegory, printed at Paris A.D. 1565, the writer extracts certain periods. Thus: "After the sallad (eaten in Lent at the first service) we eate *fried Beanes*, by which we understand Confession. When we would have *Beanes well sodden, 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 confesse 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 Beanes 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." "*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 taste. 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."

The Popish Kingdome has the following summary for Care Sunday—

"Now comes the Sunday forth, of this same great and holy fast:
Here doth the Pope the shriven blesse, absoluing them at last
From all their sinnes; and of the Jewes the law he doth alow,
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 vgly monster here,
And call him death, whom from the towne, with prowd and solemne chere,
To hilles and valleyes they conuey, 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 haue, 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 togither 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 wheare."

PALM SUNDAY.

THIS is evidently called Palm Sunday because, as the Ritualists say, on this 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 rode into 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.*

The author of The Festyvall, 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 Cyte of Jherusalem. It is called Palme Sondaye for bycause the Palme betokeneth vyctory, wherfore all Crysten people sholde bere Palme in processyon, in tokennynge that he hath foughten wth the fende our enemye, and hath the vyctory of hym."

In the third volume of Horda Angel-Cynnan, Strutt cites an old

---

* These boughs, or branches of palm, underwent a regular blessing. Sprigs of flowers, too, appear to have been consecrated on the occasion.

manuscript, saying, "Wherfor holi Chirche this daye makith solempne processyon, in mynde of the processyon that Cryst made this dey: *but for encheson that wee hav noone Olyve that bearith greene leves*, therefore *we taken Palme*, and geven instede of Olyve, *and beare it about in processione.* So is thys daye called Palme Sonday." A writer in the Gentleman's Magazine for December 1779 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 other than the branches of Yew-trees." The passage cited in the same miscellany for March 1780, from Caxton's Directions for keeping Feasts all the Year, printed in 1483, is decisive: "but for encheson that we have non Olyve that berith grene leef, algate therfore *we take Ewe instede of Palme and Olyve*, and beren about in processyon," &c.

The Popish Kingdome has it—

> "Besides they candles up do light, of vertue like in all,
> *And Willow braunches hallow, that they Palmes do use to call.*
> This done, they verily beleeve the tempest nor the storme
> Can neyther hurt themselves, nor yet their cattell, 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), 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 use to decke their church with the boughes and branches thereof on the Sunday next afore Easter, commonly called Palme Sunday; for at that time of the yeare all other trees, for the most part, are not blowen or bloomed."

In Nichols's Extracts from Churchwardens' Accompts (1797), among those of St Martin Outwich, London, we have these articles, A.D. 1510–11: "First, paid for *Palme*, *Box-floures*, and Cakes, iiij^{d};" A.D. 1525: "Paid for Palme on Palme Sunday, ij^{d};" and "Paid for Kaks, *Flowers, and Yow*, ij^{d}."

Stow, in his Survey of London, tells us "that in the week before Easter had ye great shewes made for the fetching in of *a twisted tree or with*, as they termed it, out of the woods into the King's house, and the like into every man's house of honour or worship." This must also have been a substitute for the palm.

By an Act of Common Council, 1 and 2 Philip and Mary, for retrenching expenses, among other things it was ordered "that from henceforth *there shall be no* WYTH *fetcht home at the Maior's or Sheriffs Houses.* Neither shall they keep any lord of misrule in any of their houses."

In the Statistical Account of Scotland (1795), 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."

In the Churchwardens' Accounts of St Mary at Hill in the city of London, from the 17th to the 19th year of King Edward IV., we find the following entry: "*Box and Palm* on Palm Sunday, 12*d*;" and among the annual Church disbursements, the subsequent: "*Palm, Box*, Cakes, and *Flowers*, Palm Sunday Eve, 8*d*." 1486: "Item, for *flowrs, obleyes*, and for *Box and Palme* ayenst Palm Sondaye, 6*d*." 1493: "For settyng up the frame over the porch on Palme Sonday 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 Antient Times). —In Coates's History of Reading, 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 q'rt of bastard, for the *singers of the Passhyon* on Palme Sondaye, iiij*d*." 1541: "Payd to Loreman for *playing the P'phett* (Prophet) on Palme Sonday, iiij*d*."

Among Griffith's Extracts from the old Books of St Andrew Hubbard's parish, we found, 1524–25: "To James Walker, for making clene the churchyard ag'st Palm Sonday, 1*d*." Ibid: "On Palm Sonday, for *Palm*, Cakes, and Flowrs, 6*d*. ob." 1526–27: "*The here of the Angel* on Palme Sonday, 8*d*." "*Clothes* at the Tow'r on Palme Sonday, 6*d*." 1535–37: "For Brede, Wyn, and *Oyle*, on Palm Sonday, 6*d*." "A Preest and *Chylde that playde a Messenger*, 8*d*." 1538–40: "Rec'd in the Church of the Players, 1*s*." "P'd for syngyng bread, 2*d*." "*For the Aungel*, 4*d*."

In Lysons's Environs of London, among his curious Extracts from the Churchwardens and Chamberlains' Accounts at Kingston-upon-Thames occurs the following—

"1 Hen. VIII. For Ale upon Palm Sonday on syngyng of the Passion £0 0s. 1d."

The Church of Rome has given the following account of her ceremonies on this day: "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."*

Naogeorgus'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 asses shoulders brought:

---

* The Rhemists, in their translation of the New Testament, as cited by Bourne, chapter xxii.

When as againe these Papistes fonde their foolish pageantes have
With pompe and great solemnitie, and countnaunce wondrous grave.
A wooden Asse they have,* and Image great that on him rides,
But underneath the Asse's feete a table broad there slides,
Being borne on wheeles, which ready drest, and al things meete therfore,
The Asse is brought abroad and set before the churche'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 an other 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 soung, *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 solemly;
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."
"When as the priestes and people all have ended this their sport,
The boyes doe after dinner come, and to the Church resort:
The Sexten pleasde 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,
Lest he alone without his portion 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° of May, from Wyttonburge, by Nicholas Dorcaster (8vo, signat. b. 5), we have—"The HALOWING OF PALMES. When the Gospel is ended, let ther follow the halowyng 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,

---

"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." Preface to a rare work entitled A Dialoge, &c.—the Pylgremage of pure Devotyon, newly translatyd into Englishe." No date; but supposed to have been printed in 1551. See Herbert's Ames.

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 syde." 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. Therfore 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-braunch, 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 benediccion. Thorowe Christe," &c.

Then 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 rubric: "So whan these thinges are fynyshed, let the Palmes immediately be distributed."*

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 pagent-play."

It is still, or was till recently, customary with our boys, both in the south† and north of England, to go out and gather slips with the

---

* "I once knew a foolish, cock-brained priest," says Newton, in his Herball to the Bible, "which ministered to a certaine yoong man the *Ashes of Boxe*, being (forsooth) *hallowed 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 the worms.* Well, it so fell out, that the ague, indeed, was driven away; but, God knoweth, with the death of the poore yoong man. And no marvell. For the leaves of Boxe be deleterious, poisonous, deadlie, an to the body of man very noisome, dangerous, and pestilent."

† It long remained a common practice in the neighbourhood of London. The young people went *a-palming;* and the sallow was sold in London streets for the whole week preceding Palm Sunday. In the north it was called "going a palmsoning of palmsning."

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 come at, in which the power of vegetation can be discovered.*

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 an original proclamation, printed and dated 26th February 30 Henry VIII. "concernyng Rites and Ceremonies to be used in due fourme in the Churche of Englande," occurs the following clause: "On Palme Sonday it shall be declared that bearing of Palmes renueth the memorie of the receivinge of Christe in lyke maner into Jerusalem before his deathe." In Fuller's Church History also we read that

---

* In A short Description of Antichrist, is the following: "They also, upon Palmes Sonday, lifte up a cloth, and say, hayle our Kynge! to a rood made of a wooden blocke." Also is noted the "hallowinge of Palme Stickes."

In A Dialogue, or familiar Talke, betwene two neighbours, concernyng the chyefest Ceremonyes that were, by the mighti power of God's most holie pure worde suppressed in Englande, and nowe for our unworthines set up agayne by the Bishoppes, the Impes of Antichrist, &c. From Roane, by Michael Wodde, the 20 of February, A.D. 1554 (that is, the first of Queen Mary), it appears that crosses of palm were, in the papal times, carried about in the purse. These crosses were made on Palm 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 apointed 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 steple, that all the boyes in the parish must lie scambling together by the eares, tyl al the parish falleth a laughyng." Signat. D. iii.

"But lorde what ape's-play made they of it in great Cathedral churches and abbies.—One comes furth in his albe and his long stole (for so they call their girde that they put about theyr 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, chyldren and al, song, in pricksong, the Jewe's part—and the Deacon read the middel text. The Prest at the Alter al this while, because it was tediouse to be unoccupyed, made Crosses of Palme to set upon your doors, and to beare in your purses, to chace away the Divel."

"Hath not our spiritualtie 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, thinckest thou not sometyme, 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."

"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." Wheatley informs us that palms were used to be borne here with us till 2 Edward VI.; and the Rhemish translators of the New Testament mention also the bearing of palms on this day in their country when it was Catholic.

An interpretation of this ceremony similar to that given in King Henry VIII.'s proclamation occurs in Bishop Bonner's Injunctions. "To cary their Palmes discreatlye," is among the Roman Catholic customs censured by John Bale in his Declaration of Bonner's Articles, as is "to conjure Palmes." In Howes's edition of Stowe's Chronicle, it is stated, under the year 1548, that "this yeere the ceremony of bearing of Palmes on Palme Sonday was left off, and not used as before." That the remembrance of this custom, however, was not lost is evident. In Articles to be inquired of within the Archdeaconry of Yorke, by the Churche Wardens and sworne men, A.D. 163+ (any year till 1640), 4to, Lond. *b. l.*, 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's MS. notes say: "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 Romishe Foxe, by Johan Harryson: [J. Bale:] printed at Zurich A.D. 1542, the author enumerates some "auncyent rytes and lawdable ceremonyes of holy churche," then, it should seem, laid aside, in the following censure of the Bishop: "Than ought my Lorde also to suffre the same selfe ponnyshment for not *rostyng egges in the Palme ashes fyre*," &c.

In Dives and Pauper, on the first commandment, we read: "On Palme Sondaye at procession the priest drawith up the veyle before the rode, and falleth down to the ground with all 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 Kynge of all thynge."

"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 might the sooner help it onwards."

The Russians (of the Greek Church) have a very solemn procession on Palm Sunday.

ALL FOOLS' DAY.

1st of April.

"April *with Fools*, and May with bastards blest."

CHURCHILL.

"While April morn her Folly's throne exalts;
While Dob calls Nell, and laughs because she halts;
While Nell meets Tom, and says his tail is loose,
Then laughs in turn, and calls poor Thomas goose;
Let us, my Muse, thro' Folly's harvest range,
And glean some Moral into Wisdom's grange."

Verses on several Occasions (1782).

A CUSTOM, says the Spectator, 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*,* for the *History of Eve's Mother*, for *Pigeon's Milk*, with similar ridiculous absurdities. He takes no notice of the rise of this singular kind of anniversary.

In Poor Robin's Almanack for 1760 is 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,

---

* "And one mornyng timely he tooke in hande
To make to my house a *sleeveles errande.*"

HEYWOOD.

Skinner guesses this to mean a *lifeless errand*. His etymon is merely conjectural, and he does not venture to assign any cause for it. This epithet is found in Chaucer. The following passage, which I extract from Whitlock's Zωotomia (1654), seems to explain it: "But, secondly, the more *subtle* (and more hard to *sleave* a two) *silken thred* of self-seeking, is that dominion over consciences," &c. The meaning of the expression "*to sleave a two*" appears plainly to be "*to untwist* or *unfold*;" *q.d.* The silken thread is so subtle or fine that it is very difficult to untwist it. "*Sleeveless*," then, should seem to mean (as every one knows that "*less*" final is negation) that which *cannot be unfolded* or *explained;* an epithet which perfectly agrees with the *errands* of which we are speaking.

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."

A writer in the World [query, Horace Walpole?] has some pleasant thoughts on the effect the alteration of the style would have on the 1st 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 disappointing young fellows: mathematicians have missed the longitude: alchemists the philosopher's stone: and politicians preferment on that day."—Our pleasant writer goes on: "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 surprize, 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*, and call the person imposed upon "an April Fish," "*Poisson d'Avril*," whom we term an April Fool. Bellingen, in his Etymology of French Proverbs, endeavours at the following explanation of this custom:* the word

* Minshew renders the expression "Poisson d'Avril," a young bawd; a page turned pander; a mackerel. Bellingen confesses his ignorance why the month of April is selected for this purpose, unless, says he, "on account of its being the season for catching mackerel, or that men, awaking from the torpidity of the winter season, are particularly influenced by the passions, which suddenly breaking forth from a long slumber, excite them to the pursuit of their wonted pleasures." This may perhaps account for the origin of the word "macquereau" in its obscene sense. The substance of the above remarks is

"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 thence, by which we send about from one place to another such persons as we think proper objects of our ridicule. Such is Bellingen's explanation.

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 we are 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 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.

There is nothing hardly, says the author of the Essay to retrieve the antient 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

---

given also in the Nouveau Dictionnaire d'Anecdotes, with an additional reason not worth transcribing.

A writer in the Gentleman's Magazine for July 1783, 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 the Wise Men, who, contrary to his orders and expectation, 'returned to their own country another way.'"

* Auldborough in Yorkshire is always pronounced *All*borough, though the meaning of the first syllable is undoubtedly *old*.

† This writer contends that the ancient Druidical religion of Britain and the Gauls had its *Pope*, its *Cardinals*, its *Bishops*, its *Deacons*, &c.

‡ ANDREW, says this writer, signifies a head Druid, or *Divine*. Hence it was that, when the Christians, by way of exploding the Druids, turned them

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 was 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.

Our epithet of *Old Fools* (in the Northern and Old English *auld*) does not ill accord with the pictures of Druids transmitted to us. The united appearance of age, sanctity, and wisdom, which these ancient priests assumed, doubtless contributed in no small degree to the deception of the people. The Christian teachers, in their labours to undeceive the fettered multitudes, would probably spare no pains to pull off the masks from these venerable hypocrites, and point out to their converts that age was not always synonymous with wisdom; that youth was not the peculiar period of folly; but that, together with young ones, there were also *old* (*auld*) *Fools*.

Should the above be considered as a forced interpretation,* it can be offered in apology that, in joining the scattered fragments that survive the mutilation of ancient customs, we must be forgiven if all the parts are not found closely to agree. Little of the means of

---

into ridicule, in their Feast or Holiday of Fools, one of the buffoon personages was "a Merry Andrew." This name is usually, but erroneously, as it should seem from this writer's explication, derived from the Greek, where it signifies *manly* or *courageous*. From the contrarieties in the definitions of etymologists, philology seems but too justly to bear the reproachful title of "eruditio ad libitum;" science that we may twist and turn at our pleasure.

Pennant tells us: "It is very singular that most nations give the name of their favourite dish to the facetious attendant on every mountebank; thus the Dutch call him *Pickle Herring;* the Italians *Macaroni;* the French *Jean Potage;* the Germans *Hans Wurst*, *i.e.*, Jack Sausage; and we dignify him with the title of *Jack Pudding*."

Hearne, speaking of the famous Dr Andrew Borde, says: "'Twas from the Doctor's method of using such speeches at markets and fairs, that, in after times, those that imitated the like humorous, jocose language, were styled *Merry Andrews*, a term much in vogue on our Stages." "Dr Borde was an ingenious man, and knew how to humour and please his patients, readers, and auditors. In his travels and visits he often appeared and spoke in public, and would often frequent markets and fairs, where a conflux of people used to get together, to whom he prescribed, and, to induce them to flock thither the more readily, he would make humorous speeches, couch'd in such language as caused mirth, and wonderfully propagated his fame."

* It seems possible that the obsolete sports of the ancient Hoc-tide, an old Saxon word, said to import "the time of scorning or triumph," which must have been observed about this time of the year, might have degenerated into the April fooleries. But there exists no authority for this supposition. "Fools' Day" could not be more aptly rendered into Latin than by "Dies irrisorius:" and so some of our best antiquaries translate the Saxon Þucx dæg.

information has been transmitted to us, and that little can only be eked out by conjecture.

In the British Apollo (1708) 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 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 they, poor girls! been April Fools.
Therefore, if this ben't out of season,
Pray think, and give a better reason."

Dr Pegge, the venerable rector of Whittington in Derbyshire, writing under the anonyme of T. Row, addressed the Gentleman's Magazine in April 1766, thus—

"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 peoples 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 an high festival, and that both amongst the ancient Romans and with us. Now great festivals were usually attended with an Octave (see Gent. Mag. 1762, p. 568), that is, they were wont to continue eight days, whereof the first and last were the principal; and you will find the 1st 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 13, 1789—

"*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 in 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."

Here is a newspaper cutting—

"*The 1st of April* 1792.

"No Antiquary has even tried to explain the custom of making 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's MS. Notes say: "I am convinced that the ancient ceremony of the Feast of Fools has no connection whatever with the custom of making Fools on the 1st 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), *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."

The custom of making fools on the 1st of April prevails among the Swedes. In Toreen's Voyage to China, he says: "We set sail on the 1st of April, and the wind made April Fools of us, for we were forced to return before Shagen, and to anchor at Riswopol." So also we read in Southey's letters from Spain and Portugal that on the Sunday and Monday preceding Lent, as on the 1st of April with us, the people of Lisbon were privileged to play the fool, it being thought very jocose to pour water on passers-by, or throw powder in their faces, and to do both being held the perfection of wit.

In the North of England persons thus imposed upon are called "April gowks." 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. *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."*

Maurice, in his Indian Antiquities, speaking of "the first of April, or the antient 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 Calenders, 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 of the Equinoctial points, have in Asia itself been productive of important Astronomical alterations, as to the exact æra of the commencement of the year; yet, on both Continents, some very remarkable traits of the

* 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" (see Reed's Old Plays, ii. 419). So in Secret Memoirs of the late Mr Duncan Campbel: "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."

jocundity which then reigned, remain even to 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, vol. ii. p. 334), 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 antient, 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 name of persons who it is known must be absent from their house at the time fixed upon ; and the laugh is always in proportion to the trouble given.' The least enquiry into the ancient customs of Persia, or the minutest acquaintance with the general astronomical mythology of Asia, would have taught 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."

Cambridge, in his Notes on the Scribleriad, assures us that the first day of April was a day held in esteem among the alchemists, because Basilius Valentinus was born on it.

SHERE THURSDAY, ALSO MAUNDY 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."

In Fosbrooke's British Monachism, mention occurs, at Barking Nunnery, of "Russeaulx (a kind of allowance of corn) in Lent, and to bake with Eels on *Sheer Thursday :*" also, "stubbe Eels and shafte Eels baked for Sheer Thursday."

A writer in the Gentleman's Magazine for July 1779, says: "Maunday Thursday, called by Collier *Shier* Thursday, Cotgrave calls by a word of the same sound and import, *Sheere* 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, & seq.), and be tantamount to clean. If this does not please, the Saxon scinan signi-

fies *dividere*, and the name may come from the distribution of alms upon that day. Please to observe too, that on that day *they also washed the Altars:* so that the term in question may allude to that business."

In More's answer to Tyndal, on the Souper of our Lord, is the following passage: "He treateth, in his secunde parte, the Maundye 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 Nichol's Illustrations of the Manners and Expences of antient Times in England (1797), we have: "Item, gyven to 12 pore men upon Shere Thorsday, 2*s*." In an Account of Barking Abbey in Select Views of London and its Environs (1804), we read *inter alia*, in transcripts from the Cottonian Manuscripts and the Monasticon, "Deliveryd to the Co'vent coke, for rushefals for Palme Sundaye, xxi pounder fygges. Item, delyveryd to the seyd coke on *Sher Thursday* viii pounde ryse. Item, delyveryd to the said coke for *Shere Thursday* xviii pounde almans."

It was also called Maunday Thursday; and is thus described by the translator of Naogeorgus in the Popish Kingdome—

> "And here the monkes their Maundie make, with sundrie solemne rights
> And signes of great humilitie, and wondrous pleasaunt 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."*

Cowell, in the Book of Rates, describes Maundy 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 on that day 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.

"Maundy Thursday," says a writer in the Gentleman's Magazine for July 1779, "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 Wits, Fits, and Fancies (1595), we read: "A scrivener was writing a marchant's last will and testament; in which the marchant expressed many debts that were owing him, which he willed his exe-

---

* "On Maundy Thursday hath bene the maner from the beginnyng of the Church to have a general drinkyng, as appeareth by S. Paule's writyng to the Corinthians, and Tertulliane to his wyfe."—*Langley's Polydore Vergill.*

cutors 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 goode news 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.*"

In Quarles' Shepheard's Oracles (1646) 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 following is from the Gentleman's Magazine for April 1731: "Thursday April 15 being Maundy Thursday, there was distributed at the Banquetting 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 12 white herrings, and four half quarter loaves. Each person had one platter of this provision; after which was 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 Second was the last king who performed this in person.*"*

---

* In Langley's Polydore Vergill we read: "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 nedy of al the nomber."

Nor was this custom entirely confined to royalty. In the Earl of Northumberland's Household Book, begun anno Domini 1512, fol. 354, we have an enumeration of

"AL MANNER OF THINGS yerly geven 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 manny gownnes to as manny 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 iii yerddes of brode cloth in every gowne and hoode, ande after xii*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 manny sherts of lynnon cloth to as manny poure men as his Lordshipe is yers of aige, and one for the yere of

A writer in the Gentleman's Magazine (vol. li.) states that "it is a general practice of people of all ranks in the Roman Catholic countries to dress in their very best cloaths on Maundy Thursday. The churches are unusually adorned, and every body 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 miscellany for July 1783 tells us that

---

my Lord's aige to come, after ii 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 manny tren platers after ob. the pece, with a cast of brede and a certen meat in it, to as manny 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, uppon the said Maundy Thursday, when his Lordship is at home, to gyf yerely as many eshen cuppis, after ob. the pece, with wyne 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 manny pursses 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 ande accustomyth yerly, uppon Mawndy Thursday, to cause to be bought iii yerdis and iii quarters of brode violett cloth, for a gowne for his Lordshipe to doo service in, or for them that schall doo service in his Lordshypes absence, after iii*s.* viii*d.* the yerde, and to be furrede with blake lamb, contenynge ii keippe and a half, after xxx skynnes in a kepe, and after vi*s.* iii*d.* the kepe, and after ii*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 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 fyndynge, 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 age to come, owte of my Lordis coffueres, if sche be not at hir owen fyndynge.

"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 manny pens of ii 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 manny penns to as manny 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 Ester Eve, 1*d.*"

"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.

HOSPINIAN tells us that the Kings of England had a custom, on Good Friday, of hallowing rings with much ceremony, 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 to have been the ring 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), 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 Translator of Froissart, when ambassador to the Emperor Charles V., writing "to my Lorde Cardinall's grace, from Saragoza, the xxi daie of June" 1518, says: "If yor g'ce rememb'r me w^{t} some *Crampe Ryngs*, ye shall doo a thing muche looked for; and I trust to bestowe thaym well w^{t} Godd's g'ce, who eu'mor p's've and encrease yor moost reu'ent astate." Harl. MS. 295, fol. 119 b.

The ceremony of "creepinge 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 "Kinge to creepe to the Crosse upon." The queen and her ladies were also *to creepe to the* CROSSE. In a proclamation, dated 26th February, 30 Henry VIII. we read: "On Good Friday it shall be declared howe creepyng 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."*

* See also Bonner's Injunctions, A.D. 1555. In A short Description of

"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); "to creape to the Crosse on Good Friday featly."

It is stated in a curious sermon preached at Blanford Forum, in Dorsetshire, January 17, 1570, by William Kethe, minister, and dedicated to Ambrose Earl of Warwick, that on Good Friday the Roman Catholics "offered unto Christe Egges and Bacon to be in hys 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 Whimzies (1631) 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—eate flesh upon dayes prohibited, it is good against Popery."

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 zelow for Good Friday."

The following is the account of Good Friday in Googe's version of Naogeorgus—

"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*, and dolefully they sing:
At length before the steps, his coate pluckt 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 woodden God, with honour farre unmeete;
Then all the shaven sort 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.
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 every where doth raigne, a laughing-stock to make,
An other 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 body 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 abrod,
And knocking on their breastes, they make this woodden blocke a God:

Antichrist, the author notes the Popish custom of "creepinge to the Crosse with egges and apples." "Dispelinge with a white rodde" immediately follows.

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 barriars 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, that thus they may the people better poule."

GOOD FRIDAY CROSS BUNS.

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 Bovs, but in the accusative more truly Boun, Bovv." 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?" Jer. xliv. 18, 19; vii. 18. "Small loaves of bread," Mr Hutchinson observes, "peculiar in their form, being long and sharp at both ends, 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."

These buns 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. 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."

The round O of a milk-score was also marked with a cross for a shilling, though unnoted by Lluellin (1679) 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.*"

Flecknoe, in his Ænigmatical Characters (1665), speaking of "your fanatick reformers," says: "Had they their will, a bird should not fly in the air with its wings *across*, a ship with its *cross-yard* sail upon the sea, nor prophane taylor sit *cross-legged* on his shop-board, or have *cross-bottoms* to winde his thread upon." This whimsical detestation of the cross-form no doubt took its rise from the odium at that time against everything derived from Popery.

In The Canterburian's Self-Conviction (1640), "anent their superstitions," is this passage: "They avow that signing with the signe of the Crosse at rysing or lying downe, at going out or coming in, at lighting of candles, closing of windowes, or any such action, is not only a pious and profitable ceremonie, but a very apostolick tradition."

Pennant, in his Welsh MS., says: "At the delivery of the bread and wine at the Sacrament, several, before they receive the bread or cup, though held out to them, will flourish a little with their thumb, something like making the figure of the Cross. They do it (the women mostly) when they say their prayers on their first coming to church."

Dalrymple, in his Travels in Spain, says that there 'not a woman gets into a coach to go a hundred yards, nor a postillion on his horse, without *crossing* themselves. Even the tops of tavern-bills and the directions of letters are marked with Crosses."

Among the Irish, when a woman milks her cow, she dips her finger into the milk, with which she *crosses the beast*, and piously ejaculates a prayer, saying, "Mary and our Lord preserve thee, until I come to thee again."

A writer in the Gentleman's Magazine for July 1783, speaking of CROSS BUNS, Saffron Cakes, or Symnels,* 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."

Winckelman records that at Herculaneum were found two entire loaves of the same size, a palm and a half, or five inches in diameter, marked with a cross, within which were four other lines.

---

* Hutchinson (Hist. of Northumb.) has the following: "*Semeslins.* We have a kind of cake, mixed with fruit, called Semeslins. The Romans prepared sweet bread for their feasts held at seed time, when they invoked the Gods for a prosperous year. In Lancashire they are called *Semens.* We have the old French word still in use in Heraldry, *Semee*, descriptive of being sown or scattered."

EASTER EVE.

VARIOUS superstitions crept in by degrees among the rites of this day; such as putting out all the fires in churches and kindling them anew from flint, blessing the Easter wax, &c.

They are thus described by Naogeorgus—

"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 hurtfull skies.
A taper great, the PASCHALL namde, with musicke then they blesse,
And franckencense 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 vsde 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 Deuill quake;
And holsome waters coniureth, 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 thrice he breathes thereon with breath that stinkes of former foode.
And making here an ende, 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 grieues that to themselves, or to their beastes may come.
Then clappers ceasse, and belles are set againe at libertee,
And herewithall the hungrie times of fasting ended bee."

On Easter Even it was customary in our own country to light the churches with what are called Paschal tapers.

In Coates's History of Reading (1802), under Churchwardens Accounts, we find the subsequent entry, *sub anno* 1559—

"Paid for makynge of the PASCALL and the Funte Taper, 5*s.* 8*d.*

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."

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.*" Also: "To the Clerk and Sexton (for two men) for watching the Sepulchre from Good Friday to Easter Eve, and for their meate and drinke, 14*d.*"

I find also in the same Churchwardens' Accounts (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 steynynge 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.*"

It was customary in the popish times to erect, on Good Friday, a small building to represent the sepulchre of our Saviour. In this was placed the Host, and a person set to watch it both that night and the next; and the following morning very early, the Host being taken out, Christ was said to have arisen.

In Coates's History of Reading, under Churchwardens' Accounts, we read, *sub anno* 1558—

"Paide to Roger Brock for watching of the Sepulchre, 8*d.*
Paide more to the saide 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—

"A.D. 1551.
Receyvid of Henry More for the Sepulchre, xiij*s.* iiij*d.*
Receyvid of John Webbe for the Toumbe of brycke, xij*d.*"

Under A.D. 1499, p. 214, we read: "Imprimis, payed for wakyng of the Sepulcr' viii*d.* It. payed for a li. of encens. xii*d.*;" and under "Receypt," "It. rec. at Estur for the Pascall xxxvii*s.*"

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, ii*d.* ob.
It. paied to John Cokks for wryting off the Fest of J'hu, and for vi hedds and berds to the church.
It. paied a carter for carying of pypys and hogshedds into the Forbury, ij*d.*
It. paied to the laborers in the Forbury for setting up off the polls for the scaphold, ix*d.*
It. paied for bred, ale, and bere, y^t^ longyd to ye pleye in the Forbury, ij*s.* j*d.*
It. payed for the ii Boks of the Fest of J'hu and the Vysytacyon of our Lady, ij*s.* viij*d.*
1508. It. payed to Water Barton for xx l. wex for a pascall pic. le li. v*d.* S'ma viij*s.* iiij*d.*
It. payed for one li. of grene flowr to the foreseid pascall, vj*d.*"

Ibid. p. 214, *sub anno* 1499: "It. rec. of the gaderyng of the stage-play xvii*s.*

Ibid. p. 215, under the same year, we have—

"It. payed for the pascall bason, and the hanging of the same, xviii*s.*
It. payed for making leng' Mr Smyth's molde, w^t^ a Judas for the pascall, vi*d.*"

P. 214: "It. payed for the pascall and the fonte taper to M. Smyth iiii*s.*

P. 377, St Giles's parish, A.D. 1519: "Paid for making a Judas for the pascall iiii*d.*"

"To houl over the paschal" is mentioned among the customs of the Roman Catholics censured by John Bale in his Declaration of Bonner's Articles (1554, fol. 19).

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 } 3*s.*"
Three dozen other garlands for the quire . . . . . }

The same also occurs in the Churchwardens' Accounts, for 1512. Also, among the Church-Disbursements, items in the Waxchandler's Accompt are "*for making the pascal at Ester*, 2*s.* 8*d.*;" "For garnishing 8 torches on Corpus Christi day, 2*s.* 8*d.*" And in 1486: "At Ester, for the howslyn people for the pascal, 11*s.* 5*d.*"

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, vol. iii. pl. xxxi. xxxii.

EASTER DAY.

EASTER, says Wheatley, 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.

It was formerly a popular custom to rise early on this day and walk into the fields to see the sun dance,* which, as ancient tradition asserts, it always does on this day. It had not escaped the notice of

* In the Country-man's Counseller (1633), 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, vol. ii. p. 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."

Sir Thomas Browne, the learned author of the Vulgar Errors, who has left us the following quaint thoughts on the subject: "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 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 solary 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 'twas 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 British Apollo (1708), 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."

There once existed 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 love-sick maiden.

In Lysons's Environs of London, among his curious extracts from the Churchwardens' and Chamberlain's 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 for a pleyer's cote, and the makyng	0	1	3

* Suckling alludes to it in his ballad—

"But, Dick, *she dances such a way!*
No sun upon an Easter day
Is half so fine a sight."

	£	s.	d.
12 Hen. VIII. Paid for a skin of parchment and gunpowder, 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

By the subsequent entry these pageantries should 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.*"

Naogeorgus thus describes the ceremonies of the day—

"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 tarying 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 whatsoeuer 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 (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 commaundements 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 rubric : "Afterward, let al be sprinkled with holye water and censed by the priest."

Dugdale, in his Origines Juridiciales, speaking of Gray's Inn Commons, says : "In 23 Eliz. (7 Maii), there was an agreement at the cupboard, by Mr Attorney of the Dutchy 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 for July 1783, 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.*

* The Festival (1511) 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

"There was an ancient custom at Twickenham," says Lysons, "of dividing two great cakes in the church upon Easter Day among the young people; but it being looked upon as a superstitious relick, 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 £1 *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, 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."

The following is copied from a collection of black-letter carols, formerly in the collection of Francis Douce—

> "Soone at Easter cometh Alleluya,
> With butter cheese, and a *Tansay*;"

which reminds one of the passage in The Oxford Sausage—

> "On Easter Sunday be the Pudding seen,
> To which *the Tansey lends her sober green.*"

On Easter Sunday, the young men in the Yorkshire villages had a custom of taking off the young girls' buckles. On Easter Monday, young men's shoes and buckles were taken off by the young women. On the Wednesday they were redeemed by little pecuniary forfeits,

---

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 Antient Manners and Expences (4to, 1797), in the Churchwardens' Accompts of St Martin Outwich, London, under the year 1525, is the following item—

> "Paid for *brome* ageynst Ester, i^{d}."

out of which an entertainment, called a Tansey Cake, was made, with dancing.*

Charles V., it is related in Seward's Anecdotes, whilst he was in possession of his regal dignity, thought so slightingly 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. It was condemned by the Provincial Council of Rheims in 1583, and by that of Toulouse in 1590.

According to the Antiquarian Repertory, 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-salad. The custom of eating a gammon of bacon at Easter, which is still kept up in many parts of England, was designed to show their abhorrence to Judaism at that solemn commemoration of our Lord's resurrection.

Douce's MS. notes say it was the practice in Germany (during the sixteenth century, at least) for the preachers to intermix their sermons with facetious stories on Easter Day.

OF EASTER EGGS;

COMMONLY CALLED PASCHE, OR PASTE EGGS.†

GEBELIN, in his Religious History of the Calendar, 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.

Hutchinson, in his History of Northumberland, 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

---

* See an account of the practice of this custom at Ripon, in Yorkshire, in the Gentleman's Magazine for August 1790, 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."

† Coles, in his Latin Dictionary, renders the Pasche, or Easter egg, by "*Ovum Paschale, croceum, seu luteum.*" It is plain that he was acquainted with the custom of dyeing or staining eggs at this season. Ainsworth leaves out these two epithets, calling it singly "Ovum Paschale."

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 extrusion of a living creature by incubation, after the vital principle has lain a long while dormant, or seemingly extinct, is a process so truly marvellous that, if it could be disbelieved, it 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 for July 1783 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, 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 and the New Year, says Gebelin, 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.

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 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 a thousand fabulous accounts.

Hyde, in his Oriental Sports (1694), 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

* The writer saw in 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. On inquiring of the baker what it meant, he was assured it was a Passover Cake for the Jews.

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 cock-fighting) 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 Catholics 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 scholars took leave of that kind of food, on the Saturday after Ash Wednesday, on what is called "Cleansing Week."

On Easter Eve, in Cumberland and Westmoreland, and other parts of the north of England, continues Hyde, boys beg 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. Thus far Hyde. Eggs stained with various colours * in boiling, and sometimes covered with gold-leaf, are at Easter presented to children, at Newcastle-upon-Tyne, and elsewhere in the North, where these young gentry ask for their "paste eggs," as for a fairing, at this season;† "paste" being plainly a corruption of "Pasque," Easter.

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 V., 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 [*huic Ovorum creaturæ*], 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," &c.

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

---

* In the neighbourhood of Newcastle they are tinged yellow with the blossoms of furze, called there whin-bloom.

† In a Roll of the Expences of the Household of Edward I., in his eighteenth year, is the following item in the accounts of Easter Sunday—

"*For 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. This record is in Latin, and the original item runs thus: "Pro iiij^{c}. di' ov' xviij^{d}."

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 to 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 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 Romishe Churche (1579), 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 articles relate to pilgrims and reliques.

Douce's MS. notes say: "The Author of Le Voyageur à Paris, supposes that the practice of painting and decorating Eggs at Easter, amongst the Catholics, arose from the joy which was occasioned by their returning to this favourite food after so long an abstinence from them during Lent."

In the ancient Calendar of the Romish Church we find the following—

"*Ova annunciatæ*, ut aiunt, *reponuntur*,"

i.e., Eggs laid on the Annunciation of the Virgin Mary are laid by.

Le Brun, too, in his Superstitions Anciennes et Modernes, says that some people keep eggs laid on Good Friday all the year.

This custom still prevails in the Greek Church. Chandler, in his Travels in Asia Minor, gives the following account of the manner of celebrating Easter among the modern Greeks: "A small bier, prettily deckt 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 daybreak, were suddenly awakened by the blaze and crackling of a large bonefire, 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'Auteroche, 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 (1589) 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), 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 rejoice. 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.†

EASTER HOLIDAYS.

EASTER has ever been considered by the Church as a season of great festivity.

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.

Fitzstephen, as cited by Stow, tells us of an Easter Holiday amuse-

---

* Chandler, in his Travels in Greece, tells us that in the city of Zante he saw "a woman in a house, with the door open, bewailing her little son, whose dead body lay by her, dressed, the hair powdered, the face painted, and *bedecked with gold-leaf*."

† "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 guilded or red eggs, the highest sort three, the middle two, and the most inferior one."—*Present State of Russia* (1671).

In the Museum Tradescantianum (1660), we find, "Easter Egges of the Patriarchs of Jerusalem."

ment 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 the 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 launce 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, 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."

Blount, in his Jocular Tenures, records an ancient custom at Coleshill, in the county of Warwick, by which, 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.

The mayor, aldermen, and sheriff of Newcastle-upon-Tyne, accompanied by great numbers of the burgesses, used anciently 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 assembled there on these holidays, at Easter particularly, played at hand-ball, danced, &c., but they were 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.

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 tanzy-cake has been derived thence. Erasmus, speaking of the proverb, "Mea est pila," that is, "I've got the ball," tells us that it signifies "I have 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.

Tansy, according to 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,* *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 Coles's Adam in Eden (1657), the author, speaking of the medicinal virtues of tansy, says: "Therefore it is that *Tanseys* 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 *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 Tanseys 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), writes: "In the spring time are made with the leaves hereof newly sprung up, and with egs, *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. He is describing the frost of 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,

---

* Among the MSS. in Bene't College, Cambridge, is a translation of part of the New Testament in the English spoken soon after the Conquest. 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."

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.

Lewis, in his English Presbyterian Eloquence, speaking of the tenets of the Puritans, observes that "all games where there is any hazard of loss, are strictly forbidden; not so much as a game at stool ball for a Tansy, or a cross and pyle for the odd penny at a reckoning, upon pain of damnation."

The following is in A pleasant Grove of new Fancies (1657)—

"STOOL BALL.

"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, opposite the 16th and 17th, Easter Monday and Tuesday, says—

"Young men and maids,
Now very brisk,
At Barley-break and
Stool-ball frisk."

Galen wrote a book on the exercise of the little ball.

Durandus has it that on Easter Tuesday wives used to beat their husbands, and 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," according to Aubrey's MSS. dated 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. vol. xii. p. 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), 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 Hermaphrodite,
And tumbling, bounce together, black and white."

LIFTING ON EASTER HOLIDAYS.

SAMUEL LYSONS, Keeper of the Records in the Tower of London, communicated to the Society of Antiquaries, March 28, 1805, the following extract from a roll in his custody, entitled "Liber Contrarotulatoris Hospicii, anno 18 Edw. I." fol. 45 b.—

"Domine de camera Regine. XV. die Maii, VII dominabus et domicellis regine, quia ceperunt dominum regem in lecto suo, in crastino Pasche, et ipsum fecerunt finire versus eas pro pace regis, quam fecit de dono suo per manus Hugonis de Cerru, Scutiferi domine 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 purpose 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 sexes 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 a writer, who dates 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 April 13, 1787—

"The custom of rolling down Greenwich-hill at Easter is a relic 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 communication which the author received from a correspondent 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 in 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 anything satisfactory respecting it, I should be highly gratified by your mentioning it. THO. LOGGAN."

Another writer in the Gentleman's Magazine for July 1783, 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 same Magazine for 1798, it is said: "The only antient annual commemoration now observed is that of lifting; the women by the men on Easter Monday, and the men by women on Easter Tuesday."

Pennant's MS. records: "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 Britain by the Romans, who had their Feast of Fugalia.

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, A.D. 1002. Bryant, however, has shown this to be destitute of any plausible support. The measure 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 for such mirth and festivity.*

---

* Douce's MS. Notes supply the following—

"Verstegan, with no great probability, derives Hock-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. 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.

"It is historically mentioned in the following authorities—

"In the Laws of Edw. Confessor, c. 35, as above stated. But these are to be suspected.

"Henry of Huntingdon mentions that, in the year 1002, Ethelred caused all the Danes in England to be massacred on St Brice's Day, as he had heard many old people relate in his infancy. Spelman remarks that St Brice's Day being on the 13th of November, it could not be the origin of the Hoc-tide. His similar objection to the day after the Purification must stand for nothing, as he appears to have mistaken what is said on that subject in the Laws of Edw. Confessor, but to prove that it could not have been St Brice's Day, he cites an old rental, which mentions a period between Hoke Day and the Gule of August.

"Simeon Dunelmensis, and Ethelred Rievallensis, mention the massacre of the Danes by Ethelred, 1002, but say nothing relating to Hoctide.

"Radulphus de Diceto, and Knighton, speak of this massacre having taken place on St Brice's Day, but are also silent with respect to Hoctide. The Saxon Chronicle does the same. R. de Diceto places it in 1000. Florence of Worcester, and Langtoft, speak generally of the massacre; and Robert of

The strongest testimony against this hypothesis is that of Henry, Archdeacon 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.

Gloucester speaks of it as having happened on St Brice's Day. These three last writers do not mention a word concerning Hoctide.

"Neither Alured Beverlacensis, Hardyng, nor the anonymous writer of the Chronicle usually called Caxton's, mention the massacre.

"Higden says it happened on St Brice's night. Fabyan says it happened on St Brice's day, and began at Welwyn in Hertfordshire. Grafton follows him in the same words. Holingshed makes it to have taken place on St Brice's day in the year 1012; and adds, that the place where it began is uncertain, some saying at Welwyn, and others at Howahil, in Staffordshire. Speed follows the accounts of H. Huntingdon and Higden, and refers to Matthew of Westminster, who, I find, gives more particulars of the massacre than any other historian, and makes it to have happened in 1012, but says nothing of Hoctide in that place. Speed fixes it to the year 1002. Stowe very briefly mentions the fact as having happened on St Brice's day 1002.

"Other ancient authorities for the mention of Hoctide are, 1. Matthew of Westm. 'Die Lunæ ante le Hokeday.' 2. Monast. Anglic. 'A die quæ dicitur Hokedai usque ad festum S. Michaelis.' 3. An Instrument in Kennett'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, in which a period between 'Hocedai usque ad Augustum' is mentioned. 5. An Inspeximus in Madox's Formulare, 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 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 Plot 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.

"Plot 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.'

"Minshew, *v.* Hoc-tide, makes it to be St Blaze's day, when countrywomen go about and make good cheer; and, if they find any of their neighbours spinning, burn and make a blaze of the distaff. He is properly corrected by Plot. He is nearer the truth in deducing the term from the German Hogezeit, *i.e.* a time of feasting. Of this latter opinion is Skinner.

"Junius derives the word from the Icelandic hogg, *cædes*, and dag, *dies*; but this, no doubt, must be with a view to connect it with the slaughter of the Danes, for which event there seems to be no good authority.

"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 Blount's Glossographia (1681), it is said that at Coventry they yearly acted a play called Hoc Tuesday, till Queen Elizabeth's time.

"Cocker, in his English Dictionary, says that Hardicanute's death was so

The other generally-received opinion, that this festivity was instituted on the death of Hardicanute, seems more plausible, because by his death our countrymen were for ever released from the wanton insults and oppressive exactions of the Danes.

---

welcome to his subjects, that the time was annually kept, for some hundreds of years after, by men and women, who in merriment strove, at that time, to gain the mastery over each other.

"Coles, in his English Dictionary, appears to have followed Minshew as to Blaze-tide.

"Bullokar, in his English Expositor (1707), gives the best account, in the fewest words, but without anything new.

"Blount, in his own 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 S. Mich.' He adds, that in the accounts of Magdalen College, in Oxford, there is yearly an allowance *pro mulieribus hocantibus*, in some manors of theirs in Hampshire, where the men hoc the women on Monday, and contra on Tuesday.

"On reconsidering Plot's correction of Matthew Paris, I think he may have mistaken the meaning of 'quindena Paschæ,' which certainly denotes the sixteenth day after Easter, *i.e.* Hoc Tuesday, however absurd it may appear; and this construction is warranted by all the almanacks that I have consulted, which place the return of the Sheriffs Writs on that day, and which, therefore, in a legal sense, would be deemed the day itself. Again, M. Paris uses the expression 'Hoke day,' which is applicable exclusively to *one* day; and, therefore, as to him at least, Hoc Monday is out of the question: and all the old authorities here before cited, speak of Hoke day as a definite period, or single day. Yet it must be confessed that the Instrument in Madox's Formulare as clearly fixes the Hoke Tuesday on the day after the Quindena Paschæ, which must in that case have fallen on the Monday; and *quære*, therefore, after all, whether, from the various modes of computing this return of Quindena Paschæ, there did not arrive a double Hoc Day, *viz.* Monday and Tuesday.

"It is impossible that the celebration of Hoctide could have arisen from the massacre of the Danes, or from the death of Hardiknute, both which events happened on an anniversary, or day certain, whereas the Hoke Day was a movable time, varying with Easter.

"Higgins, in his Short View of English History, says, that at Hoctide the people go about beating brass instruments, and singing old rhimes in praise of their cruel ancestors, as is recorded in an old Chronicle.

"Schilter, in his Teutonic Glossary, *v.* Hochzit, cites Otfrid as speaking of Easter; but this is not the case, and the word Hockin means, simply, high; but Hochzit may mean a festival, without reference to Easter, or any definite time.

"From what Ihre says, in his Suio-Goth. Glossary, *v.* Hogtid, it should seem that the word means nothing more than high time, or festival time. In modern German, Hochzeit is marriage, *q.d.* the High Festival.

"I find that Easter is called 'Hye-tyde' in Robert of Gloucester."

Vallancey communicated to me a curious paper, in his own handwriting, to the following effect—

"HOCK-TIDE.

"In Erse and Irish *Oach* or *Oac* is rent, tribute. The time of paying rents was twice in the year, at La Samham, the day of Saman (2d Nov.) and *La Oac*, the day of Hock (April). See La Saman, Collectanea, No 12"

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.

Hardicanute is mentioned to have died on Tuesday.

Denne supposes the change of the Hock, or Hoketyde, from June to the second week after Easter might be on the following accounts: "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."

Wise, in his Further Observations upon the White Horse (1742), speaking of the Danes, tells us that their inhuman behaviour drew upon them at length the general resentment of the English in King Ethelred's reign; so that, in one day (St Brice's Day), A.D. 1001, they were entirely cut off in a general massacre. And though this did not remain long unrevenged, yet a festival was appointed in memory of it, called *Hoc Tuesday*, which was kept up in Spelman's time, and, perhaps, may be so in some parts of England. In Dugdale's Warwickshire, among other sports exhibited at Kenilworth Castle by the Earl of Leicester for the entertainment of Queen Elizabeth, A.D. 1575, I find: "And that there might be nothing wanting that these parts could afford, hither came the Coventre 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."

The Warwickshire Antiquary derives its original from the death of the Danish King Hardeknute; but, however that be, it is plain he meant the same festival.

There are strong evidences remaining to show that more days were kept than one.

The expression *Hock*, or *Hoketyde*, in fact, 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. 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.

In An Indenture constituting John atte Hyde steward of the Priory of Poghley (printed in Hearne's Appendix to the History and Antiquities of Glastonbury), among many other things granted him, are two oxen for the larder on *Hoke-day*. "Item ii. Boves pro lardario apud *Hoccoday*." It is dated on the Feast of the Annunciation, in the 49th of Edward III.

Of the several etymologies given of the word, Bryant accords the preference to "Hock," high, and apprehends that Hock-day means no more than a high-day. Against this Denne objects that, as it was doubtless in an age of extreme superstition when the holiday commenced and acquired this appellation, supposing it to denote a high festival, should we not expect to find it applied to a sacred rather than to a civil anniversary, perhaps to commemorate the birth, or the martyrdom, of some greatly-venerated saint?

Lambarde imagined it to be a corruption of *hucxtyde*, and to signify the time of scorning and mocking; of which definition few, says Denne, have approved.

Spelman derives Hock-day from the German word *Hocken*, to bind.

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 sufficent 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?"

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 the subjoined extracts from the Lambeth Book: "1556—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*, xij*s*."

"1518—1519. Item of William Elyot and John Chamberlayne, for Hoke money gydered in the pareys, iij*s*. ix*d*."

"Item of the gaderyng of *the Churchwardens wyffes on Hoke Mondaye*, viij*s*. iij*d*."

In Peshall's History of the city of Oxford, under the head of St Mary's parish are the following curious extracts from old records—

"1510. sub tit. Recepts. Recd. atte Hoctyde *of the wyfes gaderynge* xv*s*. ij*d*. From 1522 to 3, sub tit. Rec. *for the wyfes gatheryng at Hoctyde* de claro, xvi*s*. x*d*."

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, 10*s*. 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 gaderyd money on *Hob Monday*, 10*d*."

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, 13*s*. 4*d*. By the men on the Tuesday, 5*s*." 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, 1*s*. 1*d*." And A.D. 1510: "Received of the gaderynge of Hob Monday and Tewisday, £1. 12*s*. 6*d*."

In Lysons's Environs of London, among many other curious extracts from the Churchwardens' and Chamberlains' Books at Kingston-upon-Thames, are the following concerning Hocktyde—

"1 Hen. VIII. Rec^{d} for the gaderyng at Hoc-tyde, 14*s*.
2 Hen. VIII. Paid for mete and drink at Hoc-tyde, 12*d*.

The last time that the celebration of Hocktyde appears is in 1578—

"Rec^{d} *of the women* upon Hoc Monday, 5*s*. 2*d*."

Parish of Chelsea: "Of the women that went a hocking, 13 April, 1607, 45*s*."

In the Churchwardens' Accounts of St Laurence's Parish, in Coates's History of Reading, under 1499, 14 Hen. VII., are the following entries: "It. rec. of Hok money gaderyd of women xx*s*. It. rec. of Hok money gaderyd of men, iiij*s*."

Under 1573 we read—

"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."

In St Mary's Parish 1559—

"Hoctyde money, the mens gatheryng, iiij*s*.
The womens . . . . . xij*s*."

In the Parish of St Giles, Reading, 1526: "Paid for the wyv's 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, "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."

In 1535: "Hock-money gatheryd by the wyves, xiii*s*. 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, in North Wales (mentioned in

Pennant's MSS.) must have been derived from this *hocking each other* on Hock-days, after the keeping of the original days had been set aside.

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.†

There is, however, a curious passage in Wither's Abuses Stript and Whipt (1618), which seems to imply that Hock-tide was then generally observed :—

> "Who think (forsooth) because that once a yeare
> They can affoord 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* HOCK TIDE *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."————

---

* The discovery and prevention of the Gunpowder Plot occasioned the establishment, by law, of a yearly day of thanksgiving, for ever, on the 5th of November.

† The following is an extract from Bagford's Letter relating to the Antiquities of London, printed in the 1st vol. of Leland's Collectanea, and dated Feb. 1, 1714–15 :—

"This brings to my mind another antient 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 Belus, 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" (1622), where the author, speaking of a countryman who had been to see the sights of London, mentions :—

> "The Water-workes, huge Pauls, Charing Crosse,
> Strong London Bridge, at Billingsgate the *Bosse!*"

ST GEORGE'S DAY.

April the 23d.

BLUE Coats were formerly worn by people of fashion on St George's Day, blue being the national colour in honour of the national saint.

The Fins hold that whoever makes a riot on St George's Day is in danger of suffering from storms and tempests.

In Coates's History of Reading under the heading of Churchwardens' Accounts in the year 1536, are the following entries :—

"CHARG' OF SAYNT GEORGE.

" Ffirst payd for iii caffes-skynes, and ii horse-skynnes, iiii ˢ vi^{d}.
Payd for makeying the loft that Saynt George standeth upon, vi^{d}.
Payd for ii plonks for the same loft, viij^{d}.
Payd for iiij pesses of clowt lether, ij^{s}. ij^{d}.
Payd for makeyng the yron that the hors resteth upon, vj^{d}.
Payd for makeyng of Saynt George's cote, viii^{d}.
Payd to John Paynter for his labour, xlv^{s}.
Payd for roses, bells, gyrdle, sword, and dager, iij^{s}. iiij^{d}.
Payd for settyng on the bells and roses, iij^{d}.
Payd for naylls necessarye thereto, x^{d}. ob."

At Leicester "the riding of the George" was one of the principal solemnities of the town, the inhabitants being bound to attend the Mayor ; and St George's horse used to stand, harnessed, at the end of St George's chapel in St Martin's church.

ST MARK'S DAY, OR EVE.

The 25th of April.

IT was an old custom in Yorkshire for the common people to sit and watch in the church porch on St Mark's Eve, from eleven o'clock at night till one in the morning. The third year (for this must be done thrice), they were supposed to see the ghosts of all those who were to die the next year pass by into the church. When any one sickened that was thought to have been seen in this manner, it was presently whispered about that he would not recover, for that such or such an one, who had watched St Mark's Eve, said so.

This superstition was in such force that, if the patients themselves heard of it, they despaired 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.

Pennant's MS. 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 devotions, abstinence, and sobriety.

Strype, in his Annals of the Reformation, informs us : "St. Mark's Day, 25th April 1559, was a procession 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 the Burnynge of Paules Church in London 1561, and the 4th of June, by Lyghtnynge, &c. (1563) we read : "Althoughe Ambrose saye that the churche knewe no fastinge day betwixt 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 Saint 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 Churche 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 citye wherein he was borne."

In Vaughan's Golden Grove (1608) we read : "In the yeare 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 bee quenched, her house was quite burnt. Surely, a gentle warning to them that violate and prophane forbidden daies."

And in Hall's Triumphs : "On St. Mark's day, blessings upon the corn are implored."

PAROCHIAL PERAMBULATIONS

IN ROGATION WEEK, OR ON ONE OF THE THREE DAYS BEFORE ASCENSION DAY, OR HOLY THURSDAY.

"That ev'ry man might keep his owne possessions,
Our fathers us'd, in reverent *Processions*
(With zealous prayers, and with praisefull cheere),
To walke their parish-limits once a yeare ;
And well knowne markes (which sacrilegious hands
Now cut or breake) so bord'red out their lands,
That ev'ry one distinctly knew his owne ;
And many brawles, now rife, were then unknowne."

Wither's Emblems.

IT was a general custom formerly, says Bourne, 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, was wont to deprecate the vengeance

of God, and, invoking a blessing on the fruits of the earth, to pray for the preservation of the rights and properties of the parish.

"It is the custom in many villages in the neighbourhood of Exeter," says a writer in the Gentleman's Magazine for 1787, "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."

The following superstition relating to this day is found in Scot's Discovery of Witchcraft (1665): "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 Adriatic 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." In the Gentleman's Magazine for March 1798 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 dominii:*' We espouse thee, O Sea, in token of real and perpetual dominion over thee. But, alas! how precarious are all matrimonial contracts in the present licentious age! This *cara sposa*, notwithstanding her repeated engagements, has been lately guilty of *crim. con.* to a flagrant degree, and now resigns herself to the possession of debauchees. It is therefore most probable that this annual ceremony will be no more repeated. This harlot will be divorced for ever."

Bourne cites Spelman as deriving this custom from the times of the heathens, and holding 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 maintainer 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 repeated, in which the mercy of God was implored that he would avert

the evils of plague and pestilence, and 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, among his curious extracts from the Churchwardens' Accounts at Lambeth, I find the following relative to our present subject—

	£	s.	d.
"1516. Paid for dyinge of *buckram* for the *Lett'y* clothes	0	0	8
—— For paynting the *Lett'ny* clothes	0	0	8
—— For lynynge of the *Lett'ny* clothes	0	0	4

probably for the processions in which they chaunted the Litany on Rogation Day."

A writer in the Gentleman's Magazine for August 1790 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 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, 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."

The following is from Herrick's Hesperides—

"Dearest, bury me
Under that Holy-Oke, or *Gospel-Tree;*
Where (though thou see'st not) thou may'st think upon
Me, *when thou yeerly go'st Procession.*"

It appears from a curious sermon preached at Blandford Forum, Dorsetshire, January 17th, 1570, by William Kethe, minister, and dedicated to Ambrose Earl of Warwick, that in Rogation Week the Catholics had their "Gospelles at superstitious CROSSES, *deck'd like idols.*"

One of Flecknoe's Epigrams is—

"ON THE FANATICKS OR CROSS-HATERS.

"Who will not be baptiz'd, onely because
In Baptism they make the sign o' th' Cross,
Shewing, the whilst, how well the Divel and he,
In loving of the signe o' th' Cross, agree.
Seeing how every one in swimming does
Stretch forth their arms, and make the sign o' th' Cross,
Were he to swim, rather than make (I think)
The signe o' th' Cross, he'd sooner chuse to sink."

Plott, in his History of Oxfordshire, 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 an 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.

At Oxford the little Crosses cut in the stones of buildings, to denote the division of the parishes, were whitened with chalk; and great numbers of boys, with peeled willow-rods in their hands, accompanied the minister in the Procession.

In one of Skelton's "Merie Tales," he says to a cobbler: "Neybour, you be a tall man, and in the kynge's warres you must bere a standard. A Standard? said the cobler, what a thing is that? Skelton saide, It is *a great Banner, such a one as thou dooest use to beare in Rogacyon Weeke.*"

In Bridges's History of Northamptonshire are recorded various instances of having Processions on Cross Monday.

Pennant, in his Tour from Chester to London, 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 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."

The Litanies or Rogations then used gave the name of Rogation Week to this time. They occur as early as the 550th year of the Christian era, when they were first observed by Mamertius Bishop of Vienna, on account of the frequent earthquakes that happened, and the incursions of wild beasts, which laid in ruins and depopulated the City.

In The Epistles and Gospelles, &c., London, imprinted by Richard Bankes, 4to. *b. l.* fol. 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 & generall supplications, or prayers, which be also called Lytanyes." The preacher complains: "Alacke, for pitie! these solemne and accustomable processions and supplications 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 pourge the ayer. For this cause be certaine Gospels red in the wide felde amonges the corne and grasse, that by the vertue and operation of God's word, the power of the wicked spirites, which kepe 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 sustenaunce."

Blount tells us that Rogation Week (Saxon, Ꞇanȝ ꝺaȝaɼ, *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 solemnisation of matrimony is forbidden from the first day of the said week till Trinity Sunday. The Dutch call it *Cruys-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 sallads, 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.

Johnson, in his edition of Gerarde's Herbal, speaking of the *Birch Tree*, says: "It serveth well to the decking up of houses and banquetting-rooms, for places of pleasure, and for beautifying of streets in the *Crosse* or *Gang Week*, 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. Ganȝ-ꝑuca, also, occurs in the rubrick to John, c. 17, in the Saxon Gospels: and Ganȝ-ꝺaȝaɼ are noticed in the Laws of Alfred, c. 6, and

in those of Athelstan, c. 13. Ascension Day, emphatically termed *Holy Thursday* with us, is designated in the same manner by King Alfred, On þone halȝan þunresdæȝ. 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, he inquires, under "Sinnes externall and outward" against the first Commandment, whether the parish clergyman "have patiently winked at, and quietly suffered, any rytes 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), we read: "What say ye to procession in Gang-daies, when Sir John saith a Gospel to our corne feldes. (*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."

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 103d 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."

The following appears in Articles of Enquiry within the Archdeaconry of Middlesex, A.D. 1662:—"Doth your Minister or Curate, in Rogation Dayes, go in Perambulation about your Parish, saying and using the Psalms and Suffrages by Law appointed, as *viz.*, Psalm 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?"

---

* Injunct. 19, Eliz. By "Advertisements partly for due Order in the publique Administration of Common Prayers, &c., by vertue of the Queene's Majesties Letters commaunding the same, the 25th day of January (7 An. Eliz.) 4to, Lond. imp. by Reginalde Wolfe, signat. B. 1. it was directed, inter alia—"Item, *that, in the Rogation Daies of Procession, they singe or saye in Englishe the two Psalmes beginnyng* 'Benedic Anima mea,' &c., *withe the Letanye & suffrages* thereunto, *withe one homelye of thankesgevyng to God*, alreadie devised and divided into foure partes, without addition of any superstitious ceremonyes heretofore used."

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 103d and 104th Psalmes?"

In Herbert's Country Parson (1652), we are told: "The Countrey 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 reproves as uncharitable and unneighbourly; and, if they will not reforme, presents them."

In the accounts of the Churchwardens' of St Margaret's, Westminster, under A.D. 1555, occur the following items—

"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 cam 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 Perambulacion, 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. 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.

What is related on this head in Walton's Life of Hooker 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."

"On Ascension Day," says Sir John Hawkins in his History of Music, "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."

And in the books of the Chelsea functionaries we read—

"1670. Spent at the Perambulation Dinner	3	10	0
Given to the boys that were whipt .	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.

It appears from an order of the Common Council of Newcastle-upon-Tyne, dated 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 the above town, according to an ancient custom, make their

---

* The following occurs in Herrick's Hesperides, and seems to prove that children used to play at some game for *points* and pins—

——"A little transverce bone,
Which boyes and bruckel'd children call
(Playing for points and pins) Cockall."

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 our wealthy Flood, which Milton calls the "coaly Tyne:"

> "The sable stores on whose majestic strand
> More tribute yield than Tagus' golden sand."

In the Painted Hall at Greenwich Hospital the Genius of the Tyne is represented pouring forth his coal in great abundance. There is the Severn with her lampreys, and the Humber with his pigs of lead, which, with the Thames and Tyne, compose the four great rivers of England.

Heath, in his History of the Scilly Islands (1750), writes: "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 giving the boys of each parish money to pass without ducking: each parish asserting its prerogative, in this respect."

The word Parochia, or Parish, anciently signified what we now call the diocese of a bishop. In the early ages of the Christian Church, as kings founded cathedrals, so great men founded parochial churches, for the conversion of themselves and their dependents; the bounds of the parochial division being commonly the same with those of the founder's jurisdiction. Some foundations of this kind were as early as the time of Justinian the Emperor. Before the reign of Edward the Confessor, the parochial divisions in this kingdom were so far advanced that every person might be traced to the parish to which he belonged. This appears by the Canons published in the time of Edgar and Canute. The distinction of parishes as they now stand appears to have been settled before the Norman Conquest. In Domesday Book the parishes agree very near to the modern division.

Camden tells us that this kingdom was first divided into parishes by Honorius, Archbishop of Canterbury, A.D. 636, and counts 2984 parishes.

The Lateran Council made some such division as this. It compelled every man to pay tithes to his parish-priest. Men before that time payed them to whom they pleased; but, without being sarcastical, one might observe that since then it has happened that few, if they could be excused from doing it, would care to pay them at all.

The following is the account given of "Procession Weeke" and "Ascension Day," in Googe's Translation of the Regnum Papisticum of Naogeorgus—

> "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 euery saint aboue,
> But to our Ladie specially, whom most of all they loue.
> 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 a pace, and fill themselues with wine,
So much that oftentymes without the Crosse they come away,
And miserably they reele, till as their stomacke vp they lay.
These things three dayes continually are done, with solemne sport,
With many Crosses often they vnto some Church resort,
Whereas they all do chaunt alowde, wherby there streight doth spring,
A bawling noyse, while euery man seekes hyghest for to sing."—
"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 ende,
And after dinner all to Church they come, and their attende.
The blocke that on the aultar still till then was seene to stande,
Is drawne vp hie aboue the roofe, 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 following is from Hasted's History of Kent—

"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 antient 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 favourable blasts, so in this custom they still retain 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), speaking of the Terminalia, feasts instituted by the Romans in honour of Terminus, the guardian of boundaries and landmarks, whose festival was celebrated at Rome on the 22d or 23d of February every year, when cakes and fruits were offered to the god, and sometimes sheep and swine, says: "He was represented under the figure of an old man's head and trunk to the middle without arms, which they erected on a kind of pedestal that diminished downwards to the base, under which they usually buried a quantity of charcoal, as they thought it to be incorruptible in the earth; and it was criminal by their laws, and regarded as an act of impiety to this Divinity, to remove or deface any of the Termini. Nay, they visited them at set times, 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 Island of Great Britain."

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 renowmed feast,
And all their whole deuotion here is ended with a ieast."

The following customs, though not strictly applicable to Parochial Perambulations, can properly find a place nowhere but in this Section—

"Shaftsbury 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 acknowledgement, on the Monday before Holy Thursday. They dress up a garland very richly, calling it the Prize Besom, and carry it to the Manour-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.*

In the Statistical Account of Scotland (1795), 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*. It is evidently of Saxon origin, and probably established here in the reign of, or sometime posterior to, Malcolm I."

At Evesham in Worcestershire there was an ancient custom for the master-gardeners to give their work-people a treat of baked peas, both white and grey (and pork), every year on Holy Thursday.

MAY-DAY CUSTOMS.

"If thou lovest me then,
Steal forth thy father's house to-morrow night;
And in the wood, a league without the town,
Where I did meet thee once with Helena,
To do observance to a morn of MAY,
There will I stay for thee."
Midsummer 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 1st 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, accompanied with music and the blowing of horns, to walk to some neighbouring wood, 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.

Thus Stubbs, in the Anatomie of Abuses, writes: "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 deuidyng 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," he adds, "(and that *viva voce*) by men of great gravitie, credite, and reputation, that of fourtie, three score, or a hundred maides goyng to the woode ouer night, there have scarcely the thirde parte of them returned home againe undefiled."

Hearne, in his Preface to Robert of Gloucester's Chronicle, 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 Judaisme, 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."

Henry Rowe, in a note in his Poems, says: "The Tower of Magdalen College, Oxford, erected by Cardinal Wolsey, when bursar of the College (A.D. 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 Chalmers, in his History of the University, refers the origin of the custom to a mass of 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."]

In Herrick's Hesperides 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-thorn, neatly enterwove."

. . . . . .

* This ceremony is observed to this day [1876].

"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."

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 VIII. and Queen Katherine partook of this diversion; and historians also mention that he and his courtiers, in the beginning of his reign, rose on May Day very early to fetch May, or green boughs, and that they went, with their bows and arrows, shooting to the wood.

Stow, in his Survey of London, quotes from Hall an account of Henry 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, praysing God in their kind."—"I finde also," he adds, "that in the moneth of May, the citizens of London of all estates, lightly in every parish, or sometimes two or three parishes joyning togither, 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 bonefires 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 pursiuant a joyfull commendation of that season, containing sixteen staves in meter roiall, 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,
Vnto 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 named Goddesse of Fruites."

In an account of parish expenses in Coates's History of Reading, A.D. 1504, we have: "It. payed for felling and bryngy'g home of the bow (bough) set in the M'cat-place, for settyng up of the same, mete and drinke, viii^{d}."

In Vox Graculi (1628), 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 wandring 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), speaking of a ruffian, the author says : "His soveraignty is showne highest at *May-games*, Wakes, Summerings, and Rush-bearings."

Shakespeare says (Henry VIII. act v. sc. 3) it was impossible to make the people sleep on May Morning ; and (Mids. N. Dream, act v. sc. 1) that they rose early to observe the rite of May.

The court of King James I., and the populace long preserved the observance of the day, as Spelman's Glossary remarks under the word "Maiuma."

Milton has the following song

"ON MAY MORNING.

"Now the bright morning star, day's harbinger,
Comes dancing from the East, and leads with her
The flowery May, who from her green lap throws
The yellow Cowslip and the pale Primrose.
Hail bounteous May ! that dost inspire
Mirth and youth and warm 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."

In the old Calendar of the Romish Church we 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 manuscript in the British Museum, which has been already quoted more than once, entitled The State of Eton School, A.D. 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.

* MS. Brit. Mus. Donat. 4843.

Misson, in his Travels in England, translated by Ozell, says : "On the first 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, accompanied 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, "are in some sort yet kept up by the milk-maids at London, who go about the streets with their garlands and musick, dancing : but this tracing is a very imperfect shadow of the original sports ; for May-poles were set up in the streets, with various martial shows, morris-dancing and other devices, with which, and revelling, and good chear, the day was passed away. At night they rejoiced, and lighted up their bonfires."

In Scott's Discovery of Witchcraft we read 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 vermin ; 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 mark'd a curious L :
Oh, may this wondrous omen lucky prove !
For L is found in Lubberkin and love."

These May customs are not yet quite forgotten in London and its vicinity.

In the Morning Post, Monday, May 2, 1791, it was mentioned "that yesterday, being the first 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." Walking that same morning between Hounslow and Brentford, the writer was met by two distinct parties of girls with garlands of flowers, who begged money of him, 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.

The writer has 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 she sold to whoever would 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."

Here is no pleonasm. It is simply, as the French have it, your *May*. In a Royal Household Account, communicated by Mr Craven Ord of the Exchequer, we find the following article: "July 7, 7 Hen. VII. Item. to the Maydens of Lambeth for a May, 10*sh.*" So, among Receipts and Disbursements of the Canons of the Priory of St Mary, in Huntingdon, in Nichols' Illustrations of the Manners and Expences of Ancient Times in England, we have: "Item, gyven to the Wyves of Herford to the makying of there May, 12*d.*"

The following, from the Gentleman's Magazine for April, 1791, shows a custom of *making fools* on the first of May, like that on the first 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 first of May, is made with as much eagerness, in the North of England, as an April Noddy (Noodle), or Fool, on the first of April."

To May day sports may be referred the singular bequest of Sir Dudley Diggs, knt. (mentioned in Hasted's Kent), who, by his last will dated in 1638, "left the sum of £20 to be paid yearly 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, and 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. at Old Wives Lees, as abovementioned, on May 19." 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, "a singular, though a very ancient custom, kept up, of electing a Deputy to the Dumb Borsholde 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." (He subjoins an engraving of it.) "It is not easy," Mr Hasted adds, "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 Honble City of London, 1677, under The Statutes of the Streets of this City against Noysances, 29. we 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*."

Browne, in Britannia's Pastorals (1625), 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 bagpipes 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;

---

* Audley, in A Companion to the Almanack (1802), 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."

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, tells us that a syllabub is prepared for the *May Feast*, which is made of warm milk from the cow, sweet cake 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) 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, resolves May day usages into "nothing more than a gratulation of the Spring;" every house exhibiting a proper signal of its approach, "to testify their universal joy at the revival of vegetation." According to him, "an ancient 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 (Life of Mrs Pilkington), a custom is alluded to that only of late became 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 same magazine for June 1790 records: "At Helstone, a 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 farm-house in the neighbourhood, to drink tea, syllabub, &c., and return in a Morrice 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 withall 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."

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 ancestors, and was borrowed by them from the ancients.

In Sinclair's Statistical Account of Scotland (1794), the minister of Callander in Perthshire, speaking of "Peculiar Customs," says: "The people of this 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 *Beltan* 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 in 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 pass from 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.

In the same work, vol. v. p. 84, the minister of Logierait, in Perthshire, says: "On the first 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 that, on the first 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 whiskey: 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

---

* "*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 *deisheal!* which is an ejaculation, praying that it may go by the right way."

for that purpose; but on the next Sunday they re-assemble, and finish the reliques of the first entertainment." (Tour in Scotland, 8vo. Chester, 1771, p. 90.)

The following note occurs at p. 149 of "The Muses' Threnodie," 8vo. Perth, 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 æra 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 (1716), writing of the Isle of Lewis, tells that "the natives in the village Barvas retain an antient 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 learn'd this from a foreign sailor, who was ship-wreck'd upon that coast a long time ago. This observation they maintain to be true, from experience."

Sir Henry Piers, in his Description of Westmeath, 1682, represents 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 wive'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 shamrocks, 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 Ancient 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;" and Du Chesne, in his History of England, mentions the same circumstance.

Vallancey in his Essay on the Antiquity of the Irish Language (1772), touching the first of May, observes: "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 we read something similar to what has been already quoted from the Statistical Account of Scotland.

---

* See also Sir John Sinclair's Statistical Account of Scotland, vol. xviii. p. 560.

"The sun," says the writer, "was propitiated here by sacrifices of fire: one was on the first of May, for a blessing on the seed sown. The first 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, informs us that "'Tis commonly sayd in Germany that the witches do meet in the night before the first day of May, upon an high mountain called the Blocks-berg, situated in Ascanien" (Hercynia, the Hartz-forest), "where they, together with the devils, doe 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."

Bourne cites Polydore Vergil to the effect 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 the relic of an ancient custom among the heathens, who observed the four last days of April, and the 1st 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.

Moresin follows Polydore Vergil in regard to the origin of this custom.

MAY POLES.

BOURNE on the topic of the 1st of May writes: "The after-part of the day is chiefly spent in dancing round a tall Poll, which is called a May Poll; 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 of Queen Elizabeth's days, in continuation of a passage recently quoted from 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 oxe havyng a swee e nosegaie of flowers tyed on the tippe of his hornes, and these oxen drawe home this Maie poole (this stinckyng 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 handkercheifes 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."

In Vox Graculi we read: "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 seemes to smell of *conscience*, savours indeed of nothing but *covetousnesse*."

Stevenson, in The Twelve Moneths (1661), testifies: "The tall young oak is cut down for a May Pole, and the frolick fry of the town prevent the rising sun, and, with joy in their faces and boughs in their hands, they march before it to the place of erection."

The following is from A Pleasant Grove of New Fancies (1657)—

"THE MAY POLE.

The May Pole 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."

In Northbrooke's Treatise wherein "Dicing, Dauncing, Vaine Playes, or Enterluds, with other Idle Pastimes, &c. commonly used on the Sabboth Day," are reproved (1577), is the 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 mens grounde, and bring them home into their parishe, with minstrels playing before: and, when they have set it up, they will decke it with floures and garlandes, and daunce rounde (men and women togither, moste unseemely and intollerable, 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," &c.

Owen, in his Welsh Dictionary, *v.* Bedwen, a birch-tree, explains it also by "a May Pole, because it was 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."

In the Chapel Wardens' Accounts of Brentford, under the year 1623, is the following article: "Received for the May-pole, £1. 4*s*."

Tollett, of Betley in Staffordshire, in the account of his painted window printed in Steevens's Shakespeare at the end of the play of King Henry IV. part I., writes: "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 the play of A Midsummer Night's Dream, Act iii, sc. 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." "Keysler" (he goes on to observe) "in p. 78 of his Northern and Celtic Antiquities, gives pens, rhaps, the original 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. Theobald and Warburton acquaint us that the May Games, and particularly some 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."

Lodge in his Wits Miserie (1596), 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 excursions 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.*"

By King 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 with all 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."

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 wickedness), 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 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 Judgements upon Sabbath Breakers, a work written professedly against the Book of Sports, and published in 1641, are some curious particulars illustrating May games. Example 16 runs—

"At Dartmouth, 1634, upon the coming forth and publishing of the

Book of Sports, a company of younkers 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 Major 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 yeer after, it was sufficient to provoke God to send plagues and judgements among them."

The greater part of the examples is levelled at summer-poles.

In Pasquil's Palinodia (1634) is preserved a curious description of May poles—

"Fairley 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 weather-cock.

"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 dayes
(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, mannors, 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 merriments decay'd,
How times and men are chang'd, 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 wear a coxe-combe higher than his hornes:
He tooke 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 ere you did, and that the pipe and drum
Shall bid defiance to your enemy;
And that all fidlers, which in corners lurke,
And have been almost starv'd for want of worke,
Shall draw their crowds, and, at your exaltation,
Play many a fit of merry recreation.

"And you, my native town,* which was, of old
(When as 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 over-borne,
Some able hand I hope thy rod will raise,
That thou mayst see once more thy happy daies."

Douce in his Illustrations of Shakespeare and of Ancient Manners, 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."

---

* Leed. [Leeds?]

Stukeley, in his Itinerarium Curiosum (1724), writes of 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 Bacchinals. At night they have a bonefire, and other merriment, which is really a sacrifice, or religious festival."

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 Funebriæ Floræ, the Downfall of May Games, so late as 1660. At the end is a copy of verses, from which I make the following selection—

'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 twigg 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 a doe
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;

. . . . . .

For, where 'tis nois'd that I am come,
My followers summon'd are by drum.
I have a mighty retinue,
The scum of all the raskall crew
Of fidlers, 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,

---

* In The Lord's Loud Call to England (1660) 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 juglers, and all things else now pass current. Sin now appears with a brazen face," &c.

With idle boyes, and journey-men,
And vagrants that their country run:
Yea, Hobby-horse doth hither prance,
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."

This writer protests: "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 pole that was stollen was rated at five shillings: if all the poles one with another were so rated, which were 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

---

* In The Honestie of this Age, by Barnabe Rych (1615), 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."

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 prophaneness, 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 prophaneness that attend such misrule."

In Small Poems of Divers Sorts, written by Sir Aston Cokain (1658), is the following: 33. Of Wakes, and *May-poles.*

"The Zelots 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.*"

Stevenson, in The Twelve Moneths, 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 errour 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 tryumph 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."

The author of 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.* 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

* "At Hesket (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. vol. ii. p. 344.

Keysler, says 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.

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 people; the arches of it, which spring from the circlet 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 simply the *Mai.*

He farther tells us that this is one of the most ancient customs, which from the remotest ages has been, by repetition from year to year, survived to the present day, 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."

A singular custom used to be annually observed on May day by the boys of Frindsbury and Stroud (Hasted says the boys of Rochester and 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 waylaid 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 Monday, with their clubs in procession to Rochester, as penance for their sins. Hence probably came the by-word of Frindsbury clubs."—*Ireland's Picturesque Views of the Medway*, sect. 4.

In the British Apollo (1708), to the question "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 complyance with the town."

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."

*MORRIS DANCERS.**

MAID MARIAN, OR QUEEN OF THE MAY.

TOLLET, in his Account of the Morris Dancers upon his window, describes the celebrated Maid Marian, arrayed as Queen of May, as having a golden crown on her head, and in her left hand a red

---

* The Morris dance, in which bells are gingled, 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, under the head of

"ROBIN HOOD AND MAY GAME."

"23 Hen. VII.	To the menstorel upon May-day		0	0	4
,, ,,	For paynting of the *Mores* garments, and for sarten gret leveres*		0	2	4
,, ,,	For paynting of a bannar for Robin-hode		0	0	3
,, ,,	For 2 M. and ½ pynnys		0	0	10
,, ,,	For 4 plyts and ¼ of laun for the *Mores* garments		0	2	11
,, ,,	For Orseden for the same		0	0	10
,, ,,	For a goun 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 *Mores* dawnsars		0	0	7
,, ,,	For Kendall, for Robyn-hode's cote's		0	1	3
,, ,,	For 3 yerds of white for the frere's cote		0	3	0

---

* 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—

"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.

pink, as emblem of summer. Her vesture was once fashionable in the highest degree; for Margaret, the eldest daughter of Henry VII., was married to James King of Scotland with the crown upon

---

"1 Hen. VIII.	For 4 yerds of Kendall for Mayde Marian's huke *	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
,, ,,	For 6 brode arovys	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 Robin-hood's gaderyng 4 marks †			
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 *Mores daunsars*, the frere, and Mayde Maryan, at 7*d.* a peyre	0	5	4
13 Hen. VIII.	Eight yerds of fustyan for the *Mores daunsars* coats	0	16	0
,, ,,	A dosyn of gold skynnes ‡ for the *Morres*	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 ¼ of satyn for Robyn-hode's cotys	0	12	6
,, ,,	For makyng the same	0	2	0
,, ,,	For 3 ells of locram §	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	4½
,, ,,	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

"28 Hen. VIII. Mem. lefte in the keping of the Wardens now beinge, a fryer's cote of russet, and a kyrtele of worsted weltyd with red cloth, a mowrens ‖ cote of buckram, and 4 Morres daunsars cotes of white fustian spangelyd, and two gryne saten cotes, and a dysardd's ¶ cote of cotton, and 6 payre of garters with bells."

"After this period," says Lysons, "I find no entries relating to the above game.** It was so much in fashion in the reign of Henry VIII. that the king and his nobles would sometimes appear in disguise as Robinhood and his men, dressed in Kendal, with hoods and hosen."

---

* Steevens suggests, with great probability, that this word may have the same meaning as Howve, or Houve, used by Chaucer for a head-dress. Maid Marian's head-dress was always very fine.

† It appears that this, as well as other games, was made a parish concern.

‡ Probably gilt leather, the pliability of which was particularly accommodated to the motion of the dancers.

§ A sort of coarse linen.

‖ 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.

¶ Disard is an old word for a fool.

** 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.

her head and her hair hanging down ; and between 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 VIII., 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.

In Coates's History of Reading, under Churchwardens' Accounts of St Mary's parish, we have—

A.D. 1557.	Item. payed to the Mynstrels and the Hobby Horse uppon May Day	0	3	0
	Item. payed to the Morrys Daunsers and the Mynstrelles, mete and drink at Whitsontide . .	0	3	4
	Payed to them the Sonday 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 Morris 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 in his Notes on Shakespeare, "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."

The following description of a Morris Dance occurs in 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 younger shak't his bells
Till sweating feet gave fohing smells;
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,
And therewith fell a show'ry streame,"
&c.

So in Cotgrave's English Treasury of Wit and Language (1655).

"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, resolv'd to jelly,
Be kept for spoon-meat."

We have an allusion to the Morris dancer in the preface to Mythomistes, a tract of the time of Charles I. printed by Henry Seyle, at the Tiger's Head in St Paul's Church-yard: "Yet such helpes, 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 dauncer, with all his bells and napkins*, will ill deserve to be, *in an Inne of Courte at Christmas*, tearmed the thing the call *a fine reveller*."

Stevenson, in The Twelve Moneths (1661), speaking of April, tells us: "The youth of the country make ready for the Morris-dance, and the merry milk-maid supplies them with ribbands her true love had given her."

In Articles of Visitation and Inquiry for the Diocese of St David (1662), occurs the following: "Have no minstrels, no *Morris-dancers*, no dogs, hawks, or hounds, been suffred to be brought or come into your church, to the disturbance of the congregation?"

The editor of The Sad Shepherd (1783) 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.

In a Dissertation on the Ancient English Morris Dance, at the end of the second volume of his Illustrations of Shakspeare and of Ancient Manners, Douce observes that both English and foreign glossaries 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 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 castanets; 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 adds: "It has been supposed that the Morris Dance was first brought into England in the time of Edward III., 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 reign of Henry VII., about which time, and particularly in that of Henry VIII., 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 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, Mawdmarion, and the fool.'"

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, between 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 *Mayd-Marian*, trimlie drest uppe in a cast gowne, and a kercher of Dame Lawsons, 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 woodden ladle.* Paget *marshalleth the way* with a couple of great clubbes, one in his foote, another in his head, and he cryes 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 Bridewel-house of Canterburie; he must *carry the purse to defray their charges,* and then hee may be sure to serve himselfe."

In the Churchwardens' Accounts of St Lawrence Parish, in Coates's History of Reading, is the following entry—

"1531. It. for ffyve ells of canvas for a cote for Made Maryon, at iii^{s}. ob. the ell. xvij^{d}. ob."

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."

Bishop 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)," says Steevens, "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 poor outlaw's life,
She by Maide Marian's name be only call'd.
"*Mat.* I am contented; reade on, Little John:
Henceforth let me be nam'd *Maid 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 Braithwaite's Strappado for the Divell (1615), 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 this story 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

---

* In Greene's Quip for an Upstart Courtier (1620), 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 4, is the following passage: "A merry world the while, my boy and I, next Midsomer Ale, *I* may serve for a fool, and *he* for Maid Marrian." Shakspeare, Henry IV. Part 1. 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.

the eleventh or twelfth century, entitled *Le Jeu du Berger et de la Bergere*, 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 Marian '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."

In the Isle of Man, writes Waldron, the month of May is there every year ushered in with the following ceremony : " In almost all the great parishes, they chuse 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 drest in woman's clothes, with woolen 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 music 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 notes that " 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 carrying Whytepot

Queenes in Western May Games*.'" And he adds: "There can be no doubt that the Queen of May is the legitimate representative of the Goddess Flora in the Roman Festival."

ROBIN HOOD.

In his Sixth Sermon before King Edward VI. Latimer mentions Robin Hood's day as 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 over-night 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."

In the Churchwardens' Accounts of St Lawrence Parish, Reading, under the year 1499, is the following article: "It. rec. of the *gaderyng* of Robyn-hod, xix*s*;" and similarly in the Churchwardens' Accounts of St Helen's, Abingdon, under the year 1566 we find eighteen pence charged for setting up Robin Hood's bower.

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.

Lysons, in his Extracts from the Churchwardens' and Chamberlains' Accounts at Kingston-upon-Thames, affords us some curious particulars of a sport called "Kyngham," or KING-GAME.

"Be yt in mynd, that ye 19 yere of King Harry the 7, at the geveng out of the Kynggam by Harry Bower and Harry Nycol, cherchwardens, amounted clerely to £4. 2*s*. 6*d*. 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, *Kenge*, and Joan Whytebrede, *quen*, 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 Kyngam . .	0	33	0
To the taberare	0	6	8

* In the Gentleman's Magazine for October 1793 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."

		£.	s.	d.
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 bakyng 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 in the neighbouring parishes, Lysons observes, 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 singgyl bere	0	2	4
7 bushels of whete	0	6	3
2 bushels and ½ 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	11½."

The clear profits, 15 Henry VIII. (the last time Lysons found it mentioned) amounted to £9 10*s.* 6*d.*; a very considerable sum.

In Beaumont and Fletcher's Knight of the Burning Pestle, Rafe, one of the characters, appears as Lord of the May—

> "And, by the common-councell 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 groupe of citizens assembled around him, "from the top of Conduit-head," says—

> "And lift aloft your velvet heads, and, slipping of your gowne,
> With bells on legs, and napkins cleane unto your shoulders ti'de,
> 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 (1576) Robin Hood is styled *King of May.*

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 accepter 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 indur ing the King's pleasure."

FRIAR TUCK.

Tollet describes this character upon his Window as being 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, and his red girdle is ornamented with a golden twist and 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.

Douce writes : "There is no very ancient mention of this person, whose history is very uncertain. Drayton has thus recorded him, among other companions of Robin Hood—

'Of Tuck, the merry Friar, which many a sermon made
In praise of Robin Hood, his outlaws and their trade.'

"He is known to have formed one of the characters in the May Games during the reign of Henry VIII., 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 Sompnour's Tale—

'With scrippe and tipped staff, *ytucked* hie.'

"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, liell 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."

The friar's coat, as appears from some of the extracts of Churchwardens' and Chamberlains' Accounts of Kingston, 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.

Tollet, 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 cockscomb, observes that "natural idiots and fools have [accustomed] and still do accustome 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.

In Olaus Magnus there is 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.

In the Churchwardens' Accounts of the parish of St Helen's in Abingdon, Berkshire, from the first year of the reign of Philip and Mary to the thirty-fourth of Queen Elizabeth, the Morris bells are mentioned. In 1560, the third of Elizabeth,—"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 from the Churchwardens' Accounts of Kingston-upon-Thames: and they are mentioned in those of St Mary-at-Hill, in the city of London.

A note signed HARRIS, in Reed's edition of Shakespeare (1803), informs us that "Morrice-dancing, *with bells on the legs*, is common at this day in Oxfordshire and the adjacent counties, on May Day, Holy Thursday, and Whitsun Ales, attended by the Fool, or, as he is generally called, the Squire, and also a Lord and Lady; the latter, most probably, the Maid-Marian mentioned in Tollet's note: 'nor is the Hobby Horse forgot.'"

According to the prologue to the play of King Henry VIII., Shakespeare's fools should be dressed "in *a long motley coat, guarded with yellow.*"

In The Knave of Harts (1612), we read—

> "My *sleeves* are like some Morris-dansing fellow,
> My stockings, IDEOT-LIKE, *red, greene, yellow.*"

Steevens observes: "When Fools were kept for diversion in great

* "The word Cockscomb afterwards was used to denote a vain, conceited, meddling fellow" (Reed's Shakespeare). In The First Part of Antonio and Melida (1602), we read: "Good Faith, Ile accept of the *Cockescombe*, so you will not refuse the *Bable*."

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 Christmass 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 ideot, 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 tricks* are so 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,† 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 I. 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."

The order for Archy's discharge was as follows: "It is, this day (March 11, A.D. 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

---

* "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 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."

† "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 VIII., was habited 'in a motley jerkin, with motley hosen,' as we read in the History of Jack of Newbury."

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 the order was immediately put in execution.

Rushworth says: "It so happened that, on the 11th of the said March, 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." On another occasion he is reported to have said: "Great Praise be given to God, and *little Laud* to the devil."

Bedlamer was a name for a fool. He used to carry a horn. Did the expression "*horn-mad*" originate thence?

SCARLET, STOKESLEY, AND LITTLE JOHN.

These appear to have been Robin Hood's companions from the following old ballad—

"I have heard talk of Robin Hood
Derry, Derry, Derry down,
And of brave *Little John*,
Of Friar Tuck and *Will Scarlet*,
Stokesley and Maid Marrian,
Hey down," &c.

Among the extracts given by Lysons from the Churchwardens' and Chamberlains' Accounts of Kingston-upon-Thames, an entry has been already quoted "for Little John's cote."

Little John, writes Douce, "is first mentioned, together with Robin Hood, by Fordun the Scottish historian, who wrote in the fourteenth century, and who speaks of the celebration of the story of these persons in the theatrical performances of his time, and of the minstrels' songs relating to them, which he says the common people preferred to all other romances."

TOM THE PIPER WITH TABOR AND PIPE.

Among the extracts already quoted from Lysons's Environs of London, there is one entry which shows that the piper was sent (probably to make collections) round the country.

Tollet, in the Description of his Window, says, to prove No. 9 to be Tom the Piper, Steevens has very happily quoted these lines from Drayton's third Eclogue:

"Myself above Tom Piper to advance,
Who so bestirs him in the Morris Dance
For penny wage."

His tabor, tabor-stick, and pipe, attest his profession; the feather in his cap, his sword, and silver-tinctured shield,* may denote

* Douce remarks: "What Tollett has termed his *silver shield* seems a mistake for the lower part, or flap, of his stomacher."

him to be a squire minstrel, or a minstrel of the superior order. A note in Urry's Chaucer (1721) says : "Minstrels 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, and something like red muffettees at his wrists. Over his doublet is a red garment, like a short cloak with arm-holes, with a yellow cape, his hose red, and garnished across and perpendicularly on the thighs with a narrow yellow lace ; and his shoes are brown.

THE HOBBY HORSE.

Tollet, 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 appear as a juggler and a buffoon, from the crimson foot-cloth * 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, and purple cap, with a red feather and with a golden knop.

"Our Hobby," he adds, "is a spirited horse of paste-board, 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 a 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 Sampson's The Vow-Breaker, or the Fayre Maid of Clifton (1636), is the following dialogue between Miles, the Miller of Ruddington, and Ball, which throws great light upon this now obsolete character :

"*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, and 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 borrow'd 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 toyes of sweet Ursula for the *Marian*, and shall I not play the Hobby Horse?

---

* The foot-cloth, however, was used by the fool. In Brathwaite's Strappado for the Divell we read :

> "Erect our aged Fortunes make them shine
> (Not like *the Foole in's foot-cloath* but) like Time
> Adorn'd with true Experiments," &c.

"*Ball.* What shall Joshua doe?

"*Miles.* Not know of it, by any meanes; hee'l 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 askes 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 Moris 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." A scene in Beaumont and Fletcher's Women Pleased, act iv., best shows the sentiments of the Puritans on this occasion.

"Whoever," says Douce, "happens to recollect the manner in which Mr 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 *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,

* Every Man out of his Humour, Act ii. sc. 1.

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.' "

Walpole, in his Catalogue of English Engravers, under the name 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 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, according to Douce, 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 Minshew be not questionable, the Spaniards had the same character under the name of *tarasca.*

ST URBAN'S DAY.

25th May.

UNDER St Paul's day, we 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 strawing 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 the day be faire and calme, 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."

The same anecdote is related in the Popish Kingdome of Naogeorgus.

ROYAL OAK DAY.

ON the twenty-ninth 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.

"It was the custom, some years back," says Caulfield in his Memoirs of Remarkable Persons, "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." Had the writer 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.

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 shewed itself very early: for, in The Lord's Loud Call to England (1660), 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*

---

* "May the 29th, says the author of the Festa Anglo-Romana (1678), is celebrated upon a double account; first, in commemoration of the birth of our soveraign 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."

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 cryed out, the devil! saying, the devil had owed her a shame, and now thus he had paid her. It's judged at the writing hereof that she will never overgrow it."

It is also stated that 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 Stukeley's time, enclosed with a brick wall, but almost cut away in the middle by travellers, whose curiosity had 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 Stukeley, in his Itinerarium Curiosum, "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 nut-hook. 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."

In Shipman's Carolina, or Loyal Poems (1683), 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 honour'd with these oaken boughs.

The Genii of the Druids hover'd here,
Who under oaks did Britain's glories sing;
Which, since, in Charles completed did appear:
They gladly came now to protect their king."

At Tiverton in Devon it was customary on this day for a number of young men, dressed in the style of the seventeenth century, and armed with swords, to parade the streets and gather contributions from the inhabitants. At the head of the procession walked a man called Oliver, dressed in black, with his face and hands besmeared with soot and grease, and his body bound by a strong cord, the end of which was held to prevent his running too far. Next came another troop, similarly arrayed, each man bearing a large branch of oak, while four others, carrying a throne made of oaken boughs on which sat a

child, brought up the rear. Oliver's capers provoked the merriment of the boys, who amused themselves by casting dirt and throwing stones at him. When an urchin was caught, he was duly nigrified by Oliver, to the no small delight of his more fortunate companions. In the evening the whole party had a feast, the expense of which was defrayed by the collection made during the day.

Tennyson alludes to this celebrated tree in his poem of the Talking Oak—

"Thy famous brother oak
Wherein the younger Charles abode
Till all the paths grew dim,
While far below the Roundhead rode
And humm'd a surly hymn."

A devout lover of ancient customs, who was poet and antiquary both, has left the following Song for 29th of May, called Royal Oak Day, written for the pensioners of Chelsea Hospital—

"Midst the boughs of the oak when pursued by his foes,
Royal Charles found a shelter and shade;
And still every spring, as it verdantly grows,
From its leaves shall a garland be made.*

We'll hail with delight, and most cheerfully sing,
On this day every following year,
Which restored to his throne our good founder and king
Who gave us this home and good cheer.

To our founder, King Charles, a bumper we'll give
And his memory constantly cherish;
Like the leaves of the oak, it shall yearly revive,
Nor ever be suffered to perish.

And now that our battles and conquests are o'er,
And from war's noisy conflicts we cease,
The trumpet's loud blast shall be sounded no more,
But our days here be ended in peace."

WHITSUNTIDE.

WHITSUN-ALE.

FOR the church ale, says Carew in his Survey of Cornwall, "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, 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 greatnes: for there is entertayned a kind of emulation between these wardens, who by his graciousness in gather-

* Spring Buds, &c., by Samuel Shepherd, F.S.A., London 1844, p. 52

ing, and good husbandry in expending, can best advance the churches profit. Besides the neighbour parishes at those times lovingly visit one another, and this way frankly spend their money together. The afternoones are consumed in such exercises as olde and yong folke (having leysure) doe accustomably 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 disbursment is layd up in store, to defray any extraordinary charges arising in the parish, or imposed on them for the good of the countrey or the prince's service: neither of which commonly gripe so much, but that somewhat stil remayneth to cover the purse's bottom."

The Whitsun-ales have been already mentioned as common in the vicinity of Oxford.

In A Serious Dissuasive against Whitsun Ales (1736), we read: "These sports are attended usually with ludicrous gestures, and acts of foolery and buffoonry — but children's play, and what therefore grown-up persons should be ashamed of."

In a postscript it is added: "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 the Churchwardens' Accounts of St Mary's parish, Reading, we have—

"A.D. 1557. Item, payed to the Morrys Daunsers and the Mynstrelles, mete and drink at Whytsontide, iij*s*. iiij*d*."

In the parish of St Laurence, "A.D. 1502. It. payed to Will'm Stayn' for makyng up of the mayden's ban' cloth, viij*d*." "A.D. 1504. It. payed for bred and ale spent to the use of the church at Whitsontyde, ij*s*. vj*d*. ob. It. for wyne at the same tyme, xiiij*d*." "A.D. 1505. It. rec. of the mayden's gaderyng at Whitsontyde by the tre at the church dore, clerly ij*s*. vj*d*. It. rec. of Richard Waren, for the tre at the church dore, iij*d*."

In the parish of St Giles, 1535. "Of the *Kyng Play* at Whitsuntide, xxxvj*s*. viij*d*."

This last entry probably alludes to something of the same kind with the Kyngham, already mentioned. In the parish of St Laurence, we read: "A.D. 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*.

Whitsun-ales, says Douce, 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 characters 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 ribband or favour. The lord and lady honour the hall with their presence, attended by the steward, sword-bearer, purse-bearer, and mace-bearer, with their several badges or ensigns of office. They have likewise a train-bearer or page, and a fool or jester, drest 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 potation or *Ale* provided to entertain the lord or his steward."

Concerning the etymology of the word *Ale*, writes Douce, "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, Whitson-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. Hickes informs us that the Anglo-Saxon Ƿeol, 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."

In his History of the Isle of Wight, speaking of the parish of Whitwell, Worsley 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, in the county of Dorset, on Wednesday the 17th of January 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 bulbeatings, beare-beatings, bowlings, dicyng, cardyng, daunsynges, drunkennes, and whoredome," "in so much, as men could not keepe their servauntes from lyinge out of theyr owne houses the same sabbath-day at night."

Stubbs, in his Anatomie of Abuses, gives the following account of "The Maner of Church-Ales in England"—

"In certaine townes where dronken Bacchus beares swaie, against Christmas and Easter, Whitsondaie, or some other tyme, the churchewardens of every parishe, with the consent of the whole parishe, provide halfe a score or twenty quarters of mault, wherof some they buy of the churche 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 beere, 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 gette 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 year together." "That money, they say, is to repaire their churches and chappells with, to buy bookes for service, cuppes for the celebration of the Sacrament, surplesses 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 chapel-wardens. The preamble stated that the inhabitants had for many years been accustomed to have meetings at Whitsuntide, in their church-house and other places there, in friendly manner to eat and drink together, and liberally to spend their money, 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 Accounts for the Whitsuntide 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
	£22	2	9."

The hocking occurs almost every year till 1640, when it appears to have been dropt. It was collected at Whitsuntide—

"1618. Gained with hocking at Whitsuntide £16. 12*s* 3*d*."

The other games were continued two years later.

The following extracts are from the Chapel warden's Account Books—

		£	s.	d.
"1620.	Paid for 6 boules	0	0	8
"	" for 6 tynn tokens	0	0	6
"	" for a pair of pigeon holes	0	1	6
1621.	*Paid to her that was* LADY *at Whitsontide*, 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—

"1622. Cleared at Whitsuntide 5 0 0
,, Paid for making a newe 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 Aubrey's Survey and Natural History of the North Division of the County of Wiltshire, 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 me that there were no almshouses, at least they were very scarce, before the Reformation; that over against Christ Church, 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 Googe's translation of Naogeorgus—

"On Whitsunday whyte pigeons tame in strings from heauen flie,
And one that framed is of wood still hangeth in the skie.
Thou seest how they with Idols play, and teach the people to;
None otherwise then little gyrles with pvppets vse to do."

Among the ancient annual church disbursements of St-Mary-at-Hill, London, we find the following entry: "Garlands, Whitsunday, iij*d.*" Sometimes also the subsequent: "*Water for the Funt* on Whitson Eve, i*d.*" This item is explained by the following extract from Strutt's Manners and Customs:—"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 MS. volume of Homilies in the Harleian Library, No. 2371], 'in the begynnyng of holy chirch, all the children weren kept to be crystened on thys even, at the Font hallowyng; but now, for enchesone that in so long abydynge they might dye without crystendome, therefore holi chirch ordeyneth to crysten at all tymes of the yeare; save eyght dayes before these Evenys, the chylde shalle abyde

till the Font hallowing, if it may savely for perrill of death, and ells not.'"

Collinson, in his History of Somersetshire, 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 strewing the 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." Arise Evans, in his Echo to the Voice from Heaven (1652), says he went up a hill to see the sun arise betimes on Whitsunday morning, and he "saw it at its rising skip, play, dance, and turn about like a wheel."

Till within the last century the inhabitants of the parish of Ensham in Oxfordshire were allowed on Whitmonday to cut down and carry away as much timber as could be drawn by men's hands into the abbey-yard, the churchwardens previously marking out such timber by giving the first chop. As much as they could carry out again, notwithstanding the efforts of the servants of the abbey to prevent it, they kept for the repair of the church. By this service they held their right of commonage at Lammas and Michaelmas.

"At Kidlington, in Oxfordshire," says Beckwith in his edition of Blount's Jocular Tenures, "the custom is, that, on Monday after Whitson 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 partly baked, boiled, and roast, for the 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."

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."

TRINITY, OR TRINITY SUNDAY, EVEN.

AMONG the curious extracts, in Lysons, from the Churchwardens' Accounts at Lambeth are the following—

		£	s.	d.
1519.	Item, for garlonds and drynk for the chylderne on Trenyte Even	0	0	6
„	To Spryngwell and Smyth for syngyng with the Procession on Trenete Sonday Even	0	0	12
„	Item. for four onssys of garnesyng rebonds, at 9*d.* the onse	0	3	0.

In a letter from E. G. to Aubrey (Miscellanies on several curious subjects, 1714) dated Ascension Day 1682, is an account of Newnton in North Wiltshire, to perpetuate the memory of the donation by King Athelstan of a common to which place, 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."

EVE OF THURSDAY AFTER TRINITY SUNDAY.

PENNANT'S MS. supplies the following: "In Wales [*i.e.*, at Caerwis], 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 Redyn Mair."

ST BARNABAS' DAY.

11th of June.

IN the Churchwardens' Accounts of St Mary-at-Hill, London, 17 and 19 Edward IV., the following entry occurs—

"For *Rose-garlondis* and *Woodrove*-garlondis* on St. Barnebes' Daye, xj*d.*"

And, under the year 1486—

"Item, for two doss' di BOCSE GARLANDS for prestes and clerks on Saynt Barnabe daye, j*s.* x*d.*"

In 1512—

"Recd of the *gadryng of the Maydens* on St. Barnabas' Day, vj*s.* viij*d.*"

And, among the disbursements of the same year, we have—

"Rose-garlands and Lavender, St. Barnabas, i*s.* vj*d.*"

In the same Accounts, for 1509, we read—

"For bred, wine, and ale, for the Singers of the King's Chapel, and for the Clarks of this town, on St. Barnabas, 1*s.* iij*d.*"

Collinson, in his History of Somersetshire, speaking of Glastonbury, tells us that, "besides the holy Thorn, there grew in the Abbey Church-yard, 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 eleventh 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—

---

* "*Woodroofe*, Asperula, hath many square stalkes full of joynts, and at every knot or joynt seven or eight long narrow leaves, set round about like a star, or the rowell of a spurre. The flowres grow at the top of the stems, of a white colour and of a very sweet smell, as is the rest of the herbe, *which being made up into garlands or bundles, and hanging up in houses in the heat of summer, doth very well attemper the aire, coole and make fresh the place, to the delight and comfort of such as are therein.*"—"Woodrooffe is named of divers in Latine *Asperula odorata*, and of most men *Aspergula odorata:* of others *Cordialis*, and *Stellaria:* in English, Woodrooffe, Woodrowe, and Woodrowell. *It is reported to be put into wine, to make a man merry*, and to be good for the heart and liver."—*Gerard's Herball.*

"Barnaby Bright,
The longest day and the shortest night."

The author of the Festa Anglo-Romana writes: "This Barnaby-day, or thereabout, is the Summer Solstice or Sun-sted, 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.

14th of June.

CORPUS CHRISTI Day in all Roman Catholic countries is celebrated with music, lights, flowers strewed all along the streets, rich tapestries hung out upon the walls, and other signs of rejoicing.

The following is Googe's translation of what Naogeorgus has said upon the ceremonies of this day in his Popish Kingdome—

"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 theare.
His armes that beares the same two of the welthiest men do holde,
And over him a canopey of silke and cloth of golde.
Foure others use to beare aloufe, least that some filthie thing
Should fall from hie, or some mad birde hir doung 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 fearefull 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 Lambe that takes away our sinne:
On whome two clad in angels shape do sundrie flowres fling,
A number great of 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 togither 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, when as 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 oftentyme he downe alightes, and Gospel lowde doth reade.
This surely keepes the corne from winde, and raine, and from the blast,
Such fayth the Pope hath taught, and yet the Papistes hold it fast."

In the Churchwardens' and Chamberlains' Accounts at Kingston-upon-Thames, relating to this day, we find—

	£.	s.	d.
"21 Hen. VII. Mem. That we, Adam Backhous and Harry Nycol, amountyd of a Play	4	0	0
27 Hen. VII. Paid for *pack-thred* 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."

In the Accounts of St Mary-at-Hill, London, 17 and 19 Edw. IV., the following entry occurs—

"Garlands on Corpus Christi Day, x^{d}."

We 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.* vij*d.*"

And, in 1485, "For the hire of the garments for pageants, i*s.* 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.

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. Dugdale, in his Antiquities of Warwickshire, 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."

The rank of the audiences attests the celebrity of these performances. In 1483 Richard III. visited Coventry to see the Corpus plays, and in 1492 they were attended by Henry VII. and his Queen, who highly commended them. At Chester the mysteries were acted by the trading companies of the city.

In Cornwall they had interludes from Scripture history in the native language. They were called Gnary Miracle Plays. The Bodleian has two MSS. containing three of them—the Deluge, the Passion, and the Resurrection.

On this day, about a quarter to one P.M., the Worshipful Company of Skinners used to walk in procession from their hall on Dowgate Hill to St Antholin's in Watling Street, for Divine service. They were attended by girls strewing herbs before them, and by the boys whom their patronage had placed on the foundation of Christ's Hospital.

According to Pennant, it was customary at Llanasaph in North Wales to strew green herbs and flowers before the houses on Corpus Christi Eve.

ST VITUS'S DAY.

15th of June.

IN the Sententiæ Rythmicæ of J. Buchlerus is a passage which seems to prove that St Vitus's Day was equally famous for rain with St Swithin's.

Googe, in his 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."

The saint was a Sicilian martyr under Diocletian; but why the disease called St Vitus' dance is so denominated, is not known.

SUMMER SOLSTICE.

MIDSUMMER EVE.

The Vigil of St John Baptist's Day.

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. One thing indeed 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. 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 Durandus, 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; and in the amplified account of these ceremonies given by Naogeorgus, we read that this wheel was taken up to the top of a mountain and rolled down 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.*

The following is an extract from the Homily De Festo Sancti Johannis Baptistæ:

"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 fyre. The first fyre, as a great clerke Johan Belleth telleth he was in a certayne countrey, so in the countrey there was soo greate hete the which causid that dragons to go togyther in tokenynge that Johan dyed in brennynge love and charyte to God and man, and they that dye in charyte 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 envenymed 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 brennynge 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 seconde fyre was made of woode, for that wyl brenne lyght,

---

* The following is Naogeorgus's account of the rites of this festivity—

"Then doth the joyfull feast of John the Baptist take his turne,
When bonfiers great, with loftie flame, in every towne doe burne:
And yong men round about with maides, doe daunce in every 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 beholdes 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 solemnely 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 straunge 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."

and wyll be seen farre. For it is the chefe of fyre to be seen farre, and betokennynge 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 martyrdome, 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, hopynge 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 country 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 bonefire.* Over and about this fire they frequently leaped and played at various games, such as running, wrestling, dancing, &c. This, however, was generally confined to the younger sort; for the old ones, for the most part, sat by as spectators only of the vagaries of those who compose the

"Lasciva decentius ætas,"

and enjoyed themselves over their bottle, which they did not quit till midnight, and sometimes till Cock-crow the next morning.

Gebelin, in his Allegories Orientales, accounts for the custom of making fires on Midsummer Eve thus:

"The origin of this Fire, which is still retained by so many nations,

---

* These fires are supposed to have been called bonefires 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. The learned Dr Hickes also gives a very different etymon. He defines a bonefire to be a festive or triumphant fire. In the islandic language, he says, *Baal* signifies a burning. In the Anglo Saxon, Bael-ƿẏn, by a change of letters of the same organ is made Baen-ƿẏn, whence our *bone-fire*.

In the Tynmouth MS. cited so often in the History of Newcastle, "Booner," and "Boen-Harow," occur for ploughing and harrowing gratis, or by gift. There is a passage also, much to our purpose, in Aston's Translation of Aubanus: "*Common Fires* (or as we call them heere in England Bonefires)." *Bone-fire* therefore probably 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 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 IV. But others derive the word (more truly in my mind) from *boon*, that is good, and fires."

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 antient 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 antient*. 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 fire-brand, great or 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."

Borlase, in his Antiquities of Cornwall, tells us: "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 relicks 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."

On the Eves of St John Baptist and St Peter, according to Piers' Description of Westmeath, "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."

The author of The Survey of the South of Ireland says: "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 meslée 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."

The Rev. Donald M'Queen, of Kilmuir in the Isle of Skye, writes to the Gentleman's Magazine for February 1795:—"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 of 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."

The author of The Comical Pilgrim's Pilgrimage into Ireland (1723) 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 al 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."

Lemnius observes 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, noyses, clamours, and stirs, that have held us waking." "Some," he previously notes, "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 juglings and frauds are wont to be concealed under this matter."

We cannot, however, acquiesce with Gebelin in thinking that the act of leaping over these fires was only a trial of agility. It were easy

to show further that it was as much a religious act as making them.*

In William Browne's Shepherd's Pipe (1614) occur the following lines:—

> "Neddy, that was wont to make
> Such great feasting at the wake,
> And the *Blessing Fire:*"

with a note upon *blessing fire*, informing us that "the Midsummer Fires are termed so in the West parts of England."

In a very rare tract entitled Perth Assembly (1619) we read:

"Bellarmine telleth us (De Reliquiis, c. 4), that Fire useth to be kindled, even in civil and prophane things. Scaliger calleth *the candels and torches lightned upon Midsomer Even, the foote steps of auncient gentility*" [Gentilism].—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, long fennel, St John's wort, orpin, white 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 the Churchwardens' Accounts of St Mary-at-Hill, 17 and 19 Edw. IV., we find the following entries:

"For birch at Midsummer, viii*d.*; and "Birch Midsum[r] Eve, iiij*d.*" In 1486: "Item for birch bowes agenst Midsummer."

Coles, in his Adam in Eden, speaking of the birch tree, says: "I remember once, as I rid through Little Brickhill in Buckinghamshire, which is a town standing upon the London road between Dunstable and Stony-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,

---

* Leaping over the fires is mentioned by Ovid among the superstitious rites used at the Palilia, which 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 folds, and distempers from the cattle, the shepherds on this day kindled several heaps of straw in their fields, which they leaped over.

† Douce says he does not know whether Fraunce, in the following passage from his Countesse of Pembroke's Ivy Church, alludes to the Midsummer Eve fires:

> "O most mighty Pales, which stil bar'st love to the country
> And poore countrey folk, hast thou forgotten Amyntas?
> Now, when as 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 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 we have: "1524. Payde for byrche and bromes at Mydsom^{r}, ij*d*." "1525. Payde for Byrch and Bromes at Mydsom^{r} iij*d*."

In Dekker's Wonderful Yeare (1603) we read: "Olive trees (which grow nowhere but in the Garden of Peace) stood (as common as *Beech* does at Midsomer) at every man's doore."

The following curious extract from Bishop Pecock's Repressour is given by Lewis, in his life of that prelate: "Whanne men of the cuntree uplond bringen into Londoun, on Mydsomer Eve, braunchis of trees from Bischopis-wode, and flouris fro the feeld, and bitaken tho to citessins of Londoun, for to therwith araie her housis, that thei make therewith her houses gay, into remembraunce of Seint Johan Baptist, and of this, that it was prophecied of him that many schulden joie in his burthe."

In a Royal Household Account of Henry VII., under date of 23 June, 1493, we read—

"Item, to the making of the Bonefuyer on Middesomer Eve, x*s*.

Shaw, in his Account of Elgin and the Shire of Murray, in the Appendix No. II. to Pennant's Tour, writes 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, we learn, was observed at an entertainment at the Inner Temple Hall, on Lord Chancellor Talbot's taking leave of the house in 1733; when the Master of the Revels took the Chancellor by the hand, and he took Mr Page, whereupon the Judges, Serjeants, and Benchers danced round the coal fire, according to the old ceremony, three times; during which the ancient song, with music, was sung by a man in a Bar gown. This dance is ridiculed in the dance in the Rehearsal.

Moresinus seems 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. To strengthen the probability of this conjecture, we may observe that not only the young and vigorous*, but even those of grave character used to leap over them, and there was an interdiction of ecclesiastical authority to deter clergymen from this superstitious instance of agility.

---

* Douce had a curious French print by Mariette, entitled L'Este le Feu de la St Jean. In the centre was the fire made of wood piled up very regularly, and having a tree stuck in the midst of it; and around it young men and women were represented dancing hand in hand. Herbs were stuck in their hats and caps, and garlands of the same surrounded their waists, or were slung across their shoulders; and a boy was represented carrying a large bough of a tree; with several spectators looking on.

The sixth Council of Constantinople, A.D. 680, by its 65th canon (cited by Prynne in his Histriomastix), has the following interdiction : "Those Bonefires that are kindled by certaine people on New Moones before their shops and houses, over which also they use 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." Upon this Prynne observes : "Bonefires 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, inhibits "those sacrilegious Fires which they call *Nedfri* (or Bonefires), and all other observations of the Pagans whatsoever."

"Leaping o'er a Midsummer Bonefire" is mentioned amongst other games in The Garden of Delight (1658).

The custom of making bonfires on Midsummer Eve, and of leaping over them, continued down to a recent period in Devonshire.

In the Statistical Account of Scotland, parish of Mongahitter, it is written : "The Midsummer Even Fire, a relict of Druidism, was kindled in some parts of this county."

Douce's MS. Notes favour the idea "that a *watch* was formerly kept in the city of London on Midsummer 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 Byddel assign the sweating sickness as a cause for discontinuing the watch." Niccols deposes that the watches on Midsummer and St Peter's Eve were laid down by licence from the king "for that the cittie had then bin charged with the leavie of a muster of 15000 men."

We read in Byddel's Chronicle, under the year 1527 : "This yere was the sweatinge sicknesse, for the which cause there was no watche at Mydsommer."

Sir John Smythe, in his Instructions, Observations, and Orders Militarie (1595), directs : "An Ensigne-bearer in the field, carrying his ensigne displayed, ought to carrie the same upright, and never, neither in towne nor field, nor in sport, nor earnest, to fetche florishes about his head with his ensign-staffe, and taffata of his ensigne, *as the Ensigne-bearers of London do upon Midsommer Night.*"

The following extract from the ancient calendar of the Romish Church 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.
Girls 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."

Douce had a curious Dutch mezzotinto, representing June. There was a young figure, a boy, we believe, dressed in girl's clothes, with a garland of flowers about her head, and two rows, seemingly of beads, hanging round her neck, but so loosely as to come round a kind of box which she held with both hands, perhaps to solicit money. She had long hair flowing down her back and over her shoulders. A woman was 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 had a thrift-box hung before her. Another woman held the girl's train with her right hand, and laid her left on her shoulder. She too appeared to be bawling. The girl herself looked modestly down to the ground. Something like pieces of money hung in loose festoons on her petticoat.

Grose quotes a passage to the effect that fern-seed was regarded as having great magical powers, and should 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.

Torreblanca, in his Dæmonologia (1623), suspects those persons of witchcraft who gather fern-seed on this night.

A respectable countryman at Heston, in Middlesex, informed the author in 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.

Fern, says Johnson in his edition of Gerarde (1663), 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 rustic virgins have not yet forgotten or exploded.

Upon this Stevens annotates: "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."

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 those who possessed the secret of wearing this seed about them would become invisible. 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. In the Tatler he laughs at a doctor who was arrived at the knowledge of the green and red dragon, and had discovered the female fern seed."

In Plaine Percevall the Peace-maker of England (temp. Eliz.) 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 in Hudibras—

"That spring like Fern, that insect weed,
Equivocally, without seed."

Lemnius tells us: "They prepare Fern gathered in the Summer Solstice, pulled up in a tempestuous night, Rue, Trifoly, Vervain, against magical impostures."

In A Dialoge or Communication of Two Persons, devysed or set forthe, in the Latin Tonge, by the noble and famose clarke Desiderius Erasmus, intituled, The Pylgremage of Pure Devotyon, newly translatyd into Englishe (no date: supposed to be 1551), is the following curious passage: "Peradventure 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 spyttynge fyre, and hylles flammynge with fyre, and armyd men encounterynge."

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 boys of Eton School anciently had their bonfires at Midsummer, on St John's Day. They were till lately made on Midsummer Eve, in the villages of Gloucestershire; and they also long prevailed in the northern parts of England.

In the Ordinary of the Company of Cooks at Newcastle-upon-Tyne (1575), I find the following clause: "And alsoe that the said Felloship of Cookes shall yearelie of theire owne cost and charge mainteigne and keep the Bone-fires, according to the auntient 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 Bonfiers*, there is not more triumphing on Midsommer Night."

In Langley's Polydore Vergil we read: "Oure Midsomer Bonefyres may seme to have comme of the sacrifices of Ceres Goddesse of Corne, that men did solemnise with fyres, trusting therby to have more plenty and aboundance of corne."

Hutchinson, in his History of Cumberland, 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*." And in his History of Northumberland, he represents it as usual to raise fires on the tops of high hills, and in the villages, and sport and dance around them.

Pennant's MS. has it that small bonfires were made on the Eve of St John Baptist at Darowen, in Wales.

On Whiteborough (a large tumulus with a foss round it) on St Stephen's down, near Launceston in Cornwall, 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.* Round this were parties of wrestlers contending for small prizes. An honest countryman who had often been present at these merriments informed the writer 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.

Hutchinson mentions another custom associated with this day in

* The boundaries of tin-mines in Cornwall are marked by long poles, with a bush at the top of each; and on St John's Day these are crowned with flowers.

Northumberland. It was to dress out stools with a cushion of flowers. A layer of clay was placed on the stool, and therein was stuck, with great regularity, an arrangement of all kinds of flowers, so close as to form a beautiful cushion. These were exhibited at the doors of houses in the villages, and at the ends of streets and cross-lanes of larger towns [this custom was very prevalent in the city of Durham], where the attendants begged money from passengers, to enable them to have an evening feast and dancing.*

Plott, in his History of Oxfordshire, mentions a custom (yet within memory) at Burford in that county, of making a dragon yearly,† and

---

* He adds: "This custom is evidently derived from the Ludi Compitalii of the Romans; the appellation being 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."

† In A Wonderful History of all the Storms, Hurricanes, Earthquakes, &c. (1704), 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 Hill's Contemplation of Mysteries (*t. Eliz. b. l.*), is a chapter "*Of the flying Dragon in the Ayre*, what the same is" (with a neat engraving 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 this phenomenon to "the pollicie of Devils and Inchantments 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 togither in a companie."

In the Statistical Account of Scotland (1793), 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

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 Plott attributing the cause of this general custom to a particular event. In his Oxfordshire 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.

In the Accounts of the Churchwardens of St Margaret Westminster, under the year 1491, are the following items—

"Item, Received of the Churchwardens of St Sepulcre's for *the Dragon*, ... 2*s.* 8*d.*
Item, Paid for dressing of *the Dragon* and for packthread . . ..*s.* ..*d.*"

And under 1502—

"Item, to Michell Wosebyche for making of viii *Dragons* . . 6*s.* 8*d.*"

In King's Vale Royal of England, we learn that Henry Hardware, Esq., Mayor of Chester in 1599, "for his time, altered many ancient 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."

Puttenham, in his Arte of English Poesie (1589), speaks of "*Midsommer Pageants* IN LONDON, where, to make the people wonder, are set forth great and uglie GYANTS, marching as if they were alive, and armed at all points, but within they are stuffed full of browne paper and tow, which the shrewd boyes, underpeering, 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.

---

boisterous weather would follow." In the same work (1794), 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, 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, blow on till it passes quite thro' 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 Gleineu Nadroeth, in English, *Snake-stones.*"

And in Marston's old play of The Dutch Courtezan, we read: "Yet all will scarce make me so high as *one of the Gyants' 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 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 Tantales ghost;
> Or the grim visage of some frowning post,
> *The crab-tree porter of the Guild Hall Gates,*
> While he his frightfull Beetle eleuates."
>
> Book VI. Sat. 1.

Stow mentions the older figures as representations of a Briton and a Saxon.

Bragg, in his Observer, Dec. 25, 1706, says: "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), we find the following passage—

"The English have, in general, rambling taste 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—

> "Receyvyd for the Jeyantt xix*d.*
> Receyvyd for the Jeyantt ii*s.* 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, we know not in what class to rank it. Warton, in his History of English Poetry, speaking of Sir David Lyndesay, a Scottish poet under James V., tells us: "Among antient peculiar customs now lost, he mentions a superstitious Idol annually carried about the streets of Edinburgh—

> "'Of Edingburgh the great idolatrie,
> And manifest abominatioun!
> On *thare feist-day*, all creature may see,
> *Thay beir 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,
> Siclyke as Bal was Borne through Babilon.'—*Monarchie.*

He also speaks of the people flocking to be cured of various infirmities, to the *auld rude*, or cross, of Kerrail." Warton explains "ald Stok-image" to mean an old image made of a stock of wood: as he does "Talbrone" by tabor.

On the subject of giants, it may be curious to add that Dr Milner, in his History of Winchester (1798), speaking of the gigantic statue that enclosed 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, where 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 London's Artillery, by Richard Niccolls (1616), is preserved the following description of the great doings anciently enacted 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 air, 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, grac'd 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 cittie to the King's-heade, in Cheape, there to see the same." *

* "In Nottingham, by an antient custom, they keep yearly a general watch

Plays appear to have been acted publicly about this time. We read in King's Vale Royal: "Anno 1575. This year 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." Again: "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) 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, dawbed 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 oversprinckled with water. It floureth most commonly in August." The common name for orpyne-plants was that of *Midsummer Men.*

In one of the little 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 practices 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."

---

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 sunsetting 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 sunrising; 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. You shall due search make of all manner of affrays, bloudsheds, outcrys, and of 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 untill 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 ribbans, 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" (Deering's Nottingham). He adds: "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."

Spenser thus mentions orpine—

"Cool violets, and *Orpine growing still.*"

Gerarde says of Orpine: "This plant is very full of life. The stalks set only in clay, continue greene a long time, and, if they be now and then watered, they also grow."

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 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 was up to a late period retained in many parts on the Eve of St Mark. Cleland, however, in his Institution of a Young Nobleman, has a chapter entitled A Remedie against Love, in which he thus exclaims: "Beware likewise of these feareful superstitions, as *to watch upon* ST JOHN'S

EVENING, and the first Tuesdaye in the month of Marche, to conjure the moon, to lie upon your backe having your eares stopped with laurel-leaves, and to fall asleepe, not thinking of God, and such like follies, al forged by the infernal Cyclops and Plutoe's servants."

Aubrey refers to the custom in almost the same words as Grose, who writes: "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."

Lupton, in his Notable Things, 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 Hill's Natural and Artificial Conclusions (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 yeare." "Divers authors," he adds, "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 whosoever 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, "*on the day of St John Baptist* [1694], I accidentally was walking in the pasture behind Montague House, it was twelve o'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. 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 that day and hour."

The following, however, in part an explanation of this singular search, occurs in The Practice of Paul Barbette (1675): "For the falling sickness 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.*"

Scot, in his Discovery of Witchcraft, directs the hanging against witches of "boughs (hallowed on Midsummer Day) at the stall door where the cattle stand."

Bishop Hall, in his Triumph of Rome, 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. This notice of it is taken from Jones' Life of Bishop Horne—

"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."

Collinson, in his Somersetshire, writes: "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 expences, 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."

It remains to note that annually, on the Sunday after Midsummer Day, according to ancient custom, the fraternity of Fellowship Porters of the City of London repair in the morning to the church of St Mary-at-Hill, in which parish Billingsgate is situate. During the reading of the psalms they approach the altar, two and two, and put their offerings into two basins placed on the rails. They are generally followed by the congregation; and the money so collected is applied to the relief of the aged poor and inferior members of that fraternity.

It was the custom in France, on Midsummer Eve, for the people to carry about the brazen vessels which they used 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 rained about this time, the filberts would be spoiled that season.

Midsummer Eve Festivities were kept up till a late period 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?' asked 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 fuzils, 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 the author that in the villages they light up fires on St John's Eve, as in England.

ST PETER'S DAY.

29th of June.

STOW informs us that the rites of St John Baptist's Eve were also used on the Eve of St Peter and St Paul; and Moresinus relates 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.*

Something similar to this was apparently practised about a century and a half ago in Northumberland on this night; the inhabitants carried some kind of firebrands about the fields of their respective villages. They made encroachments, 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."

Moresinus thinks this a vestige of the ancient Cerealia.

From the sermon preached at Blandford Forum, in Dorsetshire, January 17, 1570, by William Kethe, it would seem 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 a Becket, or, as he is there styled, "Thomas Becket the Traytor."

The London Watch on this evening, put down in the time of Henry VIII. and renewed for one year only in that of his successor, has been already noticed under Midsummer Eve.†

---

* In Sinclair's Statistical Account of Scotland (1792) 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 Bels Fire, was antiently the time of this solemnity. It is now kept on *St Peter's Day.*"

† See also the extract (in p. 175) from the Ordinary of the Company of Cooks in Newcastle-upon-Tyne, dated 1575. Piers' 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.

It appears also from the Status Scholæ Etonensis, 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 auncesters, even contynueth down unto this present tyme."

ST ULRIC.

4th of July.

ST ULRIC was the son of Count Hucbald, one of the leading dukes of upper Germany. He became Bishop of Augsburg, and rebuilt the celebrated cathedral there in 962, dedicating it to St Afra, patroness of the city. He died in 973, at the advanced age of eighty, on ashes laid in the form of a cross upon the floor.

The following ceremonies of this day are thus detailed in Googe's version of Naogeorgus—

"ST HULDRYCHE.

"Wheresoeuer Huldryche hath his place, the people there brings in
Both carpes and pykes, and mullets fat, his fauour here to win.
Amid the church there sitteth one, and to the aultar nie,
That selleth fish, and so good cheep, that euery man may buie:
Nor any hing he loseth here, bestowing thus his paine,
For when it hath beene offred once, 't is brought him all againe,
That twise or thrise he selles the same, vngodlinesse such gaine
Doth still bring in, and plentiously 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?"

ST SWITHIN'S DAY.

15th of July.

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 every pent-house streams with hasty showers,

Twice twenty days shall clouds their fleeces drain,
And wash the pavements with incessant rain."

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 canonised 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 canonised, 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.

Nothing occurs in the legendary accounts of this saint which throws any light on the subject. The following lines are from 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 Saint, 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 wofull 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 and lies
Which idle monks and friars devise."

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 oisters, and St Swithin rain."

A writer in the World, No. 10 [Horace Walpole (?)], referring to the alteration of the style, inquires: "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?"

Douce heard these lines upon St Swithin's Day—

"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."

There is an old saying, when it rains on St Swithin's Day, that the saint is 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 zeres, 3*s.* 8*d.*"

And in the parish accounts of Kingston-upon-Thames the following items appear—

"23 Hen. VII. Imprimis, at Ester for any howseholder kepyng a brode gate, shall pay to the paroche prests wages 3*d.* Item, to the paschall ½*d.* To *St Swithin* ½*d.*

"Also any howse-holder kepyng one tenement shall pay to the paroche prests wages 2*d.* Item, to the Paschall ½*d.* And to *St Swithin* ½*d.*"

ST MARGARET'S DAY.

20th of July.

BUTLER, in his Lives of the Saints, mentions St Margaret as a virgin said to have been instructed in the faith by a Christian nurse, persecuted by her father, who was a pagan priest, and, after being tormented, martyred by the sword in the last general persecution. Her name occurs in the Litany, inserted in the old Roman order, and in ancient Greek calendars ; and from the East the veneration of her spread rapidly through England, France, and Germany during the Crusades.

Granger, in the Biographical History of England, 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."

ST BRIDGET.

23d of July.

THE Roman Martyrology (1627) records on this date—

"The departure out of this life of St Bridget widdow, 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."

The Diarium Historicum (1590) notes : "Emortualis Dies S. Brigittæ Reg. Sueciæ, 1372."

Vallancey, in his Essay on the Antiquity of the Irish Language, 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." (Jer. ch. xvii. v. 18.) And he 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: 'Brigit, 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 *Bairin-breac*, the neighbours are invited, the madder of ale and the pipe go round, and the evening concludes with mirth and festivity."

Yet, according to Porter's Flowers of the Lives of the most renowned Saincts of the three Kingdoms, England, Scotland, and Ireland (1632), the day of Brigitt (Virgin of Kildare in Ireland) was February the first.

ST JAMES'S DAY.

25th of July.

APPLES were blessed on this day by the priest. In the Manual of the Church of Sarum there is a special form for the blessing. Hasted, in his History of Kent, records of Cliff 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 expence of which amounts to about 15*l. per annum.*"

On St James's Day (old style) oysters came 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 this day will never want money for the rest of the year.

GULE OF AUGUST,

COMMONLY CALLED LAMMAS DAY.

PETTINGAL, in the second volume of the Archæologia, derives "Gule" from the Celtic or British "Wyl," or "Gwyl," signifying a festival or holyday, and explains "Gule of August" to mean no more than the holyday of St Peter ad Vincula in August, when the people of England paid their Peter's pence.

This is confirmed by Blount, 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; or, he adds, "it may come from Vin*cula* (chains), that day being called in Latin Festum Sancti Petri ad *Vincula.*"

According to Gebelin, as the month of August was the first in the Egyptian year, the first day of it was called Gule, which being Latinised makes *Gula.* Our legendaries, surprised at seeing this word at the head of the month of August, did not overlook it, 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 Latin for throat) by kissing the chains of St Peter, whose feast is solemnised on this day.

Gebelin's derivation of the word will be considered under Yule as formerly used to signify *Christmas.*

Antiquaries are divided also in their opinions concerning the origin of the word Lam, or Lamb-mass.

Some suppose it is called Lammas* Day, *quasi* Lamb-mass, because on that day the tenants who held lands of the Cathedral Church in York, which is dedicated to St Peter ad 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 Hlaf Mæsse, *i.e.*, loaf masse, or bread masse, so named as a feast of thanksgiving to God for the firstfruits 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 first of August.

Vallancey, in his Irish Glossary, cites Cormac, Archbishop of Cashel in the tenth century, in support of the statement 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 adds: "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 Lammass. *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."

Lammas Day (according to the Gentleman's Magazine for January 1799), in the Salisbury Manuals, is called "*Benedictio novorum fructuum;*" and, in the Red Book of Derby, hlaf mæsse dæg. But in the Sax. Chron., A.D. 1009, it is hlam-mæsse. *Mass* was a word for festival: hence our way of naming the festivals of Christmas, Candlemas, Martinmas, &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? Thus La-mass or hla-mæsse would arise.

ASSUMPTION OF THE VIRGIN MARY.

15th of August.

GOOGE'S version of Naogeorgus has the following lines upon this day:—

"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:

---

* We have an old proverb, "At latter Lammas," 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."

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 griefe from man, or beast, for to expell
Far otherwise than nature or the worde of God doth tell."

Bishop Hall also tells us, in the Triumphs of Rome, that upon this day it was customary to implore blessings *upon herbs, plants, roots, and fruits.*

ST ROCH'S DAY.

16th of August.

IN the Churchwardens' Accounts of St Michael, Spurrier Gate, in the city of York, we find an entry: "1518. Paid for writing of St Royke Masse *ol.* *os.* *9d.*"

On this passage Pegge 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. The writing probably means making a new copy of the music appropriated to the day."

Dr Whitaker thinks that St Roche or Rockes Day was celebrated as a general harvest-home.

In Overbury's Characters (1630), we read of the Franklin: "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, shrovings, the wakefull ketches on Christmas eve, the hoky, or seed cake, these he yeerely keepes, yet holds them no reliques of popery."

It has been suggested that "*Rocke Monday*" might be a misprint for "*Hock-Monday;*" but there is a passage in Warner's Albions England (1597) as follows—

"*Rock and Plow Monday gams* sal gang with saint feasts and kirk sights:"

and in the edition of 1602—

"I'le duly keepe for thy delight *Rock-Monday*, and the wake,
Have shrovings, Christmas Gambols, with the hokie and seed cake."

ST BARTHOLOMEW'S DAY.

24th of August.

IN Stephens's New Essayes and Characters (1631) we read—"Like a bookseller's shoppe on Bartholomew Day at London; *the stalls of which are so adorn'd with Bibles and Prayer-bookes*, that almost nothing is left within, but heathen knowledge."

Gough, in his History of Croyland Abbey, mentions an ancient local custom of giving little knives to all comers on St Bartholomew's Day. This abuse, he says, "was abolished by Abbot John de Wis-

bech, in the time of Edward the Fourth, exempting both the abbot and convent from a great and needless expence. The 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 Halfepeny of Croyland, 1670."

HOLY-ROOD DAY.

14th of September.

THIS festival, called also Holy Cross Day, was instituted to commemorate 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 Cosroes, King of Persia, about the year of Christ 615.

The custom of going a-nutting upon this day appears 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."

In the month of September, "on a certain day," most probably the fourteenth, the boys of Eton school used to have a play-day, in order to go out and gather nuts, with a portion of which, when they returned, they made presents to their different masters. It was required, however, before leave was granted, that they should write verses on the fruitfulness of autumn and the deadly colds of advancing winter.

"The Rood," writes Fuller in his History of Waltham Abbey, "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.*'"

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*. In the Church of St Mary at Hill, 5 Henry VI., we have—

"Also for makynge of a peire endentors betwene William Serle, carpenter, and us, for the *Rode lofte* and the under clerks chambre, ij*s.* viij*d.*"

The accounts also contain the names (it should seem) of those who

contributed to the erection of the Rood loft : "Also ress. 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 Saint Dunston, the 19 day of May, two carpenters with her *Nonsiens.*"*

Other entries respecting the Rood-loft run thus—

"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 xj*d.*
Also for crochats, and 3 iron pynnes and a staple xiij*d.*
Also for 5 yardis and a halfe of *grene Bokeram* iij*s.* iij*d.* ob.
Also for lengthyng of 2 cheynes and 6 zerdes of gret wyer xiiij*d.*
Also payd for eleven dozen pavyng tyles iij*s.* iiij*d.*"

In Howe's edition of Stow, 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.

MICHAELMAS.

29th of September.

IT has long been and still continues to be 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.

Nichols contributed the subjoined account to the Gentleman's Magazine for October, 1804—

"*Monday, October 1st*, 1804.

"This day the lord mayor and aldermen proceeded from Guildhall,

* "Nunchion," a piece of victuals eaten between meals. (Ash's Dictionary.) The word occurs in Cotgrave's Dictionary : "A Nuncions or Nuncheon (or afternoones repast), Gouber, gouster, recinè, ressie. To take an afternoone's Nuncheon, reciner, ressiner."

and the two sheriffs with their respective companies from Stationers' 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 under-sheriffs 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 connection either with chopping of sticks, or counting of hobnails. The tenants of a manor in Shropshire are directed 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 horse shoes and* 61 *hobnails, 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."

In the same magazine for 1790, a singular custom is recorded of Kidderminster:—"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 meantime 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."

The Egyptians believed that every man had three angels attending him: the Pythagoreans that every man had two: the Romans, that there was a good and evil genius.

This idea has been adopted by Butler—

> "Whether dame Fortune or the care
> Of Angel bad, or tutelar."

"Every man," says Sheridan in the notes to his Translation of Persius, "was supposed by the antients at his birth to have two Genii, as messengers between the gods and him. They were supposed to be private monitors, who by their insinuations disposed us either to good or evil actions; they were also supposed to be not only reporters of our crimes in this life, but registers of them against our trial in the next, whence they had the name of Manes given them."

Not only men but cities and countries were said to have their particular genius.

According to Park, the concerns of this world, the negroes believe, are committed by the Almighty to the superintendence and direction of subordinate spirits, over whom they suppose that certain magical ceremonies have great influence. A white fowl suspended to the branch of a particular tree, a snake's head, or a few handfuls of fruit, are offerings to deprecate the favour of these tutelary agents.

Symmachus, against the Christians, says: "The divine Being has distributed various guardians to cities; and even as souls are communicated to infants at their birth, so particular genii are assigned to particular societies of men."

In Basset's Curiosities, or the Cabinet of Nature (1637), a very singular office is assigned by ancient superstition to the good genii of infants.

"*Q.* Wherefore is it that the childe cryes when the absent nurse's brests 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 firme and probable, because sometimes sooner, sometimes later, the child cryeth, neither is the state of nurse and infant alwayes the same."

Moresinus 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 Denis to *France*, Egidius to *Edinburgh*, and Nicholas to *Aberdeen*.*

The list of patron saints of countries extends thus:—St Colman and St Leopold for *Austria;* St Wolfgang and St Mary Atingana for *Bavaria;* St Winceslaus for *Bohemia;* St Andrew and St Mary for *Burgundy;* St Anscharius and St Canute for *Denmark*; St Peter for *Flanders:* to St Denis 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;*

---

* Patron saints of cities:—St Eligia and St Norbert of *Antwerp;* St Hulderich or Ulric of *Augsburgh;* 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 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 *Saltzberg;* the Virgin Mary of *Sienna;* St Ursus of *St Soleure;* St Hulderich, or Ulric of *Strasburgh;* St Mark of *Venice;* and St Stephen of *Vienna*.

St Firmin and St Xavierus for *Navarre;* St Anscharius 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 Anscharius, St Eric, and St John for *Sweden;* and St Gall and the Virgin Mary for *Switzerland.*

Few are ignorant that Apollo and Minerva presided over Athens, Bacchus and Hercules over Bœotian Thebes, Juno over Carthage, Venus over Cyprus and Paphos, and Apollo over Rhodes; or that Mars was the tutelar god of Rome, as Neptune was of Tænarus, and Diana of Crete.

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.

In the Observations on Days in the ancient Calendar of the Church of Rome, we find on St Michael's Day the following:

"Arx tonat in gratiam tutelaris Numinis,"

which may be translated—

"Cannon is fired from the citadel in honour of the tutelar saint."

It is observable here 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 *dæmons.* 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.

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, then 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 any thing to bestow upon my lord S. Anthonie's swine?'"

A writer in the Gentleman's Magazine for December 1790, 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, Threadneedle 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 insinuating a reserve of the approbation of the competitors of St Anthony's, who claimed a superiority over them. But this admits of dispute.

In imitation of the heathens, who assigned tutelar gods to each member of the body (the arms to Juno, the breast to Neptune, the waist to Mars, the loins to Venus, the feet to Mercury, and the fingers to Minerva), the Romanists have apportioned the human system to saints.

Says Melton, in his Astrologaster, "for every limbe in mans body they have a saint. St Otilia keepes the head instead of Aries; St Blasius is appointed to governe the necke instead of Taurus; St Lawrence keepes 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."

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, fires, and inflammations;* St Christopher† 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 the epilepsy and poison;‡ St Liberius against the stone and fistula; St Maine against the scab; St Margaret against danger in child-bearing; also St Edine; St Martin§ 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 agues; St Valentine against the epilepsy; St Venisa against green-sickness; St Wallia, or St Wallery against the stone; and St Wolfgang against lameness.

---

* He cured a boy that had got a fish-bone in his throat, and was particularly invoked in case of quinsy.

† "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 men's fingers, the white-flaw" (World of Wonders, 1607). The cock was to be a white one.

‡ "Diana, the huntress, new worshippers wins,
Who calls 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."
—*World of Wonders.*

§ In the introduction to the old play, called A Game at Chesse, is the following line:

"Roch, Maine, and Petronell, itch and ague curers."

Rich, in The Irish Hubbub (1619), has the following passage: "There 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 cripled 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 succesee 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."

In Michael Wodde's Dialogue (cited under PALM SUNDAY) 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 Saint 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. Thus have we been deluded with their images." *

In farther imitation of heathenism, the Romanists have assigned tutelar gods to distinct professions and ranks of people (some of them not of the best sort), to different trades, &c.; nay, they have even condescended to appoint these celestial guardians also to the care of animals. Thus St Agatha presides over nurses; St Catharine and St Gregory over literati, or studious persons (St Catherine also presides over the arts in the room of Minerva); St Christopher and St Nicholas over mariners (also St Hermus); St Cecilia over musicians; St Cosmas and St Damian over physicians and surgeons, and also philosophers; St Dismas and St Nicholas over thieves; St Eustache and St Hubert over hunters; St Felicitas over young children; St Julian over pilgrims; St Leonard and St Barbara over captives; St Luke over painters; St Magdalen, St Afra (Aphra or Aphrodite), and St Brigit over common women; St Martin and St Urban over aleknights 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; 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; and St Florian over fire; while St Giles and St Hyacinth are invoked by barren women; St Osyth by women to guard their keys; St Silvester protects the woods; St Urban wine and vineyards; and St Vincent and St Anne are the restorers of lost things.

---

* St Wilgford was also invoked by women to get rid of their husbands.

Again: St Andrew and St Joseph were the patron saints of carpenters; St Anthony of swine herds and grocers; St Arnold of millers; St Blaise 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, though others say of jockies; St Florian of mercers; St Francis of butchers; St George of clothiers; St Goodman of tailors, sometimes called St Gutman, and St Ann; 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; St Josse and St Urban of ploughmen; St Leodagar of drapers; St Leonard of blacksmiths, as well as captives; St Louis of perriwig-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 pin-makers, on account of his being stuck with arrows; St Severus of fullers; St Stephen of weavers; St Tibba of falconers; St Wilfrid of bakers, St Hubert also, and St Honor or Honore; 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 over mice and eggs; St Hubert protects dogs, and is invoked against the bite of mad ones; St Loy is for horses and kine;* 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.†

Under the head of HELPERS, Googe has given us the following version of Naogeorgus on this subject—

"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 helpes, in euery kinde of case.
Saint *Barbara* lookes that none without the body of Christ doe dye,
Saint *Cathern* favours learned men, and gives them wisedome hye:
And teacheth to resolue the doubtes, and alwayes giveth ayde,
Unto the scolding sophister, to make his reason stayde.
Saint *Appolin* the rotten teeth doth helpe, when sore they ake,
Otillia from the bleared eyes the cause and griefe doth take.
Rooke healeth scabbes and maungines, with pockes, and scurfe, 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 helpes 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.

* World of Wonders, p. 310. † Ibid. 311.

Blase drives away the quinsey 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, wherwith his church is full.
The quartane ague, and the reast, 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 here omitted see?
From dreadfull vnprovided 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 perfite finder out of things that have beene lost:
Which vertue likewise they ascribe unto an other man,
Saint *Vincent;* what he is I cannot tell, nor whence he came.
Against reproche 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 shepheardes, 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 *Huldrich* 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* keepes the mariners from daunger and diseas,
That beaten are with boystrous waves, and tost in dredfull seas.
Great *Chrystopher* that painted is with body big and tall,
Doth even the same, who doth preserve, and keepe his seruants all
From fearefull terours of the night, and makes them well to rest,
By whom they also all their life, with divers ioyes 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 spourging, 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 goldesmiths bee.
Saint *Luke* doth euermore defende the paynters facultie,
Phisitions eke by *Cosme* and his fellow guided be."

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

---

* In Bale's Comedye 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 wynge of the holy ghost,
From thonder to save ye and *from spretes* in every coost."

to particular dreams, possibly taking them to be the means these invisible attendants make use of to inform their wards of any imminent danger.

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.

A red velvet buckler, writes Bishop Hall in his Triumphs of Rome, is said to be still preserved in a castle in Normandy, which the Archangel made use of in his combat with the Dragon.

In the same work is indicated the superstition of sailors among the Romanists who, when they passed by St Michael's Grecian promontory, Malta, used to ply him with their best devotions, entreating him not to press too heavily with his wings upon their sails.

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 & 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, annotates: "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.†

---

* 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 that "a Goose is the emblem of *meere modestie*."

† The practice of eating goose at Michaelmas does not appear to prevail in

As early as the tenth year of Edward IV. we read that John de la Hay was bound, among other services, 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.

Douce mentions having somewhere read that the reason for eating goose on Michaelmas Day was that Queen Elizabeth received the news of the defeat of the Spanish Armada, whilst she was eating a goose on Michaelmas Day, and that in commemoration of that event she ever afterwards on that day dined on a goose. But this appears rather to be a strong proof that the custom prevailed even at Court in Elizabeth's time.

We have just seen that it was in use in the tenth year of King Edward IV. The following passage from Gascoigne's Posies (1575) shows it to have been in practice in Elizabeth's reign before the event of the Spanish defeat—

> "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-yeres tide, *for feare their lease flie loose.*"

In Deering's Nottingham mention occurs of "hot roasted geese" having been given on Michaelmas Day by the old mayor, in the morning, at his house, previous to the election of the new one.

A note by Park informs us that Crossthwaite Church, in the Vale of Keswick, in Cumberland, has 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.

Horace Walpole in The World, 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 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 thirtieth of January, at a time of year when our ancestors used to be tumbling over head and heels in Greenwich park in honour of Whitsuntide: and at length be choosing king

---

any part of France. Upon St Martin's Day they eat turkeys in Paris. They likewise eat geese upon St Martin's Day, Twelfth Day, and Shrove Tuesday, in Paris.

In King's Art of Cookery we read—

> "So stubble Geese at Michaelmas are seen
> Upon the spit; *next May* produces green."

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."

In the British Apollo (1708), we read—

"*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), 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 thinke 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."——

Here we must not omit to record a good anecdote related of Dr Thomas Sprat, afterwards Bishop of Rochester, who at the Restoration became chaplain to the witty and profligate Duke of Buckingham. At his first dinner with the Duke, his grace, observing a goose opposite to his chaplain, remarked that he wondered why it generally happened that geese were placed near the clergy. "I cannot tell the reason," said Sprat; "but I shall never see a goose again, but I shall think of your grace."

Allusion must also be made to the great holiday fair held at Nottingham, called Goose Fair, probably from its taking place immediately after Michaelmas Day, and from the vast quantity of geese then slaughtered and eaten. Popular tradition, however, assigns a far different origin to its name. A father for some reason or other had brought up his three sons in total seclusion, so complete indeed that they had never set eyes on one of the female sex. On arriving at manhood, he took them to the October fair, promising to buy each of them what he thought best. They gazed around, asking the names of all

they saw; and, upon beholding some women working, they demanded what they were. Alarmed at the eagerness of their inquiries, the farmer replied: "Pho! Those silly things are geese;" whereupon all three instantly exclaimed: "O father, buy me a *goose!*"

Geese are eaten by ploughmen at harvest home.

ST MICHAEL'S CAKE OR BANNOCK.

Martin, in his Description of the Western Islands of Scotland, speaking of the Protestant inhabitants of Skye, 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."

Referring to Kilbar village, he observes that 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 Macaulay's History of St Kilda we read that it was, till recently, an universal custom among the islanders, on Michaelmas Day, to prepare in every family a loaf or 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 stranger or domestic, had his portion of this kind of show-bread, and had, of course, some title to the friendship and protection of Michael.

So also 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, 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 which 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, is narrated in a London newspaper of October 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, Male or Female, is bumped, that is to say, two other persons take them up by their arms, and swing 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."

Stevenson, in The Twelve Moneths, gives the following superstition: "They say, so many dayes old the Moon is on Michaelmass Day, so many Floods after."

At this season, in the west of England, village maidens are wont to go up and down the hedges gathering crab-apples, which they carry home and, putting them into a loft, form therewith the initials of their supposed suitors' names. Those initials which on examination are found to be most perfect on Old Michaelmas Day, are considered to represent the strongest attachments, and the best for marital choice. This custom is said to be of very great antiquity, and much reliance is placed on the aspect and state of decomposition of the crabs.

ST ETHELBURGH'S DAY.

11th of October.

IN Fosbrooke's British Monachism mention occurs, amidst the annual store of provision at Barking Nunnery, of "wheat and milk for Frimité opon St Alburg's Day."

ST SIMON AND ST JUDE'S DAY.

28th of October.

IN the Runic calendar St Simon and St Jude's Day was marked by a ship, on account of their having been fishermen.

From the following passage in the old play of the Roaring Girls, it appears that St Simon's and St Jude's Day was accounted rainy equally with St Swithin's: "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, so great a quantity of rain fell upon the eve thereof, as to prevent the battle from taking place.

About this time it was the custom at Bedford for boys to cry baked pears in the town with the following stanza—

"Who knows what I have got
In a pot hot?
Baked *Wardens*—all hot!
Who knows what I have got?"

ALLHALLOW EVEN;

VULGARLY HALLE E'EN, AS ALSO, IN THE NORTH, NUTCRACK NIGHT.

IN the Ancient Calendar of the Church of Rome we 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 was perhaps afterwards removed to the 1st of April.

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, but with their mouths only, their hands being tied behind their backs.

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.

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.*

Goldsmith, in the Vicar of Wakefield, describing the manner of some rustics, tells us that they "religiously cracked nuts on Allhallow Eve."

In The Life and Character of Harvey the famous conjurer of Dublin (1728) we read: "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 *Allhallow's 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 publick, *this Eve* will produce some things curious, admirable, and diverting."

In the marriage ceremonies amongst the Romans, the bridegroom threw nuts about the room for the boys to scramble. It was a token that the party scattering them was now leaving childish diversions.

The Roman boys had some sport or other with nuts, to which Horace refers.

Nuts have not been excluded from the catalogue of superstitions under papal Rome. Thus on the 10th of August, in the ancient Romish calendar, we find it observed that some religious use was made of them, and that they were in great estimation.

"The 1st of November," says Hutchinson in his Northumberland, "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."

The catching at the apple and candle* may be called playing at

---

* See in Stafford's Niobe (1611), where this is called *a Christmas Gambol.* Polwhele describes it in his Old English Gentleman—

"Or catch th' elusive apple with a bound,
As with its taper it flew whizzing round."

something like the obsolete English game of the quintain, of which Stow writes: "I have seen a quinten set up on Cornehill, by the Leaden Hall, where the attendants on the lords of merry disports have runne and made greate pastime; for he that hit not the broad end of the quinten was of all men laughed to scorne; and he that hit it full, if he rid not the faster, had a sound blow in his necke with a bagg full of sand hanged on the other end." *

Pennant tells us, in his Tour in Scotland, that the young women there determine the figure and size of their husbands by *drawing cabbages blind-fold* on Allhallow Even, and, like the English, *fling nuts into the fire.*

Burns, in a note to his poetical description of Hallow-e'en, writes—

"The first ceremony of Hallow-e'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."

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."

"Burning the nuts," Burns adds, "is a favourite 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."

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.

This custom is thus described by Gay in his Spell—

> "Two hazel nuts I threw into the flame,
> And to each nut I gave a sweet-heart's name:

---

* The quintain is mentioned in a newspaper cutting as one of the yearly sports upon Halgrave Moor, near Bodmin, in Cornwall, in the latter end of July, 1789: "A post is set up, in a perpendicular direction, to the top of which a slender piece of timber is attached upon a spindle, having a board at one end and a bag of sand at the other: against the board the young men either run or ride with staves, which bringing the bag about with violence, generally, if the adventurer is not nimble enough to evade it, knocks him down by a blow upon his back. To break this board is reckoned an achievement, and has a reward attached to it."

This with *the loudest bounce* me sore amazed,
That in a *flame of brightest colour* blazed;
As *blazed the nut*, so *may thy passion grow*,
For 'twas thy Nut that did so brightly glow!"

Gay describes some other rustic methods of divination on this head with equal success; thus with peas-cods—

"As peascods once I pluck'd, I chanc'd to see
One that was closely fill'd with three times three;
Which, when I crop'd, I safely home convey'd,
And o'er the door the spell in secret laid;—
The latch moved up, when who should first come in,
But, in his proper person,—Lubberkin!"

Grose tells us that "a scadding of peas" is a custom in the North of boiling the common grey peas in the shell, and eating them with butter and salt, after shelling them. "A bean, shell and all, is put into one of the pea pods; whoever gets this bean is to be first married."

Gay mentions another species of love divination by the insect called *the Lady Fly*—

"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 tryal 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!"

"The passion of prying into futurity," continues Burns, "makes a striking part of the history of human nature, in its rude state, in all ages and nations; and it may be some entertainment to a philosophic mind to see the remains of it among the more unenlightened in our own."

He gives therefore the principal charms and spells of this night, so big with prophecy to the peasantry in the west of Scotland. One of

these by young women is by pulling stalks of corn;* another by the blue clue;† and a third by eating the apple at the glass.‡

This most accurate observer and minute describer of these rustic rites goes on to enumerate several other very observable and perfectly new customs of divination on this even of Allhallows.

The first is "Sowing Hemp seed,"§ which is by no means common to Scotland. The second is entirely new—

"To winn three wechts o' naething."‖

Another is "to fathom the stack three times."¶ Another is "to dip

---

* "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."

† Blue Clue. "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 clew of blue yarn; wind it in a new clew off the old one; and, towards the latter end, something will hold the thread; demand, 'wha hauds?' *i.e.*, who holds? and answer will be returned from the kiln-pot, by naming the Christian and surname of your future spouse."

‡ "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."

§ "Steal out unperceived, and sow a handful of hemp seed, 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 shoulder and you will see the appearance of the person invoked, in the attitude of pulling hemp. Some traditions say, 'Come after me and shaw thee,' that is, show thyself; in which case it simply appears. Others omit the harrowing, and say, 'Come after me and harrow thee.'"

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 every 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."

‖ "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."

¶ "Take an opportunity of going unnoticed to a *bear stack* (barley 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."

your left shirt sleeve in a burn where three Lairds' lands meet."* And the last is a singular species of divination "with three *luggies* or dishes."†

Shaw, in his History of the Province of Moray, 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 first of November as a thanksgiving for the safe in-gathering of the produce of the fields. This was formerly observed in Buchan and other countries, by having *Hallow Eve fire* kindled *on some rising ground.*"

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, Vallancey tells us, have dropped the Fire of *November* and substituted candles. The Welch, he adds, still retain the Fire of November, but can give no reason for the illumination.

In Sinclair's Statistical Account of Scotland (1793), 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 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 *Halloween*, and is a night of great festivity."

The minister of Callander in Perthshire, 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 moved out of its place, or injured before next morning, the person represented by that stone is devoted,

---

* "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."

† "Take three dishes; put clean water in one, foul water in another, and 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."

Eden, in his State of the Poor (1797) in a note, tells us: "Robert Burns, the Ayrshire ploughman, mentions *Sowens* as part of the rural feast which concludes the merriment of his countrymen on Hallow-e'en. Sowens, with butter instead of milk, is not only the Hallow-e'en supper, but the Christmas and New-year's-day's breakfast, in many parts of Scotland."

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), 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 first of May, is not quite worn out."

We are also told that formerly "the Midsummer Even Fire, a relict of Druidism, was kindled in some parts of the county of Aberdeen ; and the *Hallow-Even Fire,* another relict 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 here 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 (according to Pennant's MS.) there is a custom upon All Saints Eve of making a great fire called Coel Certh, 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 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, we read : "The autumnal fire is still kindled in North Wales, being on the eve of the first 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." See also Owen's Welsh Dictionary *voce* COELCERTH.

A writer in the Gent. Mag. for 1783 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, 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 relique 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 also in the Gentleman's Magazine for 1788 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.

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 form of a triangle, furrowed round, which was to be all eaten that night." The same, or a custom nearly similar, seems to have prevailed in different parts of England.

In the Festyvall (1511) is the following passage: "We rede in olde tyme good people wolde on All halowen daye *bake brade* and dele it for all crysten soules."

In the Festa Anglo-Romana we read: "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.*

There was formerly a custom in Warwickshire to have *Seed Cake at Allhallows*, at the end of wheat seed-time ; and at the end of barley and bean seed-time they used to give the ploughmen *fraise*, a species of thick pancake.

Bishop Kennett mentions this (MS. Lansd. Brit. Mus. 8vo, Cat. No. 1097, p. 8), as an old English custom. It is also noticed by Tusser in his "Fiue Hundred Pointes of Good Husbandrie" (1580) :

> "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 Tollet in a note in Johnson and Steevens's Shakespeare (Two Gent. of Verona, act. ii., sc. 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 Peck mentions, and is by no means worthy of publication." Tollet might as well have not mentioned the custom at all, as have kept back the song.

Aubrey says that in his time, in Shropshire and elsewhere, 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 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.*'"

Martin writes of the Isle of Lewis : "They had an antient custom here 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 pick'd out to wade into the sea up to the middle, and carrying a cup of Ale in his hand, standing still in that posture, cry'd 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." 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."

Brand, referring to the superstitions of the inhabitants of Orkney, writes: "When the beasts, as oxen, sheep, horses, &c., are sick, they sprinkle them with a water made up by them, which they call *Forespoken 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, 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.'"

In Kethe's Sermon, preached at Blandford Forum in Dorsetshire (1570), we read 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 King Henry the Eighth was to send to Cranmer "against superstitious practices" (Burnet's Hist. Ref. 1683), "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. And in the appendix to Strype's Annals of the Reformation the following injunction, made early in the reign of Queen Elizabeth, occurs: "That the superfluous ringing of bels, and the superstitious *ringing of bells* at *Allhallowntide*, and *at Al Soul's Day*, with the two nights next before and after, be prohibited."

In the Churchwardens' Accounts of the parish of Heybridge, near Malden in Essex, under A.D. 1517, are the following items:—

"Imprimis, payed for frankyncense agense Hollowmasse, *ol.* *os.* 1*d.*

"Item, payed to Andrew Elyott, of Maldon, for *newe mendynge of the third bell knappell agenste Hallowmasse*, *ol.* 1*s.* 8*d.*

"Item, payed to John Gidney, of Maldon, *for a new bell-rope agenste Hallowmasse*, *ol.* *os.* 8*d.*"

Among articles to be inquired of within the archdeaconry of Yorke by the Churchwardens and sworn men, A.D. 163... (any year till 1640) one is: "Whether there be any within your parish or chappelry that use *to ring bells superstitiously upon any abrogated holiday, or the eves thereof.*"

There is a great display of learning in Vallancey's Collectanea de Rebus Hibernicis, on Allhallow Eve. "On the Oidhche Shamhna (Ee Owna) or Vigil of Saman," he writes, "the peasants in Ireland assemble with sticks and clubs (the emblems of laceration), going from house to house, collecting money, breadcake, 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 dip 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, 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."

Vallancey's etymology of lambs-wool is as follows:—

"The first day of November was dedicated to the angel presiding over fruits, seeds, &c., and was therefore named *La Mas Ubhal*, that is, the day of the apple fruit, and being pronounced *Lamasool*, the English have corrupted the name to LAMBS-WOOL."

The feast of Allhallows is said to drive the Finns almost out of their wits. An account of some singular ceremonies practised by them at this time may be read in Tooke's Russia.

THE FIFTH OF NOVEMBER,

THE ANNIVERSARY OF THE GUNPOWDER PLOT.

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."

It is still customary in London and its vicinity 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.

Nor is the celebration confined to London and its neighbourhood.

When the Prince of Orange came in sight of Torbay, in 1688, it was the particular wish of his partizans (says Burnet) 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, prays: "God grant that we nor ours ever live to see November the fifth forgotten, or the solemnity of it silenced."

OF MARTINMAS.

11th of November.

FORMERLY at this season a custom prevailed everywhere amongst us, though now generally confined to country villages, of killing cows, oxen, swine, and other animals, 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, we have—

"When Easter comes, who knows not than
That veale and bacon is the man?
And *Martilmass Beefe* doth beare good tacke,
When countrey folke do dainties lacke."

With this note in Tusser Redivivus, "Martlemas 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 flitches 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), of the parish of Forfar we learn that half a century before, "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."

Of the parish of Tongland, county of 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."

Of the parish of Wigton we read: "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."

And so of the parishes of Sandwick and Stromness, county of Orkney, "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 club to purchase a cow, or other animal, for slaughter at this time, called always in Northumberland a mart;* the entrails of which, after having been filled with a kind of pudding meat, consisting of blood, suet, groats, &c., are formed into little sausage links, boiled, and sent about as presents. They are called black-puddings from their colour.

Black-pudding is not forgotten by Butler in his Hudibras. Among the religious scruples of the fanatics of his time, he notes—

> "Some for abolishing black-pudding,
> And eating nothing with the blood in."

There is a vulgar saying in the North of England that "blood without groats is nothing," meaning that birth without fortune is of no value. The vulgarism is not destitute of philosophy; but the pun is absolutely unintelligible except to those familiar with the composition of a black-pudding.

---

* 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, printed after the edit. of 1609 (1774)—

"Chap. 70. of Buchers and selling of flesh.

—2. "The fleshours sall serve the burgessis all the time of the slauchter of *Mairts;* that is, fra Michaelmes to Zule, in preparing of their flesh and in laying in of their lardner.'"

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," which was wont to be celebrated with great joy and festivity.

The Feast of Saint 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 and niggardly that on the Feast of St Martin had not his dish of the entrails either of oxen, swine, or calves. As he also informs us, they drank very liberally of wine on the occasion.

The Ancient Calendar of the Church of Rome thus marks the 11th of November: "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."

Among the Churchwardens' Accounts of St Martin Outwich are the following articles—

A. D. 1517. "Payd on Seynt Marten's Day for bred and drynke for the syngers, v*d.*"

A. D. 1524. "It'm for mendyng of the hovell on Sent Marten, vj*d.*"

——— "It'm for rose garlands, brede, wyne, and ale, on ij Sent Marten's Days, xv*d.* ob."

A. D. 1525. "Payd for brede, ale, and wyne, and garlonds, on Sent Martyns Day, ye translacyon xvj*d.*"

Stukeley, referring to *Martinsal-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."

Moresinus 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. Aubanus seems to confirm this conjecture, though there is no mention of the slaughter of any animal in the description of the rites of the Grecian Festival. The eleventh month had a name from the ceremony of "tapping their barrels on it;" when it was customary to make merry.

It is very observable that the *fatted goose*, 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 Martinmas.

Forster's Perennial Calendar calls attention to the fact that the

festival of St Martin occurs when geese are in high season. "It is always celebrated with a voracity the more eager, as it happens on the eve of the *petit carême*, when fowls can no longer be presented on the tables of a religious age. A German monk has made it a case of conscience whether, even on the eve of the Little Lent, it be allowable to eat goose—'*An liceat Martinalibus anserem comedere?*' After diving into the weedy pool of the casuist's arguments, the delighted devotee emerges with the permission to roast his goose: and thus the goose came to be a standing dish on Martinmas as well as Michaelmas day."

We 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."

According to Douce's MS. Notes, 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.

In the Popish Kingdome we read—

"To belly cheare yet once againe doth Martin more encline,
Whom all the people worshippeth 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 tankardes 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 praysing Martyn much, but *at the Goose rejoyceing tho'*,
Whereof they oftentimes have part, and money there withall;
For which they celebrate this Feast, with song and musicke all."

QUEEN ELIZABETH'S ACCESSION.

The 17th of November.

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. In many of the Almanacks it was noted certainly as late as 1684, and probably considerably later.

In A Protestant Memorial for the Seventeenth of November, 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" (continues the author), "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 avow'd 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 wander'd about, seeking for a readmittance, 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."

The figures of the Pope and the Devil were usually burnt on this occasion. In the Gentleman's Magazine for November 1760 is an account, taken from Lord Somers' collection, of the remarkable cavalcade in London, on the evening of this day in the year 1679, when the bill for excluding the Duke of York (afterwards James II.) from the throne was in agitation. 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-counsellor; and "frequently caressing, hugging, and whispering him, and oftentimes instructing him aloud." The procession set out from Moorgate, and, passing first through Aldgate, went 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 themselves have drawn in."

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 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 chooses to dance after 'em, may."

In a volume of Miscellanies, without a title, in the British Museum, but evidently of the time of George the First, we find "Merry Observations upon every Month, and every remarkable Day throughout the whole year." Under November 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-chandler's 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 observed as a holiday at the Exchequer, and at Westminster and Merchant-Taylors 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.

23rd of November.

IN a Proclamation dated July 22, 1540, it is ordered, "neither that children should be decked, ne go about upon S. Nicholas, S. Katherine, *S. Clement*, the Holy Innocents, and such like dayes."

Brady, in the Clavis Calendaria (1812), observes that OLD MARTINMASS continues to be noticed in our Almanacks on the twenty-third of November, because it was one of the ancient quarterly periods of the year, at which even to this time a few rents become payable.

Plot, in his History of Staffordshire, describing a Clog-Almanack, says: "A pot is marked against the 23rd of November, for the Feast of St Clement, from the ancient custom of going about that night to beg drink to make merry with."

St Clement is the patron of blacksmiths; accordingly on the

* This is a mistake. The 19th of November was the day of *Saint* Elizabeth.

evening of his day the apprentices in the dockyard at Woolwich have an annual ceremony. One of the senior apprentices, chosen to act the part of "Old Clem," is attired in a great coat; his head being covered with an oakum wig, and his face masked, with a long white beard flowing therefrom. Thus equipped, he seats himself in a large wooden chair mostly covered with a sort of stuff called buntin, with a crown and anchor made of wood on the top, and around it four transparencies representing "the blacksmiths' arms," "anchor smiths at work," "Britannia with her anchor," and "Mount Etna." Before him he has a wooden anvil, and in his hands a pair of tongs and wooden hammer, which he generally uses pretty freely while reciting his speech. A mate, also masked, attends him with a wooden sledge-hammer; and he is also surrounded by a number of other attendants; some of them carrying torches, banners and flags, and others battle-axes, tomahawks, and other implements of war. This procession, headed by a drum and fife, and six men with Old Clem mounted on their shoulders, perambulates the town, stopping to refresh at numerous public-houses, and not omitting to call upon the blacksmiths and officers of the dockyard. "Order" having been called by his mate,—

"Gentlemen all, attention give,
And wish St Clem long, long to live."

Old Clem delivers 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 Jipmingo; and all the northern parts of Scotland. I arrived in London on the twenty-third of November, and came down to Her Majesty's dockyard at Woolwich, to see how all the gentleman Vulcans came on there. I found them all hard at work, and wish to leave them well on the twenty-fourth."

The mate then adds—

"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."

A supper, it is hardly necessary to add, terminates the proceedings of the day.

In the afternoon of St Clement's day, it was the custom in Worcestershire for the boys to form a body and go from house to house. At every door they recited or chanted these lines—

"Catherine and Clement, be here, be here ;
Some of your apples and some of your beer ;
Some for Peter, and some for Paul,
And some for him that made us all.
Clement was a good old man :
For his sake give us some ;
Not of the worst, but some of the best,
And God will send your soul to rest."

The last line was sometimes varied into—

"And God will send you a good night's rest."

The boys repaired with their store of apples to the house of one of their number, where they roasted and ate them ; and frequently old age would unite with youth ; large vessels of ale or cider would be introduced ; and some of the roasted apples would be thrown hot into the liquids, to the social enlivenment of the evening.

ST CATHERINE'S DAY.

25th of November.

SAINT CATHERINE has already been noticed as the favourer of learned men. Naogeorgus adds—

"What should I tell what sophisters on Cathrin's Day devise ?
Or else the superstitious joyes that maisters exercise."

The very women and girls, writes Camden in his Ancient and Modern Manners of the Irish, "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."

La Motte, in his Essay upon Poetry and Painting (1730) writes, St Catherine 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.*"

A ceremony, similar to that observed on St Clement's day, used to take place in the Royal Arsenal at Woolwich. A man dressed in female attire, with a large wheel by his side to represent St Catherine, was taken round the town in a large wooden chair, attended by the retinue appropriate to such occasions. A speech was recited from door to door.

The Churchwardens' Accounts of Horley, in the county of Surrey, contain these entries—

"Mem. that reste in the hands of the wyffe of John Kelyoke and John Atye, 4 merkes, the yere of ower Lorde 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 2*s.* 9*d.* the yere of our Lorde God 1522, of *Sent Kateryn mony.*"

ST ANDREW'S DAY.

30th of November.

ACCORDING to Luther in his Table-Talk, on the evening of the Feast of St Andrew, the young maidens in Germany 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 virũm; hodie mihi ostende qualis sit cui me in uxorem ducere debet."

The Popish Kingdome probably alludes to some such observances—

> "To *Andrew* all the lovers and the lustie wooers 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."

To Duddingston, distant from Edinburgh a little more than a mile, many of the opulent Edinburgh citizens used to resort 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 carcases to town, and leaving the head, &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.

According to Hasted, in the parish of Easling in Kent, on St Andrew's Day there was yearly a diversion called squirrel-hunting, when the labourers and lower kind of people, assembling together, formed a lawless rabble, and provided with guns, poles, clubs, and other such weapons, spent the greatest part of the day in parading through the woods and grounds, with loud shoutings. Under the pretence of demolishing the squirrels, some few of which they killed, they destroyed numbers of hares, pheasants, partridges, and in short whatever came in their way, breaking down the hedges, and doing much other mischief, and in the evening betaking themselves to the alehouses, finished their career there, as is usual with such sort of gentry.

ST NICHOLAS'S DAY.

6th of December.

ST NICHOLAS was born at Patara, in Lycia, and, though a layman, was for his piety advanced to the bishopric of Myra. He died on the 8th of the ides of December, A.D. 343.

In the English Festyval (1511) we read : "He kepeth 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 therewyth held him plesed.* Thus he lyved all his lyf in vertues with this childes name, and *therefore children doe him worship before all other Saints.*"

In an old MS. account of the Saints, probably of the age of Henry VI., the following couplet is devoted to St Nicholas—

> "Ye furst day yat was ybore : he gan to be good and clene,
> *For he ne wolde Wednesday ne Friday never more souke but ene.*"

So, also, the Golden Legend : "He wolde not take the brest ne the pappe, but ones on the Wednesday, and ones on the Frydaye."

Some have thought that it was on account of his very early abstinence that he was chosen patron of school boys ; * but a much better reason is supplied by a writer in the Gentleman's Magazine for April, 1777, in a translation from an Italian Life of St Nicholas, of 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

* It appears that Gregory the Great was also the patron of scholars, and that on his day boys were called (as in Hospinian's time) to the school with certain songs ; one being appointed to act as bishop on the occasion with his companions 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.

behaviour, confession, and thorough repentance, besought Almighty God not only to pardon the murtherer, but also, for the glory of his name, to restore life to the poor innocents who had been so inhumanly put to death. The Saint had hardly finished his prayer, when the mangled and detached pieces 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, bestowing his blessing, he sent them with great joy to prosecute their studies at Athens." The writer holds this to be a sufficient explanation of the naked children and tub, which are the well-known emblems of St Nicholas.

From the circumstance of scholars being anciently denominated clerks, the fraternity of *Parish Clerks* adopted St Nicholas as their patron. In Shakspeare, *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 the thieves, whom he compelled to restore some stolen goods, and brought "to the way of trouth;" for which the curious reader is referred to the Golden Legend.

In Plaine Percevall, the Peace-Maker of England, we read: "He was a tender-hearted fellow, though his luck were but hard, which hasting to take up a quarrell by the highway side, between *a brace of St Nicholas clargiemen*, was so curteously 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 learn 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 appeared in person and saved them.

The invocation of St Nicholas by sailors, according to Hospinian, took its rise from the legendary accounts of Vincentius and Mantuanus.

Armstrong, in his History of Minorca (1756), writes of Ciudadella: "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-Catholick 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 shewn several of these votive pictures hung up in a temple of Neptune near the sea-side.

"St Nicholas is the present patron of those who lead a sea-faring

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 traces to the legendary account of that Saint's having endowed the three daughters of a poor citizen, whose necessities had driven him to the intention of prostituting them; a purse filled with money being secretly at night thrown in at the father's bed-chamber window, to enable him to portion them out honestly.

Thus 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 Eeve 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 petticotes, 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 observed in Italy (called Zopata, from a Spanish word signifying a shoe), in the courts of certain princes on St Nicholas' Day, wherein persons hide presents in the shoes and slippers of those they honour by way of surprising 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, "was likewise venerated as the protector of virgins; and there are, or recently were, 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 sweet-meats, and other trifles of that kind, with which these credulous virgins made a general feast."

Aubanus testifies of Franconia that scholars on St Nicholas's Day used to elect three out of their number, one of whom was to play the bishop, the other two the parts of deacons. The bishop was escorted by his fellows in solemn procession to church, where, with his mitre on, he presided during the time of divine worship. At its conclusion 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 healths, were under the necessity of forcing them to take some sustenance.*

It is not known at what precise 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. In the History of English Poetry, he writes: "At the Constantinopolitan Synod, anno 867, at which were present three hundred and seventy-three bishops, it was found to be a solemn 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 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 girning 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 latter times of King Henry VIII., who, in the 33d year of his reign, Anno Domini 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 I., 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 seventh of December, the day after St Nicholas's Day.

In the Statutes of Salisbury Cathedral (1319), it is ordered that the boy bishop shall not make a feast; and the Register of the capitulary Acts of York Cathedral provides that he should be *handsome* and *elegantly shaped;* else the election would be void.

* The ceremony of fasting was probably adopted from the Saint's example already quoted from the Golden Legend.

Warton apparently restricts 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.

Though the election was on St Nicholas's Day, yet the office and authority appear 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 crozier, 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 performed all the ceremonies and offices save Mass.

In the Notes to the Northumberland Household Book is an inventory of the splendid robes and ornaments belonging to one of these (boy called also) bearn bishops—

"Contenta de Ornamentis Ep'i puer. (e Rotulo in pergam.)

"Imprimis, i. myter, well garnished with perle and precious stones, with nowches of silver and gilt before and behind.

"Item, iiii. 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 iiii. 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. iiii. 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), it is recorded that Archbishop Rotheram bequeathed "a myter for the Barnebishop, of cloth of gold, with two knopps of silver gilt and enamyled."

The Churchwardens' accounts at Lambeth have—

"1523. For the Bishop's dynner and hys company on St Nycolas Day, ij*s.* viij*d.*"

Those of St Mary at Hill (10 Henry VI.) mention "two childrens copes, also a myter of cloth of gold set with stones;" and under 1549, "For 12 oz. silver, being clasps of books and the Bishop's mitre, at v*s.* viij*d. per.* oz. vj*l.* xvi*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 1554 is the following entry—

"Paid for makyng the Bishop's myter, with staff and lace that went to it, iiis.

Paid for a boke for St Nicholas, viij*d*."

This was at 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 Sarum Processional (1566), is printed the service of the boy bishop set to music; from which we learn that, on the Eve of Innocents Day, the boy bishop went 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 with burning tapers in their hands. The bishop opened with "Centum quadraginta quatuor;" and the boys followed: next the verse "Hi emti sunt ex omnibus;" which was sung by three of them. Then all the boys sang the "Prosa sedentem in supernæ majestatis arce." The chorister bishop, in the meantime, fumed the altar, first, and then the image of the Holy Trinity; after which the bishop in a low voice said the verse "Lætamini," the response being "Et gloriamini," &c. Then came the prayer which we yet retain: "Deus cujus hodierna die preconium Innocentes Martyres non loquendo," &c. On their return from the altar, the chanter-chorister began "De Sancta Maria;" and the response was "Felix namque," et "sic processio."

The procession was made into the choir by the West door in such order that the dean and canons went foremost; the chaplains next; and the bishop, with his little prebendaries, in the last and highest place. The bishop having taken his seat, the rest of the children ranged themselves on each side of the choir, upon the uppermost ascent; the canons resident bearing the incense and the book; and the minor canons the tapers, according to the Rubric. From that point to the end of the next day's procession, no clerk, be his status what it may, took up a higher position. Next the bishop on his seat said the verse "Speciosus forma, &c., diffusa est gratia in labiis tuis;" and then the prayer "Deus qui salutis æternæ," "Pax vobis," &c. 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.; and, turning towards the people, he sung, or said "Cum mansuetudine & charitate humiliate vos ad benedictionem," the chorus answering "Deo gratias." The cross-bearer again delivered up the crozier to the bishop, and the boy bishop, having crossed himself, gave "Adjutorium nostrum," the chorus answering, "Qui fecit Cœlum & Terram." Then, after some other ceremonies, he began the Completorium, or Complyn; and, that done, he turned towards the choir, and said, "Adjutorium;"

concluding with "Benedicat Vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus."

And all this was done with solemnity of celebration, and under pain of anathema to any that should interrupt or press upon these children.

The ceremony of the boy bishop having been traced to 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; though Gregory thought he had made a great discovery in confining it to Salisbury.

In Germany, at the Council at Saltzburg, A.D. 1274, the "ludi noxii quos vulgaris Eloquentia *Episcopatus Puerorum* appellat" were prohibited, as having produced great enormities.

Anciently, according to Bowle, in the cathedral churches of Spain, a chorister being placed with solemnity upon a scaffold in the midst of the choir, there descended from the ceiling a cloud, which, stopping midway, opened. Two angels within it carried the mitre, and descended sufficiently low to place it on his head, ascending immediately in the same order in which they came down. This eventually occasioned some irregularities; for, till the day of the Innocents, he had a certain jurisdiction, and his prebendaries took secular offices, such as alguasils, catchpoles, dog-whippers, and sweepers.

Lyttelton's History of Exeter Cathedral shows that the boy bishop ceremony took place in that edifice.

The St James' Chronicle of Nov. 16th, 1797, records the suppression, by authority, of the annual procession of the *fête* of the bishop and his scholars at the fair held on 6th December at Zug in Switzerland. The boy bishop paraded the streets preceded by a chaplain carrying his crozier, and followed by a fool in the usual costume; the latter carrying also a staff with a bladder full of peas; and other scholars, habited as canons, with a military escort, completed the procession. After church it was the episcopal custom to go round and demand money from all the booths and stands in the fair. Of this exaction the traders of various nationalities complained.

There is 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."

Of the several sports, or entertainments, that mixed in the solemnisation of this most singular festival, few particulars seem to have been transmitted. Warton thinks we can trace 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. 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 III., in his chamber, on the day of the Holy Innocents.

The show of the boy bishop, rather on account of its levity and absurdity, than of its superstition, was abrogated by a proclamation of Henry VIII., dated July 22, 1542, which concluded thus—

"And whereas heretofore dyvers and many superstitions and chyldysh observauncis have be 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 such like, children be strangelie decked and apparayled to counterfeit Priests, Bishops, *and Women*, and to be ledde with songes and dances from house to house, blessing the people, and gathering of money; and boyes do singe masse and preache in the pulpitt, with such other unfittinge and inconvenient usages, rather to the derysyon than anie true glorie of God, or honour of his Sayntes. The Kynge's Majestie wylleth and commaundeth that henceforth all such superstitious observations be left and clerely extinguished throwout all this Realme and Dominions."

The reference to women is explained by the fact that divine service was performed not only by boys 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.*

According to a small Chronicle of Yeres, 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 (1542), the author enumerates some "auncyent rytes and lawdable ceremonyes of holy Churche," then, it should seem, laid aside, with the following censure on the bishop: "than ought my Lorde also to suffre the same selfe ponnyshment, for not *goynge abought with Saynt Nycolas clarkes*," &c.

Prynne cites the following Interdict of the Council of Basle, A.D. 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 moneths 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 church-yard, and that they neglect not to punish the offenders by ecclesiasticall censures and other remedies of law."

With the Catholic Liturgy, all the pageantries were restored to

their ancient splendour by Queen Mary; and among these the procession of the boy bishop was too popular to be overlooked. Warton informs us that one of the child bishops' 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' Day and Innocents Day, 1555, by the child bishop of St Pauls, with his company, was printed that year in London, containing a panegyric on the queen's devotions, and comparing her to Judith, Esther, the Queen of Sheba, and the Virgin Mary.

In Strype's Ecclesiastical Memorials we read that on 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; and under 1554, December 5, "the which was St Nicholas Eve, at even-song time came a commandment that St Nicholas 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 1556, on St Nicholas' Even, he writes: "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."

The pageantry of the boy bishop would naturally be put down again when Queen Elizabeth came to the crown; and 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. 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 school. 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, we shall endeavour to show that it is only a corruption of the ceremony of the boy bishop and his companions, who being, by Henry VIII.'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., that a precept was issued to the Sheriff of Oxford in 1305, from the King, "to prohibit tournaments being intermixed with the sports of the scholars on St Nicholas's Day."

Hasted's History of Kent has it 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 offering of cocks and pence at the Feast of St Nicholas.

In the Statutes of St Paul's School, A.D. 1518, the following clause occurs: "All these children shall every Childermas Daye come to Pauli's Churche, and hear the Childe Bishop sermon: and after be at the hygh masse, and each of them offer 1*d.* to the Childe Bishop, and with them the Maisters and Surveyors of the Scole."

Strype, 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."

A 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 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.

THE MONTEM AT ETON.

WE have just seen that the ceremony of the boy bishop was suppressed by a proclamation of Henry VIII., 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 which promised to young minds, 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. We

have been so fortunate, however, as to discover (in a publication dated Strasburg so far back as 1666) a somewhat similar use of salt, that is, an emblematical one, among the scholars of a foreign University, at the celebration of the well-known rite of "Deposition." The consideration of every other emblem used on the above occasion, and explained in that work, being foreign to our purpose, we confine ourselves to that of the salt 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 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, then, it is 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 proficients 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."

In a Public Advertiser of 1778 is the oldest printed account I have been able to find of the MONTEM, which was then *biennial.* It runs thus—

"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 ecclesiasticks 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

* In Vaughan's Golden Grove (1608) it is said: "In Prester John's country, *Salt* goes for money."

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."

"The principal persons, who were distinguished by their posts above the rest of the procession, were: Mr Hays, the captain; Mr Barrow, the parson; Mr Reeves, the clerk; Mr Simeon, the marshall; Mr Goodall, the ensign; Mr Sumpter, the lieutenant; and Mr Brown, the captain of the Oppidants: the two salt-bearers were Mr Ascough and Mr Biggin. 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.

Mr Cambridge, an old Etonian, informed the author 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; to which practice the following lines from "The Favourite, a Simile," in The Tunbridge Miscellany, for the year 1712, allude—

"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."

We 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 bisketts 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."

Warton 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.*—

The sum collected at the Montem on Whit-Tuesday 1790 was full £500, which went to the captain, the senior of the Collegers at the

time of the ceremony. The motto for that year was "Pro More et Monte;" and 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 different coloured silks, and very expensive. Formerly, the dresses used in this procession were obtained from the Theatres.

There is no doubt that from the teazing and tormenting of the junior scholars on this occasion 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 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 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.

In Huggett's MS. Collections for the History of Windsor and Eton Colleges, preserved in the British Museum (one volume of which has been already quoted for the "Status Scholæ Etonensis"), 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 play-day, 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 school-yard, and from thence to Salt Hill, on which one of the scholars, dress'd 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 expence. The price of the dinner to each is 10s. 6d. and 2s. 6d. 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 school-yard, 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 expence for his acquaintance, assistants, &c. Of late years the captain has cleared, after all expences are paid, upwards of £100. The Montem day used to be fixed for the first Tuesday in Hilary Term, which begins January 23d. In the year 1759, the day was altered to Tuesday in the Whitsun week (which was then June 5th); 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 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 school-yard, 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 school-yard, and then went, in true military parade, with music playing, drums beating, and colours flying, into the stable yard, 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."

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— "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."

The Ancient Calendar of the Church of Rome 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."

Vestiges of these ancient customs were long retained in several schools about this time of the year; particularly in the Grammar-school in the city of Durham, where the scholars barred out the master, and forcibly obtained from him what they call Orders. There was a similar custom at the school of Houghton le Spring, in Durham.

Johnson's Life of Addison records: "In 1683, when Addison had entered his twelfth year, his father, now become Dean of Lichfield, committed him to the care of Mr Shaw, master of the grammar school in this city. While he was under the tuition of Shaw, his enterprize and courage have been recorded in leading and conducting successfully a plan for *barring-out* his master; a disorderly privilege, which, in his time, prevailed in the principal seminaries of education, where the boys, exulting at the approach of their periodical liberty, and unwilling to wait its regular commencement, took possession of the school some days before the time of regular recess, of which they barred the doors: and, not contented with the exclusive occupation of the fortress, usually bade their master defiance from the windows. The whole operation of this practice was, at Lichfield, planned and conducted by Addison."

A writer in the Gentleman's Magazine for 1791, 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."

The following is among the Statutes of the Grammar-school founded at Kilkenny, in Ireland, March 18, 1684: "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 re-admitted 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), 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 intitled 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* is thus described in a poem entitled Christmas (Bristol, 1795) :—

" A School there was, within a well-known town,
(Bridgwater call'd,) in which the boys were wont,
At *breaking-up* for Christmas' lov'd 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 received his own.
The youngsters then, enfranchised from the school,
Their fav'rite sports pursued."

At St Mary's College, Winchester, the DULCE DOMUM was sung on the evening preceding the Whitson Holidays. The masters, scholars, and choristers, attended by a band of music, walked 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 gaudiorum,
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.

Few school-boys 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.*

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 that 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. Aug.* 1731).

CUSTOMS, A LITTLE BEFORE, AT, OR ABOUT CHRISTMAS.

Going a Gooding at St Thomas's Day.

WE 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 at the ensuing Festival. Perhaps this is only another name for the Northern custom to be presently noticed, of going about and crying Hagmena.

In the Gentleman's Magazine for April 1794, 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."

There was a custom in Warwickshire for the Poor, *on St Thomas's Day*, to go with a bag to beg corn of the farmers, which they called *going a corning.*

Hagmena.

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.

Naogeorgus refers to the custom—

"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 vnfortunate 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 (1631), 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 partcloses of so frequented a building; the usuall 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." Again: he calls a piper "an ill wind that begins to blow upon Christmasse Eve, and so continues, very lowd aud blustring, 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 *furmity*."

Little troops of boys and girls were wont to 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 was long preserved among them, and they always concluded their begging song with wishing a merry Christmass and a happy New Year.

The most remarkable word "Hagmena," used on this occasion, is by some supposed to be of an antiquity prior to the introduction of the Christian Faith.

Selden, in his Notes on the 9th song of the Polyolbion, writes: "On the Druidian custom (of going out to cut the Misletoe) 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 Rabelais is read all one word, for the same purpose." *

Borlase (in the Antiquities of Cornwall) writes: "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,

* See also Cotgrave's Dictionary in verbo "Au-guy-l'an neuf." The Celtic name for the oak was *gue* or *guy*.

inviting all the world to assist at this ceremony with these words: 'The new Year is at hand, gather the Misletoe.'"

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 *Haguirenleux*." Others deduce it from three French words run together, and signifying "the man is born;" while others again derive it from two Greek words signifying the Holy Month.

In the Scotch Presbyterian Eloquence Displayed, we read: "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*."

Douce's Notes add: "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."

A writer in the Gentleman's Magazine for July 1790 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' swier*
To deal your bread as long's your 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 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 2d, 1792, with the signature PHILOLOGUS, the more important parts of which have been extracted in Dr Jamieson's Etymological Dictionary of the Scottish Language, *v.* HOGMANAY. SINGIN-E'EN, 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.

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;

* Lazy.

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 the author that he once, with some others, made a trial of the truth of the above; and watching several oxen in their stalls at the due time, 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." 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 notion on this head.

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.*

It is supposed to have been originally instituted in imitation of the Sigillaria, or Festival Days added to the ancient Saturnalia, and was condemned by the Synod of Thurles, where it was decreed that the days called the Calends should be entirely stripped of their ceremonies, that the faithful should no longer observe them, and that the public dancings of women should cease, as being the occasion of much harm and ruin, 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 the Convivial Antiquities, treating 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 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.‡

---

* *Mummer* signifies a masker; one disguised under a vizard; from the Danish *Mumme*, or Dutch *Momme*. Lipsius tells us, in his 44th Epistle, Book iii., that Momar, which is used by the Sicilians for a fool, signifies in French, and in our language, a person with a mask on.

† "The disguisyng and mummyng that is used in Christemas tyme in the Northe partes came out of the Feastes of Pallas, that were done with visars and painted visages, named Quinquatria of the Romaynes" (*Langley's Polydore Vergil*).

‡ Upon the Circumcision, or New Year's Day, the early Christians ran

Stow has preserved an account of a remarkable Mummery made by the citizens of London in 1377 for the entertainment of the young Prince Richard, son to the Black Prince :—

"On the Sunday before Candlemass, in the night, one hundred and thirty citizens, disguised, and well horsed, in a Mummerie, with sound of trumpets, sackbuts, cornets, shalmes, and other minstrels, and innumerable torch-lights of waxe, rode to Kennington, beside Lambeth, where the young Prince remayned with his mother. In the first rank did ride forty-eight in likeness and habit of esquires, two and two together, clothed in red coats, and gowns of say, or sandall, with comely visors on their faces. After them came forty-eight knights, in the same livery. Then followed one richly arrayed, like an emperour: and after him some distance, one stately tyred, like a pope, whom followed twenty-four cardinals : and, after them, eight or ten with black visors, not amiable, as if they had been legates from some forrain princes.

"These maskers, after they had entered the mannor of Kennington, alighted from their horses, and enter'd the hall on foot; which done, the Prince, his Mother, and the Lords, came out of the chamber into the hall, whom the Mummers did salute ; shewing, by a paire of dice upon the table, their desire to play with the young prince, which they so handled, that the Prince did alwaies winne when he 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 musick sounded, the Prince and Lords daunced on the one part with the Mummers, which did also dance ; which jollitie being ended, they were again made to drink, and then departed in order as they came."

"The like," he says, "was to King Henry IV., in the second year of his reign, hee then keeping his Christmas at Eltham ; twelve aldermen of London and their sonnes rode a mumming, and had great thanks."

We read of another Mumming in Henry IV.'s time, in Fabyan's Chronicle : "In whiche passe tyme the Dukys of Amnarle, of Surrey, and of Excetyr, with the Erlys of Salesbury and of Gloucetyr, with other of their affynyte, 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 thynge redy for the same. Upon the sayd Twelfthe Day, came secretlye unto 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 Disguysynge." So that this Mumming, it should seem, had like to have proved a very serious jest.

---

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.*"

According to Henry, "In the year 1348, 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."

"In the reigne of King Henrie the eyght," writes Northbrooke in his Treatise against Dice-play, "it was ordeyned that if any persons did disguise themselves in apparel, and cover their faces with visors, gathering a company togither, naming themselves Mummers, which use 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 shoulde continue not reformed, &c.: That then they shoulde be arreasted by the King's liege people as vagabondes, and be committed to the Gaole without bayle or mainprise, for the space of three monethes, and to fine at the King's pleasure. And every one that keepeth any visors in his house, to forfeyte 20*s*."

In Fenn's Paston Letters, in a Letter dated Dec. 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 Christmas, ordered that "there were none disguisings, nor harping, nor luting, nor singing, nor 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 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.'"

And in the printed Introduction to his Survey of Wiltshire, Aubrey says: "Here, in the Halls, were 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, we 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 farther 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 subject 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."

Bear-baiting appears anciently to have been one of the Christmas

sports with our nobility. "Our nobility," says Pennant in his Zoology (1776), "also kept their Bear-ward: 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.'"

Of the Yule Clog, or Block, 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-Clog,† 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 Supplement to the Gent. Mag. for 1790 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. 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 Haghmond Abbey, near Shrewsbury, by setting fire to the Yule-log."

---

* 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.

† Clog is properly a piece of wood, fastened about the legs of beasts, to keep them from running astray. In a secondary, or figurative sense, it signifies a load, let, or hindrance. Thus also a Truant-clog. Bailey supposes it to come from Log (which he derives from the Saxon ligan, to lie, because of its weight, it lies, as it were, immoveable), the trunk of a tree, or stump of wood for fuel. Block has the same signification.

There is an old Scotch proverb, "He's as bare as the Birk at Yule E'en," which, perhaps, alludes to this custom; 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.

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."

‡ 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 intitled, by custom, to Ale at their meals.

"At Ripon, 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 Christmass 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 Christmass Eve" (*Gent. Mag. for Aug.* 1790).

Gebelin, in his Allegories Orientales, 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. It was always set fire to on Christmas Eve.

A writer in the Gent. Mag. for February 1784 maintains: "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.*"

In Warmstry's Vindication of the Solemnity of the Nativity of Christ (1648) 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 wisdome and piety in the ancient Christians (whose work it was to convert the heathens from such as well as other superstitions and miscarriages), to vindicate such times from that service of the Devill, by appoynting them to the more solemne and especiall service of God. The *Blazes* are foolish and vaine" (he means here, evidently, the Yule-clogs or logs), "and not countenanced by the church."

"*Christmasse Kariles*, if they be such as are fit for the time, and of holy and sober composures, 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 Yeare'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." It also appears to have been a custom to send the clergy *New Yeare's Gifts.* The author is addressing a clergyman: "Trouble not yourself, therefore; if you dislike New Yeare's Gifts, I would advise your parishioners not to trouble your conscience with them, and all will be well."* 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.*"

Herrick sings of

---

* He is answering a query: "Whether this Feast had not its rise and growth from Christians' conformity to the mad Feasts of Saturnalia (kept in December to Saturne the Father of the Gods), in which there was a sheafe offered to Ceres, Goddesse of Corne; a hymne to her praise called οὔλοι, or ιοὔλος; and whether those Christians, by name, to cloake it, did not afterwards call it Yule, and *Christmas* (as though it were for Christ's honour); and whether it be not yet by some (more antient than truely or knowingly religious) called *Yule*, and the mad playes (wherwith '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?"

'Ceremonies for Christmasse.

"Come bring, with a noise,
My merry, merrie boys,
The Christmass Log to the firing;
While my good Dame she
Bids ye all be free,
And drink to your hearts desiring.
"*With the last year's Brand*
*Light the new Block,** and,
For good successe 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 loafe 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."†

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. Hence 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 a few to command candles or torches for making their annual illumination.

However this may be, the Yule Block will probably 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, 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

---

* Refer to the Ceremonies for Candlemas Day.

† Herrick has another copy of 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."

‡ After a diligent and close study of Gebelin, the French Bryant, on this subject, one can hardly fail of adopting this hypothesis, which is confirmed by great probability, and many cogent, if not infallible proofs.

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 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, near 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 winnow-sheet, 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 ?"

Beckwith, in the Gentleman's Magazine for February 1784, 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's MS. notes : "Thiers mentions, that some imagine that bread baked on Christmas Eve will not turn mouldy."

Croft (in his Letter from Germany, 1797) informs us that the inhabitants of Hamburgh are obliged, by custom, to give their servants carp for supper on Christmas Eve. 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, 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), 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.

OF THE WORD "YULE" FORMERLY USED TO SIGNIFY CHRISTMAS.

There is perhaps no word of which there are so many and such different etymologies as YULE; of which nothing seems certain but that it means CHRISTMAS.

Mrs Elstob, in her Saxon Homily on the Birthday of St Gregory, has the following observations on it: "Ꝺehol. ȝeol. Angl. Sax. *Iol*, vel *Iul*, Dan. Sax. and to this day in the North *Yule*, *Youle*, signify the solemn festival of Christmass, and were words used to denote a time of festivity very antiently, 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 ȝehpeol, a wheel, as Bede, 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.

"The best antiquaries derive it from the word OL, *Ale*, which was much used in their festivities and merry meetings; and the *I* in *Iol*, *iul*. Cimbr. as the ȝe and ȝi in ȝehol, ȝeol, ȝiul, Sax. are premised only as intensives, to add a little to the signification, and make it more emphatical. *Ol*, or *Ale*, as has been observed, did not only signify the liquor then made use of, but gave denomination likewise to their greatest festivals, as that of ȝehol or *Yule* at Midwinter; and as is yet plainly to be discerned in that custom of the Whitsun-Ale at the other great festival."*

A writer in the Gentleman's Magazine for 1784 observes that the night of the winter solstice was called by our ancestors "Mother Night," as they reckoned the beginning of their years from it. "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 shewn, 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 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 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

---

* Douce observes on this passage that the best argument in support of *Yule* being synonymous with *Ale* is, that the latter word is always used as synonymous with Feast in these compounds, Bride-*Ale*, Church-*Ale*, &c.

oft make in the night *Yowling*, and which they think generally happens when some one is dying in the neighbourhood."

According to Stillingfleet, in his Origines Britannicæ, "some think the name of this Feast was taken from *Iola*, which in the Gothic language signifies to make merry." The Bishop, however, apparently inclines not to this opinion; and therefore tells us that Olaus Rudbeck thinks the former (viz., its being called so from the joy that was conceived *at the return of the sun*) more proper, not only from Bede's authority, but because in the old Runic Fasti *a wheel* was used to denote that Festival.

"All the Celtic nations," says Mallet, in his Northern Antiquities, "have been accustomed to the worship of the Sun; either as distinguished from *Thor*, or considered as his symbol. It was a custom that everywhere prevailed in antient 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).

Our ingenious author, however, is certainly right as to the origin and design of the Yule Feast. The Greenlanders to 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.

Moresin supposes Yule to be a corruption of *Io! Io!* well known as an ancient acclamation on joyful occasions. *Ule*, *Yeule*, *Yool*, or *Yule* games, says Blount in our Northern parts, are taken for Christmas games or sports; from the French *Nouel*, Christmas, which the Normans corrupt to *Nuel*, and from which we had *Nule* or Yule. Hammond, however, thinks Yule should be taken immediately from the Latin *Jubilum*, as that signifies a time of rejoicing or festivity.

In Yorkshire, and other Northern parts, they had an old custom: After sermon or service on Christmas-day, the people, even in the churches, cried *Ule*, *Ule*, as a token of rejoicing; and the common sort ran about the streets, singing—

Ule, Ule, Ule, Ule,
Three puddings in a pule,
Crack nuts, and cry *Ule;*

reminding one of the proverb in Ray's Collection—

"It is good to cry *Ule* at other men's costs."

A Scottish proverb runs: "A *Yule* Feast may be quit at Pasche;" *i.e.*, one good turn deserves another.

Gebelin, in his Allegories Orientales, is profuse of his learning on the etymon of this word. *Iol*, he says, pronounced *Hiol*, *Iul*, *Jul*, *Giul*, *Hweol*, *Wheel*, *Wiel* and *Vol*, is a primitive word, carrying

with it a general idea of *Revolution* and of *Wheel*. *Iul-Iom* signifies in Arabic the first day of the year; literally, the day of Revolution or of return. *Giul-ous*, in the Persian tongue, is Anniversary; and it is appropriated to that of a king's coronation. *Hiul*, in Danish and Swedish, implies *Wheel*. It is *Wiel* in Flemish; in English, *Wheel*. The verb *Well*-en in German signifies to turn. *Wel* implies waves, which are incessantly coming and going. It is our word *Houle* (French); and the *Vol*-vo of the Latin also is derived thence. The solstices, being the times when the sun returns back again, have their name from that circumstance; and hence the Greek name *Tropics*, signifying return.

Stiernhielm, skilled in the languages and antiquities of the North, informs us that the ancient inhabitants of Sweden celebrated a feast in the winter solstice, which they called *Iul*, or Christmas; that this word means *Revolution*, Wheel; that the month of December is called Iul-month, the month of return; and that the word is written both *Hiule* and *Giule*. Our author goes on to state that it is probable that "July, *which follows the summer solstice*, has had its name hence." This is a striking instance of proving too much; for July and August are certainly Roman names of months. It is rather to be regretted that our learned foreigner should have done this, seeing that he had already exhibited such a convincing parade of proof that it must appear like scepticism to doubt any longer of the true origin of this very remarkable word.

The following is in Leland's Itinerary—

"*Yule* att *York*, *out of a Cowcher belonging to the Cytty*, per Carolum Fairfax, ar.

"The Sheriffs of *York*, by the custome of the citty, do use to ride betwixt *Michalemas* and *Mid-wynter*, that is *Youle*, and for to make a proclamation throughout the citty, in forme following—

"*O yes! We command of our leige lord's behalf the King of England* (*that God save and keepe*), *that the peace of the King be well keeped and maynteyned within the citty and suburbs, by night and by day, &c.*

"*Also, that no common woman walke in the streetes 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 wheare (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—

"*Wee commaund that the peace of our Lord the King be well keeped 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 assemblyes* (prout continetur in equitatione vice-comitum.)

"*Also that all manner of whores and theives, 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 dayes 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 ther wives, and ther officers, att the reverence of the high feast of *Yole*, on ther proper costs, &c."

In the Scotch Presbyterian Eloquence Displayed, we read: "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 the 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.

Wormius relates 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.

The following is the account of "Christmass Daye" in Naogeorgus—

"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 came to light,
And unto water streight againe transformde and altred quight.
There are beside that mindfully the money still do watch,
That first to aultar 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 proofe how well their hallowde pence wil thrive.
Three Masses every priest doth sing upon that solemne day,
With offrings unto every one, that so the more may play.
This done, a woodden childe in clowtes is on the aultar set,
About the which both boyes and gyrles do daunce and trymly jet;
And Carrols sing in prayse of Christ, and, for to helpe them heare,
The organs aunswere every verse with sweete and solemne cheare.
The priestes do rore aloude; and round about the parentes stande
To see the sport, and with their voyce do helpe them and their hande."

Barrington, in his Observations on the Statutes, 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 of the most ludicrous nature." Cox, in his History of Ireland, likewise mentions some very ridiculous customs, which prevailed in the year 1565.

Hasted writes of *Folkstone:* "There was a singular custom used of long time by the fishermen of this place. They chose eight of the largest and best whitings 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 whitings, which are of a very large size, and are sold all round the country, as far as Canterbury, are called Rumbald whitings. 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 antiently instituted in honour of St Rumbald, and at first designed as an offering to him for his protection during the fishery."

In a very rare tract entitled Canterbury Christmas; or a true Relation of the Insurrection in Canterbury on Christmas Day last (1648), we read—

"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."

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 Sinclair's Statistical Account of Scotland, parish of Kirkden, county of Angus (1792), Christmas is said to be held as a great festival in the neighbourhood. "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." And 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."

THE CHRISTMAS CAROL.

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 Durandus to prove that, in the earlier ages of the Church, the bishops were accustomed on Christmas Day to sing carols among their clergy. 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 ancient date. We have already considered that of which the burden is Hagmena.

The following Anglo-Norman carol (translated by Douce) is of the date of the thirteenth century. The original exists in the British Museum—

"Now, Lordings, listen to our ditty,
Strangers coming from afar;
Let poor Minstrels move your pity,
Give us welcome, soothe our care:

In this mansion, as they tell us,
Christmas wassal 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 Heaven a sure reward shall find;
From Heaven, whence every 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.
Chace 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,*
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!

---

* Gascoigne and Anjou, being at this time under the dominion of the English sovereigns, were not regarded as part of France.

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."

Dugdale, in his Origines Juridiciles, writing 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;" and at the first course at dinner, is served "*a fair and large* BORE'S HEAD, upon a silver platter, with minstralsye."

Warton tells us that in 1521 Wynkyn 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 head 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 Wynkyn 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.*

Apri defero
Reddens laudes Domino.

The Bore's Heade in hande bring I,
With garlandes gay and rosemary,
I pray you all synge 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.

"This Carol," Warton adds, "yet with many innovations, is retained at Queen's College in Oxford."‡

---

* He adds: "I have seen a fragment of this scarce book, and it preserves this colophon: 'Thus endeth the Christmasse Carolles newly imprinted at London, in the Flete-strete, at the sygne of the Sonne, by Wynkyn de Worde. The yere of our Lord M.D. xxi.'"

† That is, the chief dish served at a feast.

‡ A copy of it, as it is still sung, may be found in the new edition of

In the Churchwarden's Accounts of St Mary-at-Hill, London, 1537, is the following entry: "To Sr Mark for Carolls for Christmas and for 5 square Books, iij^s. iiij^d."

In Dekker's Wonderful Yeare, 1603, the reference to persons apprehensive of catching the plague is:—"They went (most bitterly) miching and muffled up and downe, with rue and wormewood stuft into their eares and nosthrils, looking like so many BORES HEADS *stuck with branches of rosemary, to be served in for brawn at Christmas.*"

Holinshed says that in the year 1170, upon the day of the young Prince's coronation, King Henry II. "served his son at the table as sewer, bringing up the BORE'S HEAD, with trumpets before it, according to the manner."

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), speaking of Batt's carving knives and other implements, 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 minc'd-meat, make Christmas pies.
'Tis mirth, not dishes, sets a table off;
Brutes and Phanaticks eat, and never laugh.

. . . . . .

When *brawn, with powdred 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 annexed specimen of a very curious carol in the Scottish language, preserved in Ane compendious Booke of Godly and spirituall

---

Herbert's Typographical Antiquities. 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*.

* Seemingly it was the custom of the period to sit at meat with their hats on. They took them off, however, while grace was saying.

Sangs,* Edinburgh, 1621, printed from an old copy, will no doubt 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.
(Angelus, ut opinor, loquitur.)

"I come from Hevin to tell
The best nowellis that ever befell;
To yow this tythinges 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?

"O, my deir hert, zoung Jesus sweit,
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 sweit unto thy gloir,
The knees of my hert sall I bow,
And sing that right Balulalow."

In Lewis's Presbyterian Eloquence Displayed (1720), 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

* In this collection there is a hunting song, in which the author attacks Rome with great fury. The following is a specimen—

"The Hunter is Christ, that hunts in haist,
The Hunds are Peter and Paul;
The Paip is the Fox, Rome is the Rox
That rubbis us on the gall."

Indulgences are alluded to in a most comical thought in the following stanza—

"He had to sell the Tantonie Bell,
And Pardons therein was,
Remission of sins in auld sheep skinnis,
Our sauls to bring from grace."

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).

In Wither's Juvenilia is a Christmas carol 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.

"Now 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 doe sparing shun :
Theire hall of musicke soundeth :
And dogs thence with whole shoulders run,
So all things there aboundeth.
The countrey-folke themselves advance ;
For Crowdy-Mutton's come out of France :
And Jack shall pipe, and Jyll shall daunce,
And all the town 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 wagges abrode doe call
Each other foorth to rambling ;
Anon, you'll see them in the hall,
For nuts and apples scrambling.
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.
. . . . . .

* A credible person, born and brought up in a village not far from Bury St Edmunds in Suffolk, informed the author that, when he was a boy, there was a rural custom there among the youths, of *hunting owls* and *squirrels* on Christmas Day.

"Now kings and queens poore sheep-cotes have,
And mate with every body:
The honest now may play the knave,
And wise men play at noddy.
Some youths will now a mumming goe;
Some others play at Rowland-hoe,
And twenty other gameboyes moe;
Because they will be merry."

At the end of Herrick's Hesperides in his Noble Numbers, is "A Christmas Caroll sung to the King in the presence at Whitehall. The Musical Part composed by Mr Henry Lawes;" which 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*."

In Poor Robin's Almanack for 1695, we have this good old

Christmas Song.

"Now thrice welcome, Christmas,
Which brings us good cheer,
Minc'd-pies and plumb-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."

In the Scilly Islands they have a custom of singing carols on Christmas Day at church, to which the congregation make contribution by dropping money into a hat carried round at the end of the performance.

Goldsmith, in the Vicar of Wakefield, describing the manners of some rustics, mentions that, among other customs which they retained, "they kept up the Christmass Carrol."

A writer in the Gentleman's Magazine for May 1811, referring to the mode 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."

There existed formerly, at Newcastle-upon-Tyne, in the printing office of the late Mr Saint, a hereditary collection of ballads, numerous almost as the celebrated one in the Pepysian Library at Cambridge. Among these were several carols for this season as well as for the Nativity, St Stephen's Day, Childermas Day,* and other occasions; together with Alexander and the King of Egypt, a mock play usually acted about this time by mummers. The conclusion of this bombastic play is 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 Stevenson's "Twelve Moneths" (1661), under January, it is written: "For the recreations of this month, they are within doors, as it relates to Christmasse: it shares the chearfull *Carrols of the Wassell Cup*— Cards and dice purge many a purse, and the adventurous youth shew their agility in shooing 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: "Now capons and hens, besides turkeys, geese, and ducks, with beef and mutton—must all die—for in twelve dayes a multitude of people will not be fed with a little. Now plumbes and spice, 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 set by the fire. The country maid leaves half her market, and must be sent againe if she forgets a pair of cards on Christmasse Even. Great is the contention of holly and ivy, whether master or dame weares the breeches. Dice and the cards benefit the butler; and, if the cook do not lack wit, he will sweetly lick his fingers."

"Christmasse is come, make ready the good cheare:
Apollo will be frollick once a yeare:

---

* Strype, in his Annals, under 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."

† "Bounce Buckram, &c.," if it has any meaning at all, seems to be an apology offered for the badness or coarseness of the mummers' clothes.

‡ There is an old proverb preserved by Ray, happily expressive of the great doings, as we say, or good eating at this festive time—

"Blessed be St Stephen, there's no Fast upon his Even."

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."

In an ingenious paper in the World, No. 104, attributed to Richard Owen Cambridge, the following occurs: "Our ancestors considered Christmas in the double light of a holy commemoration and a chearful festival; and acccordingly distinguished it by devotion, by vacation from business, by merriment, and hospitality. They seemed eagerly bent to make themselves and every body about them happy. With what punctual zeal did they wish one another *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 chusing King and Queen upon Twelfth Night! and how greatly ought we to regret the neglect of Minced Pyes, which, besides the ideas 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 *Plumb-Porridge?*"

HOBBY-HORSE AT CHRISTMAS.

In "A True Relation of the Faction begun at Wisbeach, by Fa. Edmonds, alias Weston, a Jesuite, 1595," "newly imprinted 1601," the writer says of Weston: "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 comming into the Hall* of the *Hobby-Horse* at Christmas), affirming that he would no longer tolerate these and those so grosse abuses, but would have them reformed."

Plot mentions that within memory, at Abbot's or Paget's Bromley they celebrated at Christmas, or on New Year and Twelfth Days, the *hobby-horse dance*, a sport so called from the circumstance of one of the performers carrying between his legs the image of a horse made of thin boards, with a bow and arrow in his hand. 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 reindeer 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 this hobby-horse dance was appropriated a pot, which was kept in turn by the reeves of the town, who provided

cakes and ale to put into it; all those who had any kindness for the good intent of the institution giving pence a-piece for themselves and families. Foreigners also that came to see it contributed; and the money, after defraying the cost 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.

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.

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 industrious, and supplying them with necessaries. But the gift is now almost demanded as a right; and our journeymen, apprentices, and others 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."

Hutchinson, in the History of Northumberland, 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 a catalogue of Presbyterian books detailed in Lewis' English Presbyterian Eloquence (1720) is one with the title—"Christmass Cordials fit for refreshing the Souls and cheering the Hearts; and more fit for *Christmass Boxes* than Gold or Silver."

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.

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 Browne's Map of the Microcosme (1642) we read of "a covetous wretch" that 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 vessell into many shares." And in Mason's Handful of Essaies (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 the Introduction to his Natural History of the North Division of the County of North Wiltshire, describes a pot in which some Roman Denarii were found, as resembling in appearance "*an apprentice's earthen Christmass Box.*"

The Athenian Oracle affirms that the Christmas Box money originated thus: The Romish priests had masses said for almost everything. If a ship went out to the Indies, the priests had a box in her, under the protection of some saint; and for masses to be said for them to that saint, the poor people had to put something into the priest's box, which was not opened till the ship's return. The mass at that time was called Christmass; and the box was called Christmass Box, or money gathered against that season, so that the priests might supplicate the saints to forgive the people their debaucheries. Thence servants had the liberty to get box money, that they too might be enabled to pay the priest for his masses, well knowing the truth of the proverb "No penny, no Pater Nosters."

In barbers' shops it long was the practice to set up against the wall, what was popularly called, a *thrift box;* into which every customer put something. 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 writes—"From Christmas Day till after Twelfth Day is a time of Christian rejoicing; a mixture of devotion and pleasure. 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 Christmas; and they are not so much presents from friend to friend, or from equal to equal (which is less practised 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," *i.e.*, ham. He had previously observed "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 Catholic countries. The great festival times here are from Christmas to Twelfth Day inclusive, at Easter, and at Whitsuntide."

Cotgrave's English Treasury of Wit and Language (1655) has—

"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 Christmass of it else."

In Taylor's Wit and Mirth (1629) it is recorded—"One ask'd 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 be sure to be a winner."

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 Valois says that the Kings of France gave presents to their soldiers at this season.

SPORTS AND GAMES AT CHRISTMAS.

THE LORD OF MISRULE.

"Upon my life, I am *a* LORD, indeed;
And not a tinker, nor Christopher Sly.
Well, bring our lady hither to our sight:
And once again, a pot o' the smallest ale."

SHAKESPEARE.

IN his History of English Poetry, Warton tells us that in an original draft 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 imperator, it was directed that one of the Masters of Arts should be placed over the juniors every Christmas, for the regulation of their games and diversions at that season of festivity. His sovereignty was to last during the twelve days of Christmas; and he was to exercise the same power on Candlemas Day. His fee was forty shillings.

The Status Scholæ Etonensis (1560) shows that the scholars used to act plays during the Christmas holidays.

In an audit-book of Trinity College, Oxford, for the year 1559, Warton found a disbursement "*Pro prandio Principis* NATALICH." A Christmas Prince, or *Lord of Misrule*, he adds, corresponding to the imperator at Cambridge, was a common temporary magistrate in the Colleges of Oxford.

Wood, in his Athenæ Oxonienses, referring to 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, writes—"The custom was observed not only 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. They 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." Probably 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.

When the Societies of the Law performed these shows within their own respective refectories, at Christmas, or any other festival, a Christmas prince or revel master was regularly appointed. In the record of a Christmas celebration in the Hall of the Middle Temple in the year 1635, the jurisdiction, privileges, and parade of this mock monarch are circumstantially described. He was attended by a lord keeper, a lord treasurer, with eight white staves, a captain of his band of pensioners, and of his guard; and by 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 pole-axes 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, on 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 upon returning from church. His expenses, defrayed 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 for twelve days, when King Edward VI. kept his Christmas with open house at Greenwich in 1553, to His Majesty's great delight in the diversion.

Dugdale, in his Origines, referring to the Fooleries of the Lord of Misrule in the Inner Temple on St Stephen's Day, says: "Supper ended, the Constable-Marshall presented himself with Drums afore him, mounted upon a scaffold born 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 a Royal Household Account occurs the following article: "From 16 to 18 Nov. 8 Hen. VII. Item, to Walter Alwyn for *the Revells at Christenmes* xiij^{li}. vj^{s}. viij^{d}."

In the Northumberland Household Book we read: "Item my Lord useth and accustomyth to gyf yerely when his Lordship is home and hath an ABBOT of *Miserewll* in Christynmas in his Lordschippis Hous upon New-yers-day in rewarde—— xx*s*."

The following curious passage is from Roper's Life of Sir Tho. More: "He was, by his Father's procurement, received into the House of the right reverend, wise, and learned prelate Cardinall Mourton, where (thoughe 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 untó the Nobles that dyvers tymes dyned with him: 'This child here wayting at the Table, who soever shall live to see it, will prove a marveilous man.'"

Langley's Translation of Polydore Vergil mentions "*The Christemass Lordes*, that be commonly made at the nativitee of our Lorde, to whom all the householde and familie, with the Master himself, must be obedient, began of the equabilitie that the Servauntes had with their Masters in Saturnus Feastes that were called Saturnalia: wherein the Servauntes have like autorite 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, and who died in 1625, censures those gentlemen "who had much rather spend much of their estate in maintaining idle and base persons to serve their owne lusts and satisfie the humour of a rude and profane people as many do their Hors-riders, Faulkeners, 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 The Discovery of a most exquisite Jewel found in the Kennel of Worcester Streets, the Day after the Fight (1651), says: "They may be said to use their King as about Christmas we use to do the *King of Misrule*;* whom we invest with that title to no other end, but to countenance the Bacchanalian riots and preposterous disorders of the Family where he is installed."

Christmas, writes Selden, succeeds the Saturnalia, the same time, the same number of holy days; when the Master waited upon the Servant like the Lord of Misrule.

In the feast of Christmas, says Stow in his Survey, "there was in the King's House, wheresoever he lodged, a *Lord of Misrule*, or Master

* Dugdale, in the Account of the grand Christmasses held in Lincolne's Inn, mentions the choosing "*a king on Christmass Day*."

of merry Disports, and the like had ye in the house of every nobleman of honour or good worship, were he spiritual or temporal. 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 pastime than for gaine."

In Stow we read that Serjeant Vawce was Lord of Misrule to John Maynard, 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. The following passage is in Lodge's Wits Miserie, or the Devils Incarnate of this Age (1596) : "He is like Captain Cloux' Foole of Lyons, that would needs die of the sullens, because his master would entertaine a new Foole besides himselfe."

The annexed is too curious an account of the Lord of Misrule to be omitted here. It is extracted from The Anatomie of Abuses, by Philip Stubbes (1585); who 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 mischeef) 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 anoynted, chuseth for the twentie, fourtie, three score, or a hundred lustie guttes like to hymself, to waite uppon his lordely majestie, and to guarde 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 scarffes, 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 handekercheefes, in their handes, and sometymes laied acrosse over their shoulders and neckes, borrowed for the moste parte of their pretie Mopsies and loovying 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 towardes the Church and Churche yarde, their Pipers pipyng, Drommers thonderyng, their stumppes dauncyng, their Belles iynglyng, their handkerchefes swyngyng about their heades like madmen, their Hobbie horses, and other Monsters skyrmishyng amongest the throng : and in this sorte they goe to the Churche (though the Minister bee at Praier or Preachyng), dauncyng and swingyng their handkercheefes 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,

* He means the morris dance.

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 Lurdane (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 giue to every one, that will geve money for them to maintaine them in this their Heathenrie, Divelrie, Whoredome, Dronkennesse, 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.

"An other sorte of fantasticall fooles bring to these Helhoundes (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 maintenaunce of these execrable pastymes, they offer sacrifice to the Devill and Sathanas, they would repent, and withdrawe their handes, whiche God graunt they maie."

One of the Articles to be inquired of within the Archdeaconry of York by the churchwardens and sworn men (any year till 1640) was: "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's Wits Miserie treats thus of A JESTER: "This fellow in person is comely, in apparell 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 laughes intemperately at every little occasion, and dances about the house, leaps over tables, outskips men's heads, trips up his companion's heeles, burns sacke with a candle, and hath *all the feats 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 I., as inconsistent with a place of religious education and as a relic of the Pagan ritual.

Fuller, in his Meditations on the Times, in Good Thoughts in Worse Times (1647), 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 in the Histrio-Mastix, "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, wantonesse, idlenesse, 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 England), together with dancing, Masques, Mummeries, Stage-playes, and such other Christmas 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."

In Scotland, where the Reformation took a more severe and gloomy turn than in England, the *Abbot of Unreason*, as he was called, and other festive characters, were thought worthy of suppression by the Legislature as early as 1555.* This Abbot of Misrule, or Unreason, seems 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*, corresponding exactly with our Abbot of Misrule.

A note in Warton's History of English Poetry recites that in the French towns there was *L'Abbe 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 Maitre d'Hotel. In the city of Auxerre he was especially concerned to superintend the play which was annually acted on Quinquagesima Sunday.

In a very rare tract entitled The Vindication of Christmas, or his Twelve yeares Observations upon the Times (1653), Old Christmas is introduced as describing the former annual festivities of the season thus: "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; 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

* 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 disorders carried on, both in town and country, under the pretence of innocent recreation.

to dancing; the poor toyling 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 Christmass 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."

We have another account of the Christmas Gambols in Batt upon Batt (1694)—

"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."

Another enumeration of the festive sports of this season occurs in a poem entitled Christmas—

"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,
Of such as can't the Christmas Catch repeat,
And who, perchance, are sentenc'd 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."

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 Gentelman's House among other Revels.* By W. R., Master of Arts, 4to. Lond. 1682.

In Niobe, or Age of Teares (1611), Stafforde refers to some deluded men as making him "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 burnes his nose. The Application is as easy as the Trick common."

FOOL PLOUGH AND SWORD DANCE.

In Dives and Pauper (1493), among superstitions censured at the beginning of the year we find "*ledyng of the* PLOUGHE *aboute the Fire as for gode begynnyng of the yere that they shulde fare the better alle the yere followyng.*"

And in Bale's Yet a Course at the Romyshe Foxe (1542), the author, enumerating "auncyent Rytes & lawdable Ceremonyes of Holy Churche" then apparently laid aside, protests "than ought my Lorde (Bonner) to suffre the same selfe ponnyshment *for not sensing the* PLOWGHESS, *upon Plowgh Mondaye.*"

In the Churchwardens' Accounts of St Margaret's, Westminster, under the year 1494, is the following—

"Item of the Brotherhood of Rynsyvale for the *Plow-gere* £.0 4*s.* 0*d*;"

And in those of Heybridge near Malden, Essex, in 1522, occurs: "Item receyved of the gadryng of the *White Plowe* £.0. 1*s.* 3*d.*" 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?"

So, among the extracts from the Churchwardens' Accounts of Wigtoft, Lincolnshire, 1575, we have—

"Receid of Wyll[m] Clarke & John Waytt, of y[e] *plougadrin* £.1. 0*s.* 0*d.*"

With this 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 ribbands,*" &c., &c.

In Stukely's Itinerary is 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 Kynges Majyste"—

"Item, to Wm. Davy the Sygne whereon the Plowghe did stond xvj*d.*"

According to Blomefield, in many churches in Norfolk they used to have a light before some image, called the PLOW-LIGHT, maintained by old and young husbandmen; who on Plough Monday had a feast and went about with a plough and some dancers to support it.

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 consisting of a number of *sword dancers dragging a plough*, with music; 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.

This pageant, or dance as used at present, seems a composition made up of the gleaning of several obsolete customs, followed anciently, here and elsewhere, on this and the like festive occasions.

It is also called the *fond* [or fool] *Plough*, otherwise the *white Plough*, 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 ribbands 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, 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 concludes 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."

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.

In the British Apollo (1710), to the 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 to 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 holyday time, as Prentices in many places make it the same, appropriated by consent to revel amongst themselves."

Pegge (Gentleman's Magazine for December 1762) 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 says: "On *Plow-Monday* I have taken notice of an

---

* A *stot* signifies a young bullock or steer. See Ray's North Country Words.

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.

"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 skreene,
Maids loseth their Cocke, if no water be seen;"

which are thus explained in Tusser Redivivus: "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 Maid-servants strive who shall shew their diligence in rising earliest. If the Ploughman can get his Whip, his Plough-staff, Hatchet, or any thing that he wants in the Field, by the Fire-side, 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, according to Coles, 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 cry "Cock on the dung-hill," he gains a Cock for Shrove Tuesday. Coles tells us also of an old custom, in some places, of farmers giving sharping corn to their smiths at Christmas, for *sharping plough irons*, &c.

In a marginal note to A Briefe Relation of the Gleanings of the Idiotismes and Absurdities of Miles Corbet Esquire, Councellor at Law, Recorder and Burgesse for Great Yarmouth: by Antho. Roiley (1646), 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 (we read in Sheridan's Persius) 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.*

Christie, in his Inquiry into the ancient Greek Game, supposed to have been invented by Palamedes (1801), says: "The new year of the Persians was opened with agricultural ceremonies (as is also the case with the Chinese at the present day)."

Again: "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

antient 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."

In his description of some remarkable customs prevalent in his time in Franconia, Aubanus 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; and in this manner they are dragged into some river or pool. He suspects this to have been a kind of self-enjoined voluntary penance for not having abstained from their favourite diversion on holidays, contrary to the injunctions of the Church.

There is a curious and very minute description of the SWORD DANCE in Olaus Magnus's History of the Northern Nations. 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 very quick towards the conclusion. *

Henry, in his History of Britain, 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."

Moresinus, who was a most accurate observer of popular antiquities, mentions a dance without swords, in Scotland.

A drama was played by a set of "*Plow-Boys* or *Morris-Dancers*," in their ribbon dresses, with swords, on October the 20th 1779, at Revesby Abbey in Lincolnshire, the seat of Sir Joseph Banks. The assumed characters of the piece were 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

* Douce had a very curious old cut representing this dance, which Park testifies to having seen performed by the morris-dancers in the vicinity of Lincoln.

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 Gentleman's Magazine for May 1811, deposes 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 ribbands, attended by a fiddler, a youth with the name of " Bessy," and 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.

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. This dance was till 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 writes that the Saltatio armata of the Roman Militia on their Festival Armilustrium, celebrated on the 19th of October, was practised by the country people in the neighbourhood of Northumberland 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 incompositus, 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.

There was anciently a profane sport among the heathens on the calends of January, when they used to roam about in disguises, assuming the figures of wild beasts, of cattle, and of old women.*

* Faustinus, the bishop, inveighed with great warmth against its adoption

In his Journey to the Western Islands, Dr Johnson mentions that a gentleman informed him of an odd game. On New Year's Eve, in the hall or castle of the Laird, likely at festal seasons to have a very numerous company, a man dresses himself in a cow's hide, and is pursued by others who beat him with sticks. With a vast uproar he runs round the house, and the company quits it in a counterfeited fright, the door being shut after them. On New Year's Eve, however, no great pleasure is to be had out of doors in the Hebrides. They are therefore sure to recover from their terror soon enough to solicit re-admission ; which, for the honour of poetry, is to be obtained only 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 singular game could give no account of its origin, and that he described it in view of its probable existence in localities where the reason of it is not yet forgotten.

This also may be 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 first of January ; and observe that they sat up the whole night upon these vigils — are circumstances such as leave no room for doubt but that, allowing for the mutilations of time, they are one and the same custom.

DECKING CHURCHES AND HOUSES WITH EVER-GREENS AT CHRISTMAS.

"From ev'ry 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 neighb'ring 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.

THIS custom also the Christians seem to have copied from their Pagan ancestors. Bourne cites the 73rd Canon of the Council of Bracara, as forbidding Christians to deck their houses with bay leaves and green boughs ; but this applied only to their doing so at the same time with the Pagans.

So also Prynne, who gives nearly the same words from the 73rd Canon of the "Concilium Antisiodorense" held in France in 614, 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 Christmass Season)."

In his Travels in Greece, Chandler tells us that it is related where Druidism prevailed *the houses were decked with evergreens in December,* in order that the sylvan spirits might repair to them, and

---

by the Christians ; who used to cover themselves with skins of cattle, and to put on the heads of beasts.

remain unnipped by frost and cold winds until a milder season had renewed the foliage of their darling abodes.

The following dull epigram occurs in an old collection of poetry—

"ON CHRISTMASS IVY.

"At Christmass 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, "with hangynges, floures, boughes, and garlondes, was taken of the heathen people, whiche decked their idols and houses with such array."

Stow, in his Survey of London, writes that against the Feast of Christmas all the houses, as well as the parish churches, were decked with holme, ivy, bayes, and whatsoever of green the season of the year afforded. "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 Spirit (as was thought), and the 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." * (See p. 280)

In the ancient Calender of the Church of Rome we find the following observations on Christmas Eve—

"Templa exornantur." —— *Churches are decked.*

Gay describes this custom in his Trivia—

"When *Rosemary* and *Bays*, the poet's crown,
Are bawl'd in frequent cries through all the town;
Then judge the festival of Christmass near,
Christmass, the joyous period of the year!
Now with bright *Holly* all the temples strow,
With *Lawrel* green, and sacred MISLETOE."

Among the Annual Disbursements of the church of St Mary at Hill, London, we find the following entry: "Holme and Ivy at Christmas Eve iiij*d.*" In the Churchwardens' Accounts of St Laurence's Parish, Reading, for 1505, we read: "It. payed to Makrell for the Holy Bussh agay' Christmas ij*d;*" and those of St Martin Outwich, London, for 1524, is: "It'm for Holy and Ivye at Christmas ij*d;*" and for 1525: "Payd for Holy and Ivye at Chrystmas ij*d.*"

Similarly in those of the Parish of St Margaret, Westminster, 1647, we read : "Item paid for *Rosemarie* and *Bayes* that was stuck about the church at Christmas, 1*s.* 6*d.*"

In Herbert's Country Parson, 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 Gentleman's Magazine for 1765 conjectures that the ancient custom of dressing churches and houses at Christmas with laurel, box, holly, or ivy, was in 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 July 1783, 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."

This illustrates the Spectator's observation that our forefathers looked into Nature with other eyes than we do now, and 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. Envying their festal pleasures, and owing them a grudge, he took this opportunity of spoiling their sport.

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 (without date, but certainly published about the beginning of the last century) entitled Round about our Coal Fire, or Christmas Entertainments, occurs 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."

---

* The following carol in praise of the HOLLY, written during the reign of the sixth Henry, is in the Harleian Collection of Manuscripts, No. 5396—

"Nay, Ivy ! nay, it shall not be, I wys ;
Let Holly hafe the maystry, as the maner ys.

In this Account the "CYPRUS" is quite a new article. Indeed, one should as soon have expected to see the *yew* as the cypress used on this joyful occasion.

Coles, however, in his Art of Simpling (1656), tells us: "In some places setting up of Holly, Ivy, Rosemary, Bayes, YEW, &c., *in Churches at Christmass*, is still in use;" while use of *box* as well as yew, "to decke up Houses in Winter," is noticed in Parkinson's Garden of Flowers (1629).

Although Gay mentions the MISTLETOE among the evergreens that were *put up in churches*, it probably never entered those sacred edifices except through mistake or ignorance of the sextons; for it was the heathenish and profane plant, as having been of such distinction in the pagan rites of Druidism; and it therefore had a place assigned to it in kitchens, where it was hung up in great state with its white berries; and, when a female chanced to stand under it, the young man present either had or claimed the right of saluting her, and of plucking off a berry at each kiss. An old sexton at Teddington in Middlesex informed the author that some mistletoe was once put up in the church there, but was by the clergyman immediately ordered to be taken away.

Stukeley, in his Medallic History of Carausius, mentions the introduction of mistletoe into York Cathedral on Christmas Eve as a relic 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

---

"Holy stond *in the Halle*, fayre to behold;
Ivy stond *without the dore*: she ys full sore a cold.
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, aful 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.

* Perhaps *doole*, pain, fatigue.

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.*"

Colbatch, in his dissertation concerning mistletoe, which he strongly recommends as a medicine potent 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." "The high veneration," he adds, "in which the Druids were anciently held by 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."

By the Druids the mistletoe of the oak was held to be prime;* but Colbatch endeavours to evince that the mistletoe 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.

A correspondent of the Gentleman's Magazine for February 1791 writes that GUIDHEL, *Mistletoe*, a magical shrub, "appears 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."

Christie, in his Inquiry into the ancient Greek Game (1801), refers to the respect the Northern nations entertained for the mistletoe, and to the fact "of the *Celts* and *Goths* being distinct in the instance of their *equally venerating the Mistletoe about the time of the year when the Sun approached the Winter Solstice.*" And he adds: "We find by the allusion of Virgil, who compared *the golden Bough in Infernis* to the *Mistletoe*, that the *use of this plant was not unknown in the religious ceremonies of the antients, particularly the Greeks*, of whose poets he was the acknowledged imitator."

The cutting of the mistletoe was a ceremony of great solemnity with our early ancestors. The people went forth in procession; the bards leading the way singing canticles and hymns; a herald pre-

---

* The mistletoe of the oak, which is very rare, is vulgarly said to be a cure for wind-ruptures in children; and, on the same authority, the variety found upon the apple is good for fits.

In the Statistical Account of Scotland (1794), parish of Kiltarlity, county of Inverness, it is recorded: "In Lovat's Garden are a great number of Standard Trees. *On two Standard Apple Trees here Mistletoe grows, which is a very rare plant in this country.*"

ceding three Druids with the necessary implements; and the chief of the Druids attended by the body of the people bringing up the rear. Mounting the oak and cutting the mistletoe with a golden sickle, he presented it to the other Druids; who received it with every token of respect, and on the first day of the year distributed it among the people as a sacred and holy plant, exclaiming, "The mistletoe for the New Year!"

Nares writes that "the custom longest preserved was the hanging up of a bush of mistletoe in the kitchen or servants' hall, with the *charm* attached to it, that the maid who was not kissed under it at Christmas would not be married that year." Time has not obliterated the superstition.

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.

YULE-DOUGHS, or Dows,* were little images 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. In the Ancient Calendar of the Romish Church we find 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. Most probably we have thence derived both our Yule-doughs, plum-porridge, and mince-pies, the latter of which are still in common use at this season. The *Yule-Dough* was perhaps intended for an image of the Child Jesus, with the Virgin Mary. It is now almost obsolete, or, at most, retained only by children.

In his Masque of Christmas, Ben Jonson introduces "Minced-Pye" and "Babie-Cake" as *dramatis personæ*.

May not the *minced pie* (inquires a writer in the Gentleman's Magazine for July 1783), which is a compound of the choicest productions of the East, be held to be typical of the offerings made by the wise men, who came from afar to worship, bringing with them *spices*, &c.?

In Sheppard's Epigrams (1651) they are called "*Shrid*-pies;" and in Dekker's tract, entitled Warres, Warres, Warres (1628), "Minched Pies." There is mention of them also in The Religion of the Hypocritical Presbyterians in meeter (1661)—

---

* *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 Theostican *thihen*, to grow bigger, or *rise*, as the bakers term it.

"Three Christmass or Minc'd Pies, all very fair,
Methought they had this Motto : 'Though they flirt us
And preach us down, *sub pondere crescit virtus.*'"

Lewis, in his English Presbyterian Eloquence, speaking of the Enthusiasts in the Grand Rebellion, tells us that under the censure of lewd customs they included all sorts of public sports, exercises, and recreations, how innocent soever ; nay, the poor rosemary and bays,* and *Christmas Pie*, were made abominations.

In Fletcher's Christmas Day (1656) we have the ingredients and shape of the Christmas pie particularised—

"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, notes that "every family against Christmass makes a famous pye, which they call Christmas Pye. It is a great nostrum, the composition of this pasty : it is a most learned mixture of neat's-tongues, chicken, eggs, sugar, raisins, lemon and orange peel, and various kinds of spicery."

The substantial character of the Christmas pie of old may be judged by the accompanying excerpt from the Newcastle Chronicle of 6th January 1770—

"Monday last was brought from Howick to Berwick, to be shipped for London for Sir Henry Grey, Bart., a pie, the contents whereof are as follows :—viz., 2 bushels of flour, 20 lbs. of butter, 4 geese, 2 turkeys, 2 rabbits, 4 wild ducks, 2 woodcocks, 6 snipes, and 4 partridges ; 2 neats' tongues, 2 curlews, 7 blackbirds, and 6 pigeons. It is supposed a very great curiosity, and was made by Mrs Dorothy Patterson, housekeeper at Howick. It was near nine feet in circumference at bottom, weighed about twelve stone, and will take two men to present it at table. It was neatly fitted with a case, and four wheels to facilitate its use to every guest that inclines to partake of its contents at table."

Among the ceremonies of Christmas Eve, in Herrick's Hesperides is the following—

"Come guard this night the Christmas-Pie
That the Thiefe, though ne'r so slie,
With his flesh hooks don't com nie
To catch it ;

---

* "My Dish of Chastity with Rosemary and Bays." Anciently many dishes were served up with this garniture during the season of Christmas.

From him, who all alone sits there,
Having his eyes still in his eare,
And a deale of nightly feare
To watch it."

In the Gentleman's Magazine for Dec. 1733 is an essay on *Christmas Pye*, in which the author tells us: "That this dish is most in vogue at this time of year, some think is owing to the barrenness of the season, and the scarcity of fruit and milk to make tarts, custards, and other deserts; this being a compound that furnishes a dessert itself. But I rather think it bears a religious kind of relation to the festivity from whence it takes its name. Our tables are always set out with this dish just at the time, and probably for the same reason, that our windows are adorned with Ivy. I am the more confirmed in this opinion from the zealous opposition it meets with from the Quakers, who distinguish their feasts by *an heretical sort of pudding, known by their name*, and inveigh against Christmas Pye as an invention of the scarlet whore of Babylon, an hodge-podge of superstition, popery, the devil, and all his works.

"The famous Bickerstaff rose up against such as would cut out the clergy from having any share in it. 'The Christmas Pye,' says he, 'is in its own nature a kind of consecrated cake, and a badge of distinction, and yet 'tis often forbidden to the Druid of the family. Strange! that a sirloin of beef, whether boiled or roasted, when entire, is exposed to his utmost depredations and incisions: but if minced into 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 Elegy on Lucky Wood (1721), tells us that, among other baits by which the good ale-wife drew customers to her house, she never failed to tempt them at Christmas with *a Goose-pie*—

"Than ay at *Yule* whene'er we came,
A bra' Goose Pye,
And was na that a good Belly-baum?
Nane dare deny."

"We have never been witnesses," says 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."

Both *plum-porridge* and Christmas pies are adverted to 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."

Misson, in continuation of the passage recently quoted, observes—"They also make a sort of soup with plums which is not at all inferior to the pye, which is in their language called Plum-porridge."

In the first year of the present century, the author dined with the chaplain of St James's on Christmas Day, when the first thing served up was a tureen full of rich luscious plum-porridge.

In Round about our Coal-fire, or Christmas Entertainments, is 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 entered his Hall by day-break. The strong beer was broached, and the black jacks went plentifully about with toast, sugar, nutmegg, and good Cheshire cheese. The Hackin * (the great sausage) must be boiled by day-break, 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 Christmas Holidays, the tables were all spread from the first to the last; the sirloins of beef, the minced pies, the plumb-porridge, the capons, turkeys, geese, and plumb-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.'" †

Morant, in his Account of Horn Church, in the Liberty of Havering, 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."

Poor Robin, for 1677, notes the festive doings of Christmas—

"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 sweetned 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."

---

* HACKIN is thus explained in Ray's Glossarium Northanhymbricum: "A *Hackin*. Lucanica. A.S. ȝehaccoƀ. Fleȝc. Farcimen; & ȝehæcca. Farcimentum."

† Aubrey, in a MS. of the date of 1678, in the Ashmolean Museum at Oxford, says: "Before the last Civil Wars in Gen'lemen's houses at Christmass the first diet that was brought to table, was a Boar's Head with a Lemon in his mouth."

They are likewise indicated in King's Art of Cookery—

"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 thundring spears an Orange place ;
Sauce, like himself, offensive to its foes,
The roguish Mustard, dang'rous to the nose,
Sack, and the well-spic'd Hippocras the wine
Wassail the bowl with antient ribbands fine,
Porridge with Plumbs, and Turkeys with the chine."

In Sinclair's Statistical Account of Scotland (1793), the minister of Montrose, county of Angus, under the head of Amusements, writes—"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."

Luther's Table Talk has it 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."

ST STEPHEN'S DAY.

26th of December.

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. Googe's version runs—

"Then followeth Saint Stephen's Day, whereon doth every man
His Horses jaunt and course abrode, as swiftly as he can,
Until they doe extreemely sweate, and than they let them blood,
For this being done upon this day, they say doth do them good,
And keepes them from all maladies and sicknesse through the yeare,
As if that Steven any time tooke charge of Horses heare."

In Tusser's Husbandry (1580), 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."

---

* "At Ripon, 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."—Gentleman's Magazine for August 1790.

On this the Note in Tusser's Redivivus is: "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."

Among the Receipts and Disbursements of the Canons of St Mary in Huntingdon, under the year 1517, we have the following entry—

"Item, for letting our Horses blede in Chrystmasse Weke iiij*d.*"

The practice of bleeding horses on this day (according to Douce's MS.) is extremely ancient, and appears to have been brought into this country by the Danes.

In Wits, Fits, and Fancies (a rare b.l. quarto: 1595) we read: "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 diseas'd of the *fashions.*" [*farcin.*]

Aubrey in the Remains of Gentilisme (MS. Lands. Brit. Mus. 226) says: "On St Stephen's Day the Farrier came constantly and blouded all our Cart-horses."

The Finns, on this day, throw a piece of money, or a bit of silver, into the trough out of which the horses drink, under the impression that it contributes to the prosperity of those who do so.

On St Stephen's Day blessings are implored upon pastures, writes Bishop Hall in his Triumphs of Rome.

In the North Riding of Yorkshire they make large goose pies, all of which they distribute among their needy neighbours, except one which is carefully laid up, and not tasted till the feast of the Purification of the Virgin.

Perhaps it will not be thought an uninteresting article in this little Code of Vulgar Antiquities to mention that the well-known interjection—*Heit* or *Heck*—used by the country people to their Horses, dates back to the days of Chaucer—

> "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 wod,
> *Heit Scot! Heit Brok!* what spare ye for the stones?
> The Fend quoth he, you fetch, body and bones."

The name of *Brok* is still in frequent use amongst farmers' draught oxen.

A writer in the Gentleman's Magazine for August 1799 derives "*Whoohe!*" 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 antient 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 contributes the following note: The exclamation "Geho! Geho!" which carmen use to their horses is probably of great antiquity. It is not peculiar to this country, but is also 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 pungeret equum calcaribus;" *i.e.*: "And while she was thus boasting and reflecting with what pomp she would set out on horseback, saying *Gio! Gio!* she began to stamp the ground with her feet as though she were urging the steed with the spurs."

ST JOHN THE EVANGELIST.

The 27th of December.

NAOGEORGUS supplies this account of the custom of giving wine on the Day of St John the Evangelist—

"Nexte John the sonne of Zebedee hath his appoynted Day,
Who once by cruell Tyraunts will, constrayned was they say
Strong poyson up to drinke, therefore the Papistes doe 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) we read: "Our common people here [Duffus in Moray] 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 Foot-Ball, 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.*

IN the Calendar of Superstition this day is of most unlucky omen. People never marry on Childermas Day.

According to Melton's Astrologaster 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; and from Fenn's Letters it appears 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.

The monks, says Bourne, held it to be most unlucky to begin any work upon Childermas Day, let it fall on what day soever it may.

In the play of Sir John Oldcastle (1600), Murley objects to the rendezvous of the Wickliffites on a Friday: "Friday, quoth'a, a dismal day; Childermas Day this year was Friday."

The learned Gregory, in his Treatise on the Boy Bishop, observes: "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." †

The legal fraternity, however, disported on this day.

Dugdale, speaking of the Christmas Festivities kept in Lincoln's Inn, cites an Order dated 9th Hen. VIII. (1517), "that the KING OF COCKNEYS, on Childermass 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, should 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 Christmass his office, upon pain of 40*s.* for every such medling. And lastly, that *Jack Straw*, and all his adherents, should be thenceforth 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 were forbidden by Henry VIII.'s proclamation of July 22d, 1540, as has been noted under St Clement's Day.

COUNTRY WAKES,

CALLED ALSO FEASTS OF DEDICATION, REVELLINGS, RUSH-BEARINGS, AND IN THE NORTH OF ENGLAND HOPPINGS.

SPELMAN derives the word Wake from the Saxon ꝥak, signifying *drunkenness;* but he is evidently mistaken, and even contradicts himself, when he tells us that on the Sunday after the Encœnia, or

* Childermas cẏꝺamæꝛꝛe ꝺæȝ, Sax. Childirmas-dai, in Wicklif's time. Childerymasse Rob. Glouc. *Gent. Mag. Jan.* 1799.

† The custom is mentioned by Hospinian.

Feast of the Dedication of the Church, a great multitude both of old and young persons used to meet about break of day, shouting *Holy Wakes! Holy Wakes!*

Strutt quotes from Dugdale's Warwickshire an old MS. legend of St John the Baptist, which entirely overthrows Spelman's etymology—

"And ye shal understond & know how the *Evyns* were furst found in old time. In the begynning of holy Churche, 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, daunces, harping, piping, and also to glotony and sinne, and so turned the holinesse to cursydness: wherfore holy Faders ordenned the pepul to leve that *Waking* and to fast the *Evyn*. But hit is called *Vigilia*, that is waking in English, and it is called *Evyn*, for at evyn they were wont to come to Chirche."*

As in the times of paganism annual festivals were celebrated in honour and memory of their gods, goddesses, and heroes, when the people resorted together at their temples and tombs; and as the Jews constantly kept their anniversary Feast of Dedication in remembrance of Judas Maccabæus their deliverer; so it has been an ancient custom with the Christians of this island to keep a feast every year upon a certain week or day, in commemoration of the completion of their parish church, of the first solemn dedication of it to the service of God, and of its commission to the protection of some guardian saint or angel.

At the conversion of the Saxons by Austin the Monk, says Bourne, the Heathen Paganalia were with some modifications continued among the converts by an order of Pope Gregory the Great to Mellitus the Abbot, who accompanied Austin in his mission hither. 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 observe a feast: let beasts be slaughtered not by way of sacrifice to the devil but for their own eating and the glory of God: and when they are satisfied let them return thanks to Him who is the Giver of all good things. Such are the foundations of the country wake.

In Tusser's Husbandry, under the head of Ploughman's Feast Days, are the following lines—

---

* To these convivial entertainments Bishop Hall refers in his Triumphs of Pleasure: "What should I speak of our merry Wakes and May Games and Christmass 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?"

Collinson writes of Stocklinch in St Magdalen Parish, Somersetshire: "A *Revel* is held here on St Mary Magdalen's Day."

"THE WAKE-DAY.

"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: "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, and cudgel-playing."

At first the feast was regularly kept on the day in every week on which the church was dedicated: but, upon complaint that the number of holidays was excessively increased, to the detriment of civil government and secular affairs, and upon the discovery that the great irregularities which had crept into these festivities by degrees, especially in churches, chapels, and churchyards, were highly injurious to piety, virtue, and good manners, both Statutes and Canons were made to regulate and restrain them: and by an Act of Convocation passed by Henry VIII. in the year 1536 their number was considerably reduced.* 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; to the total abolition of the observance of the particular Saint's Day. This Act is now disregarded; but to it probably is due the fact that the Feast of Wakes was first postponed to the Sunday following the proper day, that the people might not have too many distractions from necessary business and domestic duties.

In Charles I.'s Book of Sports (1633), however, 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."

In the Churchwardens' Accounts of St Mary at Hill, London (1495), we have these entries: "For bred and wyn and ale to Bowear (a singer) and his co., and to the Quere on Dedication Even and on the morrow, 1*s.* vj*d.*"

1555. "Of the Sumcyon of our Ladys day, which is our Church holyday, for drinkyng overnight at Mr Haywards at the Kings Head with certen of the parish and certen of the chapel and other singing men, in wyne, pears, and sugar, and other chargis viii*s.* j*d.*"

---

* This injunction, says Borlase, was never universally complied with in Cornwall; custom prevailing against the law of the land.

"For a dynner for our Ladys Day for all the syngyng men & syngyng children, *il.*"

"For a pounde and halfe of sugar at dinner *is.* vij*d.* ob."

1557. "For garlands for our Ladys Day & for strawenge yerbes, ij*s.* ij*d.*"

"For bryngyng down the Images to Rome Land and other things to be burnt."

On some of the grand festivals, particularly the parish feast (Our Lady's Assumption), rewards in money and feasts are for several years charged in these accounts: "To singing Men and Children from the King's Chapel and elsewhere."

When an order was issued in 1627 and 1631, in Exeter and Somersetshire, for the suppression of the wakes, both the ministers and the people desired the continuance of these feasts of charity, on the ground not only of their preserving the memorial of the dedication of their several churches, but of their civilising parishioners, composing differences by the mediation and meeting of friends, and contributing to the relief and comfort of the poor.

Most country villages in the South of England, says Bourne, 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 array themselves in their gaudiest clothes, and throw open their doors for the entertainment of their relations and friends from the neighbouring towns. The morning is spent for the most part at church, but not as it used to be, not in commemorating the saint or martyr, or in gratefully remembering the builder and endower; and the rest of the day is devoted to eating and drinking. The next day or two also they spend in all sorts of rural pastimes and exercises, such as dancing on the green, wrestling, cudgelling, and the like.

In Cornwall, according to Carew, the Saint's feast is observed on Dedication Day by every householder in 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 says that, in his day, it being found to be very inconvenient (especially at 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.

Stubbes, in his Anatomie of Abuses, records the manner of keeping wakes and feasts in England in 1585: "This is their order therein. Every towne, parish, and village, some at one time of the yeare, some at an other (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 goode cheare. To the which all their friendes and kinsfolkes farre and neere are invited." He adds that there are such doings at them, "insomuch as the poore men that beare the charges of these Feastes and Wakesses are the poorer and keep the worser houses a long tyme after. And no marvaile, for many spend more at one of these Wakesses than in all the whole yere besides." Stubbes, who has been already mentioned as

a Puritan, 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 were originally kept on the day of the saint to whose memory the church was dedicated. The generosity of its founder and endower was at the same time celebrated by a service suitable to the occasion; as is still done in the Colleges of Oxford. On the eve of this day prayers were said and hymns sung all night in the church; and from these watchings the festivals were styled Wakes; which name still continues in many parts of England, though the vigils have long been abolished.

Speght, in his Glossary to Chaucer, writes: "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 shew 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), we find decent behaviour enjoined at these Church Wakes. The people are commanded to pray devoutly at them and not betake themselves to drinking or debauchery.

This, too, opposes the opinion of Spelman that Wakes are derived from the Saxon word ꝥak, signifying drunkenness.

Silas Taylor says that in 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."

Before the wake or feast of the dedication of the church (that is, on the eve of the wake) it was customary at North Wilts, writes Aubrey, to sit up all night fasting and praying; and the night before the day of dedication certain officers were elected for collecting the money for charitable purposes. "Old John Wastfield of Langley was Peter Man at St Peter's chapel there."

Through the large attendance at these wakes devotion and reverence gradually diminished until, at length, from hawkers and pedlars coming thither to sell their petty wares, merchants also came 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 opposed by the clergy. The Abbot of Ely, in King John's reign, inveighed heavily against

it; but the practice was not entirely abolished till the reign of Henry VI.

In the Statistical Account of Scotland (1795), of the parish of Sandwick in Orkney we read: "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 of June); but they will work to another person who employs them." And 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 publick 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 Birth Day."

In villages in the North of England these gatherings were till recently kept up under the name of HOPPINGS; the word being derived from the Anglo-Saxon Ƿoppan, to leap or dance, which Skinner deduces from the Dutch huppe; whence our *hip*. Dances in the North, and possibly elsewhere, are called *hops*. The original meaning of the word is preserved in grass-*hopper*. It occurs in Chaucer, in the opening of the Coke's Tale—

> "And til that he had all the sight ysein
> And danced wel, he wold not come agein;
> And gadred him a meinie of his sort
> To hoppe and sing and maken swiche disport."

So, in Northbrooke's rare Treatise against Dauncing, &c.: "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." And: "What good doth all that dauncing of young women holding upon men's armes, that they may *hop* the higher?"

In A Joco-serious Discourse in two Dialogues, between a Northumberland Gentleman and his Tenant a Scotchman, both old Cavaliers (1686), we read—

> "To Horse-race, Fair, or *Hoppin* go,
> There play our casts among the whipsters,
> Throw for the hammer, lowp 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; though 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 grossness of our manners would almost exceed belief. In the stage directions to old Moralities we often find "Here Satan letteth a * * * *."

Hospinian cites Naogeorgus's picture of the excesses and obscenities prevalent in his time at the Feast of Dedications.

Googe's version runs—

"The Dedication of the Church is yerely had in minde,
With worship passing Catholicke, and in a wondrous 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 aulters 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 thick 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 speake well or ill:
He hath his owne interpretor, that alwayes standeth by.
And vnto 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 young 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' advauntage of this feaste, and gaine, doth chiefly fall.
The service done, they eyther to the taverne fast doe flie,
Or to their neighbour's house, whereas they feede unreasonablie:
For sixe or seven courses they vnto 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 vnto such as are preparde to daunce hath given signe,
Comes thither streight both boys and gyrles, and men that aged bee,
And maryed folkes of middle age, there also comes to see,
Old wrinckled hagges, 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 taverne 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), 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, "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 tenor 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 Church-yard 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."

King, in his Vale Royal of England, says of the inhabitants of Chester : "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 and Antiquities of Claybrook in Leicestershire, observes that there is a Wake the Sunday next after St Peter, to whom the church is dedicated ; adding : "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 feast-

ing, 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."

Herrick sings—

"Come Anthea, let us two
Go to feast as others do.
Tarts and Custards, Creams and Cakes,
Are the Junketts 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 Cokain's Poems (1658) 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 at the Feast of Dedication, in ancient times, the parishioners brought rushes wherewith to strew the church; and from that circumstance the festivity itself has obtained the name of RUSH-BEARING, which stands for a country wake in a glossary to the Lancashire dialect.

In the Accounts of St Mary at Hill, London, 1504, is found: "Paid for 2 Berden Rysshes for the strewyng the newe pewes, 3*d.*" Ibid. 1493. Howtyng and Overy—"for three Burdens of Rushes for ye new pews, 3*d.*;" and in those for the parish of St Margaret's, Westminster, under the year 1544: "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, 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 towne, xx*d.*"

In Newton's Herball to the Bible (1587) occur the following passages: "Sedge and rushes with the which many in the Country do use in sommer time to strawe their Parlors & 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 uncleanliness became neces-

sary 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. Compare Reed's Shakespeare, vol. xi. p. 331.

In Whimzies, or a new Cast of Characters (1631), a zealous brother, it is said, "denounceth a heavie 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;*" and of a pedlar the author says: "A Countrey *Rush-bearing*, or Morrice-Pastoral, is his Festivall: if ever he aspire to plum-porridge, that is the day. Here the guga-girles gingle it with his neat nifles."

So, also, in A Boulster Lecture (1640) we find: "Such an one as not a *Rush-bearer* or *May-morrish* in all that Parish could subsist without him."

Of the parish of Middleton Chenduit, in Northamptonshire, Bridges writes: "It is a Custom here to strew the Church in summer with *Hay* * gathered from six or seven swaths in Ash-meadow, which have been given for this purpose. The rector finds *straw* in winter."

In Ireland (writes Piers) "on the Patron Day, in most parishes, as also on the Feasts of Easter and Whitsuntide, the more ordinary sort of people meet near the Ale-house 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 Ale-wife, 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."

At the Wake held at St Kenelm's, in Salop, a village consisting of a few farmhouses, called Kenelm's Wake, or Crab Wake, the inhabitants have a singular custom of *pelting each other with* CRABS; and even the clergyman seldom escapes on his way to or from the chapel. I make this statement on the authority of the Gentleman's Magazine for 1797.

---

* Hentzner, in his Itinerary, speaking of Queen Elizabeth's presence-chamber at Greenwich, says: "The floor, after the English fashion, was strewed with *Hay*," meaning rushes.

"Henry the Third, king of France, demaunded of Monsieur Dandelot what especiall thinges he had noted in England, during the time of his negociation there: he answered that he had seene but three thinges remarkable: which were, that the people did drinke in bootes, eate rawe fish, and strewed all their best roomes with *Hay*, meaning blacke Jackes, Oysters, and *Rushes*." Wits, Fits, and Fancies (1614).

HARVEST HOME;

OTHERWISE, MELL SUPPER, KERN (*or* CHURN) SUPPER, *or* FEAST *of* INGATHERING.

MACROBIUS narrates that, with the heathen, 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 with this practice, it is common among Christians, when the fruits of the earth are gathered in and stored 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. There 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 and singing, on terms of easy familiarity.

Bourne regards both these customs as of Jewish origin, and cites Hospinian to the effect that the heathen followed the example of the Jews, and at the end of their harvest offered up the first-fruits to their gods; for the Jews rejoiced and feasted at the getting-in of the harvest.

This festivity is undoubtedly of the most remote antiquity. That men of all nations with whom 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 is fruition of the expected good. To the husbandman, whom the fear of wet and blights had harassed with great anxiety, the completion of his wishes could not but impart 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.

In Tusser's Five Hundred Points of Husbandry, under the month of August, are these lines—

> "Grant Harvest-Lord more, by a penny or twoo,
> To call on his fellowes the better to doo:
> Give Gloves to thy Reapers a Larges to crie,
> And daily to loiterers have a good eie;"

On which the note in Tusser Redivivus is: "He that is the Lord of Harvest is generally some stayed 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."

Stevenson in The Twelve Moneths (1661), referring to 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."

Herrick sings the praises of

"*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 labours, 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 kisse 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, lesse attent
To prayers than to merryment,
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 full the meale)
With sev'rall dishes standing by,
And here a custard, there a pie,
And here all-tempting Frumentie."

The respect shown to servants at this season seems to have sprung from a grateful sense of their good services, everything at this juncture depending on their labour and despatch.

Vacina or Vacuna (so called as it is said *à vacando*, the tutelar deity, as it were, of rest and ease) with the ancients was the name of the goddess to whom rustics sacrificed at the conclusion of harvest.

* In Poor Robin's Almanack for 1676, among the Observations on August, we read—

"Hoacky is brought
Home with hallowin,
Boys with Plumb-Cake
The Cart following."

In imitation of this, writes Moresinus, Popery brings home her chaplets of corn, which she suspends on poles, and 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 of straw or stubble, he adds, are wont to be carried about; and 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.

Newton, in his Tryall of a Man's owne Selfe (1602), under Breaches of the Second Commandment, censures "the *adorning with garlands*, or *presenting unto any image of any Saint, whom thou hast made speciall choise of to be thy patron and advocate, the firstlings of thy increase, as* CORNE *and* GRAINE, and other oblations."

In A Journey into England by Paul Hentzner in the year 1598, 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 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, "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 musick 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 in a case of this nature is respectable authority, at a village in Northumberland, informed the writer that, not half a century ago, they used everywhere, at the end of harvest, to dress up something similar to the figure above described, which was called a Harvest Doll, or *Kern Baby*. This Northern word is plainly a corruption of Corn Baby, or Image, as *Kern* Supper, which we shall presently consider, is of Corn Supper. In Carew's Survey of Cornwall, "an ill kerned or saved Harvest" occurs.

At Werington in Devonshire, the clergyman of the parish informed the author that, when a farmer finishes his reaping, a small quantity of the ears of the last corn is 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 hollow "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 country-man 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; he then says—

'Well cut! well bound!
Well shocked! well saved from the ground;'

he afterwards cries 'Whoop,' and his companions holla as loud as they can."

Purchas, in his Pilgrimage, treating of the Peruvian superstitions, 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 moneth 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 answeres No, then they carry this Maiz to the Farm whence it was taken, to burn and make another Pirva as before: and this foolish vanity still continueth."

This Peruvian Pirva 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 may be, 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 hold that it entitles them to a supper at the expense of their employers.*

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 antient 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 Stile) 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 (1648), 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

* Here a note informs us: "This antient 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."

Home 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.

In the Lancashire Lovers (1640), the rustic lover entices his mistress to marriage with promise of many rural pleasures, among which occurs "Wee will han a Seed-Cake at *Fastens;*" and in Sir Thomas Overbury's Wife (1638), under the character of *a Franklin*, we find enumerated the several country sports; among which occurs "the *Hoky* or *Seed-Cake.*"

In some parts of Yorkshire, as a clergyman of that county informed me, at the end of shearing or reaping the corn, a prize sheaf is given to be run for; and, when all the corn is got home into the stackyard an entertainment is given called the Inning Goose.

Different places adopt different ceremonies. Both in Hertfordshire and Shropshire they have a sport at this season called "Crying the Mare;" 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. At Hitchin, in the same county, the farmers drive furiously home with their last loads of corn, while the people run after them with bowls full of water to throw thereon. Great shouting attends this operation also.

Blount further tells us: "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 chear.

"In Yorkshire, upon the like occasion they have a Harvest Dame; in Bedfordshire, a Jack and a Gill."

A writer in the Gentleman's Magazine for Feb. 1795, touching Ancient Customs in the Isle of Skye, 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 is 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, dispatches 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, an Gaobbir 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 or the least

* A newspaper of 1773 says: "A few days ago a melancholy accident happened near Worcester at a Harvest Home. As near thirty persons were coming from the field in a waggon, it overturned, whereby great part of the company had one or other of their limbs broken, or were dangerously bruised; and one young woman was killed on the spot."

reference to the Apollonian Altar of Goats Horns, I shall not pretend to determine."

In the ancient Roman Calendar are the following observations on the eleventh 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.

In the Statistical Account of Scotland (1797), we read of the parish of Longforgan, in the county of Perth : "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 this annual festivity of Harvest Home—

"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 musick 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 Husbandry, under the month of August, in addition to the lines already quoted, are the following upon this festivity—

"In Harvest time, harvest folke, servants and all,
Should make, alltogither, good cheere in the hall,
And fill out the black bol of bleith to their song,
And let them be merie 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 : "This, the poor labourer thinks, crowns all, a good supper must be provided, and every one that did any thing 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 : "The Goose is forfeited, if they overthrow during Harvest."

In the Abbé de Marolles' Memoirs, in the description of the state of France under Henry IV., we have this 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."

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, "are held by every wealthy man, or, as we term it, every good liver, between Michaelmas and Candlemass, whereto he inviteth his next neighbours and kindred. And, though it beare only 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."

In Warwickshire, at the Harvest Home, there is a rustic sport taking the form of a judicial trial of misdemeanours committed during harvest ; the punishment being 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.

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 Hebrideans." At Newcastle-upon-Tyne and other sea-port towns the sailors, in heaving their anchors, make use of a similar kind of song; which the author also recognised as prevalent in Devonshire during the operation of ploughing with oxen.

In the Statistical Account of Scotland (1797), parish of Bandothy, county of Perth, we read of a family that had resided on the Cupar-Grange estate for 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."

It has been supposed that MELL-SUPPER, the Northern name of the entertainment given on this occasion, was derived from the French word *mesler*,* to mingle or mix together, masters and servants sitting promiscuously at the same table; but some 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.

Pegge opined that the most obvious interpretation of the term mell-supper seemed to point to it as being the meal-supper, from the Teutonic word *mehl* (farina); and he subsequently inclined to regard it as derivable from *med-syp*, citing Cowel's Interpreter in behalf of that view.

Eugene Aram, in his essay on the Mell Supper, and Shouting the Churn, takes these feasts to be the relics of pagan ceremonies, or of Judaism, and to be of far higher antiquity than is generally apprehended; indeed, to be as old as the sense of joy for the benefit of plentiful harvests, and of human gratitude to the Creator for his munificence to man. In England, he adds, we hear of it under various names in different counties, as mel-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 he refers to Callimachus's Hymn to Apollo to show that the heathens through ignorance misapplied 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, formed part of the Hebrew offering, as appears by Leviticus xxiii. 13; and we gather from Homer that a cake thrown upon the head of the victim was also part of the Greek offering to Apollo.

When with the progress of Christianity Apollo lost his divinity, what had been anciently offered to the god the reapers prudently ate up themselves. At last, the use of the meal of new corn was

---

* All being upon an equal footing, or, as the Northern vulgar idiom has it, "Hail fellow well met." A mell 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, who formerly were closely connected with that nation.

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.

In Hutchinson's Durham we read of the Parish of Easington: "In this part of the country are retained some antient 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 musick and great acclamation. After this a feast is made, called the Mell-supper, from the antient sacrifice of mingling the new meal."

The unfortunate Eugene Aram derived mell either from *meal*, or from the instrument by us called a *mell*,* wherewith corn was anciently reduced to meal in a mortar.

There were also a churn, or more properly, a kern, supper (as it is vulgarly pronounced in Northumberland), and a shouting the churn, or kern. This, on the authority of Aram, was different from the mell supper; the former invariably being provided when all was shorn, the latter after all was got in. One would have thought that kern supper was no more than corn supper, were it not for Aram's testimony that it was called the churn supper, because from time immemorial it was customary to produce in a churn a great quantity of cream, which they dispensed in cups to the rustic company, for consumption with bread.

This custom, in Aram's time, survived about Whitby and Scarborough in the east of Yorkshire, and round about Gisburne and other places in the west. Elsewhere cream has been commuted for ale, and the tankard politely preferred to the churn.

Martin mentions a singular harvest superstition in the Orkneys: "There is one day in Harvest on which the vulgar abstain from work, because of an antient and foolish tradition, that if they do their work the ridges will bleed."

Armstrong writes of the Island of Minorca: "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 doubtless a custom among the Roman farmers, from whom the antient 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."

Within the Liberty of Warkworth, writes Bridges in his History of Northamptonshire, is Ashe Meadow, divided amongst the neighbouring parishes, and famed for the following customs observed in the

---

* He adds, as the harvest was *last* concluded with several preparations of meal, or brought to be ready for the mell, this term became, by translation, to mean the *last* of other things; as when a horse comes last in the race, they often say in the North, *he has got the mell.*

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 sevennight 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 Field-men, 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 two first 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 Orders 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 farther 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 popular custom among the hop-pickers in Kent, thus described in Smart's Hop Garden (1752)—

"Leander leads Lætitia to the scene
Of shade and fragance—Then th' exulting band
Of pickers, male and female, seize the fair
Reluctant, and with boisterous force and brute,
By cries unmoved, 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."

To the same festal time is referable the MEADOW VERSE. In Herrick's Hesperides we have—

"*The Meddow Verse, or Aniversary, 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 flowery 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 Nimphs 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."

In parts of Suffolk and Essex, at the termination of the Harvest Home feast, till recently there survived the old custom of "Hallooing Largess." At the beginning of their operations the most skilful of the reapers was appointed a leader with the title of "the lord;" and under his presidency the husbandmen were borne home upon the last load of grain; their wives and children and immediate friends following in procession, carrying the implements used during harvest, with green boughs, a sheaf of wheat, and perhaps a flag or two extemporised from handkerchiefs. At the farmer's house they were provided with a substantial supper, to which neighbouring farmers were generally invited. This was called the "horkey," or Harvest Home. During the day it was the office of "the lord" to collect "largess money" from neighbours and friends; and, at the conclusion of the horkey, the farm labourers assembled upon some adjacent eminence and shouted "Holla, holla, holla,"—*Largess;* the "holla" being repeated quickly, and all their vocal strength reserved for "largess," on which they dwelt to the full of their voice. These shouts were repeated as often as they had received "largess."

In Hertfordshire it was customary for those employed in getting in the corn to meet in companies on the morning next after "Harvest

Home," for the purpose of perambulating the neighbourhood to beg what they termed a "*fow*-largess."

In the north of Devon, after the wheat was all cut, they were careful to observe the old custom of "crying the neck." While the labourers were reaping the last field, one of their number most familiar with the traditions of the season, went round to the shocks and sheaves, and selected a little bundle of all the best ears he could find. This bundle, which he tied up very neatly, plaiting and arranging the straws most tastefully, was called "the neck." At the termination of their operations, the reapers, binders, and women, stood round in a circle, in the centre of which was the person with "the neck," which he grasped with both hands. He first stooped and held it near the ground, and all the men around him took off their hats, stooping and holding them with both hands downwards. Then they began to cry, all together, in a very prolonged and harmonious tone, "the neck!" at the same time slowly raising themselves upright, and elevating their arms and hats above their heads; the holder of "the neck" also raising it on high. This was repeated thrice; after which they changed their cry to "wee yen!"—"way yen!" which they prolonged as they did "the neck," and also sounded thrice; with the same movements of the body and arms. Thereupon the company burst out into boisterously joyous laughter, and hats and caps were flung up into the air. Next one of the men secured "the neck" and ran with all possible haste to the farmhouse, where one of the young female domestics stood at the door with a pail of water ready to her hands. If the holder of "the neck" could contrive to get into the house otherwise than by the door at which the girl stood, he could lawfully kiss her; if, however, he failed, he was regularly soused with the contents of the bucket.

The explanation of "crying the neck" was that it was designed to give the surrounding country notice of the end of the harvest; "we yen" being the rustic delivery of "we end."

It should be added that "the neck" generally was suspended in the farmhouse, sometimes for three or four years.

THE FEAST OF SHEEP-SHEARING.

AUBANUS notes that the pastoral life was anciently accounted an honourable one, particularly among the Jews and the Romans. In the Old Testament we have record 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; while Varro may be consulted as to the mode of celebration by the latter. In England, particularly in the South, 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 shearing time, in all pastoral countries, a kind of Harvest Home.

In Tusser's Husbandry, under The Ploughman's Feast Days, we have these lines, bearing upon this festivity—

"*Sheep Shearing.*

"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."

The following passage in Ferne's Glory of Generositie would seem to imply that *Cheese Cakes* were the principal dainty at the Feast of Sheep-shearing. "Well vor your paines (if you come to our Sheep Shering Veast) bum vaith yous taste of our CHEESE CAKE." This is put into the mouth of Columell the Plowman. In The Lancashire Lovers (1640), Camillus the clown, courting Doriclea, tells her: "*We will have a lustie* CHEESE-CAKE *at our Sheepe Wash.*"

The expense attending these festivities seems to have afforded matter of complaint. Thus in Questions of profitable and pleasant Concernings (1594) we read: "If it be a Sheep Shearing Feast, Master Baily can entertaine you with his Bill of Reckonings to his Maister of three Sheapherd's Wages, spent on *fresh Cates*, besides *Spices*, and *Saffron Pottage*."

There is a beautiful description of this festivity in Dyer's Poem, called The Fleece, at the end of the first book.

According to Piers, on the first Sunday in Harvest, that is, in August, they are careful in Westmeath to drive their cattle into some pool or river and therein swim them. This observance is followed as if it were a point of religion, for they think no beast can live the whole year through unless it be thus drenched. The swimming of cattle, especially at this season of the year (writes he), is healthful unto them, as the poet Virgil hath observed—

"Balantumque gregem fluvio mersare salubri;"
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."

SATURDAY AFTERNOON.

IN Bourne's time it was usual in country villages, where the politeness of the age had made no great conquest, to pay 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), is the annexed passage, which seems to show that *Saturday Afternoon* was then 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; that so 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 keepe *Saterday half holy-day,* 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, under Articles for the Sexton of Faversham, 22 Hen. VIII. we 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."

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 ye liffe of Seynt ****** that he was bisi on Ester Eve before None that he made one to shave him or ye sunne wente 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^u^ didest no reverence to the Sundaie and therfore thise heris wolle I kepe unto ye Day of Dome in reproffe of y^e^. 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 worthe 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 ye 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 Cuntre. 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 folowynge, that they shulde thynke theron and spede theym, and so dispose hem and their occupacions that they might halowe in due tyme."

From a Council held by William, King of Scotland, in 1203, it

appears that it was then determined that Saturday, after the twelfth hour, should be kept holy.

King Edgar in 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. Hence, without doubt, was derived the custom of spending a part of Saturday afternoon without servile labour.

Upon this law Johnson (Const.) wrote: "*Noon-tide* 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*. 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 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. 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. In the Shepherd's Almanack *Noon* is mid-day; *High Noon*, three."

In Yet a Course at the Romyshe Foxe (1543), we are instructed: "*Processyon upon Saturdayes at Even-songe.*"—"Your holye Father Agapitus, popett of Rome, fyrst dreamed it out and enacted it for a lawdable ceremonye of your whoryshe Churche. But I marvele sore that ye observe yt *upon Saturdayes at nyght at Even-songe* he commaundynge yt to bee observed *upon the Sondayes, in the mornynge betwixt holie water makynge* and high masse."—"Moch is Saturnus beholden unto yow (whych is one of the olde Goddes) *to garnyshe the goyng out of hys* daye 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.'

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."

Wheatley tells us that in the East the Church thought fit to indulge the humour of the Judaising 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 ancient writers.

We find these homely rhymes upon the several days of the week in Divers Crab-tree Lectures (1639)—

"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."

Holy-days, writes Hooker, 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 being 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.

In the ancient Calendar of the Church of Rome are 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."

There is no doubt but that these observations in the ancient Calendar, and our proverb, are derived from one common origin.

The Borrowing Days, as they are called, occur in The Complaynt of Scotland (1801): "There eftir i entrit in ane grene forest, to contempil the tendir 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 (*in verbo*) explains "Borrouing 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."

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 die.
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), the minister of the parish of Kirkmichael, 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 adding: "that is, on one of the three last days of March 1688."

In The Country Almanack for 1676, among the remarks upon April occur—

"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 simpathize)
His trickling tears will make us wipe our eyes."

In the British Apollo, to the inquiry as to the meaning 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;"

the answer 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."

A clergyman in Devonshire informed the author that the old farmers in his parish called the three *first* 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 wearing out apace.

These days had not escaped the observation of the learned author of the Vulgar Errors; who, however, seems to have been in the dark concerning them; for he barely tells us: "It is usual to ascribe unto March certain Borrowed Daies from April."

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."

DAYS LUCKY OR UNLUCKY.

REFERRING to the heathen superstition of regarding one day as good, and another as bad, Bourne observes: "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 also tells us 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; or I will not traffick this month, because such a star presides; or I will because it does; or I shall plant no vines this year, because it is Leap Year."

Googe's version of Naogeorgus runs—

> "And first, betwixt the Dayes they make no little difference,
> For all be not of vertue like, nor like preheminence.
> But some of them Egyptian are, and full of ieopardee,
> And some againe, beside the rest, both good and luckie bee.
> Like diffrence of the Nights they make, as if th' Almightie King,
> That made them all, not gracious were to them in every thing."

The following curious passage is taken from Melton's Astrologaster: "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 lucky blasts of the Starres, that will not marry, or traffique, or doe the like, but under some constellation. These, sure, are no Christians: because faithfull 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 businesse 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 calends of Januarie, or any moneth, or day, or time, or yeere, eyther to travell, marry, or to doe any thing in."

Lodge, in his Incarnate Devils (1596), glances 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), enumerates among the superstitious of that age "Regarders of times, as they are which will have one time more lucky then another: to be borne at one hower

more unfortunate then at another: to take a journey or any other enterprize in hand, to be more dangerous or prosperous at one time then 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 Newton's Tryall of a Man's own Selfe (1602), under the head of "sinnes externall and outward" against the first commandment, he inquires, "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 aunsweares of the dead, dealing with damned spirits, or with any instruments of phanaticall divination, as basons, rings, cristalls, glasses, roddes, 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 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."

At the end of an ancient MS. mentioned in the Duke de la Valiere's Catalogue, there is part of a calendar in which the following unlucky days are noticed—

"Januar. iiii. Non. [10th] Dies ater et nefastus.
viii. Id. [25th] Dies ater et nefastus.
Mar. vi. Non. [10th] non est bonum nugere. [*q.* nubere?]
Jan. iiii. Kal. [2d] Dies ater."

In the Book of Knowledge (1658), we have an 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 dayes 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 in 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 first, the last day going out of December. These six Dayes with great diligence ought to be kept, but manely the

latter three, for all the veins are then full. For then, whether man or beast be knit in them within seven dayes, or certainly within fourteen dayes, he shall die. And if they take any drinks within fifteene dayes, they shall die; and, if they eat any goose in these three Dayes, within forty dayes 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 the 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 certain others on which they are uniformly unlucky. These days vary with different persons; and Aubrey has given several instances of both classes. 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. Respecting the weather also there is this proverb—

"Friday's moon,
Come when it will, it comes too soon."

In the calendar prefixed to Grafton's Abridgment of his Chronicle (1565), the unlucky days according to the opinion of the astronomers are thus enumerated: "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 3, 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 Lord Burghley's Preceptes to his Sonne (1636), we read: "Though I thinke 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, discoursing of the superstitious man, observes: "If his journey began unawares on the dismal Day, he feares a mischiefe."

In the ancient Romish Calendar we find an observation on the 13th

* In the Prognostication of Erra Pater (1565), printed by Colwell, the unlucky days vary from these of Grafton. See more on this subject in Aubrey's Miscellanies.

of December, to the effect that on this day prognostications of the months were drawn for the whole year; also that on the Day of St Barnabas, and on that of St Simon and St Jude, a tempest often arises.

Many superstitious observations on days may be found in a curious old book called Practica Rusticorum (apparently an earlier edition of The Husbandman's Practice 1658), at the end of the Book of Knowledge of the same date.

In Sinclair's Statistical Account of Scotland (1793), the minister of Logierait, in Perthshire, 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 beginning 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."

Of the parishes of Kirkwall and St Ola, in Orkney, we learn: "In many days of the year they will neither go to sea in search of fish, nor perform any sort of work at home."

Few superstitious usages, according to the same authority, prevail in Canisbay, in Caithness. "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 Flowden, 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." *

The Spaniards hold Friday to be a very unlucky Day, and never enter upon anything of consequence upon it; and among the Finns those who undertake any business on a Monday or Friday have promise of very little success.

From the following extract from Eradut Khan's Memoirs of the

---

* So of the 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;" and of the Parish of Monzie, in Perth: "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."

Mogul Empire, it would seem, however, that Friday is there regarded 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!'"

COCK-CROW;

TIME OF THE MORNING SO CALLED.

BOURNE tells us of 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 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—

"*Ber.* It was about to speak, when the Cock crew.
Hor. And then it started like a guilty thing
Upon a dreadful summons. I have heard,
The Cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the God of Day: and at his warning,
Whether in Sea or Fire, in Earth or Air,
The extravagant and erring Spirit hies
To his confine, and of the truth herein,
This present object made probation.
Mar. It faded at the crowing of the Cock." *

Bourne applies himself most seriously to investigating whether 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

* 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,
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."

of man to these reflections, which are much heightened by the legendary stories of nurses and old women.

The traditions of all ages attribute the advent of spirits to the night. The Jews believed that hurtful spirits walked about in the night; and 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 notion 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.

Cassian, also, 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 farther evinces that this was the current opinion of the time.

Thus the Ghost in Hamlet—

"But soft, methinks I scent the morning air—
Brief let me be."

And again—

"The Glow-worm shews the Matin to be near."

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.

Spenser has—

"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—

"The Cock crows and the morn grows on,
When 'tis decreed I must be gone."

Bourne alleges that he knows of no reasons assigned for the departure of spirits at cock-crow; "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 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 the Passage in the thirty-third chapter of Genesis, in which Jacob wrestled with the Angel for a blessing; where the Angel says unto him 'Let me go, for the day breaketh.'"

Bourne, however, takes the tradition to have arisen from some par-

ticular circumstances attending the time of cock-crowing; and which, as Prudentius seems to say, are 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 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."

Because the cock gives notice of the approach and break of day, the ancients, with a propriety equal to anything in their mythology, dedicated this bird to Apollo. They also made him the emblem of watchfulness, from the circumstance of his summoning men to their business by his crowing, and therefore dedicated him to Mercury also. With the lark he may be poetically styled "the herald of the morn."

In Drayton's Endimion and Phœbe (1593) are the following lines—

> "And now the Cocke, the morning's trumpeter,
> Play'd Hunt's up for the Day-Star to appear;"

which Gray has imitated—

> "The Cock's shrill clarion, or the echoing Horn,
> No more shall rouse them from their lowly bed."

In Chaucer's Assemblie of Foules we have—

> "The tame Ruddocke and the coward Kite,
> The *Cocke, that horologe is of Thrope's lite.*" *

And in the Merry Devil of Edmonton (1631)—

> "More watchfull than the day-proclayming Cocke."

The day, civil and political, has been divided into thirteen parts:—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. Bedtime; 13. The dead of the night. The after-midnight and the dead of the night being the most solemn of them all, have therefore, it should seem, been appropriated by ancient superstition to the walking of spirits.

From the passage in Macbeth, "We were carousing till the second Cock," it seems as though there were two separate times of cock-crowing. The commentators, however, who do not advert to it, explain the passage as follows: "Till the second Cock:]—Cock-crowing. So in

---

* *i.e.*, The clock of the villages.

King Lear—'He begins at Curfew, and walks till the first Cock. Again, in The Twelve Mery Jestes 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 in his Husbandrie—

"Cocke croweth at midnight, times few above six,
With pause to his neighbour, to answer betwix:
At three aclocke 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."

The following very curious Old Wives' Prayer is found in Herrick's Hesperides—

"Holy-rood, come forth and shield
Us ith' 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 Feinds us fro,
By the time the Cocks first crow."

Vanes on the tops of steeples were anciently made in the form of a cock (called thence *weather-cocks*), and put up, in Catholic times, to remind the clergy of watchfulness.

In A Helpe to Discourse (1633) we have—

"*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."

A writer in the St James's Chronicle, June 10th 1777, derives the origin of the *cock-vane* 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 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 weather-cock, I would hint to the advocates for that unreformed Church that neither this intention, nor the antiquity of this little device, can afford any matter for religious argument.

In the minute-book of the Society of Antiquaries we read: "29 Jan. 1723–4, Mr Norroy [Peter Le Neve] brought a Script from Gramaye, Historia Brabantiæ, shewing 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.*"

The Church of Rome made four nocturnal vigils: the Conticinium, Gallicinium or cock-crow, Intempestum, and Antelucinum.

STREWING CHURCHES WITH FLOWERS

ON DAYS OF HUMILIATION AND THANKSGIVING.

THE parish accounts of St Margaret, Westminster, under the year 1650, contain the following items—

"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.*

"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 Scotts at Worcester, 7*s.*

"Item, paid for Hearbes and Lawrell that were strewed in the Church the same Day, 8*s.*"

COCK-FIGHTING.

THIS sport, Bailey tells us, originated with the Athenians; and it was in this wise: When Themistocles was marching against the Persians, espying two cocks fighting by the way, he availed himself of the opportunity to address his army as follows: "Behold! These do not fight for their household Gods, neither 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 address so encouraged the Grecians that they fought strenuously and obtained the victory over the Persians; and thereafter cock-fighting was by a special law ordained to be annually practised by the Athenians.

Pegge, in his paper 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 sport. The inhabitants of Delos were great lovers of it; and Tanagra in Bœotia, the Isle of Rhodes, Chalcis in Euboea, and Media, were famous for their generous and magnanimous race of chickens.

The Greeks, it seems, had some method of preparing the birds for battle.

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.

The Romans, who borrowed this with many other things from Greece, used quails, it would seem, as well as cocks for fighting; and, according to Herodian, the first dispute between Bassianus and Geta, sons of the Emperor Septimus Severus, arose in their youth from these contests.

Quail combats, writes Douce, were well known among the ancients, especially at Athens. Julius Pollux relates that the birds were placed in a circle, and he whose quail was driven out of it lost the stake, which was sometimes money, and occasionally the bird itself. Another practice was to smite or fillip a bird with the middle finger, and then to pluck a feather from its head. If the quail bore the operation without flinching, its master gained the stake, but lost it if it ran away.

Cocks and quails, engaging one another to the last gasp, for diversion, are frequently (and most appropriately) compared in the Roman writers * to gladiators. The Fathers of the Church inveighed with great warmth against the spectacles of the arena, the wanton shedding of human blood in sport. One would have thought that cock-fighting would have been discarded, together with gladiatorial shows, under the mild and humane genius of Christianity. But, as Pegge observes, it was reserved for this enlightened era to practise it with new and aggravated circumstances of cruelty.

The Shrove-Tuesday's 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 Becket in the reign of Henry II., is the first of our writers who mention cock-fighting, describing it as the sport of schoolboys on Shrove Tuesday. The cock-pit, it seems, was the school, and the master was the comptroller and director of the sport.† From this time, at least, the diversion,

---

* 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.

† In the Statutes of St Paul's School, A.D. 1518, occurs the clause: "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."

In the Statistacal Account of Scotland (1792), the minister of Applecross co

however absurd and even impious, was continued among us. It was practised, though disapproved and prohibited, in the 39th year of the reign of Edward III.; also in the reign of Henry VIII. and in 1569.

Misson writes: "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." Again: "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."

It has been by some called a royal diversion. As every one knows, the Cock-pit at Whitehall was erected by a crowned head, no other than Henry VIII. himself, for the more magnificent celebration of the sport; and James I. also was remarkably fond of it. It was prohibited, however, by one of the Acts of Oliver Cromwell, March 31st 1654.

Stubbes, in his Anatomie of Abuses (1585), inveighs against cock-fighting, which in his days seems to have been practised on Sundays in England—

"*Cock-fightyng in Ailgna.*

"They flock thicke and threefolde to the Cock-fightes, an exercise nothing inferiour to the rest, where nothing is used but swearing, forswearing, deceipt, fraud, collusion, cosenage, skoldyng, railyng, convitious talkyng, fightyng, brawlyng, quarellyng, 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 ende that many may come to the dedication of this solemne Feast of Mischiefe."

At the end of The Compleat Gamester (1680) is 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 portrayed in the 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 are as follows—

> "Imp. first of all, let never be forgot,
> My body freely I bequeath to th' Pot,
> Decently to be boil'd, and for it's 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,

Ross, speaking of the schoolmaster's perquisites, says: "He has the Cock-fight dues, which are equal to one Quarter's payment for each Scholar."

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.

In the Statistical Account of Scotland (1793), 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 Cock-Pit was built for the accommodation of this School of Gambling and Cruelty, where every distinction of rank and character is levelled. In 1790 the Cock-pit continued to be frequented."

Pegge describes the Welsh Main,* in order to expose its cruelty, and reckons it to be peculiar to this kingdom, as being unknown to China, Persia, Malacca, and even the savage tribes of America. Given, says he, sixteen pair of cocks. Of these the sixteen victors engage in combat again; the eight resulting victors are pitted for the third time; and so on until their number is reduced to two, who finally are pitted for the fifth time. Thus we have the incredible barbarity of thirty-one of these creatures inhumanly destroyed for the sport and pleasure, amid noise and nonsense blended with the blasphemy and profaneness, of those who yet assume to themselves the name of Christians.

Without running into all the extravagance and superstition of Pythagoreans and Brahmins, we certainly have no right, no power or authority, to abuse and torment any of God's creatures, or needlessly to sport with their lives; on the contrary, we ought to use them with all possible tenderness and moderation.

In a word, cock-fighting in its origin was a heathenish mode of diversion; and at this day it ought certainly to be confined to barbarous nations. Yet it must be added that, 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; 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.

Pliny mentions the spur and calls it telum; but the gafle is a modern invention, as likewise is the great and, perhaps, necessary exactness in matching them.

---

* The subjoined Extract from a MS. Life of Alderman Barnes, about the date of James II.'s time, which I have frequently cited in my History of Newcastle, perhaps 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. 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 Asiatics, however, use spurs that act on each side like a lancet, and almost immediately decide the battle. Hence they are never permitted by the modern cock-fighters.

It still continues to be a favourite sport with the colliers in the North of England. In vain do the clamorous wants of their families solicit them to go to work when a match is heard of.

Some years ago, while the author was engaged in the service appropriated to the visitation of the sick at the house of one of these men, who died shortly after, he was, to his great astonishment, interrupted by the crowing of a game-cock, which was suspended in a bag over his head. To this exultation another cock, concealed in a closet, gave immediate answer. Thereupon the first replied, and the second instantly rejoined. The tragi-comedy of the incident surpassed belief; and the execution of the solemn office had to be suspended until the removal of one of the disputants. The bird had been carefully hung beside him, apparently for company. He thus was enabled to cast at the 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 IN THE TOWN OF STAMFORD.

AT Stamford in Lincolnshire annualy was celebrated a sport called Bull-running; of which the following account is taken from Butcher's Survey of the Town (1717): "It is 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 hivie 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 others 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 & matrones de eodem gradu, following this Bulling business.

"I can say no more of it, but only 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 Butcher's 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."

A very long account of a similar practice at Tutbury will be found in Plott's History of Staffordshire; where it seems to have been the custom associated with 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 this custom they were to give to the lord at the said feast twenty pence. There is an elaborate Memoir in the second volume of the Archæologia, in which the subject is considered by Pegge.

In later times the Bull-running at Tutbury appears to have given rise to greater excesses than 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 the kindred brutish diversion 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."

CUSTOMS AND CEREMONIES.

CHILD-BEARING, CHURCHING, AND CHRISTENING CUSTOMS.

LADY in the straw.—The expression of "*The lady in the straw*," designed to signify the lady who is brought to bed, apparently is derived from the circumstance that in the olden time all beds were stuffed with straw; so that it is synonymous with saying "the lady

in bed," or that is confined to her bed.* Even down to the reign of Henry VIII. certain officers were directed every night to examine "the straw of the king's bed," as a precaution against the concealment of daggers therein.

In Plaine Percevall, the Peace-maker of England, of the date of 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.*"

Some have thought that the term originates from the straw mattress necessarily employed during the time of delivery; founding on a passage in an old volume entitled The Child-bearer's Cabinet; or a rich Closet of Physical Secrets collected by the elaborate paines of four severall Students in Physic; in which, under the head of how and wherewith the child-bed woman's bed ought to be furnished, we are instructed: "A large Boulster, made of linnen 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 lye, so that she may seem to lean and bow rather than to lye, drawing up her feet unto her that she may receive no hurt." But the previous references show that straw was universally used for beds at that time.

Certain ceremonies used to be observed when the lady took to her chamber. When Henry VII.'s queen retired for her delivery, "the Erles 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 Chamber, she stode undre hir Cloth of Estate: then there was ordeyned a Voide of Espices and swet Wyne: that doone, my Lorde, the Quene's Chamberlain, in very goode wordes desired in the Quene's name the pepul there present to pray God *to sende hir the goode Oure:* and so she departed to her inner Chambre."

According to Henry, the ancient Britons, in the event of a birth being attended with any difficulty, put a girdle made for the purpose about the woman in labour, which they imagined gave immediate and effectual relief. Girdles of this kind were, till lately, carefully preserved in many families in the Highlands of Scotland. They were impressed with numerous mystical figures, and the ceremony of binding them about the waist was accompanied with words and gestures indicating the great antiquity of the practice and its original derivation from the Druids.

Lemnius (Eng. trans. 1658) writes that the jewel named Ætites, found in the eagle's nest, that rings with little stones within it, applied to the thigh of one in labour, eases and quickens delivery; and he

---

* In the old Herbals are descriptions of an herb entitled "*The Ladies' Bed straw.*"

† In A New Dialogue, by Ihon Day and William Sheres, we read: "Yf the Masse and the Supper of ye Lord be al one thyng, *the Rightes*, the Housell, the Sacramente of Christes bodye and bloude, and the Supper of the Lord are all one thyng."

affirms the truth of the statement to have been supported by personal experiment.

Lupton, in the second book of his Notable Things, says: "*Ætites*, called the Eagle's stone, tyed to the left arm or side, 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." And in the fourth book is given the instruction: "Let the woman that travails 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."

From an old MS. in the collection of Herbert, dated 1475, I transcribe a charm—

"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. ✠. Vulnera 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 Ω. ✠. Anna peperit Mariam, ✠ Elizabet precursorem, ✠ Maria Dominum nostrum Jesum Christum, sine dolore et tristicia. 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. bhumon ✠ blictaono. ✠ Christus Nazarenus ✠ Rex Judeorum fili Dei ✠ miserere mei ✠ Amen."

In Spain another custom prevailed. In the Lucky Idiot of Quevedo (1734), we read of a countryman running to a curate in great haste, in the dead of night, entreating him to direct the "knocking the bells, his wife being in labour." Pedro accordingly was roused from a sound sleep and bidden to ring the bells for child-birth quickly, quickly. "I got up," proceeds Pedro, "immediately; and, as fools have good memories, I retained the words quickly, quickly, and knocked the bells so nimbly, that the inhabitants of the town really believed it had been for fire."

In Wits, Fits, and Fancies (1595), we have record of a gentlewoman who swore in the extremity of her labour that, if it pleased God to spare her that once, she would never again expose herself to the same danger: but, when she was safely delivered, she addressed one of the midwives: "So, now, put out the HOLY CANDLE, and keep it till the next time."

Lovelace's Lucasta (1659) refers to another singular usage—

---

* SATOR :—AREPO :—TENET :—OPERA :—ROTAS.

"*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 not 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."

In Bonner's Injunctions at his Visitation, extending from 3d September 1554 to 8th October 1555, it is prescribed: "A Mydwyfe (of the diocese and jurisdiction of London) shal not use or exercise any Witchcraft, Charmes, Sorcerye, Invocations, or Praiers, other then suche as be allowable and may stand with the Lawes and Ordinances of the Catholike Churche;" and among the Articles to be enquired in the Visitacyon in the fyrst yeare of Queen Elizabeth (1599) is: "Item, whether you knowe anye that doo use Charmes, Sorcery, Enchauntementes, Invocations, Circles, Witchecraftes, Southsayinge, or any lyke Craftes or Imaginacions invented by the Devyl, and specially in the tyme of Women's travayle."

From Strype's Annals of the Reformation, under 1567, it appears that midwives took an oath, among other things, "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."

Upon the dissolution of the monasteries at Leicester, writes Nichols, a multitude of false miracles and superstitious relics were discovered. Among others our Lady's girdle was shown in eleven several places, and her milk in eight; together with the penknife of St Thomas of Canterbury, and a piece of his shirt, "much reverenced by big-bellied women."

In Sylva, or the Wood, we read of women in labour drinking the urine of their husbands, "who were all the while stationed, as I have seen the cows in St James' Park, and straining themselves to give as much as they can."

In Bale's Comedye concernynge thre Lawes (1538), Idolatry says—

"Yea but now ych am a she
And a good MYDWYFE perde,
Yonge Chyldren can I *charme*,
With whysperynges and whysshynges,
With crossynges and with kyssynges,
With blasynges and with blessynges,
That Spretes do them no harme;"

and Hypocrisy mentions the following foreign 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 chylde, 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 Chylde, for within it is hollowe all."

GROANING CAKE AND CHEESE.

Against the time of the good wife's delivery, it was everywhere the custom for the husband to provide a large cheese and a cake. These were from time immemorial objects of popular superstition.

"The custom here," writes Misson, "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." Nor was it unusual to preserve pieces of it for several years. Thus in Gayton's Festivous Notes upon Don Quixote (1654): "And hath a piece of the Groaning Cake (as they call it), which she kept religiously with her Good Friday bun, full forty years un-mouldy and un-mouse-eaten."

At Oxford it was the practice to cut the cheese (in the North of England, in allusion to the mother's complaints at her delivery, called the Groaning Cheese), in the middle upon birth of the child, and so, gradually, to form it into a large kind of ring; through which it was obligatory to pass the infant on the day of christening. Elsewhere the first cut of the sick wife's cheese, as it was also called, was divided into little pieces, which they tossed in the midwife's smock, to cause young women to dream of their lovers. In the North, slices of the first cut were laid under their pillows with the same object.

In the scene in The Vow-breaker (1636), "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."

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), 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 Burton's Translation of Erasmus's Dialogues, in that of the Woman in Child-bed occurs the following passage: "*Eut.* By chaunce *I* (passing by these Houses) *sawe the Crowe*, or *the Ring of*

the Doore bound about with a 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 you not knowe that *it is a Signe that there is a Woman lying in* where that is?"

Poor Robin in his Almanack for the Year 1676, 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, and eke *a Cradle.*—
Blanckets of a several scantling
Therein for to wrap the bantling:
Sweetmeats from Comfit-makers trade
When the Child's a Christian made—
Pincushions and such other knacks
A Child-bed Woman always lacks,
Caudles, Grewels, costly Jellies, &c."

The reference to the groaning chair is explained by an essayist in the Gentleman's Magazine for May 1732, to be the chair in which the matron sits to receive visits of congratulation. This, he observes, is a kind of *female ovation* due to every good woman who goes through such imminent perils in the service of her country.

Bartholinus relates that the Danish women, before putting the newly-born infant into the cradle, place thereby or over the door, as amulets to protect the child from hurt by the evil spirit, garlic, salt, bread and steel, or some cutting instrument of that metal.

Something like this obtained in England. Gregory, in his Posthuma, 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 unbaptized (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, according to Pennant, children are watched till the christening is over, lest they should be stolen or changed by the fairies; who are reputed to be able to substitute their weakly and starveling elves for the more robust offspring of men only before baptism.

To this notion Shakespeare alludes when he makes Henry IV., comparing Hotspur with his own profligate son, exclaim—

"O that it could be proved
That some night-tripping Fairy had exchanged,

In Cradle-clothes our Children where they lay,
And call'd mine Percy, his Plantagenet !
Then would I have his Harry, and he mine."

Spenser has the like thought in the Faery Queene—

"From thence a Fairy thee unweeting reft
There as thou slep'st in tender swadling band,
And her base Elfin brood there for the left,
Such men do CHANGELINGS call, so chang'd by Fairy theft."

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 idiotic children were supposed changelings.

Pennant, in his History of Whiteford, relates of "the Fairy Oak," of which he supplies an illustration—

"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 put the child in a Cradle, and left it all night beneath the Tree, hoping that the *tylwydd teg*, or *Fairy family*, or *the Fairy folk*, would restore their own before morning. When morning came, they found the Child perfectly quiet; so they went away with it, quite confirmed in their belief."

Waldron, in his Description of the Isle of Man, gives this personal testimony: "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 tho' 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 cryed, 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 also mentions the case of a woman, "who, being great with Child, and expecting every moment the good hour, as she lay awake one night in her bed, 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 used to be the ancient custom to give a large entertainment as well at the churching as at the christening.

In Whitaker's History of Craven, Master John Norton "gate leave of my old Lord to have half a Stagg for his Wife's Churching." On which a note proceeds: "Hence it appears that Thanksgivings after Child-Birth were anciently celebrated with feasting. For this Custom there is a still older authority: In ii^bus^ Hogsheveds Vini albi empt apud Ebor. erga purificationem Dominæ, tam post partum Mag'ri mei nuper de Clifford, quam post partum Mag'ri* mei nunc de Clifford. lxvi*s.* viij*d.* (Compotus Tho. Dom. Clifford a° 15 Hen. VI. or 1437)."

Harrison, in his Description of Britain in Holinshed's Chronicles, complains of the excessive feasting at "Purifications of Women," and otherwise.

In 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.*" She is further 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 Sr Clifford Clifton *for a fat Doe.*

Julia's Churching, or Purification, however, in Herrick's Hesperides, makes no mention of the churching entertainment—

> "Put on thy Holy Fillitings 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."

* * * *

An original black-letter proclamation, dated the 16th of November, 30 Hen. VIII., among many "laudable Ceremonies and Rytes"

---

* Master is here used in the Scottish sense for the heir apparent of the family.

enjoined to be retained, specifies "Ceremonies used at Purification of Women delyvered of Chylde, and offerynge of theyr Crysomes."

In a rare book entitled A Parte of a Register, contayninge sundrie memorable Matters, written by divers godly and learned in our time, which stande for and desire the Reformation of our Church, in discipline and ceremonies, accordinge to the pure Worde of God and the Lawe of our Lande (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), 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;*" again: "The Offeringe of the Woman at hir Churching."

Lupton's first book of Notable Things (1660) has it: "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 the Statistical Account of Scotland, under parish of Monquhitter, we read: "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.

Moresinus relates a remarkable custom, of which he was an eye-witness in Scotland. On their return from church, they take, says he, the newly-baptized infant, and vibrate it three or four times gently over a flame, saying thrice: "Let the Flame consume thee now or never."

"The same lustration, by carrying of fire," says Borlase, quoting from Martin's Western Islands, "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 notable that there was a feast at Athens called Amphidromia, kept by private families 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; after which, having delivered it to the nurse, they were entertained with feasting and dancing.

Grose records the superstition that the child who does not cry when sprinkled in baptism will not live; and he adds another idea equally well founded, that children prematurely wise are not long-lived—that is, they rarely reach maturity; a sentiment put by Shakespeare into the mouth of Richard III.

In Memorable Things noted in the Description of the World, we read: "About children's necks the wild Irish hung the beginning of St John's Gospel, a crooked nail of an 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 errour, in making these arms the strength of their healths." *

Also: "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 deposes: "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 anciently the whole body of the child was *commonly* immersed in the baptismal font.

In the Statistical Account of Scotland (1793) we learn that the inhabitants of Kirkwall and St Ola "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 mind for that purpose."

Of the parish of Kilfinan, in 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."

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 baptized immediately after. When the service was over, he was gravely told he had done very wrong, for, as the female child was first baptized, she would, on her coming to the years of discretion, most certainly have a strong beard, and the boy would have none."

So also the minister of Logierait, in Perthshire: "When a child was baptized 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

---

* Camden moreover relates that, "if a child is at any time out of order, they sprinkle it with the stalest urine they can get."

† Pennant informs us that in the Highlands midwives give new-born babes a small spoonful of earth and whisky, as the first food they take.

anciently intended to counteract the malignant arts which witches and evil spirits were imagined to practise against new-born infants."

Bulwer, in his Chirologia, notes "a tradition our midwives have concerning children borne open-handed, that such will prove of a bountiful disposition and frank-handed."

In Dekker's Honest Whore (1630) we have: "I am the most wretched fellow: *sure some left-handed priest christened me*, I am so unlucky."

Herrick contributes 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."

Ross's Helenore, or the Fortunate Shepherdess (1778) supplies these modern Scotch superstitions respecting new-born children—

"Gryte was the care, and tut'ry that was ha'en,
Baith night and day about the bony Weeane,
The Jizzen-bed * wi' rantry leaves † was sain'd,‡
And sik like things as the auld Grannies kend,
Jeans paps *wi' sa't and water washen clean*,
Reed § that her milk get wrang, fan it was green.
Neist the first hippen to the green was flung,
And thereat seeful ‖ words baith said and sung.
A clear brunt coal wi' the het Tongs was ta'en
Frae out the Ingle-mids fu' clear and clean,
And throw the *corsy-belly* ¶ letten fa,
For fear the weeane should be ta'en awa;
Dowing ** and growing, was the daily pray'r,
And Nory was brought up wi' unco care."

It seems to have been the custom at christening entertainments in former times not only for the guests to eat as much as they pleased, but also (the ladies at least) to carry away as much as they liked in their pockets.

Thus in The Batchellor's Banquet (1677) we read: "What cost and trouble it will be—to have all things fine against the Christning Day; what store of sugar, biskets, comphets, and caraways, marmalet, and marchpane, 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." [The mother is called here "the child-wife."]

---

* The linen bed. † Meaning probably rowan tree. ‡ Blessed.
§ For fear. ‖ Pleasant. ¶ An infant's first shirt.
** Thriving.

In Strype's edition of Stow's Survey 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, of the Manks' christenings, says: "The whole country round are invited to them; and, after having baptized 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), of a yealous (jealous) neighbour it is written: "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 eate 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. Similarly there was an ancient custom named *Bid-Ale*, or *Bidder-Ale*, from the Saxon word biddan to pray or supplicate; when any honest man, decayed in his estate, was set up again by the liberal benevolence and contributions of friends at a feast, to which those friends were bid, or invited. It was most popular in the West of England, and in some counties was called a *Help-Ale*.

Hutchinson deposes that children in Northumberland, when first sent abroad in the arms of the nurse to visit a neighbour, are presented with an egg, salt, and fine bread.

There it is also customary for the midwife to provide two slices, one of bread and the other of cheese, which are presented to the first person they meet in their christening procession to church; and the recipient of this homely gift is required in return to present the child with three different things, wishing it at the same time health and beauty. One who once happened 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.

The European Magazine for June 1801 records 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."

The egg, being a sacred emblem, seems (adds Hutchinson) a gift particularly appropriate to infancy. Bryant learnedly disserts: "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 favourite symbol, and very antient, 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 antients. 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.'"

Cowel's Law Dictionary explains: "It was a good old custom for God-fathers and God-mothers, every time their God-children 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 Bourne cites the following 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."

The Vates of Molinæus has it that, if a child's bread falls to the ground on its buttered side, it is a sign of misfortune in life; if on the other side, of prosperity.

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 the saint in whose honour the child received its name.

Thus in 1560 we read in the books of the Stationers' Company the entry: "A Spoyne, of the gyfte of Master Reginold Wolfe, all gylte with the pycture of *St John*." Ben Jonson's Bartholomew Fair refers to them: "And all this for the hope of a couple of *Apostle Spoons* and a Cup to eat Caudle in."

So also Middleton's Chaste Maid of Cheapside (1620): "*Second Gossip.* What has he given her? What is it Gossip?—3. *Gos.* A faire high-standing Cup and two great '*Postle Spoons.*"—"One of them gilt."

Again, Davenant's Wits (1639)—

> "My pendants, carcanets, and rings,
> My Christning Caudle-cup and *Spoons*,
> Are dissolved into that lump."

The Noble Gentleman, by Beaumont and Fletcher, has

> "I'll be a Gossip. Bewford,
> I have an odd *Apostle Spoon*;"

and Shipman's Gossips (1666)—

> "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, too, on the failure of the old custom at christenings—

> "Especially since Gossips now
> Eat more at Christnings, than bestow.*
> Formerly when they us'd 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."

The Chrisome Pye is explained by Blount to signify 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 shrowd the Child, if dying within the month; otherwise it is usually brought to Church at the Day of Purification."

In Strype it is said to have been enjoined in 1560 "To avoid contention, let the curate have the value of the Chrisome, not under the value of 4*d.*, and above as they can agree, and as the state of the parents may require."

In Morant's Essex, in the account of Dunton Church, occurs the 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 Lewis in his History of the Isle of Thanet, where the same custom is kept up."

And one of the articles to be inquired of in Chichester Diocese in 1638 is: "Doth the Woman who is to be churched use the antient accustomed habit in such cases, *with a white vail or kerchiefe upon her head?*"

On the fifth day after the child's birth the Greeks were wont to send in gifts, or small tokens; and from this source the Christian use of godfathers sending gifts to the baptized infant is thought to

---

* Stevenson's Twelve Moneths (1661), under the month of August, has: "*The new Wheat makes the Gossips Cake*, and the Bride-Cup is carryed above the heads of the whole parish."

have sprung; together with the kindred practice of neighbours sending gifts to the mother, which still prevails in North Wales.

In The Comforts of Wooing, the godmother, "hearing when the Child's to be *coated*, brings it a gilt Coral, a silver Spoon, and Porringer, and a brave new Tankard of the same metal. The Godfather comes too, the one with a whole piece of flower'd silk, the other with a set of *gilt Spoons*, the gifts of Lord Mayors at several times."

In Howes's edition of Stow's Chronicle (1631), under the reign of James, we read: "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's Annals inform us that "on the 27th of October 1559 the Prince of Sweden, the Lord Robert and the Lady Marchioness of Northampton, stood sureties at the christening of Sir Thomas Chamberlaynes son, who was baptized 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 banqueting dishes, and Hypocras and Muscadine wine, to entertain the guests."

There was formerly a custom of having *Sermons at Christenings*.

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. It was also thought to preserve and fasten the teeth in men.

Scot's Discovery of Witchcraft 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 corrals that were employed."

According to Steevens (in Reed's Shakespeare) 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 (1536), we read: "Wytches tell that this stone (*Coral*) withstondeth lyghtenynge.—It putteth of lyghtnyng, whirlewynde, tempeste and stormes fro shyppes and houses that it is in.—The Red [Corall] helpeth ayenst the fendes

gyle and scorne, and ayenst divers wonderous doyng, and multiplieth fruite and spedeth begynnyng and ending of causes and of nedes."

Coles, in his Adam in Eden, pronounces of coral: "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, writes: "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 simpathy 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 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 relating to the dress of a child, we have another proof of the long continuance of this custom: "You need not yet give him *his* CORRAL *with the small golden Chayne*, for I beleeve it is better to let him sleepe until the afternoone."

In A Short Description of Antichrist (1554) 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 aboute the necke of the yonge Babe*."

MARRIAGE CUSTOMS AND CEREMONIES.

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 outdone by any other people on this occasion. Before we enter upon the discussion of these, however, it will be necessary to consider distinctly the several ceremonies peculiar to betrothing by a verbal contract of marriage, and promises of love previous to the marriage union.

BETROTHING CUSTOMS.

There was a remarkable kind of marriage contract among the ancient Danes called *Hand-festing*.

In The Christen State of Matrimony (1543) we read: "Yet in thys thynge also must I warne everye reasonable and honest parson, to beware that in contractyng of Maryage they dyssemble not, ner set for the any lye. Every man lykewyse must esteme the parson to whom he is *handfasted*, none otherwyse than for his owne spouse, though as yet it be not done in the Church ner in the Streate.—After the *Handfastynge* and *makyng of the Contracte* ye 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 handfested personnes brought and layed together, yea certan wekes afore they go to the Chyrch.*"

In the Statistical Account of Scotland (1794), the minister of Eskdalemuir, in Dumfries, mentioning a now extinct annual fair held at the meeting of the black and white Esks, writes: "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 'Hand-fasting' 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 Whitford's Werke for Housholders, &c. by a professed Brother of Syon (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 theyr unclene desyre of the woman, wyll promyse Maryage and ther upon make a contracte promyse and gyve fayth and trouth eche unto other, sayng "*Here I take the Margery unto my wyfe*, and thereto 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 behavyoure, 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 them selfe secretely alone without *Recordes*, which muste be *two at the lest*."

Among the Interrogatories for the Doctrine and Manners of Mynisters, early in the reign of Queen Elizabeth, occurs 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."

In every one of these cases I have no doubt there was a "mutual Interchangement of Rings," and the fullest indulgence of every sexual familiarity.

"The antient Frenchmen," Vaughan's Golden Grove (1608) has it,

"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."

In the old play of A Woman's a Wether-Cocke (1612), Scudmore 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 your blacke
> Cap, should you but heare it."

Strong traces of this long remained in our villages in many parts of the kingdom. I was assured by 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 mainland, and where the young women, selecting lovers of the same place, 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 for further concealment.

Anciently it was 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 being kept by the woman, and the other by the man. Thus in Gay's What d'ye call It—

> "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."

Strutt, in his Manners and Customs, illustrated this by an extract from the old play of the Widow; from which 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 the conclusion "that the contract cannot stand good in Law."

The latter part of the ceremony is perhaps adverted 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."

An 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 or 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."

Camden, in his Antient 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."

In 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 beleeve thee, make it much more pitty to deceive me. *Weare this sleight favour in my remembrance*" (throweth down a ring to him).

"*Frev.* 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. *Exit.*"

Of gentlemen's presents on similar occasions, a lady in Cupid's Revenge (a play of Beaumont and Fletcher's) says—

> "Given Earrings 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 (1592) we have: "Is there not heere resident about London, a crew of terryble Hacksters in the habite of gentlemen wel appareled, and yet some weare bootes for want of stockings, *with a locke worne at theyr lefte eare for their Mistrisse Favour*;" and in Lodge's Wit's Miserie (1596): "When he rides, you shall know him by his Fan; and, if he walke abroad, and misse *his Mistres favor about his neck, arme*, or *thigh*, he hangs the head like the soldier in the field that is disarmed."

Park, in his Travels in the Interior of Africa, records a singular custom: "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."

From Howes's additions to Stow's Chronicle we gather 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 four 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 thread; the best edged with a small gold lace, or twist, which being foulded up in foure crosse foldes, so as the middle might be seene, gentlemen and others did usually weare them in their hatts, 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), 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 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.*" So does the following epigram in The House of Correction (1619)—

> "Little Pigmeus weares his mistris Glove,
> Her Ring and Feather (favours of her love),
> Who could but laugh to see the littte 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."

According to Hudibras the piece broken between the contracted lovers was required to be 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 the 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 assured of his inviolate fidelity."

This "bent Token" has not been overlooked by Gay, in his Fifth Pastoral—

> "A Ninepence bent
> A Token kind to Bumkinet is sent."

Bowed money appears anciently to have been sent as a token of love and affection from one relation to another. Thus we read in The Third Part of Conny-Catching (1592) : "Then taking fourth *a bowed Groat*, and an *old Pennie bowed*, he gave it her as being sent from her uncle and aunt."

In Dogget's Country Wake (1696), 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 The Vow-Breaker, already quoted, young Bateman addresses Anne—

> "Now, Nan, heres none but thou and I ; thy love
> Emboldens me to speake, 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 cryes 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."

On his return from the wars, he finds that Anne has been induced by her father to marry another person. Anne says, "I am married;" whereupon he responds—

"I know thou art, to me, my fairest Nan:
Our vowes were made to Heaven, and on Earth
They must be ratifide: in part they are,
By giving of a pledge, *a peice 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 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 betweene us, looke, looke there, here there!"

It appears also to have been formerly a custom 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 prevail, we have the testimony of Spenser in his Shepherd's Calendar for April—

"Bring Coronations and *Sops in Wine*
Worn of Paramours."

Sops in wine were a species of flowers among the smaller kind of single gilly-flowers or pinks.

In Quarles' Shepheard's Oracles (1646) we have—

"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 seems to have been a common token among betrothed lovers.

In Codrington's second part of Youth's Behaviour, or Decency in Conversation amongst Women (1664), 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 trifles 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;" and in Whimsies (1631) we read: "*Saint Martin's Rings** and counterfeit Bracelets are commodities of infinite consequence. They will passe for current at *a May-pole*, and purchase a favour from their *May-Marian*."

These tokens, as we gather from the following beautiful passage in Dryden's Don Sebastian (1690), 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 others counter-part.
> (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."

From other passages in this play it appears that one of these rings was worn by Sebastian's father, and 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.

In Herrick's Hesperides a "*Jimmall Ring*" is mentioned as a love-token—

The Jimmal 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*.

Bailey gives *jimmers* as a south country word signifying jointed hinges; which is also the meaning attached to it by Ray, among his north country words; and he adds: "In other parts it is called wing-hinges." Minshew refers the reader from *gimmal* to *gemow*; deriving the former from *gemellus*, and the latter from the French *jumeau*. The gemow ring he explains to mean "*double* or *twinnes*, because they be rings with two or more links." Neither of the words is in Junius. Skinner and Ainsworth deduce *gimmal* from the same Latin origin, and suppose it to be used only of something consisting of correspondent parts, or double; but Johnson gives it a more extensive

---

* In The Compters Commonwealth (1617) is the following passage: "This kindnesse is but like Alchimy, or *Saint Martin's Rings*, that are faire to the eye and have a rich outside; but if a man should breake them asunder and looke into them, they are nothing but brasse and copper."

So also in Plaine Percevall the Peace-maker of England (on the subject of Martin Marprelate) we read: "I doubt whether all be gold that glistereth, sith *Saint Martin's Rings* be but copper within, though they be gilt without, sayes the Goldsmith."

signification: "some little quaint devices, or pieces of machinery," his reference being Hanmer. He inclines, however, to view the name as having been gradually corrupted from *geometry* or *geometrical;* anything done by occult means being vulgarly said to be done by geometry.

Neither Chaucer nor Spenser has the word; but Blount in his Glossography, and Philips in his World of Worlds have *geminals*, which they interpret as twins.

Shakespeare has *gimmal* in two or three places. In King Henry V., act iv., scene 2., where the French lords are scoffing at the condition of the English army, Grandpré says—

> "The horsemen sit like fixed candlesticks,
> With torch-staves in their hands; and their poor jades
> Lob down their heads, dropping the hide and hips:
> The gum down-roping from their pale dead eyes;
> And in their pale dull mouths the *gimmal* bit
> Lies foul with chaw'd grass, still and motionless."

The gimmal bit may therefore mean either a double bit, in the ordinary sense of the word, or, more appropriately, a bit composed of links, playing one within another.

Again, in the first part of King Henry VI., Reignier observes of the French—

> "I think, by some odd *gimmals* or device,
> Their arms are set, like clocks, still to strike on."

Here commentators have explained the word as a piece of jointed work, in which one piece moves within another; and thence taken generally for an engine. It is now (proceeds the note) vulgarly called "gimcrack."

In the Comedy of Lingua (1657), Anamnestes (Memory's Page) is described as having, among other things, "a gimmal ring with *one link* hanging;" and Morgan, in his Sphere of Gentry, mentions "*three triple gimmal rings* borne by the name of Hawberke;" which Nares says was evidently because the hawberk was formed of rings linked into each other.

In Greene's Menaphon accurs this remarkable passage: "'Twas a good world when such simplicitie was used, sayes the old women of our time, when a Ring of a Rush would tye as much love together as a *Gimmon of Gold.*"

From Davis' Rites of the Cathedral of Durham (1672) we obtain an additional illustration of the gimmal ring. "Over our lady of Bolton's altar," we read therein, "was a marvellous, lively, and beautiful image of the picture of our lady, called the lady of Bolton, which picture was made to open with *gimmes* (or linked fastenings) from the breast downwards."

From its original use as a simple love-token the gimmal became converted into the more serious "sponsalium annulus," or ring of affiance. The lover putting his finger through one of the hoops, and his mistress hers through the other, were thus, symbolically, yoked together. By reason of one-half being allotted to the other, neither

could be said to wear the yoke wholly; and this use of the gimmal was held to typify community of interests, mutual forbearance, and a participation of authority.

In vol. xiv. of the Archæologia of the Society of Antiquaries is an account of a gimmal ring (apparently of the time of Queen Elizabeth) found at Horsley-down in Surrey, in 1800, which will give the reader a more exact idea of the general mechanism of this ancient pledge of affection.

The ring, it is related, is constructed of twin or double hoops, which play one within another, like the links of a chain. Each hoop has one of its sides flat, the other convex; and each is twisted once round, and surmounted by a hand issuing from an embossed fancy-work wrist or sleeve, rising somewhat above the circle, and extending in the same direction. The course of the twist in each hoop is made to correspond with that of its counterpart, so that, on bringing together the flat surfaces of the hoops, the latter immediately unite in one ring. On the lower hand, or that of which the palm is uppermost, is represented a heart; and, as the hoops close, the hands slide into contact, forming, with their ornamented wrists, a head to the whole; the device thus presenting a triple emblem of love, fidelity and union. On the flat side of the hoops are engraven "Usé de Vertu" in Roman capitals; and on the inside of the lower wrist the figures "990;" the whole being of fine gold, and weighing two pennyweights, four grains.

Swinburne, on Spousals, observes that "in former ages it was not tolerated to single or unmarried persons to wear Rings, unless they were Judges, Doctors, or Senators, or such like honourable persons: so that being destitute of such dignity, it was a note of vanity, laciviousness, and pride, for them to presume to wear a Ring, whereby we may collect how greatly they did honour and reverence the sacred estate of wedlock in times past, *in permitting the parties affianced to be adorned with the honourable ornament of the Ring.*"

To the betrothing contract under consideration, and not to the marriage ceremony itself (to which latter, however, the person who does not nicely discriminate between them will be strongly tempted to incline) must be referred the well-known passage on this subject in the last scene of Shakespeare's Twelfth Night. The priest, who had been privy to all that had passed, is charged by Olivia to reveal the circumstances, which he does in the following lines—

> "A contract of eternal Bond of Love,
> Confirm'd by mutual joinder of your hands,
> Attested by the holy close of lips,
> Strengthen'd by interchangement of your Rings;
> And all the ceremony of this Compact
> Seal'd in my function, by my testimony."

All this too had been done at the express request of Olivia, who, in a former part of the play, is introduced as thus addressing Sebastian—

> "Blame not this haste of mine: If you mean well,
> Now go with me and with this holy man,

Into the chantry by : there, before him,
And underneath that consecrated roof,
Plight me the full assurance of your faith ;
That my most jealous and too doubtful soul
May live at peace : he shall conceal it
Whiles you are willing it shall come to note ;
What time we will our celebration keep
According to my birth.—What do you say ?
Seb. I'll follow this good man, and go with you ;
And, having sworn truth, ever will be true."

There seems to be no proof that in our ancient ceremony at marriages the man received as well as gave the ring ; nor is the custom at all exemplified by the quotation from Lupton's first book of Notable Things. The expression is equivocal, and "his Maryage Ring" probably 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 at marriages such "Interchangement of Rings ever did take place ;" a custom which, however, certainly formed one of the most prominent features of the ancient *betrothing ceremony*.

A MS. missal of the time of Richard II. (formerly the property of University College in Oxford) gives not the least intimation that the woman too gave a ring. This will be cited further on, under the head of Marriage Ceremonies.

The following passage from Coats's Dictionary of Heraldry (1725), *v.* ANNULUS, seems unsupported 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."

In Sinclair's Statistical Account of Scotland (1792), the minister of Galston, in Ayrshire, informs us of a singular local custom : "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 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 panniers, vendanges son faites*, may allude to a similar custom."

It has been related that on the day previous to the marriage of the Duke of York (by proxy) to the Princess of Prussia, a whole heap of potsherds was formed at her Royal Highness's door, by persons coming and throwing them against it with considerable violence (a custom which obtains in Prussia, with all ranks, on the day before a virgin is married), and that during this singular species of battery the Princess, every now and then, came and peeped out at the door.

RING AND BRIDE-CAKE.

Among the customs observed at marriages, those of the RING and BRIDE-CAKE seem of the most remote antiquity.

Confarreation and the ring were used by the heathens as binding ceremonies in making agreements and grants; and thence doubtless they have been derived to the most solemn of our engagements.

The ceremony at the solemnisation of a marriage was called *confarreation*, in token of a most firm conjunction between the man and the wife, with a cake of *wheat* or *barley*. Blount holds that we partly retain this in what is called the bride-cake used at weddings.

Moffet, in his Health's Improvement, 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 presaging plenty, and abundance of all good things."

Moresinus has a reference to the ceremony of confarreation; and it has not been overlooked by Herrick, who, addressing the wife, says—

> "While some repeat
> Your praise, and bless you, *sprinkling you with Wheat.*"

It was also a Hebrew custom. (See Selden's Uxor Hebraica, lib. ii. cap. xv.)

The connection between the bride-cake and wedding is strongly marked in the 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. Sometimes it is broken over the bride's head, and then thrown among the crowd to be scrambled for.

In the North, slices of the bride-cake are put through the wedding ring; and they are afterwards laid under pillows, at night, to cause young persons to dream of their lovers. According to Douce's MS. Notes, this custom is not peculiar to the North of England; it seems to prevail generally. The pieces of the cake were required to be drawn nine times through the wedding ring.

Aubrey, in the Remains of Gentilisme and Judaisme (MS. Lansd. Brit. Mus. 8vo. Cat. No. 226, fol. 109 b.), 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 Bride-Cakes at the Table. It was about the latter end of Dinner; and the Cakes were

layd one upon another, like the picture of the Shew-Bread in the old Bibles. The Bridegroom waited at Dinner."

The supposed heathen origin of our marriage ring * had wellnigh caused the abolition of it, during the time of the Commonwealth. Butler 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' unsanctified Bridegroom
> Is married only to a Thumb ;
> (As wise as ringing of a Pig
> That used to break up Ground, and dig)
> The Bride to nothing but her Will,
> That nulls the After-Marriage still."

Vallancey says that "there is a passage in Ruth, chap iv. 7, which gives room to think the Ring was used by the Jews as a Covenant." He adds that the Vulgate has 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.

In Chilmead's translation of Modena's History of the Rites, Customes, and Manner of Life of the present Jews throughout the World (1650), we read 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 use to be the Rabbines, saying withal unto her: 'Behold, thou art my espoused Wife, according to the Custome of Moses and of Israel.'"

The first inventor of the ring, says Swinburne, was "one Prometheus. The workman which made it was Tubal-Cain : and Tubal-Cain, by the counsel of our first parent Adam (as Alberic de Rosa telleth me), gave it unto his Son to this end, that therewith he should espouse a Wife, like as Abraham delivered unto his Servant 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.*"

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

---

* The following thought on the marriage ring, from Herrick's Hesperides, 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."

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 *posie* for a wedding ring that ever was devised.

Missals, calls it a vein. "It is," says he, "because from thence there proceeds a particular Vein to the Heart. This, indeed," he adds, "is now contradicted by experience: but several eminent authors, both Gentile and Christian, 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, where it is to remain.

As Selden has noticed, it is very observable that none of these Missals mentions the hand, whether right or left, upon which the ring is to be put.

From Aulus Gellius it would seem 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 it was honoured with the office of bearing the ring, on account of its connection with that master mover of the vital functions. Macrobius assigns the same reason, quoting also 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.

Speaking of the ring-finger, Lemnius (1658) writes 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 Physitians, 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."

In the British Apollo (1708) to the inquiry "Why is it that the Person to be married is enjoyned 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 streightness.

"Some are of the Ancients' opinion in this matter, *viz.* 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."

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, however, 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 Dorcastor (1554): "*The Halowing 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 geare?") "*that she which shall weare it, maye be armed wyth the vertue of heavenly defence*, and that it maye profit her to eternall 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, thorow our Lord, &c.'

"Then let holy Water be sprinkled upon the Ryng."

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."

Columbiere writes: "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."

Rings appear to have been given away formerly at weddings. In Wood's Athenæ Oxonienses, we read in the Account of the famous Philosopher of Queen Elizabeth's days, Edward Kelly, that he "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." This was in 1589, at Trebona.

In Davison's Poetical Rhapsody (1611) 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.
Is it of mettall pure? so you shall prove
My Love, which ne're disloyall thought did staine.
Hath it no end? so endlesse is my Love,
Unlesse you it destroy with your disdaine.
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 encreaseth 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 examples of this even now 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), "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. It was 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.*

BRIDE FAVOURS.

With the ancient Northern nations, a knot 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, are in the form of a knot; and hence originated among the Northern English and Scots, who still largely retain 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,"

* See Reed's (1803) Shakesp. vol. viii. p. 272.
Douce refers Shakespeare's expression, "Tib's Rush for Tom's forefinger," which has so long puzzled the commentators, to this custom.

but formed from the Danish verb "*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.

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."

Hence, evidently, have been derived 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.

The following beautiful madrigal, entitled The True-love's Knot, occurs in Davison's Poetical Rhapsody (1611)—

"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 else where.

"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's pastoral, entitled the Spell, records 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 tye secure :
Firm be the Knot, firm may his Love endure."

Another species of knot divination is given in No. 56 of the Connoisseur : "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.'"

The following passage is in the Merry Devil of Edmonton (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 ribbons were distributed in great abundance formerly, even at the marriages of persons of the first distinction. They were worn at the hat, and consisted of ribbons of various colours ; whereas white ribbons are the only ones used at present.

To this variety of colours in the bride favours used formerly, the following passage in Jonson's Silent Woman, wherein Lady Haughty addresses Morose, 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 note to his translation of Misson, Ozell 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 ;" and in Paradoxical Assertions and Philosophical Problems (1664), we read : "I shall appeal to any Enamoreto 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."

In a curious old book, The Fifteen Comforts of Marriage, a conference is introduced concerning bridal colours in dressing up the bridal bed by the bridemaids. Not, say they, with *yellow ribbands*, which are the emblems of jealousy ; nor with "*Fueille mort*," which signifies fading love ; but with *true-blue*, which signifies constancy, and with *green*, which denotes youth. Combine the two, and you have youthful constancy. One proposed *blue and black*, to signify constancy till

death ; but that was objected to on the score of the colours not matching. *Violet* was proposed, as signifying religion ; but it 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 *blue*, *gold-colour*, *popingay-green*, and *lemon-colour;* but it was objected that *gold-colour* signified avarice, and *popingay-green* wantonness. Of the mixtures proposed by the younger bridemaid—*flame-colour*, *flesh-colour*, *willow*, and *milk-white*—the second and third were objected to, the former as typifying lasciviousness, and the latter desertion ; and 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.

Herrick has an allusion to the subject—

> "What posies for our wedding-rings,
> What gloves we'l give, and ribbanings."

In the Gentleman's Magazine for October 1733 are Verses sent by a young Lady, lately married, to a quondam Lover, inclosing *a green ribbon noozed**—

> "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 unlady-like intimation, that the discarded lover may go hang himself ; but it is not worth inserting.

BRIDEMAIDS.

The presence of bridemaids at weddings apparently dates as far back as the period 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." Bridemaids and 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.

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. Thus in the Account of the Marriage Ceremonials of Philip Herbert and the Lady Susan, per-

---

* 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."

formed at Whitehall in the reign of James I. it is stated that "the Prince and the Duke of Holst. led the Bride to church;" and in the History of John Newchombe, the wealthy clothier of Newbury (1597), speaking of his bride, it is said that "after hee, came the chiefest maidens of the country, some bearing bride-cakes, 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."

This has not been overlooked in the provincial poem of the Collier's Wedding—

> "Two lusty lads, well drest and strong,
> Step'd out to lead the Bride along:
> And two young Maids, of equal size,
> As soon the Bridegroom's hands surprize."

In Nath. Field's play of A Woman is a Weather-Cocke, on the eve of a marriage being solemnised Count Fredericke says: "My Bride will never be readie, I thinke: heer are *the other sisters;*" and 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 observes of the Manx weddings: "They have Bride-Men 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.*"

In the margin of this passage is marked—

> "Going to Church—Bride-Boyes."

It was an invariable rule for the men to quit the room until the bride was undressed by her maids and put to bed.

BRIDEGROOM-MEN.

These appear anciently to have had the title of bride-knights. Those who led the bride to church were always bachelors: but she was to be conducted home by two married persons. Thus Beaumont and Fletcher's Scornful Lady has the inquiry: "Were these two arms encompassed with the hands of Bachelors to lead me to the Church?" Polydore Vergil, who wrote in the time of Henry VIII., 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 called the bride-cup; and Moresinus 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.

So in the account of the marriage of John Newchombe, adverting to 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;" and in A Pleasant History of the first Founders 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 custome 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 purifie and cleanse, signified that thereby she should be chast 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."

It was part of the bridegroom-men's office to put him to bed to the bride, after having undressed him.

THE STREWING OF HERBS, FLOWERS, AND RUSHES BEFORE THE BRIDEGROOM AND BRIDE IN THEIR WAY TO CHURCH; AND THE WEARING OF NOSEGAYS ON THE OCCASION.

There was anciently a custom at marriages of strewing herbs and flowers, and also rushes, from the house or houses where persons betrothed resided to the church. Herrick sings—

> "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."

And Braithwaite's Strappado for the Divell (1615) has—

> "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."

In this connection every one will call to mind the passage in Shakespeare—

> "Our *Bridal Flowers* serve for a buried Corse."

Armin's History of the Two Maids of Moreclacke (1609) has this preliminary to a wedding: "Enter a Maid *strewing Flowers*, and a Serving-man perfuming the door. The Maid says 'Strew, strew;' and the man 'The Muscadine stays for the Bride at Church.'"

So in Brooke's Epithalamium in England's Helicon (1614)

> "Now busie Maydens strew sweet Flowres."

In Barrey's 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 scorne to bruze
> A silly flower?"

Oxford Drollery (1671) contains a poem entitled A Supposition, in which herb-strewing is thus alluded to—

> "Suppose the way *with fragrant Herbs* were strowing,
> All things were ready, we to Church were going."

In Hymen, or an accurate Description of the Ceremonies used in Marriage in every Nation of the World (1760), it is recorded as worthy of remark that "something like the antient 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."

The practice of strewing herbs and flowers on nuptial occasions, as observed in olden time, is still kept up in Kent and many other parts of England.

With regard to nosegays, called in the North of England "posies," Stephens in his essays (1615) has a remarkable passage in his character of A plaine Country Bridegroom. "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 also 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 wedding sermon entitled A Marriage Present (1607) the author introduces, among flowers used on the occasion, *primroses*, *maidens-blushes*, and *violets*.

Herrick plays thus upon the names of flowers selected for this purpose—

> "Strip her of Spring-time, tender-whimp'ring-Maids.
> Now Autumne's come, when all those flow'rie aids
> Of her delayes 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 (1622) "Lady Ver, or the Spring," is called "The Nose-gay giver to Weddings."

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. Thus Herrick 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 Rowley's Faire Quarrel (1617), we read—

"*Phis.* Your Maister is *to be married to-day?*
"*Trim. Else all this* ROSEMARY is lost;"

and in Ram Alley (1611)—

"Know, varlet, I will be wed this morning;
Thou shalt not be there, nor once be grac'd
With a peece of Rosemary."

In Hacket's Marriage Present, just quoted, the use of rosemary is explained: "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."

Both rosemary and bays appear to have been gilded on these occasions. Hacket has: "Smell sweet, O ye flowers in your native sweetness: be not gilded with the idle arte of man;" and Herrick—

"This done, we'l draw lots, who shall buy
And guild the Baies and Rosemary."

Again, in Lines to Rosemary and Baies—

"My wooings ended: now my wedding's neere;
When Gloves are giving, guilded be you there."

From a passage in Stephens' Character of a plaine Country Bride, it would seem that the bride also gave, or wore, or carried, "gilt Rases of Ginger:"—"Guilt 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 black-letter account of the reception of Queen Elizabeth in the City of London, January 14th, 1558, Signat. D. 3. occurs the 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."

At "a wedding of three sisters together" in 1560, recorded in Strype's edition of Stow's Survey, 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." On 20th July 1562, a daughter of Mr Nicolls (who seems to have been the Bridge Master) was married to one Mr Coke at St Olave's. "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 of that memorable Parliament begun at Westminster, Nov. 3d, 1640, it is recorded under the date of November 28, that in the 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) it is written of a bride, who died of the plague on her wedding day: "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 Bridegroome, says: "He is the finest fellow in the parish, and hee that misinterprets my definition deserves no Rosemary nor Rosewater." 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, who in his Art of Simpling repeats the observation that rosemary "strengthens the senses and memory," in his Adam in Eden writes: "The Garden Rosemary is called Rosemarinum Coronarium, the rather because women have been accustomed to make crowns and garlands thereof;" and in Parkinson's Garden of Flowers (1629) we read: "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 adorne 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." Again: "Rosemary is almost of as great use as Bayes —as well for civill as physical purposes: for civil uses, as all doe know, at Weddings, Funerals, &c. to bestow among friends."

In A strange Metamorphosis of Man, transformed into a Wildernesse, deciphered in Characters (1634), it is observed of the bay tree 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 then 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), in a scene immediately before a wedding, we read—

> "*Lew.* Pray take a peece of Rosemary. *Mir.* I'll wear it
> But for the Lady's sake, and none of yours;"

and in the first scene of Fletcher's Woman's Pride the stage direction is, "The Parties enter with Rosemary *as from a Wedding;*" and so in the Pilgrim—

> "*Alph.* Well, well, since wedding will come after wooing,
> *Give me some Rosemary*, and letts be going."

We gather from Ben Jonson's play entitled the Tale of a Tub, that it was customary for the maidens (*i.e.*, the bridemaids), on the bridegroom's first appearance in the morning, to present him with a bunch of rosemary bound with ribbons.

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."

Similarly, in the Marrow of Complements (1655), 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;" and in the Knight of the Burning Pestle 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."

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.

GARLANDS AT WEDDINGS.

Nuptial garlands are of the most remote antiquity. They appear to have been used alike by the Jews and by the heathens.

Among the Romans (writes Vaughan in the 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, fastned 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 bride and bridegroom were crowned with crowns of flowers, kept in the church for that purpose; while in the eastern church the chaplets used on these occasions appear to have been blessed.

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.

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 ydressed;" and in the Dialogue of Dives and Pauper (1493) "The sixte Precepte" has the following curious passage: "Thre Ornamentys longe pryncypaly to a Wyfe. A Rynge on hir fynger, a Broch on hir brest, and *a Garlond on hir hede.* The Ringe betokenethe true Love, as I have seyd, the Broch betokennethe Clennesse in Herte and Chastitye that she oweth to have, *the* GARLANDE *bytokeneth Gladnesse and the Dignitye of the Sacrament of Wedlok.*"

The Accounts of the Churchwardens of St. Margaret's, Westminster, for the year 1540, embrace the item: "Paid to Alice Lewis, a Goldsmiths Wife of London, for *a Serclett to marry Maydens* in, the 26th Day of September £3. 10s.;" and so also in Nath. Field's Amends for Ladies, with the Merry Prankes of Moll Cut-purse (1639), 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), represents marriage as being called by the Greek Church the Matrimonial Coronation, "*from the Crowns or Garlands with which the Parties are decorated*, and which they solemnly dissolve on the eighth Day following."

Gosson, in the Ephemerides of Phialo (1579), gives this interpretation of the usage: "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 plesure."

GLOVES AT WEDDINGS.

The giving of gloves at marriages is a custom of remote antiquity, as I have already noted under the head of bridegroom-men.

A letter to Mr Winwood from Sir Dudley Carleton, dated London, January 1604, describing the celebration of the marriage between Sir Philip Herbert and the Lady Susan, records that "no ceremony was omitted of Bride-Cakes, Points, Garters, and Gloves."

In Ben Jonson's 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' Character of A Plaine

Country Bride: "She hath no rarity worth observance, if her Gloves be not miraculous and singular: those be the trophy of some forlorne Sutor, who contents himself with a large Offering, or this glorious sentence, that she should have bin his bedfellow."

Selden's Uxor Hebraica favours the theory 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. The gloves were then put into the bridegroom's right hand, which being joined with the bride, the gloves were left, on loosing their right hands, in that of the bride.

There is a reference to this usage in Wilkins' Miseries of inforced Marriage (1607); and Herrick, quoted already under another topic, has—

> "What Posies for our Wedding Rings,
> What *Gloves* we'll give, and Ribanings."

In Arnold's Chronicle (*circa* 1521), among The artycles upon whiche is to inquyre in the Visitacyons of Ordynaryes of Chyrches, we read: "Item, whether the Curat refuse to do the solemnysacyon of lawfull matrymonye 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."

A custom prevails at Maiden Assizes (*i.e.*, when no prisoner is capitally convicted) to present the judges with white gloves.* From a passage in Clavell's Recantation of an ill-led life (1634) it may be inferred that anciently this present was made by such prisoners as received pardon after condemnation. In the dedication to "the impartiall Judges of his Majestie's Bench, my Lord Chiefe Justice and his other three honourable Assistants," we have—

> "Those pardon'd men, who taste their Prince's loves
> (As married to new life) do give you *Gloves*," &c.

Clavell was a highwayman, who had just received the king's pardon. He dates from the King's Bench Prison, October 1627. So also Fuller, in his Mixt Contemplations on these Times (1660), writes: "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 Queene's

---

* In the Court of the Lord Mayor of London, this usage still prevails when no "charges" await his Lordship's jurisdiction.

Majesty at the Lord Chancelor's House, 1601," contained in Davison's Poetical Rhapsody (1611), No. 8 is—

"*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; *gloves* therefore may have been employed as substitutes. The same idea perhaps is connected with wedding gloves.

In an interleaved copy of the Observations on Popular Antiquities, Dr Lort introduced a note to the effect that at Wrexham, in Flintshire, on the occasion of the marriage of the surgeon and apothecary of the place in August 1785, the doors of the houses throughout the street in which the bridegroom lived, had large boughs and treeposts affixed thereto adorned with white paper cut in the shape of women's gloves, and of white ribbons.

GARTERS AT WEDDINGS.

Garters at weddings have been noticed already under the head of gloves. In the North of England the young men immediately after the ceremony used to strive for priority in plucking off the bride's garters from her legs. This was done before the very altar; and the bride was generally gartered with ribbons for the occasion. Those who were so fortunate as to be victors in this singular species of contest, during which the bride was very frequently thrown down, bore them about the church in triumph.

To prevent this very indecent assault, it was usual for the bride to give garters out of her bosom. This is possibly a fragment of the ancient ceremony of loosening the virgin zone, or girdle; a custom that needs no explanation.

In the Epithalamie on Sir Clipesby Crew and his Lady, in Herrick's Hesperides, we find—

"Quickly, quickly, then prepare,
And let the young Men and the Bride-Maids share
Your *Garters;* and their joynts
Encircle with the *Bridegroom's Points;*"

and in Brooke's Epithalamium in England's Helicon—

"Youths, take his Poynts, your wonted right;
And Maydens, take your due, her Garters."

According to a Sing-Song on Clarinda's Wedding in Fletcher's Poems (1656), and other sources of information, the contention for the garters originally took place after the bride had been put to bed.

A note to A Joco-Serious Discourse in two Dialogues, between a Northumberland Gentleman and his Tenant, a Scotchman, both old Cavaliers (1686) is an authority for the statement that the piper at a wedding always had a piece of the bride's garter tied about his pipes.

These acquisitions apparently used to be worn as trophies in the hats.

Thus Hudibras sings—

> "Which all the Saints, and some, since Martyrs,
> Wore in their Hats like Wedding-Garters;"

and Misson writes: "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 near her Knee. This done, and *the Garters being fasten'd to the Hats of the Gallants*, the Bride Maids carry the Bride into the Bride-Chamber, where they undress her and lay her in Bed."

In Normandy the bride usually bestowed her garter on some young man as a favour; sometimes, however, it was taken from her.

Aylet's Divine and Moral Speculations (1654), contains verses on sight of a most honourable Lady's *Wedding Garter*. The origin of the ORDER OF THE GARTER possibly is to be traced to this nuptial custom, formerly common to both court and country.

In A Lottery presented before the late Queenes Majesty at the Lord Chancelor's House, 1601 (Davison's Poetical Rhapsody: 1611), one of the lots is—

> "*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 Nath. Field's A Woman's a Weather-Cocke (1612), declares—

> "Well, since I am 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."

In 1821, on the occasion of the marriage of the Prince Royal of Berlin with the Princess of Bavaria, we learn that, after the ball, the Royal Family passed into the apartment of Frederick I., "where the Grand Mistress [of Ceremonies], the Countess of Norde, distributed the garter of the bride."

SCARVES, POINTS, AND BRIDE-LACES AT WEDDINGS.

That SCARVES, which are now confined to funerals, were anciently distributed at marriages, has been noticed in a former section, from Ben Jonson's Silent Woman. In his Tale of a Tub, Turf is introduced as saying on this occasion: "We shall all ha' BRIDE-LACES or Points I zee."

A curious MS. entitled A Monthes Jorney into Fraunce (without date, but bearing internal evidence of having been written in the time of Charles I., by an M.A. of the University of Oxford), has this passage: "A Scholler of the University never disfurnished so many of his Freindes to provide for his Jorney, as they (the French) doe Neighbours, to adorne their Weddings. At my beinge at Pontoise, I sawe Mistres Bryde returne from the Church. The day before shee had beene somewhat of the condicion of a Kitchen Wench, but now so tricked up with SCARFES, *Rings*, and *Crosse-Garters*, that you never sawe 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."

Among the lots presented to Queen Elizabeth in 1601, already referred to, the three following occur in a list of prizes for ladies—

"9. A DOZEN OF POINTS.

" You are in every point a Lover true,
And therefore Fortune gives the *Points* to you."

"10. A LACE.

" Give her the *Lace* that loves to be straight lac'd;
So Fortune's little Gift is aptly plac'd."

"16. A SCARFE.

" Take you this *Skarfe*, bind Cupid hande and foote,
So Love must aske you leave before he shoote."

Herrick in the Epithalamie on Sir Clipseby Crew and his Lady 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 we have already noted, in the account of the marriage ceremony of John Newchombe, that his bride was led to church between two sweet boys, " with *Bride-Laces* and Rosemary tied about their silken Sleeves."

So, again, 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."

BRIDE-KNIVES.

Strange as it may appear, it is nevertheless certain that knives used to be among the accoutrements of a bride. This perhaps will not be difficult to account for, if we consider that formerly a sheathed knife

or knives suspended from the girdle formed part of the female attire. A pair of these, of superior quality and ornament, therefore, naturally would be either purchased or presented on the occasion of a marriage. In the Witch of Edmonton (1658) Somerton says: "But see, the Bridegroom and Bride comes: *the new pair of Sheffield Knives fitted both to one Sheath.*"

A bride says to her jealous husband in Dekker's Match me in London (1631)—

> "See at my Girdle hang *my Wedding Knives!*
> With those despatch me."

A passage in the old play of King Edward III. (1599) seems to indicate that there were two of them; and so in the lottery presented before the Queen in 1601, 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 Field's play of A Woman's a Wether-Cocke, again, Bellafront says—

> "Oh, were this Wedlocke 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 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," &c; and 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;"

to which 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."

In respect of another item of dress, old Carter in the Witch of Edmonton tells his daughter and her sweetheart: "Your Marriage-money shall be receiv'd before your *Wedding Shooes* can be pulled on. Blessing on you both;" and so in Dekker's Match me in London:

"I thinke your *Wedding Shoes* have not beene oft unty'd;" Down answering: "Some *three times.*"

In The Praise of Musicke (1586), ascribed to Dr. Case, occurs a remarkable passage: "I come to Mariages, wherein as our Ancestors (I do willingly harp upon this string, that our yonger Wits may know they stand under correction of elder Judgements) 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 maried persons."

The following, no less curious, is found in Northbrook's Treatise wherein Dicing, Dauncing, Vaine Playes, or Enterluds, with other idle Pastimes commonly used on the Sabboth Day, are reproved by the authoritie of the Word of God & auncient writers (1579): "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 Flaxe, and a Spyndle hanging at it*, to the intente shee might bee myndefull to lyve by hir labour."

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. There is 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 in the Four P's of John Heywood (*circa* 1560) occur—

"Silkers Swathbonds, Ribands, and Sleeve-laces,
Girdles, *Knives*, Purses, and Pin-Cases;"

and in Copley's Wits, Fits, and Fancies (1614) we read—

"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."

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 ancient 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 indicate, at the beginning of the nuptial ceremony, the position of the man and woman before the door of the

church, and direct, towards the conclusion, their entrance into the church as far as the step of the altar.

The vulgar reason assigned for the first part of this practice, that it would have been indecent to give permission within the church for a man and a woman to sleep together, is too ridiculous for serious refutation.

Selden's Uxor Hebraica maintains that only in front and at the door of the church could the marriage dower have been lawfully assigned.

Accordingly we read in Bridges's History of Northamptonshire 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."

Chaucer, who flourished during the reign of Edward III., has an allusion to this custom in his Wife of Bath—

> "She was a worthy woman all her live;
> Husbands at the Church dore had she five."

In the curious collection of prints illustrative of ancient customs in Douce's library, there was one that represented a marriage solemnity at the church door; and in an MS. entitled Historical Passages concerning the Clergy in the Papal Times, cited in the History of Shrewsbury (1779), it is noted 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 the Marriage Ceremony contained in a MS. missal of the date of Richard II.'s reign (formerly the property of University College in Oxford) 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, zif holichirche will it orden, and zerto iche plizt the my treuthe;" and on giving the ring: "With this Ring I the wedde and zis *Gold and Selver Ich the zeve** and with my Bodi I the worschepe, and with all my worldly Catelle I the honoure." The woman responds: "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 Burdo, tyl deth us departe, fro thys tyme forward, and if holichirche it wol orden, & zerto Iche plizt the my truthe."

The variations of the missals on this head are observable.

The Hereford makes the man say: "I N. underfynge the N. for my wedde wyf, for betere for worse, for richer for porer, yn sekenes & in helthe, tyl deth us departe as holy Church hath ordeyned, and thereto Y plygth the my trowthe;" to which the woman returns: "I N. underfynge the N. &c. to be boxum to the tyl deth us departe, &c."

The Sarum Manual has a striking variation in the woman's speech: "To be bonere and buxum in Bedde and at Borde;" explained in the

* So also the Missale ad usum Sarum (1554).

margin as meek and obedient; while in the York the woman engages to be "buxom" to her husband, and the man takes her "for fairer for fouler, for better for warse," &c.

By the parliamentary reformation of marriage and other rites under King Edward VI., the man and woman, standing no longer (as formerly) at the door, were first permitted to come into the body or middle of the church; yet the following passage from Herrick leads us to think that the old 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 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. The beverage used on this occasion was to be drunk by the bride and bridegroom and the rest of the company.

In the account of the Parish of Wilsdon in Middlesex, Lysons' Environs of London has 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 yn at Brideales.*"

In the Churchwardens' Accounts of St Lawrence's Parish for the year 1561, in Coates' Reading, is the following entry: "*Bryde-Past.* It. receyved of John Radleye, vis. viij*d.*;" a note explaining: "Probably *the Wafers*, which, together with sweet Wine, were given after the solemnization of the Marriage." Leland has an account of the ceremony of marriage between Frederick, Count Palatine of the Rhine, and the Princess Elizabeth, eldest daughter of King James I., on St Valentine's Day, 1613; and we read that at the marriage of Queen Mary and Philip of Spain, "Wyne and Sopes were hallowed."

In the Workes of John Heiwood (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;"

and in the Compleat Vintner (1720) 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 finish'd what the Priest begun."

Traces of this custom are to be noted in Gentilism. Malone claims a high antiquity for it, as subsisting among our Gothic ancestors, and supports his position by a quotation from Stiernhook's treatise (1672) "De jure Sueorum et Gothorum vetusto."

The pieces of cake, or wafers, that appear to have been immersed in the wine on this occasion, were properly called sops, and thence doubtless originated the name given to the flower termed "Sops in Wine."

The allusions to this custom in our old plays are very numerous.

The passage in Shakespeare's Taming of the Shrew, where Gremio calls for wine, and gives a health, and, having quaffed off the Muscadel, throws the sops in the sexton's face, will readily occur to the reader; and so in Armin's History of the Two Maids of Moreclacke (1609), the serving-man, who is perfuming the door, observes: "*The Muscadine stays for the Bride at Church.*"

Again, in Beaumont and Fletcher's Scornful Lady, we read—

"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."

Among the articles ordained by King Henry VII. for the regulation of his household, that for the marriage of a princess directs: "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;" and the ceremony was observed at the magnificent marriage of Queen Mary and Philip in Winchester Cathedral, in 1554—"The trumpetts sounded, and they both returned, hand in hand, to their traverses in the Quire, and there remayned until Mase was done: at which tyme *Wyne and Sopes were hallowed and delivered to them booth.*"

Farmer, in his Notes on Shakespeare, adduces a line in an old canzonet on a wedding, set to music by Morley in 1606: "*Sops in Wine, Spice Cakes* are a dealing;" and in Ben Jonson's Magnetic Lady the wine drunk on this occasion is called "a Knitting Cup."

The Jews to the present day are wont to break the glass in which the bride and bridegroom have drunk, by way of admonishing them of mortality. With us wedding sermons anciently were preached at all marriages of consequence.

This custom of nuptial drinking seems to have prevailed in the Greek Church. Indeed, it still survives in Russia.

A curious account of Irish marriage customs about 1682, in Piers' Description of Westmeath, has it that "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 midway between both dwellings. If agreement ensue, they drink *the Agreement-Bottle*, as they call it ; which is a bottle of good Usquebaugh (*i.e.*, Whiskey, the Irish *aqua 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 mutuæ 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 Gentleman's Magazine for March 1767 notes the prevalence in Ireland, at that period, of the forcible abduction of women for wives, and records an instance of recent occurrence 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 her parents, she was brought back, and married by her father to a lad of fourteen. Her former lover, however, resolved 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 ; but they were forced to retire without their prize."

THE NUPTIAL KISS IN THE CHURCH.

This osculatory salutation in the church is enjoined by both the York Missal and the Sarum Manual, and there is express mention of it in the line from Marston's old play of the Insatiate Countess—

"The Kisse thou gav'st me in the Church, here take."

Among the middle classes, as well as the vulgar, it is still customary in most parts of England for the young men individually to salute the bride immediately upon conclusion of the service. This practice I have seen frequently myself in the course of my official ministrations.

A note in Reed's edition of Shakespeare (vol. xi. p. 142) intimates that, in dancing, "a kiss was antiently the establish'd fee of a lady's partner." So, in Lovel's Dialogue between Custom and Veritie concerning the Use and Abuse of Dauncing and Minstrelsie (1581) we read—

"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."

The custom still holds among the country-people in many, perhaps all, parts of the kingdom. When the fiddler thinks his young couple have had music enough, says Ritson, he makes his instrument squeak out two notes, which are readily interpreted to signify "*Kiss her!*"

In the Tempest occurs the line "Curtsied when you have and kissed;" upon which Reed annotates: "As was antiently done at the beginning of some dances. So in Henry VIII. that prince says—

'I were unmannerly to take you out
And not to kiss you.'"

In the Collier's Wedding the bride is introduced as being waylaid, after the ceremony, at the church stile, for this purpose.

I take the annexed curious particulars, relating to the nuptial kiss in the church and other matters from Randolph's letters, cited by Andrews in his continuation of Henry's History of Great Britain (1796). Speaking of the marriage of Mary Queen of Scots to Lord Darnley, he writes: "She had on her back the great mourning gown of black, with the great wide 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."

In Vaughan's Golden Grove (1608) it is written: "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.

With 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 knelt 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, after which they were dismissed.

The Hereford Missal directs that, at a particular prayer, the married couple shall prostrate themselves, while four clerks hold the pall, *i.e.*, the care cloth, over them. The rubric in the Sarum Manual is somewhat different; and the York Manual also varies here.

There is a curious wedding sermon by William Whateley, preacher of Banbury in Oxfordshire (1624), entitled A Care-Cloth, or a Treatise of the Cumbers and Troubles of Marriage. The etymology of the word "Care" used here in composition with "Cloth" is dubious. Whateley has given it the ordinary meaning of the word, but, as we think, erroneously. Like many other etymologists, he has adapted it to his own purpose.

Something like this care cloth is used by the modern Jews, from whom it has probably been introduced into the Christian Church. Modena's History of Jewish Rites refers to "a square Vestment called Taleth, with pendants about it, put over the Head of the Bridegroom and the Bride together;" and Levi, in his work on the same subject, speaks of "a Velvet Canopy." The latter writer 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."

In Sinclair's Statistical Account of Scotland (1793) the minister of Logierait, in Perthshire, under the head of Parish Superstitions, deposes: "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, being 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 and relatives assembled on the occasion chose to pay her for it; and it may be inferred that the

institution was designed to enable the happy pair to defray the expense of a wedding-dinner.

In the Christian State of Matrimony (1543) we read: "When they come home from the Church, then beginneth excesse of eatyng and dryncking—and as much is waisted in one daye, as were sufficient for the two newe maried Folkes halfe a year to lyve upon."*

From the Court Rolls of Hales-Owen Borough, Salop, of the 15th year of Elizabeth, I excerpt—

"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 leefer Friend shall have the better provision."

Thus it appears that among persons of inferior rank a contribution was made for the express purpose of assisting the bridegroom and bride in their new situation. Doubtless the custom was often abused; yet it betokened large philanthropy, and would naturally help to increase population by encouraging matrimony. This custom of making presents at weddings seems also to have prevailed amongst the higher classes. From the account of the nuptials of the Lady Susan with Sir Philip Herbert, in the reign of James I., which I have cited before, it appears that the presents of plate and other things given by the noblemen were valued at £2500, and that the king gave £500 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) infers it to have been a general custom to make presents to the married pair, in proportion to the gay appearance of their wedding.

Morant's History of Essex, under the head of Great Yeldham in Hinckford Hundred, records of a house near the church, since converted into a school, that it "was antiently used and appropriated for dressing a Dinner for poor Folks when married, and had all Utensils and Furniture convenient for that purpose;" and of Matching in Harlow Half-hundred we read that "A House close to the Church

---

* The following lines are in Christopher Brooke's Epithalamium, in England's Helicon—

"The Board being spread, furnish'd with various plenties;
The Brides fair object in the middle plac'd."

In the margin is introduced the explanation of "Dinner."

yard, said to be built by one . . . . Chimney, was designed for the entertainment of poor people on their Wedding Day. It seems to be very antient but ruinous." Similarly Gough's edition of Camden (1789) relates of Herefordshire: "At Therfield, as at Braughing, was till lately a set of Kitchen Furniture lent to the poor at Weddings;" and Hutchinson's History of Cumberland affirms of the parish of Whitbeck that "*Newly married Peasants* beg Corn to sow their first Crop with, and are called *Cornlaiters*."

According to Owen's Welsh Dictionary (*v.* CAWSA), "it is customary in some parts of Wales for poor Women newly married to go to Farmers' Houses to ask for Cheese; which they call Cawsa;" and under Cymhorth we read that the poor 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): "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."

Newton's Herbal for the Bible says of rushes: "Herewith be made manie pretie imagined Devises for *Bride-Ales*, and other Solemnities, as little Baskets, Hampers, Paniers, 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 goodwill to the new married Bride: and after the Solemnitie ended, to bestow abroad for Bride-Gifts or Presents."

Referring to the rose, the same writer attests: At *Bride-Ales* the Houses and Chambers were woont 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, Cheerfulnes, Mildnes, Quietnes, and Love should be maintained, and that in matters passing betweene the Husband and the Wife, all secresie should be used."

A bush at the end of a stake or pole was the ancient badge of a country alehouse, and around this bride-stake the guests used to dance as about a Maypole.

Thus 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*."

In some places the bride-ale seems to have been called a bidding, from the circumstance of the bride and bridegroom's bidding or inviting the guests.

A writer in the Gentleman's Magazine for May 1784 records the partial prevalence, at the marriage of servants, tradesfolk and small farmers in South Wales, of a custom which he regards as peculiar to that country. "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 fifty pounds being thus collected, and have heard of *a bidding* which produced even a hundred."

In the Cambrian Register for 1796 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 Calvacade on horseback, the Carrying off the Bride, the Rescue, the wordy War in rythm 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 Gentleman's Magazine for 1789 contains the following—

"*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 thankfull for all favours conferred on them that Day."

In the same publication for 1784 mention is made of a similar custom in Scotland under the style of 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 out-set in Life."

The Statistical Account of Scotland (1792), referring to the Parish of Drainy in Elgin, explains: "*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." And in the issue of the same work for 1799, the minister of the Parish of Monquhitter, speaking of the time of "our Fathers," observes: "Shrove Tuesday, Valentine Eve, the Rood-day, and others, 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 Shew and of Consequence. The Scene, however, which involved every Amusement and every Joy of an idle and illiterate age, was the 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 expence 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 School-Boys. 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."

So also (1795) of the Parish of Avoch in Ross it is said: "Marriages in this place are generally conducted in the stile 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."

In Cumberland it had the appellation of a Bride-Wain; a term which will be best explained by the following extract from the Glossary to Douglas's Virgil, *v.* Thig: "There was a Custom in the Highlands and North of Scotland, where new-married persons, who 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 following is taken from a newspaper called the Cumberland Packet—

"Bride Wain.
There let Hymen oft appear
In Saffron robe and Taper clear,

And Pomp and Feast and Revelry,
With Mask and antient Pageantry.

"George Hayton, 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."

A short time after a match is solemnised, the parties give notice, as above, that on a certain day they propose to have a bride-wain; whereupon the whole neighourhood 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 on setting out in life, with a supply of money of from ten to fourscore pounds.

The custom, writes Eden in The State of the Poor (1797), "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 or to have a Child born, 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 greater 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 always 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 Essex, generally, writes the author of the History of S^r^. Billy of Billericay, and his Squire Ricardo (an admirable parody on Don Quixote), "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 Fidler, 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."

In the Parish of Gargunnock in Stirling, according to the Statistical Account (1796), 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 expence. 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 expence of the Parties. The Company at large pay for the Musick."

Waldron, on the subject of Manx Wedding Feasts, writes: "Notice is given to all the Friends and Relations on both sides, tho' 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."

In Vaughan's Golden Grove (1608) we read: "The Marriage Day being come, in some Shires of England, the invited Ghests 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."

From Allan Ramsay's Poems (1721) it would seem that it was usual in Scotland for the friends to assemble in the newly 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;"

which a note explains: "They commonly throw their Gifts of Household Furniture above the Bed-cloaths where the young Folks are lying. One gives twelve horn spoons; another a pair of tongs, &c."

In Mungo Park's Travels into the Interior of Africa is a description of a wedding among the Moors. In the evening the tabala, or large drum, was beat to announce the fact; whereupon a number of people of both sexes assembled. A woman beat the drum, and others of the sex joined occasionally in chorus, by setting up a shrill scream. Park soon retired; but, after an interval of sleep in his hut, he 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 Park had recovered from his surprise, she discharged its contents full in his face. Finding it to be *holy water*, like that with which a Hottentot priest is said to sprinkle a new-married couple, he took it to be a mischievous frolic, but was informed that it was a nuptial benediction from the bride's own person, which on such occasions is always received by the young unmarried Moors as a mark of distinguished favour. Such being the case, 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, which was a present from the husband; some bearing up the poles, others holding by the strings. They marched thus, 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 with the slaughter of a fifth, and the distribution of the beef among the people, the ceremony terminated.

WINNING THE KAIL; IN SCOTLAND TERMED BROOSE, AND IN WESTMORLAND RIDING FOR THE RIBBON.

Mention of this ceremony occurs in Chicken's Newcastle poem (1764), The Collier's Wedding—

"Four rustic Fellows wait the while
To kiss the Bride at the Church-stile:
Then vig'rous mount their felter'd steeds—
—To scourge them going, head and tail,
To win what Country call "the Kail."

The Glossary to the Poems of Burns defines BROOSE (which is identical in 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 words is everywhere most strangely corrupted. "Broose" was originally, it may be taken for granted, the name of the prize on that occasion, and not of the race itself; for he who was the first to carry the happy intelligence wins the "Kail," *i.e.*, a smoking prize of spice broth, which stands ready prepared to reward the victor in this singular kind of race.

It is doubtful whether the following passage has reference to this, or only describes the bridegroom's awkwardness in supping broth. In Stephens' New Essayes and Characters (1631), of a plain country bridegroom it is written: "Although he points out his bravery with Ribbands, yet he hath no vaine glory; for he contemnes fine cloathes with dropping pottage in his bosome."

That riding for the Broose was kept up till recently in Scotland, may be seen by the following passage from the account of marriages in the Courier Newspaper of 16th January 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 Macaulay's History and Antiquities of Claybrook in Leicestershire (1791) we read: "A Custom formerly prevailed in this Parish and neighbourhood, of *Riding for the Bride-Cake*, which took place when the Bride was brought home to her new habitation. A Pole was erected in the 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 Posey. 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 Bride-Cake 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.

"This Custom has been long discontinued as well as the other. 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."

One cannot help here expressing regret that, before the innocent gaieties of these festivities were abolished at Claybrook, the inhabitants had not abrogated this most illiberal custom, which adds insult to misfortune, and for which the miserable conceit of the smelling bottle (no doubt to prevent fainting) offers but a very contemptible apology.

Macaulay adds that in Minorca they kept up a custom dating from the time of Theocritus and Virgil, namely, the ceremony of throwing nuts and almonds at weddings, that the boys might scramble for them. I have referred to this topic elsewhere.

Malkin, in his Tour in South Wales, writes: "Ill may it befal 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 give 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 clergyman informed the author that riding in a narrow lane near Macclesfield in Cheshire, in the summer of 1799, he was suddenly overtaken (and indeed wellnigh ridden over) 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.

A contest of the same kind is called in Westmorland "riding for the Ribbon."

In The Westmorland Dialect (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 awth Lads an gat it for sure."

FOOT-BALL MONEY.

In the North of England, among colliers and others, 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 foot-ball; a claim that admits of no refusal.

Coles' Dictionary adverts to another kind of ball money given by a new bride to her old play-fellows.

In Normandy the bride throws a ball over the church, which both bachelors and married men scramble for. They then dance together.

TORCHES USED AT WEDDINGS.

The practice of pagan Rome was that two children should lead the bride, and a third bear before her a torch of white thorn, in honour of Ceres.

In some foreign prints of marriages, torches are represented as being carried in the procession. It is doubtful whether this custom ever obtained in England, though the following lines in Herrick's Hesperides lead one 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, referring to funeral torches in his Sepulchral Monuments, writes: "The use of Torches was, however, retained alike in the day-time, *as was the case at* WEDDINGS."

Sir Thomas Browne, in his Garden of Cyrus (1658), affirms that the Romans admitted but five torches in their nuptial solemnities.

In Swinburne's account of gypsies, in his journey through Calabria, is the following remark: "At their Weddings *they carry Torches*, and have Paranymphs to give the Bride away, with many other unusual Rites."

Lamps and flambeaux continue to be used at Japanese weddings. "The *Nuptial Torch*," says the author of Hymen, an Account of the Marriage Ceremonies of different Nations (1760), "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, according to the same authority, the bride-groom and bride enter the church with lighted wax tapers in their hands. Torches are used at Turkish marriages.

At the marriage of the Prince of Prussia with the Princess of Brunswick Wolfenbuttel, in Berlin, in 1742, it is recorded that upon rising from the table the whole company returned to the white hall, which was illuminated with fresh wax candles. The musicians were placed on a stage of solid silver; and six lieutenant-generals and six ministers of state stood provided, each of them, with a white wax torch in hand, ready for lighting in accordance with a German Court ceremony prescribed for such occasions, called "*the dance of torches*" in obvious allusion to the torch of Hymen. This dance was opened by the newly-married couple, who made the tour of the hall, saluting the king and the company. Before them were the ministers and the

generals, two and two, with their torches aflame. The princess then gave her hand to the king, and the prince his to the queen; the king gave his hand to the queen-mother, and the reigning queen extended hers to Prince Henry. In this fashion all the princes and princesses that were present, one after the other, and according to their rank, led up the dance, making the tour of the hall, almost in the step of the Polognese.

MUSIC AT WEDDINGS.

At the marriages of the Anglo-Saxons the parties were attended to church by music.

In the Christen State of Matrimony (1543) we read as follows: "Early in the mornyng the Weddyng people begynne to excead in superfluous eatyng and drinkyng, whereof they spytte untyll the halfe sermon be done, and when they come to the preachynge, they are halfe droncke, some all together. Therfore 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 great noyse of* HARPES, LUTES, KYTTES, BASENS, and DROMMES, wherwyth they trouble the whole church and hyndre them in matters pertayninge to God.—And even as they come to the Churche, *so go they from the Churche agayne*, lyght, nyce, in shameful pompe and vaine wantonesse."

Veron's Hunting of Purgatory to death (1561) contains a passage which runs thus: "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 Churche, playnge sweetelye 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 conterfayt the Ministrell, but was one in dede."

Puttenham, in his Arte of English Poesie (1589), speaks of "*blind Harpers*, or such like Tauerne 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 Warwicke*, *Adam Bell*, and *Clymme of the Clough*, and such other old Romances, or historicall Rimes, made purposely for recreation of the common people at Christmasse diners and *Brideales*, and in Tauernes and Ale-houses, and such other places of base resort."

In Brooke's Epithalamium (1614) 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;"

against which in the margin is set the explanation—"*Afternoone Musicke.*"

Griffith's Bethel, or a Forme for Families (1634), has the following on marriage feasts: "Some cannot be merry without a noise of Fidlers, 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." He had before said: "We joy indeed at Weddings; but how? Some please themselves in breaking broad, I had almost said bawdy Jests." The same writer adds: "Some drink healths so long till they loose it, and (being more heathenish in this than was Ahasuerus at his Feast) they urge their Companions to drinke by measure out of measure."

Waldron tells us that at Manx marriages "they are preceded (to Church) by Musick, who play all the while before them the Tune, *the Black and the Grey;* no other is ever used at Weddings." When they arrive at the churchyard, he says that they walk three times round the church before they enter it.

In Deloney's History of John Newchombe (1597) it is recorded of his marriage and of the bride's progress to church that "there was a noise of Musicians that play'd all the way before her."

Dame Sibil Turfe, one of the characters in Jonson's Tale of a Tub, reproaches her husband thus: "A Clod you shall be called, to let no Music go afore your Child to Church, to chear her heart up!" And Scriben, seconding the good old dame's rebuke, adds: "She's ith' right, Sir; for your Wedding Dinner is starved without Music."

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 Westmorland 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.

With the Anglo-Saxons, as Strutt informs us in his Manners and Customs, 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, in later times a wedding sermon, an epithalamium, and at night a masque formed part of the entertainments; and it was a general custom between the wedding dinner and supper to have dancing. Thus Herrick has ten short songs, or rather choral gratulations, entitled Connubii Flores, or the Well Wishes at Weddings; and in the Account of the Marriage Ceremonials of Philip Herbert and the Lady Susan in the time of James I., it is recorded that "at night there was a Masque in the Hall. Wedding

sermons, as we have had occasion before to observe, usually were delivered in olden time.

In the Christen State of Matrimony (1543) we read: "After the Bancket and Feast, there begynnethe a vayne, madde, and unmanerlye fashion, for the Bryde must be brought into an open *dauncynge place.* Then is there such a rennynge, leapynge and flyngyng amonge them, then is there suche a lyftynge up and discoverynge of the Damselles clothes and other Womennes apparell, that a Man might thynke they were sworne to the Devels 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 romblyng 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, writes: "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 begynne to playe, least by their presence they shoulde seeme to allowe that wantonnesse;" and a character in Scott's Mock-Marriage (1696) exclaims: "You are not so merry as Men in your condition should be; *What! a Couple of Weddings and not a dance?*"

In reference to a nuptial feast, the cushion dance at weddings is thus mentioned in the Apophthegms of King James, the Earl of Worcester and others (1658): "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;*" and the popular old ballad of the Winchester Wedding has it—

"And now they had din'd, advancing
Into the midst of the Hall,
The Fidlers struck up for dancing,
And Jeremy led up the Brawl.
Sucky, *that danc'd with the Cushion,* &c."

In Sprint and Playford's The Dancing Master (1698) 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 farther 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."

Selden's Table Talk also supplies an illustration of this dance: "The Court of England is much alter'd. 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 of 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.

Among the various sports designed for the entertainment of Queen Elizabeth at Kenilworth Castle, Strype's Annals (1575) relates: "That afternoon (as the relator expresseth it) in honour of this Kenelworth 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's residence here extended over nineteen days.

According to the Glossary to Kennet's Parochial Antiquities the quintain was anciently a customary sport at weddings; and he says it was active in his time at Blackthorne, and at Deddington in Oxfordshire.

Blount's Glossographia explains the quintain to be "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 High-way, 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."

Aubrey's Remains of Gentilisme and Judaism favours the idea 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," writes Hasted in his History of Kent, "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 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." And, speaking of Bobbing parish, he 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: "A Pole is fixt 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."

For an account of the QUINTAIN as a more general sport the reader is referred to an earlier section of this work.

DIVINATION 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 the drawing of a picture found in Herculaneum, representing a marriage. In the front is a sorceress casting the five stones; and the writer of the memoir justly concludes that she is in the act of 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. Vallancey's copy of the drawing shows one on the back of the hand, and the remaining four on the ground; opposite the sorceress being 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*, as Juvenal sets down in his twelfth Satire.

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., Gobstones."

Pliny, in the tenth book 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, 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, and are afterwards laid under the pillows of young folk 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 Humphry Clinker (1771) records : "A Cake being broken over the head of Mrs Tabitha Lismahago, the Fragments were distributed among the Bystanders, according to the Custom of the antient 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."

In the Spectator we read : "The Writer resolved to try his Fortune, fasted all Day, and, that he might be sure of dreaming upon something at night, procured an handsome Slice of Bride Cake, which he placed very conveniently under his pillow."

The Connoisseur, also, notices the practice : "Cousin Debby was married a little while ago, and she sent me a piece of Bride-Cake 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)—

"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 pillowber,
In morning slumber you will seem
T' enjoy your Lover in a Dream."

The radiance of the sun upon the bride was regarded as a good omen.

Thus Herrick—

"While that others do divine
Blest is the Bride on whom the Sun doth shine."

At the weddings of the German nobility it was customary for the bride, when she was conducted to the bride chamber, to take off her shoe, and throw it among the bystanders, who all strove to catch it ; and whoever got it accepted it as a prognostication of early matrimonial bliss.

There was an ancient superstition that, to insure the bride's 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.

Hutchinson, speaking of a cross near the ruins of the church in Holy Island, in Durham, says : "It is now called the Petting Stone. Whenever a Marriage is solemnized 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 records the vulgar superstition, still rife, that holds it unlucky to walk under a ladder, as it may prevent your being married that year.

To this day our rustics retain many superstitious notions concerning the times of the year when it is accounted lucky or otherwise to marry. It has been remarked already that none are ever married on Childer-

mas Day. For whatever cause, this is a black day in the calendar of impatient lovers. Randle Holme, too, in his Academy of Armory and Blazon (1688), tells 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."

One of Ray's Proverbs embalms 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, as we learn from Ovid's Fasti, was considered particularly unlucky for the celebration of marriage.

In the Roman Calendar several days are marked as unfit for marriages (*Nuptiæ non fiunt*) namely, "Feb. 11, Jun. 2, Nov. 2, and 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 lavandis;* and on the 24th of January, the Vigil of St. Paul's Day, there is this singular restriction : *Viri cum Uxoribus non cubant.*

In Vaughan's Almanack for the year 1559, made for the merydian of Gloucestre, "the tymes of Weddinges when it begynneth and endeth," are thus detailed : "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 Almanack for 1655, by Andrew Waterman, mariner, we have pointed out to us, in the last page, the following days as being those whereon it is "good to marry, or contract a Wife, (for then Women will be fond and loving,)" : January 2, 4, 11, 19, 21 : February 1, 3, 10, 19, 21 : March 3, 5, 12, 20, 23 : April 2, 4, 12, 20, 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 : September 1, 9, 16, 18, 28 : October 1, 8, 15, 17, 27, 29 : November 5, 11, 13, 22, 25 : December 1, 8, 10, 19, 23, 29."

In Sinclair's Account of Scotland (1795), the minister of the Parishes of South Ronaldsay and Burray, two of the Orkney Islands, attests : "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 of a singular superstition to the effect that, if the youngest daughter in a family should chance to be married before her elder sisters, they must all dance at her wedding without shoes. This, it is held, will counteract their ill-luck, and procure them husbands.

In A Boulster Lecture (1640) mention occurs of a time-honoured custom : "When at any time a Couple were married, the soale 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 another superstition that the bride should not step over

the threshold in entering the bridegroom's house, but should be lifted over it by her nearest relations. She was also to knit her fillets to the door-posts and anoint the sides, to avert the mischievous fascinations of witches; and previously to this operation she was to assume a yellow veil.

"The Bryde anoynted the poostes of the Doores with Swyne's grease," we read in Langley's version of Polydore Vergil (1546), "because she thought by that meanes to dryve awaye all misfortune; whereof she had her name in Latin *Uxor ab ungendo;*" and in the Epithalamium on Sir Thomas Southwell and his Lady, Herrick sings—

"And now the yellow Vaile at last
Over her fragrant Cheek is cast.
. . . . .
You, you, that be of her neerest kin,
Now o'er the threshold force her in.
But to avert the worst,
Let her her fillets first
Knit to the Posts: this point
Rememb'ring, to anoint
The sides: for 'tis a charme
Strong against future harme:
And the evil deads, the which
There was hidden by the Witch."

According to Pennant, the Highlanders, during the marriage ceremony, take great care that dogs do not pass between the couple to be married; and particular attention is paid to the 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.

Tying the Point was another fascination, illustrations of which may be found in Scot's Discourse concerning Devils and Spirits; in the Fifteen Comforts of Marriage; and in the British Apollo (1709).

In The Witch of Edmonton (1658) young Banks says: "*Ungirt, unbless'd*, says the Proverb. But my Girdle shall serve *a riding Knit;* and a Fig for all the Witches in Christendom."

It was also held unlucky if the bride did not weep bitterly on the wedding day.

Thus Stephens, in his character of "a plaine Countrey Bride," says: "She takes it by tradition from her Fellow-Gossips, that she must weepe shoures upon her Marriage Day: though by the vertue of mustard and onions, if she cannot naturally dissemble."

FLINGING THE STOCKING:
A SPECIES OF DIVINATION USED AT WEDDINGS.

Of this practice mention is made in a curious little book entitled The West-Country Clothier undone by a Peacock: "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, relates of this custom

that the bride's stockings were taken by the young men, and the bridegroom's by the girls; each of whom, sitting at the foot of the bed, threw the stockings over their own heads, endeavouring to make them fall upon those of the bride, or of her spouse. If the bridegroom's stockings, thrown by the girls, fell upon the bridegroom's head, it was a sign of their own speedy marriage; and a similar prognostic was derived from the falling of the bride's stockings, as thrown by the young men.

In the Fifteen Comforts of Marriage a slightly different version of the practice is given: "One of the young Ladies, instead of throwing the Stocking at the Bride, flings it full in the Bason" (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 also in Hymen (1760) we read: "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."

Reference to this ceremony has not been omitted in The Collier's Wedding—

> "The *Stockings thrown*, the Company gone,
> And Tom and Jenny both alone."

In A Sing-Song on Clarinda's Wedding, in Fletcher's Translations and Poems (1656), is the following account of this ceremony—

> "This clutter ore, Clarinda lay
> Half-bedded, like the peeping Day
> Behind Olimpus' Cap;
> Whiles at her head each twitt'ring Girle
> The fatal Stocking quick did whirle
> To know the lucky hap."

And in Folly in Print (1667), 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," &c.

In the Progress of Matrimony (1733) is another narration—

> "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 a poem entitled the Country Wedding, in the Gentleman's Magazine for March 1735—

"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) we have explanation of the practice—

"*Q.* Apollo say, whence 'tis I pray,
The antient 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 also introduces this custom in his poems (1721)—

"The Bride was now laid in her Bed,
Her left leg Ho was flung;
And Geordy Gib was fidgen glad,
Because it hit Jean Gun."

In the British Apollo for 1711 we have the following question: "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?" The answer rendered is: "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) it is said: "As for Supper, loke how much shameles and dronken the evenynge is more then the mornynge, so much the more vyce, excesse, and mysnourtoure 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 unmannerly and restles people that wyll first go to theyr chambre dore, and there syng vicious and naughty Ballades, that the Dyvell maye have his whole tryumphe nowe to the uttermost."

It appears to have been a waggish custom at weddings to hang a bell under the party's bed. See Fletcher's Night Walker, act i. sc. 1.

SACK-POSSET.

In the evening of the wedding-day, immediately before retirement of the company, sack-posset was eaten, the bride and bridegroom invariably tasting it first; and to this was given the name of "Benediction Posset."

The custom of eating a posset at bedtime seems to have been general among our ancestors. The Tobacconist, in the Wandering Jew telling Fortunes to English Men (1640), says: "And at my going to bed, this is *my Posset.*" *

Herrick has not overlooked it in his Hesperides—

> "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 of John Newchombe, where we are told "the Sack-Posset must be eaten;" and in the Fifteen Comforts of Marriage it is called "an antient Custom of the English Matrons, who believe that Sack will make a Man lusty, and Sugar will make him kind."

Among the Anglo-Saxons, says Strutt in his Manners and Customs, the bride at night was placed in the marriage-bed by the women attendants, and the bridegroom similarly conducted thither by the men, when the company retired after the couple had joined all present in drinking the marriage health.

Accordingly, 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 describes it as "a kind of Cawdle; a potion made up of Milk, Wine, Yolks of Eggs, Sugar, Cinnamon, Nutmeg, &c.;" and he adds: "They never fail to bring them another Sack-Posset next morning."

He further writes: "The Bride-Maids 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 Bride-Maids if they keep one of them, for they will not be married before Whitsontide;" or, as Hymen fixes the date, "till the Easter following at soonest."

---

* Skinner derives the word from the French *poser*, residere, to settle; because, when the milk breaks, the cheesy parts, being heavier, subside.

The designation of "Benediction Posset" is confirmed by Smollett in Humphrey Clinker; and it is adverted to by Herrick—

> "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."

In ancient times no newly-married couple could retire until 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), 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 From Articles ordained by King Henry VII. for the regulation of his Household, published by the Society of Antiquaries, we learn that this ceremony was observed at the marriage of a princess: "All Men at her comming 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."

A singular instance of tantalising, however incredible it may seem, was most certainly practised by our ancestors on this festive occasion, to wit, sewing up the bride in one of the sheets. Herrick's testimony, in the Nuptial Song on Sir Clipesby Crew and his Lady expressly establishes the fact of this being, in those days, a prevalent mode—

> "But, since it must be done, dispatch and sowe
> Up in a Sheet your Bride, and what if so?"

So, 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, it is particularised: "At night there was *sewing into the Sheet.*"

MORNING AFTER THE MARRIAGE.

Strutt is our authority for the statement that on the morning succeeding the marriage the whole company came into the chamber of the newly-wedded couple, before they rose, to hear the husband declare the morning's gift, when his relations became sureties to the wife's relations for the performances of such promises as were made by the husband. This was the origin of pin-money, and the property so acquired became the separate and exclusive property of the wife.

Owen's Welsh Dictionary, under the word COWYLL, explains it as

signifying primarily a garment or cloak with a veil, presented by the husband to his bride on the morning after marriage ;* and the meaning is extended to the settlement he has made on her of goods and chattels adequate to her rank. Coming down to more modern times, a custom similar to this prevails in Prussia, where the husband may (in the case of discovering her to be a virgin, he must) present to his bride the morgengabe or gift on the morning after marriage, even though she should be a widow.

The practice of wakening a couple early in the morning after the marriage with a concert of music is of ancient date.

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;" and of this salutation, as practised on occasion of 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 Apprentice.

To the same effect we read in the Comforts of Wooing: "Next morning, come the Fidlers 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 Fidlers, Drummers, Pipers, and Trumpetters. You may safely say now the Wedding's *Proclaimed*." And Misson's reference to the same topic runs: "If the Drums and Fiddles have notice of it, they will be sure to be with them by Day-break, making a horrible racket, till they have got the pence."

Gay's Trivia censures the use of the drum in this concert—

> "Here Rows of Drummers stand in martial file,
> And with their vellom thunder shake the pile,
> To greet the new-made Bride. Are sounds like these
> The proper prelude to a state of Peace?"

Under the head of Betrothing Customs the Scotch institution of creeling on the second day after marriage has already been adverted to. Allan Ramsay, however (1721), refers to it as in vogue

---

* 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 Malcolm 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. 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.

We 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 Layrewite Filiabus vel Ancillis suis et etiam *Merchet* pro filiabus suis maritandis."

on the day after marriage; and 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, according to Pennant, the company who were present at the marriage come to church on the Sunday following the event; and their attendance is explained to mean that the friends and relatives make the most splendid appearance, and disturb the congregation with their contests as to who shall place the bride and bridegroom in the best seat. At the conclusion of the service the males of the party, preceded by fiddlers, go into all the alehouses in the town.

The Monthly Magazine for 1798 records it as a custom for the singers in rural churches to chant, on the Sunday following a marriage, a particular psalm, thence called the Wedding Psalm, in which occur the words: "O well is thee and happy shalt thou be."

DUNMOW FLITCH OF BACON.

At Dunmow in Essex, down to a very recent period, prevailed the annual custom of giving a Flitch of Bacon to the married couple who would swear that neither of them, in a year and a day, either sleeping or waking, had repented of their marriage. The singular oath administered to them ran thus—

"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 Twelve month and a day,
Repented not in thought any way,
But continued true in thought and desire
As when you joined hands in the Quire.
If to these Conditions, with all feare
Of your own accord you will freely sweare,
A whole Gammon of Bacon you shall receive,
And bear it hence with love and good leave:
For this is our Custom at Dunmow well knowne,
Though the pleasure be our's, the Bacon's your own."

The claimants were required to take this oath before the prior and convent and the whole town, humbly kneeling in the churchyard upon two hard, pointed stones, which are still shown.

Ogborne's print of the ceremony fixes its institution in or about the year 1111 by Robert, son of Richard Fitz Gilbert, Earl of Clare; but that date, which would be of the time of Henry I., is obviously erroneous, for if it originated with Robert Fitz Walter, as will be presently

seen, he did not live till the time of "King Henry, son of King John," who was styled Henry III., and whose reign began in 1199.

The inscription on the print informs us that, after delivery of the prize, the happy pair are transported upon men's shoulders, in a chair reserved for the occasion, round the site of the priory, from the church to the house, with the accompaniment of minstrels, drums, and other music, the gammon of bacon being borne on a high pole before them, and the procession attended by the steward, gentlemen, and officers of the manor, besides inferior tenants, carrying wands and other emblems of office. These were reinforced by the jury of bachelors and maidens, six of each sex, walking two and two, with a vast multitude of folk from the adjacent towns and villages attracted to the annual celebration.

The chair in which the successful candidates for the bacon were installed is of oak, and, though capacious, seems hardly roomy enough for the accommodation of a pair, except such as had already given ample proof of mutual affection and regard. It is preserved in the local church, and is the object of no little curiosity as one of the sights of Dunmow. There can be no question of its great antiquity. Probably it was the official chair of the prior; perhaps that of the lord of the manor, in which he held the usual courts and received the feudal suit and service of his tenants. Indeed its similarity to the chief chairs of ancient halls is most marked.

Dugdale, from whom Blount seems to have derived the greater part of his information on this topic, gives the oath in prose from a MS. in the College of Arms of the date of 1640, wherein it is recited that "Robert Fitzwalter, living long beloved of King Henry, son of King John, as also of all the realme, betook himself in his after days to prayer and deeds of charity, gave great and bountifull alms to the poor, kept great hospitality, and re-edified the decayed prison (priory) of Dunmow, which one Juga (Baynard), a most devout and religious woman, being in her kinde his ancestor, had builded; in which prison (priory) arose a custom, begun and instituted either by him or some other of his successours, which is verified by a common proverb or saying, viz.: 'That he which repents him not of his marriage, either sleeping or waking, in a year and a day, may lawfully go to Dunmow and fetch a gammon of bacon.'"

The same MS. specifies three several claims made to the prize prior to the dissolution of the monasteries. The first is in the seventh year of Edward IV., when a gammon of bacon was delivered to one Steven Samuel of Little Ayston; the second in the twenty-third of Henry VI., when a flitch was assigned to Richard Wright of Badbourge, near the city of Norwich; and the third in 1510, the second of Henry VIII., when a gammon was awarded to Thomas Ley, fuller, of Coggeshall in Essex.

Further mention of this institution occurs in Piers Plowman, and Chaucer refers to it in the Wife of Bath's Prologue—

> "The bacon was not set for hem I trowe,
> That some men haue in Essex at Donmowe."

A similar usage was in force at Whichnovre, in Staffordshire,

founded upon an ancient tenure dating certainly as far back as the tenth year of Edward III., when the manor was held by Sir Philip de Somervile. The oath, as will be seen, was less strict than that required to be taken at Dunmow. The bacon was set on a half quarter of wheat, and another of rye, and the applicant went down on his knees, placing his right hand on a book, which, it was enjoined, should be laid above the bacon. This was the form of oath—

"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 kepyng, 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 seyd *B.* were sole, and I sole, I would take her to be my Wyfe, before all the Wymen of the worlde, of what condiciones soever they be, good or evylle, as helpe me God ond hys Seyntys; and this flesh and all fleshes."

It is worth noting that the Whichnovre 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 married man or woman, "after the day and yere of their marriage be passed; 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 reseyved."

OF THE SAYING THAT THE HUSBANDS OF FALSE WOMEN WEAR HORNS, OR ARE CORNUTES.

"It is said,—Many a man knows no end of his goods: right: many a man has good horns, and knows no end of them. Well, that is the dowry of his Wife; 'tis none of his own getting. Horns? Even so:—Poor men alone?—No, no; the noblest Deer hath them as huge as the rascal."

As You Like It, act iii. sc. 3.

Under the head of marriage customs naturally falls 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*," for many ages the popular indication of the same kind of infamy, which it has been usual, moreover, to insinuate by throwing out the little and fore finger in pointing at those whom we reckon to be cuckolds.

The Disputation between a Hee Conny-Catcher and a Shee Conny-Catcher (1592) has the following witticism on the subject: "Hee that was *hit with the Horne* was pincht at the heart;" and "Let him dub her husband Knight *of the forked Order*."

Othello similarly exclaims—

"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 Houfnagle's Views in Spain, dated 1593, is a curious representation of "Riding the Stang," or "Skimmington," as then practised in that country. The patient cuckold is on a mule, hand-shackled, and with an amazing large pair of antlers, which are twisted about with herbs, and have four little flags at the top and three bells. The vixen, whose face is entirely covered with her long hair, is on another mule, and seems to be belabouring her husband with a crabbed stick. She is followed by a trumpeter on foot, holding in his left hand a trumpet, and in his right a large strap, seemingly of leather, with which he beats her as they go along. The spectators severally hold 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.*"

This punishment, however, seems to have been inflicted only on those who, availing themselves of the beauty of their wives, made a profit of their prostitution.

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 *poynt at with two fingers;*" and Bulwer's Chirologia (1644) instructs: "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 *Horn;* 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 Horne Exalted (1661) teaches: "Horns are signified by the *throwing out the little and fore-finger* when we point at such whom we tacitly called Cuckolds." So, in the famous print of "a Skimmington," engraved by Hogarth for Hudibras, we see a tailor's wife thus indicating her own, but, as she thinks, her husband's sole infamy.

Winstanley, in his Historical Rarities writes: "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 a Cuckold." He proceeds to account for it thus: "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 shewn 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 Conceipt (1598) has this figurative reference: "but certainely beleeved that Giraldo his master was as soundly armde for the heade, as either Capricorne, or the stoutest horned signe in the Zodiacke."

The word "horn" in the Scriptures, it is well known, denotes fortitude and vigour of mind; and in classical literature, personal courage is represented by horns, the metaphor being derived from the pushing of horned animals. Thus Horace—

"Namque in malos asperrimus
Parata tollo cornua."

Whence, then, are we to deduce the very ancient custom, of almost universal prevalence, of saying that the unhappy husbands of false women wear horns, or are cornutes? Its universality is attested by the fact that even among the Indians it was the highest indignity that could be offered them even to point at a horn; while in Spain the erection of horns against a neighbour's house is held to be a crime at law, equally grave with the writing of a libel.

Upon this subject there is a singular passage in Nicolson and Burn's History of Westmorland and Cumberland, respecting the monument, in the Church of Kirby Stephen in Westmorland, of Thomas, the first Lord Wharton, the crests 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 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 also accounts 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 expence 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 The Paradise of Pleasant Questions, published in Latin, at Brussels, in 1661. This curious collection embraces the various theories of the learned; but it may be doubted if any of them will be accepted as satisfactory.

In one of them "Cornutus" is violently 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. Etymology of

the kind hardly merits confutation. A yet grosser interpretation occurs in The Resolver or Curiosities of Nature (1635). In another, Cœlius Rhodoginus is introduced as favouring its derivation from an insensibility peculiar, as he says, to the *he-goat*, who will stand looking on while another possesses his female. As writers on natural history do not admit the truth of the assertion, this too must be dismissed.*

A further conjecture is that some mean husbands, availing themselves of their wives' beauty, have turned it to account by prostituting them; thus obtaining *the Horn of Amalthea*, the *Cornu Copiæ*, 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 stags' horns he had taken in hunting; intending thereby 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 thence he says the sarcasm spread abroad that the husband of an adulterous wife bare horns.

Andronicus' pleasantry, however, seems to have perpetuated, not originated, the custom.

In Titus Andronicus we have this reference—

> "Under your patience, gentle emperess,
> '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 Gentleman's Magazine for December 1786, explaining that the idea of assigning this ornament to the husband's head may be traced up to Artemidorus, quotes Shakespeare and Jonson in favour of the popular view; as in the Second Part of Henry IV. we read—

"Well! he may sleep in security, for he hath the Horn of Abundance, and the lightness of his wife shines through it: and yet he cannot see, though he has his own lanthorn to light him."

And in Every Man in his Humour, we have—

> "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."

---

* In the Blazon of Jealousie (1615) 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 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."

Steevens (in Reed's Shakespeare) amplifies citations on the passage just quoted. From Pasquil's Night-Cap (1612) he gives—

> "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 aboundance* still doth blow;"

the same thought presenting itself in The Two Maids of Moreclacke (1609)—

> "Your wrongs
> Shine through the *Horn*, as Candles in the Eve,
> To light out others."

The inhabitants of Minorca, according to Armstrong's History, (1756), hate the name and sight of a horn; never mentioning it but in anger, and then cursing with it, saying *Cuerno*, as equivalent to *Diablo*.

There are various conjectures on the subject in The Horne Exalted (1661); but they are too light and superficial for reliance. One of them connects the etymology with *bulls;* which it is affirmed was the title bestowed upon husbands who regarded not their wives, from the circumstance of that animal, after satiety with his females, declining even to feed in their company, in fact removing from them as far as possible. The woman in Aristophanes, complaining of her husband's neglect, asks—

> "Must I in house without bull stay alone?"

So, it is explained, has the epithet of "bulls" been affixed to husbands who, by the abandonment of their wives, occasioned their unchastity, and therefore were derided with horns.

Another connects the etymology with the injured and angry moon, which is identical with Venus Genitrix.

Playing upon the word *Beccho*, which in Italian signifies a cuckold, or goat, a third conjecture derives it from Bacchus, whom Orpheus calls the god with two horns. The neglect of wives, superinduced by drunkenness, originating their wantonness, the men are said to have horns, to disclose the occasion of their shame, and from tossing the drinking horn so often to the head they came to have horns finally fixed to their foreheads.

Another derives the word "horns" from the infamy attaching to the blowing of horns in the streets; horns being regarded as a sort of public opinion and a diffusion of the husband's dishonour, as proclamations are made known by sound of trumpets.

Finally there is the conjecture—clearly far-fetched—that we owe horns to the Indians, who reckoned the grant of the last favour as in no way prejudicing the name and honesty of the woman, when a lover presented his mistress with an elephant; nay, who regarded it as matter of praise to her, to which even her husband raised no objection, the good man indeed preserving the horns as the most valuable part of the gift, with a view to their exhibition to the world at large as trophies of his wife's attractiveness. It is almost a pity, however, to

demolish this piece of ingenuity by the suggestion that the reputed horns are really the elephant's teeth.

In Hentzner's Travels in England, in 1598, we read : "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."

Grose mentions a fair, called horn fair, held at Charlton, in Kent, on the 18th of October, St Luke's Day. It consisted of a riotous mob, who, upon a printed summons dispersed through the adjacent towns, met at Cuckold's Point near Deptford, and marched thence in procession through that town and Greenwich to Charlton, with horns of every kind upon their heads. Ram's horns were sold at the fair, and toys of all sorts made of horn ; even the gingerbread figures being provided with those frontlets. A sermon was preached at Charlton Church on the occasion ; a bequest of twenty shillings a year having been left to the minister of the parish for that purpose.

Tradition ascribes the origin of this licentious fair to King John, who, as the report goes (but what is *not* reported of that monarch ?), being detected in an adulterous amour with a miller's wife, compounded for his crime by the grant to the injured husband of all the land he could command the view of from his residence,—which extended from Charlton to Cuckold's Point,—and by the establishment of the fair as the tenure. This popular account, however, is too ridiculous to merit attention.

From The Whole Life of Mr William Fuller (1703) it appears that it was the fashion of the period to go to the fair habited in female raiment. "*I was dressed,*" he says, "*in my Landladies best Gown and other Women's attire ;*" and, the company being drenched on their way back by water, the holiday-maker had to present her with the sum of two guineas, "to make atonement for the damage sustained."

An old newspaper paragraph records the custom of a procession, consisting of a king, a queen, a miller, a counsellor, and several other characters with horns in their hats, starting from some of the inns in Bishopsgate Street for Charlton, where they made a triple tour round the church. So many indecencies were then perpetrated upon Blackheath, such as the whipping of females with furze, that it originated the proverb of "All is fair at Horn Fair." This burlesque procession, Lysons says, was discontinued since 1768.

Evidently connected with the present subject are two customs referred to by Grose in his Classical Dictionary of The Vulgar Tongue. One is the Highgate Oath ; which used to be administered to travellers at the Red Lion. The "party proponent," as he was called, was sworn on a pair of horns fixed on a pole ; the substance of the oath being not to eat brown bread when he could get white ; not to drink small beer when he could get strong ; not to kiss the maid when he could kiss the mistress, with other like injunctions, modified by the saving clause, "Unless you like it best ;" the last item being amplified, "But, sooner than lose a good chance, you may kiss them both." The oath concluded with "So now, my son, God bless you ! Kiss the horns, or a pretty girl if you see one

here, which you like best; and so be free of Highgate." If a female was in the room, of course she was kissed; otherwise there used to be no option but to kiss the horns; after which salutation the newly created freeman's privilege was defined: "If at any time you are going through Highgate and want to rest yourself, and you see a pig lying in a ditch, you have liberty to kick her out and take her place; but, if you see three lying together, you must kick out only the middle one and lie between the other two. God save the King!"

The second ceremony to which Grose refers was called HOISTING. It was performed on every soldier upon his first appearance in the field after his marriage. As soon as the regiment or company had grounded arms to rest awhile, three or four men of the company to which the bridegroom belonged seized upon him, and, inserting a couple of bayonets in his cap to represent horns, set the covering on his head, hind part foremost. He was then hoisted on the shoulders of two athletic comrades and carried round the arms, a drum and fife beating and playing the Pioneer's Call, which, though its correct designation is Roundheads and Cuckolds, was on this occasion styled the Cuckold's March; and in passing the colours he was required to take off his ornamental head-gear. In some regiments this ceremony was practised by the officers upon their fellows.

In the parish of St Clement Danes, according to A New View of London and Westminster (1725), there anciently prevailed the good custom of *Saddling the Spit;* which (it is explained), "for reasons well known at Westminster, is now laid aside; so that wives, whose husbands are seafaring persons, or who are otherwise absent from them, have lodged here ever since very quietly."

In olden time there used to be an ignominious form of procession in the North of England called *Riding the Stang;* which, as the Glossary to Douglas's Vergil (1710) instructs, means one's being compelled to ride on a pole for his neighbour's wife's fault.

At the Assizes held at Durham in July 1793, seven men were punished with two years' imprisonment for violently assaulting one Nicholas Lowes, of Bishop Wearmouth, and "carrying him on a Stang."*

This exercise was in vogue in Scotland. A note to one of Allan Ramsay's poems (1721) explains "The riding of the stang on a woman that hath beat her husband" to be "by one's riding upon a long piece of wood carried by two others on their shoulders," when, like a herald, he proclaims the woman's name and the manner of her unnatural action—

> "They frae a barn a kaber wraught,
> Ane mounted wi' a bang,
> Betwisht twas' shoulders, and sat straught
> Upon't, and rade the stang
> On her that day."

---

* The word stang, according to Ray, who derives it from the Icelandic Staung, was current at Cambridge; stanging the scholars at Christmas signifying that they were made to ride on a pole for non-attendance at chapel.

According to Jamieson's Etymological Dictionary of the Scottish Language, Callender avouches that riding the Stang is in the North "a mark of the highest infamy;" the person so treated seldom recovering his honour in the opinion of his neighbours. In the absence of the culprit himself, they put some young fellow on the pole, who proclaims that it is not on his own account that he is thus treated, but on that of another person, whom he is careful to name.

In Lothian, adds Jamieson, the man who debauched his neighbour's wife was formerly treated thus; as in R. Galloway's Poems—

"*On you I'll ride the Stang.*"

Here, writes the same authority, we have evidently the remains of a very ancient custom. The Goths were wont to erect what they called *Nidstaeng* (Icelandic *Nidstong*), or the pole of infamy, with the most dire imprecations against the person who was thought to deserve this punishment. He who was subjected to this dishonour was called *Niding*, to which our word infamous most nearly corresponds; for he could not make oath in any cause. Egill Skallagrim, the celebrated Icelandic bard, having performed this tremendous ceremony at the expense of Eric Bloddox, King of Norway, whom he conceived to have deeply injured him, Eric soon after became hated by all, and was obliged to fly from his dominions.

Nor, apparently, was the practice unknown in Scandinavia; for Seren gives *stong-hesten* as signifying the rod or roddle-horse.

"Riding Skimmington," according to Grose, is a ludicrous cavalcade designed to ridicule a man beaten by his wife. It consisted of a man riding behind a woman with his face to the horse's tail, holding a distaff in his hand, at which he seemed to work, the woman all the while beating him with a ladle. A smock displayed on a staff was carried before them as a standard emblematic of female superiority; and they were accompanied by what is called rough music, such as frying-pans, bull's-horns, marrow-bones and cleavers, and the like. The procession is admirably described by Butler in his Hudibras—

"First, he that led the Cavalcate
Wore a sow-gelder's Flagellet:
Next Pans and Kettles of all keys,
From trebles down to double base.
And, after them, upon a nag,
That might pass for a forehand stag,
A CORNET rode, and on his staff
A smock display'd did proudly wave:
Then Bagpipes of the loudest drones,
With snuffling broken-winded tones,
Whose blasts of air, in pockets shut,
Sound filthier than from the Gut,
And make a viler noise than Swine
In windy weather, when they whine.
Next, one upon a pair of panniers,
Full fraught with that, which, for good manners,
Shall here be namesless, mixt with grains,
Which he dispens'd among the swains.

Then, mounted on a horned horse,
One bore a Gauntlet and gilt spurs,
Ty'd to the pummel of a long sword
He held reverst, the point turn'd downward:
Next after, on a raw-bon'd steed,
The Conqueror's standard-bearer rid,
And bore aloft before the champion
A petticoat display'd, and rampant;
Near whom the Amazon triumphant
Bestrid her beast, and on the rump on't
Sate face to tayl, and bum to bum,
The warrior whilom overcome;
Arm'd with a spindle and a distaff,
Which, as he rode, she made him twist off:
And, when he loiter'd, o'er her shoulder
Chastiz'd the reformado soldier.
Before the dame, and round about,
March'd Whifflers, and Staffiers on foot,
With Lackies, Grooms, Valets, and Pages,
In fit and proper equipages;
Of whom, some torches bore, some links,
Before the proud virago minx,
And, at fit periods, the whole rout
Set up their throats with clamourous shout."

In his letter relating to the antiquities of London, printed in the first volume of Leland's Collectanea, Bagford 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.

Hymen (1760) supplies us with 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 every body that it represents the Husband."

To the same effect Misson testifies: "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 Sauce-pans. 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 injur'd* Creature generally performed this Ceremony."

There is a curious little book entitled Divers Crab-tree Lectures that Shrews read to their Husbands (1639), which has a woodcut facing the frontispiece, representing a woman beating her husband with a ladle. It is called "*Skimmington and her Husband.*" The 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."

Thus it would seem that the word "Skimmington" signified an arrant scold, most probably being derived from the name of some woman of great notoriety in that line, even as the word Sandwich has been derived from the earl of that name; add to this the overcoat nominally associated with the Earl of Chesterfield. Douce derives it from the skimming-ladle; and in an old dictionary, the date of which I am unable to determine, it is defined to be "a sort of burlesque procession in ridicule of a Man who suffers himself to be beat by his Wife."

King's Miscellany Poems (1776) contain this curious passage—

"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."

Apparently in this ludicrous procession intended to shame some notoriously tame husband, who suffered his wife to wear the breeches, it was part of the ceremony to sweep before his door; and if, in the course of its progress, it stopped at any other door and swept there too, it was a pretty broad hint that there were more shrews in the town than one.

In Gloucestershire also it had the same designation.

There is a curious print entitled An exact Representation of the humorous Procession of the Richmond Wedding of Abram Kendrick and Mary Westurn 17**; in which two grenadiers lead the way, followed by men bearing the flag with a crown on it, and four men with hand-bells. These are succeeded by one carrying a block-head with a hat and wig on it, *and a pair of horns*, and another bearing a ladle. The pipe and tabor, hautboy and fiddle, contribute their share; and then come the bridegroom in a chair, his attendants provided with holly-hocks, and the bride with her attendants similarly provided. The usual bridal retinue closes the procession.

In Strype's edition of Stow 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) *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;" to which *Omen* responds: "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 Cowle staffe, rather rejoising and flearing at the riding of their neighbours, than sorrowing or repenting for beating of their husbands."

OF THE WORD "CUCKOLD."

It is not easy to understand how it has come about that this word, which is generally derived from *cuculus* (a cuckoo), has been assigned 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 apparently used *cuculus* in its proper sense of adulterer, with equal propriety calling the cuckold himself *curruca*, or hedge-sparrow, which bird is well known to adopt the other's spurious offspring.

The cuckoo, says Johnson in his Dictionary, is 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; and Pennant's Zoology (1776) pronounces his note to be so uniform that his name in all languages seems to have been derived from it, and in all countries it is used in the same reproachful sense. The reproach, it is added, "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, with more justice, gives the infamy to the Bird in whose nest the suppositious Eggs were laid."

Pliny 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's fourth pastoral notes the vulgar superstitions connected with its first song in spring—

> "When first the year I heard the Cuckoo sing,
> And call with welcome note the budding Spring,

I straitway 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 doft'd my Shoe, and by my troth, I swear
Therein I spy'd this yellow frizled Hair,*
As like to Lubberkin's in curl and hue,
As if upon his comely Pate it grew."

Still more extraordinary is one of Hill's Naturall and Artificiall Conclusions (1650): "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, and perhaps all over England, it was commonly accounted to be an unlucky omen if you had no money in your pocket when you heard the cuckoo for the first time in a season.

Green, the quaint 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;" and another passage from the same writer represents the substance familiarly known as cuckoo-spit as emblematic of cuckoldom: "There was loyal lavender, but that was full of Cuckow-spittles, to shew that women's light thoughts make their husbands heavy heads."

There is a vulgar error in natural history according to which this substance is due to the exhalation of the earth, the extravasated juice of plants, or a hardened dew. According to the account of a writer in the Gentleman's Magazine for July 1794, it really proceeds from a small insect with oblong body, large head and small eyes, which encloses itself within it. After emitting the spume from various parts of its body, the insect undergoes its changes therein, and, bursting into a winged state, flies abroad in search of its mate.

Plaine Percevall, the Peace-maker of England, has: "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, "was an emblem of Cuckoldom on account of the horns of its Nectaria, which are remarkable in this plant;" while a third commentator, Mr Holt White, quoting from Browne's Britannia's Pastorals—

---

* 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."

"The Columbine in tawny often taken,
Is then ascrib'd *to such as are forsaken*,"

maintains that it typified the forsaken lover.

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 Prosopopæia of Jealousie, introduces her with a garland of gold yellow, and a cuckoo sitting on her fist.

In Ritson's collection of Ancient Songs (1792) occurs this metaphor for jealousy—

"The married Man cannot do so,
If he be merie and toy with any,
His Wife will frowne and words give manye:
Her yellow Hose she strait will put on."

Butler's Hudibras makes mention of the singular purpose for which 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 Retorn;
And make as nice distinction serve
To split a case, *as those that carve*,
Invoking Cuckold's names, hit Joints;" &c.

The practice has been already noticed under the head of Michaelmas Goose. I may add here that in Wit and Mirth Improved, 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;"

and in Batt upon Batt (1694) occurs 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), to the inquiry as to the origin of the proverb it is answered—

"Thomas Web, a Carver to a Lord Mayor of London in King

Charles the First's reign, was 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."

In Flecknoe's Diarium (1656) we have these lines—

"*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?"

Nevertheless, it is supposed that the word *cuculus* somehow gave rise to the name of cuckold. Though the cuckoo lays in nests not its own, the etymology may still hold; for lawyers tell us that the honours and disgrace of man and wife are reciprocal, the one partaking of all the other has. Thus the lubricity of the woman is thrown upon the man, and her dishonesty thought his dishonour; and he, being the head of the wife, and being thus abused by her, acquires the name of cuckold from cuckoo; which nestling of old was the type of a cowardly, idle and stupid fellow, and so became the appellation of those who neglected to dress and prune their vines in due season.

In Heath's Paradoxical Assertions (1664), the question why cuckolds are said to wear horns is answered: Because other men with their two forefingers point and make horns at them; and the further inquiry as to why the abused husband is branded with that verbal reproach provokes the comment that, Plautus having wittily and more reasonably called the adulterer (and not him whose wife is adulterated) *cuculum*, or cuckold, on the ground that he begets children on other men's wives whom the credulous fathers take to be their own, the corrupter of female virtue should rather be called the cuckoo, "for he sits and sings merrily whilst his eggs are hatched by his neighbours' hens."

Douce, however, maintains that there cannot be the least doubt of the word *cuculus* having been a term of reproach with the ancients, in the sense of our "cuckold." Plautus so employs it more than once. In the Asinaria he makes a woman speak of her husband thus—

Ac etiam cubat Cuculus, surgi, amator, i domum;

and again—

Cano capite te Cuculum uxor domum exlustris rapit.

So also in the Pseudolus *Quid fles, Cuculi?* cannot possibly bear any other sense. Horace in his Magna compellans voce cucullum certainly used the word as it is explained by Pliny in the passage already cited, and the conclusion there drawn seems to be that which best reconciles the more modern sense of the term. It is moreover supported by a note in the Variorum Horace, taken from the Historia Mirabilium of Carystius, published in 1619, which runs thus—

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 eficere, eo quod cuculi, pullus sit elegans;—the application of this to our use of the word cuckold being that the husband, like that bird, timid and incapable of protecting his own honour, is called by its name, and so converted into an object of contempt and derision.

So also an old glossary defines *curruca* to be *avis quæ alienos pullos nutrit;* and *currucare—aliquem currucam facere ejus violando uxorem.*

Cotgrave's English Treasury of Wit and Language (1655) has the following spirited invective against the vice on which the foregoing popular sayings are founded—

> "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."

Douce confesses the difficulty that attends the first examination of the subject, of accounting for the disgrace popularly devolved upon the man whose misfortunes would rather seem to merit commiseration. The actual chastisement of the husband, however, he observes, apparently was inflicted under the notion that he who neglects the proper government of his wife, vested in him by law, contributes thereby to the encouragement of a crime disgraceful to society, and becomes himself *particeps criminis;* deserving, in fact, the whole of the punishment from which the frailty of woman, supported by a tenderness towards the sex, seems to exempt her altogether.

"The Romans were honourable," it is observed in the Athenian Oracle, "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."

Green's Quip for an upstart Courtier (1620) has a singular passage—

"Questioning 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).

Park, speaking of Kolor, a considerable town in Africa, 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 unpleasing 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, until daylight puts an end to this disgusting revelry."

CUSTOMS AT DEATHS.

THE PASSING BELL, CALLED ALSO THE SOUL BELL.

"Make me a straine speake groaning like a BELL,
That towles *departing* Soules." Marston.

THE following clause in the Advertisements for due Order, &c., published in the 7th year of 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 passinge*, to ringe no more but one shorte peale; and one before the Buriall, and another short peale after the Buriall." *

In Catholic times, here, it was customary to toll the passing bell at all hours of the night as well as by day, as an extract from the churchwarden's accounts for the parish of Wolchurch (a MS. in the Harleian Library, No. 2252), of the date of 1526, proves: "Item. the Clerke to have for tollynge of the passynge Belle, for Manne, Womanne, or Childes, if it be in the day, iiij*d*. Item. if it be in the Night, for the same, viij*d*."

In Stubbe's Anatomie of Abuses (1585), the dreadful end of a swearer in Lincolnshire is thus referred to: "At the last, the people

---

* "His gowned Brothers follow him, and bring him to his long home. *A short peale closeth up his Funeral Pile*," says a Hospital Man in Whimzies: or a new Cast of Characters (1631).

perceiving his ende to approche, *caused the Bell to tolle;* who hearing the Bell toll for him rushed up in his Bed very vehemently."

A passage in Shakespeare's Henry IV. proves that the Poet's observation of Nature was not more accurate than his attention to the manners and customs of his time—

> "And his Tongue
> Sounds ever after as a sullen Bell
> Remember'd knolling *a departing Friend.*"

In these quotations the word "passing" evidently signifies the same as "departing," that is, passing from life to death; so that from the very name we may gather that it was the intention in tolling a passing bell to pray for the person dying, and who was not yet dead.

Douce inclines 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. Referring to the Scholiast on Theocritus (Idyll. ii. ver. 36), he 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 principle of Common Sense, Prayers for the Dead being contrary to the Articles of our Religion."

Cassalion (De Vet Sac. Christ. Rit.) has this taunt against the Protestants: "Though 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." Cassalion should have consulted Durandus.

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 our practice well accords with it, as evidenced by our ringing of hallowed bells for the soul. Bishop Hall's apology, however, renders a correct explanation. "We call them," he says, "SOUL BELLS, for that they signify the departure of the Soul, *not for that they help the passage of the Soul.*"

Wheatley, in his Illustration of the Liturgy, apologises for our retention of this ceremony: "Our Church 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; which is called thence the Passing Bell."

Among Articles to be enquired of within the Archdeaconry of Yorke, by the Church Wardens and Sworne-Men, A.D. 163—.(any year till 1640) one is: "Whether doth your Clark 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 antiently 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 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. 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."*

Bourne supposes that from the proverb mentioned by Bede, "Lord have mercy upon the Soul!" as St Oswald exclaimed when he fell to the earth, has been derived the present national saying—

"When the Bell begins to toll,
Lord have mercy on the Soul;"

and 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. To this effect is the couplet in Ray's Collection of old English Proverbs—

"When thou dost hear a Toll or Knell,
Then think upon THY *Passing Bell.*"

In Heywood's Rape of Lucrece (1630) Valerius says: "Nay *if he be dying*, as, I could wish he were, *I'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,
The Batt, the Night-
Crow, or Skreech-Owle.
To these I heare
The wild Woolfe 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.'"

The same writer considers the custom to be as old as the use of bells themselves in Christian churches, *i.e.*, about the seventh century, and to have originated in the Romish idea of the efficacy of prayers for

---

* Grose records another remarkable superstition to the effect 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."

the dead. Bede's Ecclesiastical History, relating the death of the Abbess of St Hilda, tells us that one of the sisters of a distant monastery, as she was sleeping, thought she heard the well-known sound of the bell which called them to prayers when any of them had departed this life.* The Abbess herself, upon hearing this, immediately roused 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.

According to the same authority, this bell, contrary to the present custom, should be tolled before the person's departure, that good men might give him their prayers. If they do no good to the departing sinner, it is added, they at least evince the disinterested charity of the person that prefers them.

In A Funeral Oration made the 14th daye of January, by John Hoper, the yeare of oure salvation in 1549 (1550), we read : " 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. And Veron's Hunting of Purgatory to Death (1561) has : " *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 too receave him unto his Mercye, forgevinge him all his Sinnes : Their ringinge shuld have better appearance and should be more conformable to the aunciente Catholicke Churche."

In The Diary of Robert Birrel (1798) is the following curious entry—

" 1566. The 25 of October, ord came to the Toune of Edinburghe, frome the Queine, yat her Majestie wes 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 lipned her Life."†

Wits, Fits, and Fancies : or a generall and serious Collection of the Sententious Speeches, Answers, Jests, and Behaviours of all Sortes of Estates, from the Throane to the Cottage (1614), supplies proof, if any were wanting, that the passing bell was anciently rung while

* Upon examining this passage in King Alfred's Saxon version, it will be seen that the word Campana is represented by Cluȝȝan, which properly signifies a clock.* 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 the time of King Alfred who is said to have measured time by wax candles marked with circular lines to determine the hours. It may be inferred 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 : and Stow tells us they were commanded to be set upon churches in the year 612. A gross mistake ! Into this 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, read bells.

† Expected her to live.

* *Bellum* is in the margin.

the person was dying: "A Gentleman lying very sicke abed, heard a Passing Bell ring out, and said unto his Physition, Tell me (Maister Doctor) *is yonder Musicke for my Dancing?*" In the same book, under the head of "*The ringing out at the Burial*," this anecdote is related: "A rich Churle and a Beggar were buried, at one time, in the same Church-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 beggar, 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 Diocesse of Chichester, A.D. 1638, under the head of visitation of the sick 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's "Good Thoughts in Worse Times" (1647) 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 gotten the Conquest? Not to say that Men's Charity herein may be suspected of Superstition in praying for the Dead."

In a note on Walton's Life of Sir Henry Wotton (1796), Zouch, referring to Donne's versified letter to Sir Henry, observes—

> "And thicken on you now, as prayers ascend
> To Heaven on troops at a good Man's Passing Bell."

"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 moriente Campanæ debent pulsari, ut Populus hoc audiens oret pro illo.* [Durandi Rationale]."

Camden's Britannia, dealing with ancient and modern manners of the Irish, records: "When a person is at the point of death, just before he expires, certain 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 departing 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." Similarly in the Statistical Account of Scotland (1793) we read of the parish of Nigg in Kincardine: "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."

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 (says Bourne) that the tolling of the bell in the parish is not mentioned from the year 1643 till 1655, when, the edifice by this and other like means having been brought to a state of dilapidation through want of money, a Vestry held in January of that year ordered the bell to be tolled again. In Articles of Visitation for the Diocese of Worcester, 1662, occurs the inquiry: "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?" And in similar articles for the Diocese of St David in the same year we read: "Doth the parish clerk, or sexton, when any person is passing out of this life, upon notice being given him thereof, 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 controversy 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 (1709) answers: "The Passing Bell was constituted, at 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, writes: "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 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 adds: "BELL-CORN is a small perquisite belonging to the clerk of certain parishes. I cannot learn the origin."

In Dekker's Strange Horse-Race (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.

Sinclair's note to the account of Borrowstounness in Linlithgow (1796) runs: "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 church-yard, ringing his Bell."

Now-a-days the tolling of the passing bell only serves to inform the neighbourhood of a person's decease. I cannot, however, agree with Bourne in thinking that this ceremony dates as far back as the use of bells, which originally were designed to summon people to their public devotions. More probably it was a superstitious aftergrowth, even as praying for the dying was utilised into praying for the dead.

According to Douce's MS. notes, down to 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 and ornamented with deaths' heads, bones, and tears, ringing a bell and exclaiming, "Awake, you that sleep! and pray to God for the dead!" And this custom prevailed still longer in some of the provinces, where they permitted even the trivial parody, *Prenez vos femmes embrasser les.*

Durandus, who flourished about the end of the twelfth century, writes in his Rationale: "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 the custom in the North of England, of making numeral distinctions at the conclusion of this ceremony, namely, 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.

Distinction of rank was also preserved in the North. A high fee excluded the common people, and reserved for the death of persons of consequence the tolling of the great bell in each church. There, too, in compliance with Durandus' instructions, a bell was tolled, and sometimes chimes were rung, a little before the burial, and while they were conducting the corpse to church. They also chimed or rang, while the grave was filling up.

As we have before seen in the quotation made by Grose from Dur-

* An old English Homily for Trinity Sunday explains: "The fourme of the Trinity was founden in Manne, that was Adam our forefadir, of earth oon personne, and Eve of Adam the secunde persone: and of them both was the third persone. At the deth of a manne three Bellis shulde be ronge, as his knyll, in worscheppe of the Trinetee, and for a womanne, who was the secunde persone of the Trinetee, two Bellis should be rungen."

andus, devils are very 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.*

That ritualist, however, 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 a long main at cock-fighting being won. He would, perhaps, have talked in another strain, and have represented these aerial enemies as lending their assistance to ring them.*

It is not easy to ascertain precisely the date of the useful invention of bells. The ancients had some sort of them. The word *tintinnabula*, which we usually render bells, may be found in Martial, Juvenal, and Suetonius; and the Romans appear to have been summoned by these, of whatever size or form they were, to their hot baths and to public business.

The large kind of bells, now used in churches, are said to have been invented by Paulinus, Bishop of Nola in Campania; whence the Campania of the lower Latinity, about the four hundredth year of the Christian æra. Two hundred years afterwards they appear to have been in general use in churches. Bingham, however, thinks this a vulgar error.

The Jews used trumpets for bells. The Turks do not permit the use of them at all; and 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 summon the people to church. According to Durandus, the Church of Rome pursues the same practice on the three last days of the week preceding Easter.†

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.

Baronius informs us that Pope John XIII. (A.D. 968) consecrated a very large newly-cast bell in the Lateran Church, and gave it the name of John. This is the first instance that occurs to us of the ceremony of baptizing bells; and traces of it survive with us in *Tom*

---

* On the subject of the ringing of bells for the purpose of chasing away spirits, much may be collected from Magius de Tintinnabulis; and Swinburne's Travels in the Two Sicilies and Spelman's History of Sacrilege will also supply information.

The small bells which are seen in ancient representations of hermitages were most probably intended to drive away evil spirits. St Anthony stood in particular need of such assistance.

† Bingham informs us of the mode of convening religious assemblies in monasteries before the invention of bells. It was by going in turn to the individual cells, and with knock of hammer calling the occupants to church. This instrument was called the night signal and the wakening mallet. In many of the colleges at Oxford the Bible-clerk knocked at every room door with a key to waken the students in the morning, before he began to ring the chapel bell. A vestige, evidently, of the ancient monastic custom.

of Lincoln, and in *Great Tom* ("the mighty Tom") of Christ Church in Oxford.

The Churchwardens' Accounts of St Laurence's Parish in Reading, for the year 1499, contain the following article: "It. payed for halowing of the Bell named *Harry*, vj*s.* viij*d.* and ovir that Sir Willm Symys, Richard Clech, and Maistres Smyth, beyng Godfaders and Godmoder at the Consecracyon of the same Bell, and beryng all oth' costs to the Suffrygan."

It may be interesting here to record that the bells of Little Dunmow Priory in Essex, which were newly cast in 1501, were baptized by the several names of Saint Michael the Archangel, Saint John the Evangelist, Saint John the Baptist, and the Assumption of blessed Mary; the fifth being dedicated to the Sacred Trinity and all the saints in a body.

Egelrick, Abbot of Croyland about the time of King Edgar, cast a ring of six bells, to each of which he gave a separate name; and Collier is our authority for the statement that Egelrick's predecessor Turketul had led the way in this fancy.

From 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; the liberality of that prelate consisting chiefly in such things as were then wonderful and strange in England, among which are reckoned his donations of large bells and organs.

Bells were objects of great superstition to 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 in which they were consecrated. When a bell was removed from its original situation, it was sometimes supposed to take a nightly trip thither unless it was exercised in the evening and secured with a chain or rope. The virtues of a bell are enumerated by Warner in his treatise on Hampshire. The lines are a translation of the two last of the monkish rhymes in A Helpe to Discourse (1633), which we also append—

"Men's deaths I tell
By doleful knell.

Lightning and thunder
I break asunder.

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."

"En ego Campana, nunquam denuntis vana,
Laudo Deum verum, Plebem voco, congrego Clerum,
Defunctos plango, vivos voco, fulmina frango,
Vox mea, vox vitæ, voco vos ad sacra venite.
Sanctos collaudo, tonitrua fugo, funera claudo,
Funera plango, fulgura frango, Sabbatha pango:
Excito lentos, dissipo ventos, paco cruentos."

Googe's version of Naogeorgus supplies the following lines on

Belles.

"If that the thunder chaunce 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 anything,
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 such 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 when as 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 Thunder Boltes, or Lightning fierce, that every place doth smight."

In support of this representation, in the Churchwardens' Accounts of Sandwich for 1464 occurs a charge for bread and drink for "ryngers in the gret Thunderyng ;" and in The Burnynge of Paules Church in London (1561), we find enumerated, among other Popish superstitions, "*ringinge the hallowed Belle in great Tempestes or Lightninges.*"

From Aubrey's Miscellanies we learn : "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 trust simply to the ringing of bells for the dispersion of tempests, for in 1313 a cross, full of relics of divers saints, was set on St Paul's steeple, as a preservative against tempests.

Hering, in Certaine Rules, Directions, or Advertisments for this Time of pestilentiall Contagion (1625), advises : "Let the Bells in Cities and Townes be rung often, and the great Ordnance discharged ; thereby the aire is purified."

The custom of rejoicing with bells* on high festivals, Christmas Day and such like, is derived to us from Catholic times. The ringing of bells on the arrival of emperors, bishops, abbots, and other dignitaries at places under their own jurisdiction was also of high antiquity ; and from this we seem to have derived the modern compliment of welcoming persons of consequence by a cheerful peal.

Fuller's History of Waltham Abbey has the Churchwarden's Account for the year 1542, in which occurs : "Item. paid for the ringing at the Prince his coming, *a Penny ;*" and in the Churchwardens' Accounts of St Laurence's Parish, in Reading, is the following article for 1514 : "It. payd for a Galon of Ale, for the Ryngers, *at the death of the Kyng of Scots.* ij*d.*"

---

* 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 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.

At Newcastle-upon-Tyne, the tolling of the great bell of St Nicholas' Church has been from ancient times a signal for the burgesses to convene on guild days, or on the days of electing magistrates.

It begins at nine o'clock in the morning, and with little or no intermission continues to toll till three, when they begin to elect the Mayor and other officials ; the popular notion being 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 (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 Burgmote."

The little carnival on pancake Tuesday, as we have seen under the head of Shrove Tuesday, commences at Newcastle with the same signal. A bell, usually called the thief and reever bell, proclaims the two annual fairs of that town ; and a singular alarm is given by a bell in case of fire. A bell, moreover, is rung at six every morning, except Sundays and holidays, with a view, it should seem, of calling up the artizans to their daily employment. The inhabitants retain also a vestige of the old Norman curfew at eight in the evening.

In Peshall's History of the City of Oxford we read : " 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 constantly 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."

The curfew is commonly believed to have been of NORMAN origin. A law by William the Conqueror directed that all people should put out their fires and lights at the eight o'clock bell, and *go to bed.* The practice of this custom, we are told, was observed to its full extent, 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 Custumary of London—

" Also yf ther be anye paryshe Clerke that ryngeth Curfewe *after the Curfewe be ronge at Bowe Chyrche*, or *Saint Brydes Churche*, 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 the Parish of Faversham agreed

upon and settled in 22 Hen. VIII. 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;" and in the accounts of the churchwardens and chamberlains for Kingston-upon-Thames—

"1651. For ringing the Curfew Bell for one Year, £1 10 0."

We learn, however, in the old play of The Merry Devil of Edmonton, that the curfew was sometimes rung at nine o'clock. Thus the sexton says—

"Well, 'tis nine a clocke, 'tis time to ring Curfew;"

and Shakespeare, in King Lear, has fixed the curfew at a different time—

Edgar. "This is the foul fiend Flibbertigibbet: He begins at Curfew and walks to the first Cock."

In Bridge's History of Northamptonshire a bell is recorded to have been rung in Byfield Church, "at four in the morning, and at eight in the evening; for which the Clerk hath 20*s.* yearly, paid him by the Rector." The first used to be the practice at Newcastle-upon-Tyne also.

So, in Hutchins' Dorset, in connection with Mapouder Church, mention occurs of a bequest of land "to find a Man to ring the Morning and Curfeu Bell throughout the year;" and under the head of Ibberton, we read of one acre given for ringing the eight o'clock bell, and £4 for ringing the morning bell.

Macaulay, in his History and Antiquities of Claybrook in Leicestershire (1791), writes: "The Custom of ringing Curfew, which is still kept up at Claybrook, has probably obtained without intermission since the days of the Norman Conqueror."

We find the *Covre 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 ȝeτimbꝑian.

"The custom of covering up their Fires about sun-set 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."—*Henry's History of Britain.*

Barrington, in his Observations on the Antient Statutes, 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 VI." And the Muse's Thernodie has: "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." So also it is recorded in the Gentleman's Magazine for 1790: "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."

The bells at Newcastle-upon-Tyne are muffled on the thirtieth of January every year. For this practice of muffling we find no precedent of antiquity. Their sound is by this means peculiarly plaintive. The fact of the inhabitants of that town having been particularly loyal during the grand rebellion may account for the origin of this practice, which probably began at the Restoration.

In Campanologia, or the Art of Ringing (1753) we have a description of—

"*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 Countries 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 call'd *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 shewn, *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 practis'd in this City of London."

Misson writes of us: "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."

Under the head of the parish of Inverkeithing, in Fife, we read in the Statistical Account of Scotland (1794) of the Castle of Rosyth

almost opposite to Hopetoun House, which, being erected upon the rock, is encompassed by the sea at full tide. On the south side, near the door, is this inscription in a tolerable state of completeness and legibility—

"In dev time drav yis Cord ye Bel to clink
Qvhais mery voce varnis to Meat and Drink."

The dates about the building are 1561 and 1639.

WATCHING WITH THE DEAD, CALLED IN THE NORTH OF ENGLAND THE LAKE-WAKE.

The word lake-wake is plainly derived from the Anglo-Saxon *lic* or *lice*, a corpse, and *wæcce*, a wake, vigil, or watching; in which sense it is used 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 yhold
All that night long."

Thus also, 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."

They were wont, writes Bourne, to sit by the corpse from the time of death till its exportation to the grave, either in the house it lay in, or in the church itself; and for proof of this statement he cites St Austin, as to the watching the dead body of his mother Monica; and Gregory of Tours, as to that of St Ambrose, whose body was carried into the church the same hour he died.

This ancient custom, according to Jamieson, most probably originated from a silly superstition as 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, as that writer observes, it is certainly a decent and proper one, because of the possibility of the person, considered as dead, being only in a swoon. Whatever was the original design, however, the *lik-wake* seems to have very early degenerated into a scene of festivity extremely incongruous to the melancholy occasion.

Pennant's description of Highland ceremonies gives the lake wake as 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 Bag-pipe 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 Frolicks 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 Corps 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." The coranich or singing at funerals he represents as being 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."

In North Wales, says the same writer dealing with the manners of the eighteenth century, "the Night before a dead body is to be interred, the friends and neighbours of the deceased 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 nôs*, 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 nôs 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 any body comes into a Room where a dead Body lyes, especially the wyl nôs and the day of its Interment, the first thing he does, he falls on his knees by the Corps, 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), is the following description of what is called in the margin "*An Irish Wake*"—

> "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,* 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 Noddy 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."

A less overcharged account of the wake is contained in the Glossary to Maria Edgeworth's Castle Rackrent: "In Ireland a Wake is a midnight 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 his 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

---

* Songs. † A game at cards.

deceased, and by their vociferous sympathy excite and at the same time sooth 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 Candlesticks, 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 an 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 enterprizing and are frequently successful. It is said that more matches are made at Wakes than at Weddings."

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 antiquity of a practice which, owing its origin to the tenderest affections of human nature, has perhaps on that account been used from the infancy of Time.

In the Gentleman's Magazine for August 1771 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.

Hutchinson, speaking of the parish of Whitbeck in Cumberland, says: "People always keep *wake* with the dead;" and in the Statistical Account of Scotland we read of the Parish of Cruden in Aberdeenshire: "Of all those who attended the *Late Wake* of a person who died of a putrid Feaver, not one escaped catching the infection;" a note adding that the late wake is a practice common to many parts of Scotland, and not yet exploded in that parish, of people sitting up all night with the corpse in the chamber of the deceased. So also of the Parish of Campsie, in 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."

As to the Isle of Man, Waldron testifies 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."

To Jamieson's Dictionary we owe the information that 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; and the quotation from Ihre reflecting that, although these wakes should be dedicated to the contemplation of our mortality, they have been generally passed in plays and compotations, whence they were prohibited in public edicts.

Durandus cites one of the ancient Councils to prove not only that psalms were wont to be sung, 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.

Among the primitive Christians the corpse, it would seem, was sometimes kept four days. Thus we find that Pelagia, in the Life of Gregory of Tours, requests of her son, "ne eam *ante diem quartum* sepeliret."

The abuse of this vigil, or lake wake, is of pretty old standing. The tenth canon of the provincial synod held in London in the reign of Edward III. (writes Collier), "endeavours to prevent the disorders committed at people's Watching a Corps 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 antient 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, and such as offered to repeat a set number of Psalms for the benefit of his Soul." The penalty annexed was excommunication. This abuse is also mentioned in Becon's Reliques of Rome (1563), and it forms an item in the Catalogue of Crimes that were anciently cursed with bell, book, and candle.

Bourne complains of the sport, drinking, and lewdness that prevailed at these lake wakes in his time. They still continue to resemble too much the ancient Bacchanalian orgies. If the inconsiderate wretches who abuse such solemn meetings think at all, they must 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.

LAYING OUT OR STREEKING THE BODY.

Durandus gives a tolerably exact account of some of the ceremonies used on occasion of laying out the body, as they are at present practised in the North of England, where the laying out is called Streeking.* He mentions the closing of the eyes and lips, and the decent washing, dressing, and wrapping up in a winding sheet or linen shroud.

In Orkney, according to Gough, funeral ceremonies are much the same as in Scotland; the corpse being laid out after being stretched on a board till it is coffined for burial. He professes his inability, however, to explain why they lock up all the cats of the house, and cover all the looking-glasses as soon as any person dies, and represents that they themselves can render no adequate reason.

But surely it is not difficult to assign a reason for locking up the cats on the occasion. Obviously it is to prevent their making any depredations upon the corpse, which it is known they would attempt to do if not prevented.

The inhabitants of the Parish of Monquhitter, we learn, held that "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." These notions appear to have been called in Scotland "Frets."

In Wits, Fits, and Fancies (1614), is an allusion to the practice: "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 and other articles about the person of the deceased at the time of performing the ceremony; and it is thought to be very unlucky to the friends of the person departed, to keep back any portion of these perquisites. The women subsequently give these away by small divisions; and those who obtain any part of it think it an omen or presage of future good fortune to them or theirs.

The face-cloth, too, is of great antiquity. According to Strutt, after the closing of the eyes and lips, 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."

Misson mentions "the washing the Body throughly clean, and shaving it, if it be a man, and his beard be grown during his sickness;"

---

* *To streek*, to expand, or stretch out, from the Anglo-Saxon ꝥꝛecan, *extendere*. A streeking board is that on which they stretch out and compose the limbs of the dead body.

and further Stafford, in his Niobe, or Age of Teares (1611), says: "I am so great an Enemie 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."

We have the very coffin of the present age described in Durandus: *Corpus lotum et sindone obvolutum ac Loculo conditum, Veteres in cœnaculis seu Tricliniis exponebant.* Loculus is a box or chest; and thus in old registers we find coffins called kists, *i.e.*, chests.

The interests of the woollen manufacture interfered with this time-honoured rite in England. Misson writes of funerals: "There is an Act of Parliament,* which ordains that the Dead shall be buried in a Woollen stuff, which is a kind of a 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 Fore-head cloth." "That the Body may ly the softer," he adds "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 buryed in flannel, and that nothing about it is sowed with Thread. They let it lye three or four days."

SETTING SALT OR CANDLES UPON THE DEAD BODY.

It was the practice in some parts of Northumberland to set a pewter plate containing a little salt upon the corpse; and in like manner a candle was sometimes set upon the body. Thus one of the articles of inquiry at York (between the years 1630 and 1640) was "whether at the death of any there be any superstitious burning of candles over the corpse in the day after it be light."

The devil, Moresinus says, abhors salt for the very sufficient reason that it is the emblem of eternity and immortality; being itself not liable to putrefaction, and preserving from corruption all that is seasoned with it. Considered in reference to this symbolical explication, how beautiful is the expression, "Ye are the salt of the earth!" Similarly in Reginald Scot's Discourse concerning Devils and Spirits (1584), Bodin is cited in behalf of the statement that the devil loves no salt in his meat, "for that is a sign of Eternity, and used by God's commandment in all Sacrifices."

According to Douce, the custom of putting a plate of salt upon

* Entitled an Act for burying in woollen; passed in 1678.

corpses still prevails in many parts of England, particularly in Leicestershire; but for the prosaic purpose of preventing the entry of air into the bowels and the consequent swelling of the belly, which would occasion either a rupture of, or a difficulty in closing, the coffin.

Campbell's Philosophical Survey of the South of Ireland (1777) mentions this custom as obtaining in Ireland, where the plate of salt is placed over the heart. Moresinus' remark evidently lurks in his theory that they consider the salt as the emblem of the incorruptible part; "the Body itself," writes he, "being the Type of Corruption."

Pennant records 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 its breast a wooden platter containing a small quantity of salt and earth in separate portions; the earth as an emblem of the corruptible body, and the salt as an emblem of the immortal spirit. All fires are extinguished where a corpse is kept; and so ominous is it reckoned for either dog or cat to pass over it that the poor animal is killed without mercy.

From a passage in A Boulster Lecture (1640), the corpse, it appears, in olden time was stuck with flowers: "*Marry another, before those Flowers that stuck his Corpse be withered.*"

Herrick sings—

> "The Body's salt the Soule is, which when gone,
> The flesh soone sucks in putrifaction;"

and his verses "*To Perilla*" abound 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:*
> 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 God's 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."

Moresinus also explains the use of the candle on this occasion as an Egyptian hieroglyphic for life, designed to express the ardent desire of the survivors to have had the life of the deceased prolonged.

In Levi's account of the rites and ceremonies of the modern Jews we have mention of the like practice. The corpse, he says, is taken and laid on the ground, and a pillow put under its head. The hands and feet are laid out even; the body is covered over with a black cloth; *and a light set at its head.*

From Scogin's Jests (1626) it appears that in Henry VIII.'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 chear 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 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 Chamber, 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."

Finally Pope's couplet will be familiar to the reader of the pathetic story of Eloisa and Abelard—

"Ah, hopeless lasting Flames! like those that burn
To light the dead, and warm th' unfruitful urn."

Another practice we read of in the Life of Henrietta Maria (1669): "On the 25th of June 1610, she was carried with her Brother to perform the *Ceremony of casting Holy-water on the Corps of her dead Father* (Henry the Fourth of France), who was buried the 28th following."

FUNERAL ENTERTAINMENTS CALLED ARVALS OR ARVILS.

These funeral entertainments are of very old date; Cecrops, it is said, having instituted them for the purpose of renewing the interrupted intercourse of old friends. Moresinus represents that in England in his time they were so profuse that it cost less to portion off a daughter than to bury a dead wife. These burial feasts are still kept up in the North of England, where they are called arvals or arvils;* and the bread distributed thereat is called arvil bread. The custom is evidently borrowed from the ancients, numerous examples of its popularity with whom are collected by Hornman in the thirty-sixth chapter of his Treatise de Miraculis Mortuorum.

An entertainment or supper, which the Greeks called Περιδειπνον, and Cicero *Circompotatio*, made a part of a funeral; and thence Gough derives our practice of giving wine and cake among the rich, and ale among the poor.

The ancients had several kinds of supper made in honour of the

* This word occurs in the provincial poem of Yorkshire Ale—

"Come, bring my Jerkin, Tibb, I'll to the Arvil,
You man's ded seny scoun, it makes me marvill."

deceased. First, that which was laid upon the funeral pile; such as is recorded in the 23d book of the Iliad, and the 6th of the Æneid. Secondly, the supper given to the friends and relations on their return from the funeral; as that celebrated in honour of Hector in the 24th book of the Iliad. This kind of supper is mentioned in Lucian's Treatise of Grief, and in the third book of Cicero's Laws. Thirdly, the *Silicernium;* a supper laid at the sepulchre, called Ἑκάτης δεῖπνον. Others will have it to be a meeting of the aged relations, who proceeded with much solemnity after the funeral to take leave one of the other, as if they were never to meet again. The fourth was called *Epulum Novendiale.*

Juvenal mentions the *cœna feralis*, which was intended to appease the ghosts of the dead, and consisted of milk, honey, water, wine, olives, and strewn flowers. The modern arvals, however, are intended to appease the appetites of the living, who upon these occasions supersede the manes of the dead.

Hutchinson supplies an account of the Northumberland Observance: "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 Davises Dictionary, *asserere* to avouch. This custom seems of very distant Antiquity, and was a solemn Festival, made at the time of publicly exposing the corps, to exculpate the Heir and those entitled to the possessions of the deceased, from Fines and Mulcts to the Lord of the Manor, 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, in the Christian burials of the Anglo-Saxons, to leave the head and shoulders of the corpse uncovered up to the time of burial, that relations and others might take a last view of their deceased friend. This practice we to this day partially retain in leaving the coffin of the deceased unscrewed.

The Berkeley MSS. supply information of a mirth-provoking character: "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 seaven bushells of beanes in fatting one hundred geese towards his funerall, and divers other Reeves of other Manors the like, in geese, duckes, and other pultry." In the same spirit we read in Strype's Edition of Stow's Survey: "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."

So at the funeral of Sir John Gresham, Knight, Mercer (1556), 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;" and likewise at the funeral of Thomas Percy, late skinner to Queen Mary (1561), he was "attended to his burial in St 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."

Similarly at the funeral of Sir Humphrey Brown, Knight, Lord Chief Justice (Dec. 15, 1562), we read that "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 penon: and after all, the mourners, and judges, and serjeants of the law, and servants, offered. Mr Reneger made the sermon, and, after, *they went home to a great dinner.*"

According to Waldron, the Manx people give no invitation to their funerals; everybody that had any acquaintance with the deceased coming either on foot or horseback. He sometimes saw upwards of a hundred horsemen, and twice that number on foot. All these were entertained at long tables spread with all sorts of cold provision, "and rum and brandy flew about at a lavish rate."

Misson, writing of ourselves, 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 mull'd white wine. Note, no men ever go to womens Burials, nor the women to mens; so that there were none but women at the drinking of Butler's wine."

The Minute Book of the Society of Antiquaries of London, July 21, 1725, records the account given, by one of its members, of the mode in which a Highland lord's funeral was conducted: "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, of the inhabitants of Kincardine, in 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 expence of it amounts nearly to 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." Elsewhere in the same authority complaints

occur of the expensive mode of conducting burials in the parish of Dunlop in Ayrshire. Such, indeed, was the extravagance that it was indicated as a fruitful source of revenue.

Scotland figures largely, in fact, in the matter of funeral extravagance. The inhabitants of Lochbroom in Ross are mentioned as great offenders in this respect, although (to their credit it is added) their feasts are seldom productive of any quarrels or irregularities among them.

In the parish of Campsie, in Stirling (1795)—

"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 stiled their Service: and sometimes this was repeated, and was then stiled 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 stiled 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."

So again in Gargunnock, in the same county (1796): "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 10 o'clock in the forenoon of the day of the Funeral, but it is soon enough to attend at 3 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."

Of the parish of Garmunnock, County of Lanark, the minister, the Rev. Mr Adam Forman, deposes: "It is usual 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 expence 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."

In Whimsies (1631) are two references to our subject. Of a Launderer it is written: "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." And the description of a jealous neighbour concludes thus: "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."

Jorevin, who travelled in England in the early part of Charles II.'s reign, notes of a lord's burial at Shrewsbury: "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 Corps, and carried it on their shoulders to the Church."

A writer in the Gentleman's Magazine, for March 1780, 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.*" And in July 1798, we have this reference to the manners of Yorkshire: "At Funerals, on which occasions 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."

Wafers apparently were used at funeral entertainments. In Smith's Catalogue of persons deceased between 1628 and 1675 we read: "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."

North's Forest of Varieties, (1645), reflects: "Nor are *all Banquets* (no more than Musick) ordained for merry humors, *some being used even at Funeralls;*" and a singular insight into civic life is provided by Pleasant Remarks on the Humors of Mankind: "'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." Another observation is: "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 rejoycing that they have got rid of their Friends and Relations."

Flecknoe, in his Ænigmatical Characters (1665), thus satirises the "curious glutton:" "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 nor drinking in the other World."

Books, by way of funeral tokens, used to be distributed at funerals of the better sort in England. We have seen a portrait of John Bunyan, taken from before an old edition of his Works, on which is endorsed in MS.: "Funeral Token in remembrance of Mr Hen. Plomer, who departed this life Oct. 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 support of this it may be added that in the Athenian Oracle, the query: "Whether Books are not more proper to be given at Funerals, than Bisquets, Gloves, Rings, &c.?" is answered: "Undoubtedly 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."

The reference to "funeral baked meats," in Hamlet, need only be adverted to, in conclusion of this section. Steevens, in a note upon the familiar passage, says that it anciently was the general custom to give a cold entertainment to mourners at a funeral.

SIN EATERS.

Bagford's letter relating to the antiquities of London, printed in the first volume of Leland's Collectanea, and dated Feb. 1, 1714, has the following—

"Within the memory of our Fathers, in Shropshire, in those villages adjoyning 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 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?"

Presuming that the reference above is to the author of the Remaines of Gentilisme and Judaism, we append a passage therefrom, as contained in the Lansdowne MS. in the British Museum—

"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 high-way. The manner was, that when the Corps 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 Corps, as also a Mazar Bowle, of Maple, full of Beer, (which he was to drink up,) and Six-

pence 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 Scape-Goate in the old Lawe, Levit. chap. 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; e.g. at Llanggors, where Mr Gwin, the Minister, about 1640, could not hinder the performance of this ancient Custome. I believe this Custom was heretofore used all over Wales."

The Tragique Historie of the faire Valeria of London (1598) recites: "His Corpes was with funerall pompe conveyed to the Church and there solemnly enterred, nothing omitted which necessitie or custom could claime: a Sermon, *a Banquet*, and like observations;" and in the old Romance of Syr Degore, we have—

> "A great Feaste would he holde
> Upon his Quene's Mornynge Day,
> That was buryed in an Abbay."

So also in Hayward's Life and Reigne of King Henry IV. (1599): "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*."

Again Aubrey writes: "A.D. 1686. This Custom is used to this day in North Wales;" where milk seems to have been the substitute for beer. Upon this Kennet, who seems to have had Aubrey's MS., annotates: "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 Flaggon of Ale, just after the interment, were brought to the Minister in the Church Porch."

MORTUARIES.

Mortuaries were called by our Saxon ancestors Saul ȝcea; Soul *shot*, or *payment*. It was anciently done by leading or driving a horse, cow, or other animal, before the corpse of the deceased at his funeral; such being considered as a gift left by a man at his death, by way of recompence for all failures in the payment of tithes and oblations, and called a corpse-present. It is mentioned in the National Council of Ensham held about the year 1006. Led into the mistake by the con-

ducting of a horse before the corpse, some antiquaries have erroneously represented it as confined to military characters.

"*Offeringes at Burialles*" are condemned in a list of Grosse Poyntes of Poperie, evident to all Men, contained in a very rare quarto entitled 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 Lawe of our Lande. This work is said by 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.

FOLLOWING THE CORPSE TO THE GRAVE; CARRYING EVERGREENS ON THAT OCCASION IN THE HAND; TOGETHER WITH THE USE OF PSALMODY.

The heathen, writes Bourne, followed the corpse to the grave because it presented to them what would shortly follow, how they themselves should be carried out to their final resting-place.

So, in Langley's Translation of Polydore Vergil (1546), we read: "In Burials the old Rite was that the ded Corps was borne afore, and the people folowed after, as one should saie we shall dye and folowe after hym, as their laste woordes to the Coarse did pretende. For thei used too saie, when it was buried, on this wise, farewell, wee come after thee, and of the folowyng of the multitude thei were called Exequies."

One of the Articles to be enquired of within the Archdeaconry of Yorke, by the Churchwardens and Sworne Men (1640), is: "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's record of travel in England gives these details:

"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," he continues, "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 any thing. 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 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's History of Claybrook in Leicestershire (1791) narrates: "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 others' 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 are not so universally prevalent as they were in the days of our Fathers."

According to Gough it was the practice in Flintshire to say the Lord's Prayer on bringing the corpse out of the house.

At South Shields, 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.

The form of inviting to burials by the public bellman of the town is, or till very lately used to be, in Hexham, in Northumberland, as follows—

"Blessed are the dead which die in the Lord. Joseph Dixon is departed, son of Christopher Dixon was. Their Company is desired to-morrow 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 directs : "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 (the Scottish poet's) will of Maister Andro Kennedy, a profligate student (preserved in Andrews's History of Great Britain), are some curious, if not profane, parodies on the funeral rites of that period—

"In die meæ Sepulturæ,
I will have nane but eur 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 fletu miscebam.

"I will no preistis for to sing,
Dies illæ Dies Iræ,
Nor yet no Bellis for to ring,
Sicut semper solet fieri ;

But a Bagpype 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, then hardly sing,
Te Terra plasmasti me."

In the ante-chapel of St John's College, Oxford, is inscribed upon the slab covering the remains of one of the Fellows an epitaph as re-

markable for its brevity as for its pathos. It consists of only one word—*preivit;* he has gone before!

The Christian observance of the custom, Bourne proceeds to say, is founded upon the same reason as the heathen; and as this form of procession (he adds) is an emblem of our dying shortly after our friend, so the carrying in our hands of ivy, sprigs of laurel, rosemary, or other evergreens, is an emblem of the soul's immortality.

Many instances of the use of rosemary at funerals are to be collected from old writers.

In Cartwright's Ordinary 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.*"

Dekker's Honest Whore (1630) has: "My Winding-sheete was taken out of Lavender to be stucke with Rosemary;" and in Shirley's Wedding (1663) we have a scene in which the servants are disposing yew, bays, and rosemary; and one of the characters inquires—

> ——"Ha ye not art enough
> To make this 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 (1649) that at the funeral of Robert Lockier, who was shot for mutiny in April of that year, and the pomp of whose funeral was most remarkable, considering he was but a private trooper (the late king's had not half the attendants), "*the Corps 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 continuation of the passage already cited) says, 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.*" So at the prostitute's funeral in Hogarth's Harlot's Progress there are sprigs of rosemary; and Gay's Pastoral Dirge testifies similarly—

> "To shew their love, the Neighbours far and near,
> Follow'd with wistful look the Damsel's Bier:
> *Sprigg'd Rosemary* the Lads and Lasses bore,
> While dismally the Parson walk'd before."

The Romans and other heathens employed cypress, which, when once cut, will never grow again, as an emblem of their dying for ever. The ancient Christians, however, used other material (as already indicated), 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 bodies they die to the world, yet, as to their souls, they revive and live to God.

And, as the carrying of these evergreens is an emblem of the soul's immortality, so also is it of the resurrection of the body; for even as these herbs are not entirely plucked up, but only cut down, and at the return of the season will revive and spring up afresh, the body also is, like them, cut down for a while, but will rise and shoot up again at the resurrection. Our bones, says the prophet, shall flourish like an herb.

The cypress, however, appears to have been retained to later times. According to Coles, "*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 (1657); and Spenser mentions—

"The Aspin, good for Staves, the *Cypress* funerall."

Dekker's Wonderfull Yeare (1603) describes a charnel-house pavement, "instead of greene Rushes, strewde with blasted Rosemary, wither'd Hyacinthes, *fatall Cipresse*, and Ewe, thickly mingled with heapes of dead Men's bones;" and he adds: "*Rosemary*, which had wont to be sold for twelve pence an armefull, went now" (on account of the plague) "at six shillings a handfull."

In Stanley's Exequies (1651) we read—

"Yet strewe
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."

The Marrow of Complements (1655) has "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.

2.

"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."

Massinger's Fatall Dowry (1632) contains some curious thoughts on this subject, delivered at the funeral of a marshal in the army, whose corpse was arrested for debt—

"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 bone and name consume,
Though wrapt in lead, spice, 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 also seem to have been used at funerals with the same intention as evergreens. Thus we read in the Account of the Funeral Expenses of Sir John Rudstone, Mayor of London, 1531: "For Yerbys at the Bewryal £0 1 0;" and a song in Wit's Interpreter (1655) has—

"Shrouded she is from top to toe
With Lillies which all o'er her grow,
Instead of Bays and Rosemary."

Griffith's Bethe., or a Forme for Families (1634), contains this reflection on woman's attire: "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 declares that in strewing their tombs, the Romans affected the rose, while the Greeks favoured amaranthus and myrtle.

To the remarks made upon the use of evergreens 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. The same writer observes farther that the Christian custom of decking the coffin with bay is a most elegant emblem; that tree, when seemingly dead, reviving from the root, and its dry leaves resuming their wonted verdure.

The yew is called by Shakspeare *the double fatal yew*, because its leaves are poisonous, and its wood is employed for instruments of death. On this expression 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 Church Yards to defend the Churches from the Wind,

but on account of their use in making bows; while, by the benefit of being secured in enclosed places, their poisonous quality was kept from doing mischief to Cattle."

Barrington, in his Observations on the Statutes, indicating the last Statute of the reign of Edward I., observes that "Trees in a Church Yard were often planted to skreen the Church from the Wind; and that, low as Churches were built at this time, the thick foliage of the Yew answered the purpose better than any other Tree. I have been informed, accordingly, that the Yew Trees in the Church Yard of Gyffin, near Conway, having been lately felled, the Roof of the Church hath suffered excessively." And on the statute 22 Edward IV., 1482, fixing the price of a yew bow at 3*s.* 4*d.*: "I should imagine that the planting Yews in Church Yards, 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 Church Yards of other parts of Europe." From 4 Henry V., it would seem that the wood of which the best arrows were made was the asp; and a statute so late even as the 8th of Elizabeth requires each bowyer always to have in his house fifty bows made of elm, witch, hazel, or ash.

According to Drayton, who is so accurate with regard to British antiquities, the best bows were made of the Spanish yew—

"All made of Spanish Yew, their Bows are wondrous strong."

By 5 Edward IV. (Irish Statutes) every Englishman was obliged to have a bow in his house of his own length, either of yew, witch, hazel, ash, or auburn, probably alder.

In the Gentleman's Magazine for December 1779, two reasons are assigned for the planting of yew trees in churchyards: but their slow growth is objected 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) is regarded as an indication that they could not have been much cultivated for the purposes of archery. "I cannot find any Statute or Proclamation that directs the cultivation of the Yew Tree in any place whatever," says the writer. 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 Church Yards 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 Elizabeth: "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," he adds, "mentions their growing in Church Yards where they have been planted; and Evelyn only says that the propagation of them has been forborne since the use of Bows has been laid aside."

The hypothesis of the writer is that the venerable yew trees still to

be seen in some of our churchyards were planted for the purpose of furnishing *palms* for palm Sunday; which he thinks were simply *branches of yew trees.* And that they were really so used he holds to be extremely probable, from the fact of those in the churchyards of East Kent being to this day universally called *palms.*

Pegge, writing in that periodical for February 1870, looks upon the yew as being too funereal to be substituted for the joyful palm. Some of the yew trees in our churchyards he conjectures to be as old as the Norman Conquest, and to have been planted with others "for protecting the fabric of the Church from Storms;" but upon the operation of the statute of 35 Edward I., 1307, whereby leave was given to fell trees in churchyards for building and repairs, these would be the only trees left standing as unfit for the uses prescribed; and thereafter he thinks an *evergreen* would be thought *an emblem of the resurrection,* and even acquire some degree of regard and veneration.

These speculations are subsequently combated, and Pegge's objection to the funereal character of the yew is thus met: "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 lugubrous 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."

Another writer dislikes all the reasons assigned for planting yew trees in churchyards, except their *gloomy aspect,* and their *noxious quality;* the first as intended to add solemnity to the consecrated ground; and the other to preserve it from the ravages of cattle. In support of the first he quotes Dryden, who calls the yew *the mourner yew,* and Virgil who designates it *the baneful yew;* and, more appropriately still, refers to the magic use which Shakespeare makes of it in Macbeth—

> "Liver of blaspheming Jew,
> Gall of Goats, and *Slips of* YEW
> Silver'd in the Moon's Eclipse."

The great dramatist's opinion of its noxious properties, the writer adds, is evident from Hecate's answer to the aërial spirit—

> "With new fall'n Dew,
> From *Church Yard Yew,*
> I will but 'noint,
> And then I'll mount."

A fourth writer (January 1781), adverting to the use by the Greeks and Romans of branches of cypress and yew as signals to denote a house in mourning, maintains that death with them being a deity (the

daughter of sleep and night), and by them so represented, with the addition only of a long robe embroidered with stars, it may be fairly concluded 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 instances branches of pine and cypress as signifying domestic death among the ancients, on the authority of Euripides (Hecuba. 191, 192) Suetonius (Aug. 101) and Virgil (Æn. xi. 31); and in a note he asks, "Will it be thought a far-fetcht conjecture that Yew Trees in Church Yards supply the place of Cyprus round Tombs, where Ovid (Trist. III. xiii. 21) says they were placed?"

Warner's reference to Brokenhurst church in Hampshire (1792) includes mention of two examples of enormous vegetation; a large oak, apparently coëval 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 had committed sad depredations, despoiling it of five or six huge branches, and thus detracting considerably from its ancient dignity. Nevertheless it is represented as a noble tree, measuring in girth fifteen feet, and in height upwards of sixty; and he believes it might lay claim to an antiquity nearly equal to that of its venerable neighbour. The new forest (he goes on to say), and Brockenhurst in particular (as we learn from its name), having been so famous for the production of yews, their present paucity might excite surprise, did we not recollect that the old English Yeomanry were supplied from them 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 statutes, Edward IV. c 2. 1. and Richard III. c 2.

Yew at length became so scarce, writes Grose, that to prevent its immoderate consumption, bowyers were directed to make four bows of witch-hazel, ash or elm, to one of yew; and no one under seventeen, unless possessed of moveables worth forty marks, or the son of parents having an estate of ten pounds per annum, might shoot in a yew bow.

The planting of the yew, Warner inclined to think, might be nothing more than a remnant of the superstitious worship paid by 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: or it might have been placed in churchyards as an emblem of the eternal youth and vigour the soul enjoys when its "earthly tabernacle" is moulded into dust. Its frequency in scenes of mortal decay, however, finally made it a necessary adjunct in the poetical sketches of the churchyard. The yew became the funereal tree, and poets paid to it the same honours as the cypress enjoyed from the bards of antiquity. Parnell, for instance, gives us—

"The Yew
Bathing a charnel house with Dew;"

and Blair apostrophises it—

"Trusty Yew!
Chearless unsocial Plant, that loves to dwell
'Midst sculls and coffins, epitaphs and worms."

Nor could Gray complete his picture without introducing "the Yew Tree's shade."

The yew was a funereal tree (says Ossian), 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!"

White's History of Selborne, referring to the confusion of antiquaries as to the period at which this tree first obtained a place in churchyards, points to the statute 35 Edward I. entitled *Ne Rector arbores in Cemeterio prosternat;* and the contention is that, since we seldom see any other very large or ancient tree in a churchyard but yew, this statute must have principally related to this species of tree, and consequently that their planting in churchyards dates back far beyond the year 1307, in which it was passed.

In the parish of Burton (Preston Patrick) in Westmorland, according to Nicholson and Burn, mention is made of a yew tree in the chapel yard, represented to have been very old and decayed in 1692, as still in existence at the time of writing, and attesting the longevity of that species of wood. "These Yew Trees in Church and Chapel Yards," it is added, "seem to have been intended originally for the use of Archery. But this is only matter of conjecture, Antiquity having furnished no account (so far as we have been able to find) of the design of this kind of Plantation."

In a book of churchwardens' accounts, formerly in the possession of a Mr Littleton, of Bridgnorth, Salop, was an account of a yew tree being ordered to be planted in the churchyard *for reverence sake.*

Those who favour the opinion that yews were planted in churchyards for making bows, and so were there fenced from cattle, should consider that all plantations are fenced from cattle. And it is striking that at most two yew trees are to be found in each churchyard.

In Sir Thomas Browne's Urneburiall, the funeral pyre of the ancients is said to have consisted of "sweet fuell, Cypresse, Firre, Larix, YEWE, and Trees perpetually verdant;" and we have the remark: "Whether the planting of *Yewe* in Church Yards holds its original from antient funerall rites, or as an embleme of Resurrection from its perpetual verdure, may also admit conjecture."

The Magna Britannia of Lysons notices several yew trees of enormous growth in 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. One yew of vast bulk at Ifley in Oxfordshire is supposed to be coeval with the church, which is known to have been erected in the twelfth century. Others of great age survive in various parts of England.

Sinclair's Statistical Account of Scotland supplies numerous examples. In the churchyard of Fortingal, in Perth (1792), a yew tree having a circumference of fifty-two feet is specified as one of the

curiosities of the place. The old burial-ground of Dunscore, in Dumfriesshire, had one, consumed at the heart, that held three men standing in it together. In Lord Hopetoun's garden at Ormiston Hall in East Lothian, a yew tree covered about the twentieth part of an English acre; the diameter of the ground covered by its branches being fifty-three feet, and its trunk measuring eleven in circumference. The best information assigned to it an antiquity of two hundred years; but between three and four hundred is regarded as more probable.

The circumference of the circle extended by the lower branches of one in the garden of Broish, in the parish of Kippen (Perth and Stirling), is given as a hundred and forty feet, and its age is conjectured to be between two and three hundred years.

The song in Twelfth Night 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.

And here let the reader be reminded that, in whatever country Shakespeare lays the scene of his drama, he follows the costume of his own.

The Maid's Tragedy by Beaumont and Fletcher (1619) contains another—

"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 (1657) the *yew* has the epithets of "warlick, dismal, fatal, mortal, venemous, unhappy, verdant, deadly, dreadful," annexed to it, all from old English poets; and Chaucer, in his Assemblie of Foules, calls it "the *shooter Ewe*."

Loves Festivall at Lusts Funerall, at the end of A Boulster Lecture (1640), makes this reference—

"The Screch Owle frights us not, nor th' towling Bell
Summons our vading-startling Ghosts to hell.
Tombs, forlorne Charnels, unfrequented Caves,
The *fatall* EWE, *sad sociate to Graves*,
Present no figures to our dying Eyes,
'Cause Vertue was our Gole, her praise our prize."

Herrick too has—

"An look, what Smallage, Night-shade, Cypresse, *Yew*,
Unto the Shades have been, or now are due,
Here I devote;"

and

"Both you two have
Relation to the Grave,
And where
The Fun'ral Trump sounds, You are there."

In the Art of Longevity, by Edmund Gayton (1659), St Paul's Churchyard is said to have 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."

At a village in Suffolk it was customary to cut sprigs and boughs of yew trees to strew on the graves at rustic funerals; and in Coles' Introduction to the Knowledge of Plants (1656) is an account of the leaves of yew trees poisoning a clergyman's cows that ate them. Their owner, seeing some boys *breaking boughs from the yew tree in the churchyard*, thought himself much injured, and, to prevent the like trespasses, he sent a man to cut down the tree and bring it into his back yard. 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 Somersetshire, speaking of two very large yew trees in the churchyard of Ashill (Hundred of Abdick and Bulston), the author observes that "our Forefathers were particularly careful in preserving this funereal Tree, whose branches it was *usual for Mourners to carry in solemn procession to the Grave, and afterwards*" (as 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."

Bourne cites Gregory (1649) as observing that the Jews of old were wont, on their return from the grave, to pluck up the grass twice or thrice, and throw it behind them, with the words of the Psalmist: "They shall flourish out of the city like grass upon the earth;" signifying thereby that the body, though dead, should spring up again after the manner of grass. Levi's description of the Rites and Ceremonies of the Jews of the present day confirms Bourne's citation.

Of the practice of the primitive Church, derived from ancient times, of carrying out the dead with psalmody, proofs abound; and in several places in England it is not yet extinct.

Socrates affirms "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."

In the Burnynge of Paules Church in London (1561), published two years after that event, we read: "In burials we do not assemble a number of priestes to swepe Purgatorye, or bye forgivenes 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 Companye 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, says: "The Heathens sang their dead to their Graves or places of Burial; 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 musicall sounds."

Dickenson's Greene in Conceipt (1598) testifies: "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;" and according to Pennant's MS. on North Wales, "there is a custom of singing Psalms on the way as the Corps is carried to Church."

With the Manx, writes Waldron, "the Procession of carrying the Corps 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 Church Yard their is a Cross round which they go three times before they enter the Church."

Arviragus, in Cymbeline, says of the apparently dead body of Imogen disguised in man's clothes—

> "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 writes: "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, and 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;" and in Case's Praise of Musicke (1586), we read: "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 displeasant and uncomfortable Accidents, as the shaving of the head, howling, mourning apparel, *Funeral Boughes of Yeu, Box, Cipresse, and the like*, yet we shal find by resorting to Antiquities, that MUSICK *hath had a share amongst them*, as being unseasonable at no time."

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.

The author of the Survey of the South of Ireland records the custom

of the country to be to conduct the dead to the grave with all possible parade, and on passing through a town, or meeting any remarkable person, to set up their howl. The *conclamatio* of the Romans (he comments) coincides with the Irish cry ; and the *mulieres præficæ* exactly correspond with the women "who lead the Irish Band, and who make an outcry too outrageous for real grief."

That this custom was of Phœnician origin we may gather from Virgil, who is remarkable for the accurate delineation of his characters. His description of the *conclamatio* over the form of the Queen of Carthage hits off the Irish cry to a nicety—

Lamentis, gemituque, et fœmineo ululatu Tecta fremunt.

The word *ululatus* itself, equivalent to *Hullulu*, and the Greek word of the same import, all have a close mutual affinity.

In India, to this day, hired mourners are engaged by the Hindoo castes to lament the decease of members of private families, and their long drawn-out strains of woe affect the ears of passengers in the streets.

Barnaby Rich's Irish Hubbub (1619) confirms this statement—

"Stanhurst in his History of Ireland maketh this report of his Countreymen: they follow the dead Corps 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 Corps, 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 Corps carried to the Buriall, which is not followed with this kinde of Mourners, which you shall heare by their howling and their hollowing, but never see them to shed any Tears." "Suche 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."

So again in The Comical Pilgrim's Pilgrimage into Ireland (1723): "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."

It is also alluded to in King's Art of Cookery (1776)—

"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 ;"

and the Irish Hudibras (1689) supplies 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 made 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,* 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 Highness hires."

An ingenious paper in the World ascribed to Lord Chesterfield has it: "When the lower sort of Irish, in the most 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."

Piers's Description of West Meath (1682) represents of Ireland generally that "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 bawdye Songs, untill 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.

"This they fail not to do, especially if the deceased were of good parentage, or of wealth and repute, or a Landlord, 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.

"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

---

* An Irish cabin.

the Out-cry 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 expence at the Funeral, and oftentimes more is sent in than can well be spent."

Gough notes that the women of Picardy have a custom of calling the deceased by his name, as he is carried to the grave, and expostulating with him for dying. From Veron's Hunting of Purgatory to Death (1561), howling at funerals appears to have prevailed in Papal times. Of St Chrysostom he says: "No mention at al doth he make of that manner of singinge or rather unsemely *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."

Stafford, in Meditations and Resolutions (1612), writes: "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;" and in Whimzies, or a new Cast of Characters (1631), the death of "a Zealous Brother" is referred to thus: "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 parish of Avoch in Rosshire, at common funerals the corpse was preceded by the parish officer tolling a hand-bell; and the pall or mort cloth was of plain black velvet, without any decoration, except a fringe. An immense crowd of both sexes attended, and the lamentations of the women, on seeing a beloved relative put into the grave, are said sometimes to have been heart-piercing.

Park witnessed the same scene among the Moors in the interior of Africa. Upon the death of a child in one of the tents, the mother and relations immediately set up the death-howl, and this melancholy concert was enlarged by the arrival of a number of female visitors. He had no opportunity of observing the mode of burial, which generally takes place with secrecy in the dusk of evening, and frequently within a few yards of the tent. Over the grave they planted one particular shrub, which no stranger was allowed to pluck a leaf of, or even to touch.

By way of testifying their abhorrence of heathen rites, the ancient Christians rejected the Pagan custom of burning the dead, and deposited the body entire in the ground. At Rutchester, one of the stations upon the Roman wall in Northumberland, a sepulchre hewn out of the living rock was discovered by the writer, which, according to Leland, was the resting-place of Paulinus who converted the Northumbrians to Christianity.

In the Musarum Deliciæ is the following quaint epigram on the subject of carrying the body to the grave with the feet foremost—

"*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 borrow'd Breath?
We stumble into Life, we goe to Death."

The practice of carrying the corpse as it were out of the world with its feet forward, observes Sir Thomas Browne, is not inconsistent with reason, as contrary to the native posture of man and to his first introduction into it.

In North's Forest of Varieties (1645) is preserved the following *Requiem at the Entertainment of Lady Rich*, who died August 24th, 1638—

" Who'ere 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
Wer't happy Guardian to so faire a charge,
O leave not now part of thy care at large,
But tender it as thou wer't 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're dying Birth.

Saint, Church, Earth, Angel, Time, prove truly kind
As she to you, to this bequest consign'd."

Batt upon Batt (1694) contains a notice of what is called *Stirrup Verse* at the grave—

" 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 Church-yard Epitaph?
No *Stirrup-Verse at Grave* before She go?
Batt does not use to part at Tavern so."

The following stanza occurs in an Elegy by John Black (1799), on his mother, who was buried in Scotland—

" 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.' "

The allusion in the second line is explained in a note—
"In Scotland it is the Custom of the Relations of the deceased

* *i.e.*, 1673.

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."

In Yorkshire the vulgar belief (according to Aubrey) was that, after a person's death, the soul went over Whinny Moor. Down to 1624 a woman attended at the funeral and sang the following song—

" This ean night, this ean night,
Every night and awle,
Fire and Fleet* and Candle-Light,
And Christ receive thy sawle.

When thou from hence doest pass away
Every night and awle,
To Whinny-Moor† thou comest at last,
And Christ receive thy sawle.

If ever thou gave either hosen or shun,‡
Every night and awle,
Sitt thee down and put them on,
And Christ receive thy sawle.

But if hosen nor shoon thou never gave nean,
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 o' Dread that thou mayst pass
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 the shrink,
And Christ receive thy sawle.

But if Milk nor Drink thou never gave nean
Every night and awle,
The Fire shall burn thee to the bare beane,
And Christ receive thy sawle."

---

* þleoτ, water. † *Whin* is furze. ‡ Shoen.

With one or two trifling variations this song is printed under the title of A Lyke-Wake Dirge in Scott's Minstrelsy of the Scottish Border.

TORCHES AND LIGHTS AT FUNERALS.

The custom of using torches and lights at funerals or in funeral processions seems to be one of long standing. The Romans anciently solemnised their funerals at night with torches, to give notice of their approach, so that they might not come in the way of their magistrates and priests, whose sanctity was supposed to be violated by the sight of a corpse, insomuch that an expiatory sacrifice was required to purify them before they could perform their sacred functions. In later times public funerals were celebrated in the daytime, not without the addition of torches; private funerals continuing to be restricted to the night.

Coming down to Christian times, however, the learned Gregory maintains the harmless import of candles, as showing that the departed souls are not quite put out, but, having walked on earth as children of light, are now gone to walk before God in the light of the living.

Strutt tells us the burning of torches was reckoned very honourable, the number indeed indicating the special regard of the person who undertook to provide the funeral of his deceased friend.

The will of William de Montacute, Earl of Salisbury, executed April 29, 1397, directs the attendance at his funeral of twenty-four poor people, clothed in black gowns and red hoods, "*each carrying a lighted Torch of eight pounds weight.*"

The accounts of the churchwardens of St Margaret's, Westminster, for the year 1460, have the entry—

"Item. rec' de Joh'e Braddyns die sepultur' Robti Thorp gen' p. iiii. Tor' vj*s.* viij*d*;"

upon which Pegge remarks that little was done in Papal times without lights. The torches cost 1s. 8d. apiece; but they were of various prices, presumably regulated by their size. The churchwardens apparently provided them, so that they were an article of profit to the Church. Nichols conceives they were made of wax, and in ordinary cases let out by the Church and charged for according to consumption. This view is supported in the York accompts, in which occur charges for wax.

Under the date of 1519 the books of St Margaret's record—

"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. vj*s.* vj*d.*"

So also in the accounts of St Lawrence parish, Reading, we read—

"A.D. 1502. It. rec. of wast of Torchis at the berying of sir John Hide, Vicar of Sonyng, ij*s.* vj*d.*"

"A.D. 1503. It. rec. for wast of Torchys at the burying of John Long, maist' of the Gram' Scole, vj*s.* viij*d.*"

"A.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.*"

At the funeral of Sir Thomas Gresham, which took place in 1556, we learn that he had "four dozen of great staff torches and a dozen of great long torches."

The author of Hunting of Purgatory to Death (1561) says—

"If the Christians should bury their dead in the *nighte* 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." "Moreover," he proceeds, "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 of singinge in Funerals, not for thentent and purpose that the Painimes did use it, nor yet for to confirme their superstitious abuses and errours, 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 hartes 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." Further: "Chrisostome, likening the deade whome they followed with burnynge Torches unto Wrestlers and Runners, had a respect unto the customes and fashions of Grekeland, beyng a Greeke himcelfe, among 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 perfourmed his course. This may very wel be applyed unto them, that departe out of this world." Again: "Singinge, *bearinge of Lightes*, and other like Ceremonies as were used in their Buringes and Funeralles, were ordeyned, or rather permitted and suffred by ye auncient Bishoppes and Pastours, for to abolish, put downe, and dryve awa^i^ 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^ such thinges could profite the Soules departed, as it doth manifestly appear by their owne writinges."

Jorevin, whom I have before cited, speaks of the body of a lord, who was buried in the neighbourhood of Shrewsbury, being taken to the church upon the shoulders of six men. It was covered with a large cloth, the four corners of which were held by as many of the nearest relatives of the deceased with one hand, the other carrying a bough (most probably a branch of rosemary); while other connections and friends held in one hand a *flambeau* and in the other a bough. Thus they proceeded through the street, in silence, to the church. On conclusion of the service the clergyman, who, like the rest of the congregation, had a bough in his hand, threw it on the corpse in the grave. This example was followed by the relatives, *who also extinguished their flambeaux in the earth* with which the grave was to be closed; and the company retired to their several homes without further ceremony.

Wordsworth in his Lyrical Ballads testifies that in the North of England, when a funeral takes place, a basin full of sprigs of boxwood is set at the door of the house from which the coffin is removed, and each of the attendants generally takes a sprig to throw into the grave.

FUNERAL SERMONS.

These are of great antiquity, and used to be very general amongst us. The custom was retained latest on Portland Island in Dorsetshire, where the minister had half a guinea for each discourse, by which means he annually obtained a considerable sum. This species of luxury in grief prevailed widely there. Indeed, as the notion of posthumous honour was associated with the institution, all classes were eager to secure it, even for the youngest members of the family. 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."

In The Burninge of Paules Church in London (1561) 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, and for his brother Statirus."

Misson pronounces our common practice in his time to have been to carry the corpse into the body of the church and to set it upon a couple of tressels, when either "a funeral sermon is preached, containing an eulogium upon the deceased, or certain prayers said, adapted to the occasion."

Cotgrave's Treasury of Wit and Language has this reference—

> "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 Madam Cresswell had her funeral sermon. Her will directed that a sermon should be preached *at her funeral*, and that the preacher should have ten pounds ; but upon the express condition that he was to say nothing but what was *well* of her. With some difficulty a preacher was found to undertake the task. Expatiating generally on the subject of mortality, he 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 Bridewell." In the same spirit Fuller's Appeal of Injured Innocence narrates : "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."

Gough derives the practice of delivering funeral sermons for eminent Christians of all denominations, whether founded in esteem, sanctioned by fashion, or obtained by reward, from the orations delivered over the remains of Christian martyrs. Our ancestors, he writes, before the Reformation, took especial care to secure the repose

and wellbeing of their souls by masses and deeds of charity and piety; but, when the painful doctrine of purgatory had been abolished by that event, they were more solicitous to have their memories embalmed, and their good deeds handed down to posterity. Accordingly specific texts were appointed in their wills to be preached from, with sums of money to pay for such preaching. Like dinners held in memory of benefactors, commemorative sermons originated in the feeling of gratitude.

In this connection we have the authority of the author of the Philosophical Survey of the South of Ireland for the statement that in olden time it was usual there to have a bard for the purpose of writing an elegy on the deceased, enumerating his virtues, genealogy, wealth, and other particulars, the burden being "Oh! why did he die?"

BLACK USED IN MOURNING AT FUNERALS.

Durandus, mentioning black as anciently in use at funerals, admonishes us that St Cyprian seems to have inveighed against it, as the indication of sorrow for an event which to the Christian was matter of joy.

Gough supplies numerous quotations from the classics in proof of black having mostly been the colour of mourning garments from the earliest antiquity; and Polydore Vergil says—

"Plutarch writeth that the Women in their Mournyng 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 coloure 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 such Widdowe, she is commonly called the White Quene. Mournyng Garments for the moste part be altogether of blacke coloure, and they use to weare theim a whole yere continually, onlesse it bee because of a generall triumphe or rejoysyng, or newe Magistrate chosyng, or els when thei bee toward Marriage."

Cotgrave's Treasury of Wit 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 Heav'n and this, yeeld no more light,
Than rotten Trees which shine in the night."

The Athenian Oracle pronounces 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 Sky-colour, to denote the place they wish the dead to be in, *i.e.* the Heavens; the Egyptians yellow, or fillemot, to shew that as Herbs being 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 we read—

> "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, mentions that Anne Bullen wore yellow mourning for Catherine of Arragon, and for his authority refers to Walpole's Anecdotes of Painting. The same circumstance is found in Hall's Chronicle, with the addition that Henry wore white mourning for the unfortunate Anne. Crimson would have been a more appropriate colour; nor would it perhaps have lacked precedent, for it is recorded of Galston in Ayrshire (1792), that the women attended the rural funerals, clothed in black or red cloaks.

Hill's Treatise on Dreams (*temp.* Eliz.) says: "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."

At the funerals of unmarried persons of both sexes, and of infants, the scarves, hatbands, and gloves given as mourning are white.

In the parish of Llanvetherine in Monmouthshire, according to the Archæologia, the common people tied a dirty cloth about the head when they appeared as chief-mourners at a funeral; and the same custom is said to prevail in various other places.

In England it was formerly the fashion to mourn a twelvemonth for very near relations. Thus Pope—

> "Grieve for an hour perhaps, then mourn a year."

The ancient Romans, says Dupre's Conformity, employed certain persons, named *Designatores*, clothed in black, to invite people to funerals, and to carry the coffin. We ourselves have those who wear the same livery and execute the same office; and the Romans moreover had lictors dressed in black, representing mourners with us.

PALL AND UNDER-BEARERS.

The parish, writes Misson of ourselves, "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 Batchellor, or Maid, or for a Woman that dies in child-bed, the pall is white. This is spread over the Coffin, and is so broad, that the six or eight men in black cloaths that carry the body (upon their shoulders) are quite hid beneath it to their waste; and the corners and sides of it hang down low enough to be born 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 Hat-bands, to those that carry the Pall; sometimes, also, white silk scarves."

From Durandus it is evident that something taking the place of the pall with which we now cover the coffin used to be employed from a remote period; and numerous citations made by him from ancient Christian writers attest that the most exalted orders of the clergy thought it not derogatory to their dignity to carry the bier. Thus, at the funeral of Paula, bishops discharged the office of what we should now call under-bearers. How different our present notion of that function! *Cervicem feretro subjicientibus*, which is the expression of Durandus, indicates that the corpse was carried shoulder-high, as we say; and Walton's Biography of Herbert points to the same fact. Dr Henchman, afterwards Bishop of London, at his ordination (he says) "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."

As Sir Thomas Browne observes, the final valediction thrice repeated at the obsequies of the Romans was of a most affecting nature: *Vale! Vale! Vale! Nos te ordine quo Natura permittet sequemur;*—answering somewhat to the practice of Christians, "who thought it too little if they threw not the earth thrice upon the enterred body."

The burial of an Irish piper is depicted in the Irish Hudibras (1689)—

> "They mounted him upon a Bier,
> Through which the Wattles did appear;
> Like Ribbs on either side made fast,
> With *a white Velvet** over cast:
> So poor Macshane, Good rest his shoul,
> Was after put him in a hole;
> In which, with many sighs and scrieches,
> They throw his Trouses and his Breeches;
> And tattar'd Brogue was after throw,
> With a new heel-piece on the toe;
> And Stockins 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.

* A Blanket. † A Bun-guol.

Thus did they make this last hard shift,
To furnish him for *a dead-lift.*"

At Tongue in Sutherlandshire, according to Sinclair (1792), the friends of the deceased and the neighbouring villagers, attending the interment, were drawn up in rank and file by some army veteran appointed to maintain order and give what they termed the word of relief. When he pronounced the direction, the four supporting the bier prepared to quit their posts, and were immediately succeeded by other four. This progression was observed at intervals of five minutes until the whole body of attendants had been utilised ; and, in the event of the distance requiring it, a series of these evolutions was gone through. "When the persons present are not inflamed with liquor," writes Sinclair, "there is a profound silence generally observed from the time the corpse has been taken up till the interment is over."

Of the parish of Dundonald in Ayrshire we read that the burials were not well regulated. Though the company were invited at 11 in the forenoon, they did not all arrive even at 2 ; and pipes and tobacco were provided for them. This practice, however, has been abandoned.

At the words "We commit the body to the ground," it was the mode in North Wales, writes Pennant, for the minister to take up the spade and throw in the first contribution of earth. At Skiviog the bier was carried from the park to the church by the next of kin, husband, brothers, and father-in-law. At every crossway it was laid down and the Lord's Prayer rehearsed, as it also was when they entered the churchyard, introductory of the verses appointed to be read in the service. On its way to the church a little bell was rung in advance of the procession. Further, when a corpse was conveyed from any part of the town, the bearers were careful to see that it was carried so as to be on their right hand, though the way were nearer and it were less trouble to go on the other side ; and the south gate of the church was the only entry they would adopt.

If it happened to rain while they were on the way, it was reckoned to bode well for the deceased, his bier being wet with the dew of heaven. In the church the evening service was read together with the office of burial. The minister read from the altar the Lord's prayer, with one of those appointed to be read at the grave. The congregation then offered either upon the altar or upon a little board fixed to its rails, their "benevolence" to the officiating minister, a friend of the deceased being set at the altar to observe the donors and their several gifts. Finally he assisted the minister to count the money, and, proclaiming the sum to the congregation, thanked them for their good will. The Glossary to Kennett's Parochial Antiquities confirms this representation.

THE CUSTOM OF GIVING DOLES AND INVITING THE POOR TO FUNERALS.

Doles were distributed at funerals, as St Chrysostom informs us, by way of securing rest to the soul of the deceased through propitiation of his Judge. Their distribution and the invitation of the

poor* on these occasions are synonymous terms. Some strong figurative expressions occur in St Ambrose's Funeral Oration on Satyrus, as cited by Durandus. Of the mourners it is said: "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 in early Christian writers, literally interpreted, may have been derived the doctrine of prayers for the dead.

The will of William de Montacute, Earl of Salisbury, executed in April 1397, directed the daily payment of the sum of twenty-five shillings to three hundred poor people from the time of his death to the depositing of his body in the conventual church of Bustlesham in Hampshire; and similarly we read in Strutt that the body of Sir Robert Knolles, who died at his manor in Norfolk in the eighth year of Henry IV., was conveyed to London in a litter with vast pomp and much torchlight, and buried in Whitefriars' Church, "where was done for him a solemn obsequie, with a great feaste and lyberal dole to the poor." A funeral feast to the chief mourners was, according to Strutt, an institution universally prevalent in the kingdom, as well as the distribution of alms to the poor commensurate with the quality and means of the deceased.

Among the charges at the funeral of Sir John Rudstone, Mayor of London, 1531, occur—

	£	s.	d.
"Item, to the priests at his ennelling† .	0	9	0
To poor folke in almys . . .	1	5	0
22 Days to 6 poor folke . . .	0	2	0
26 Days to a poor folke . . .	0	0	8"

Wakes and doles are customary, writes Hutchinson of Eskdale in Cumberland; "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 cockfighting."

The inhabitants of Stathern in Framland Hundred, in Leicestershire (according to Nichols), in 1792, numbered 432, as determined 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." ‡

Pennant deposes to the same effect as to the parish of Whiteford, and generally in Welsh churches; and his reference to North Wales

---

* Pope's will, it will be remembered, directed that poor men should support his pall.

† The receiving of extreme unction.

‡ Lysons, speaking of some lands said to have been given by two maiden ladies 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."

is that "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, layd 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 corps to one of the poorest Neighbours three 2*d.* or four 3*d.* 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 evidently is a relic of Sin-Eating, which has been dwelt upon previously.

In the last century large donations at funerals were made to the poor of Glasgow. They were never less than £5, and never exceeded ten guineas; for which latter sum the bells of the city were tolled.

In Dives and Pauper (1493), we read—

Dive's. "What seyst thou of them that wole no solemnyte have in their buryinge, but be putt in erthe anon, and that that shulde be spent aboute the buriyng they bydde that it shulde be yoven to the pore folke blynde and lame? *Pauper.* Comonly in such prive buriynges ben *ful smalle doles and lytel almes yoven, and in solemne buriynges been grete Doles and moche Almesse 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 Executoures that wolde kepe alle to themself, biganne firste this errour and this folye, that 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."

And in Veron's Huntynge of Purgatory to Death (1561)—

"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, & Yeares Myndes of their Frendes & Kynnesfolkss, in stedde of the bankettes that the paynymes & Heathen were wont to make at suche doinges, and in stedde of the Meates that they did bring to their Sepulchres and Graves."

CHURCHYARDS.

It having been a current superstition in heathen times that places of burial were frequently haunted with spectres and apparitions, it is easy to imagine its transmission among the ignorant and unlearned, from the early ages of Christianity to the 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 Mœris 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 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.

A passage in the same father supports Mede's conclusion that the heathen connected the presence and power of dæmons (as the Greeks called the souls of the departed) with their coffins and sepulchres, as though there were some natural bond of union between the deceased and their relics.

Churchyards, as Moresinus instructs us, were used for the purposes of interment in order to remove this superstition. Burial in ancient times was without the walls of cities and towns. Lycurgus, he tells us, first introduced grave-stones within the walls, and so, as it were, brought home the ghosts to the very doors. Similarly we compel horses to make the nearest approaches we can to the objects at which they take alarm.

Before the time of Christianity, when it was held unlawful to bury the dead within the cities, they used to carry them out into the fields hard by, and there deposit them. "Towards the end of the sixth Century" (writes Strutt), "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."

One of the Suffolk Articles of Inquiry in 1638 was: "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 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. As Dryden has it—

> "When the Sun sets, Shawdows that shew'd at Noon
> But small, appear most long and terrible."

A singular superstition respecting burial in that part of the churchyard which lies north of the church still pervades many of the northern districts of England, though every trace of it has been eradicated in the vicinity of the Metropolis. It is that that is the part appropriated for the interment of unbaptized infants, of persons excommunicated, of those who have been executed, or of those who have laid violent hands upon themselves.

---

* So Shakespeare—

> "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."

Thus we find in Martin's Month's Mind (1589): "*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 (especiallye Cathedrall, which ever he detested), Chappell, nor Church Yard; 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."

The oratories of Christians were divided, says Laurence in a sermon preached before Charles in 1640, into an atrium, or church-yard; a sanctum, or church: and a sanctum sanctorum, or chancel. "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 profained 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 that in an higher esteem which was in an higher degree of Consecration, and that in the highest which was neerest the Altar."

In The Wise and Faithful Steward (1657) we read of Benjamin Rhodes, Steward to the Earl of Elgin: "He requested to be interred in the open Church Yard, *on the North side* (*to crosse the received superstition, as he thought, of the constant choice of the South side*) near the new Chappel."

White's History of Selborne represents the churchyard as quite disproportionate to the size of the church and the extent of the parish, "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."

The inhabitants of Hawsted in Suffolk, according to Cullum (1784), had a great partiality 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 antient 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 recollection 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 Church Yard, when the approach to the Church happens to be that way; of this there are some few instances in this neighbourhood."

Of Whiteford church Pennant writes: "I step into the Church Yard and sigh over the number of departed which fill the inevitable retreat. In no distant time the North side, as in all other Welsh Churches, will, through some Superstition, be occupied only by persons executed, or by Suicides." And the same authority testifies that in North Wales none but excommunicated, or very poor and friendless people, are buried on the north side of the churchyard.

The Cambrian Register for 1796 has the following very apposite passage respecting churchyards in Wales: "*In Country Church Yards 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 Church Yard.* 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 Trial of Fitzgerald and others for the murder of M'Donnel in Ireland in 1786, 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 Church Yard of Turlagh, where he was *buried on what is generally termed the* WRONG SIDE OF THE CHURCH, in his cloaths, without a Coffin."

Paradoxical Assertions and Philosophical Problems, by R. H. (1664), maintains—

"Doubtless that Man's Bones in the *North Church Yard* rest in more quiet than his that lies entomb'd in the Chancel."

The Popish practice is defined by Moresinus to be that those who were reputed good Christians lay towards the South and East, while those who had been executed, or had laid violent hands upon themselves, or had otherwise offended, were buried towards the North. This used to be the custom of old in Scotland, as Moresinus indicates.

Our quotation from Martin's Month's Mind evidences also that there was something honourable or dishonourable in the position of graves; the common and honourable direction being from *East to West*, and the dishonourable from *North to South.*

Hearne, the antiquary, 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 occupies a position *not parallel with that of any of the other graves.* This seeming wryness gives it a very remarkable appearance.

At the east end of the chancel, in the churchyard of Fornham All

Saints, near Bury in Suffolk, is the coffin-shaped monument of Henrietta Maria Cornwallis, who died in 1707. It stands *North and South;* and the parish tradition is, that she ordered that position of it as *a mark of penitence and humiliation.*

"As to the position in the Grave," says Sir Thomas Browne, "though we decline 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."*

One of the Ely Articles of Enquiry (1662) is: "When Graves are digged, are they made six foot deep (at the least), and East and West?"

In Cymbeline, 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." And the passage in Hamlet—

"Make her Grave *straight,*"

is explained by Johnson: "Make her Grave from East to West, in a direct line parallel to the Church; not from North to South, athwart the regular line."

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 whether he is to make the grave of one 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 occupied by others. This explanation seems to do more 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 (in his MS. notes) supports the opinion of Steevens, who thinks that it means no more than "make her Grave *immediately.*" The first clown, he says, doubting whether Ophelia would be permitted to have Christian burial, asks the other whether it is really to be so; and he, answering that it is, desires him to proceed immediately about the business; adding that, if Ophelia had been a common person, she would not have had Burial in consecrated ground. The passage from Moresinus, Douce takes as indicating that suicides were buried on the north side of the church, not that the head was placed northward; the probability being that, although they were separated from others,

* A correspondent says: "Die an old Maid, and be buried with my Face downwards." The expression is in some work by Waldron.

the same position of the body (with its face to the East) would be observed; and he does not believe that any instance to the contrary can be produced. Those who committed suicide were deprived of ecclesiastical sepulture.

In the fifth Act, proceeds Douce, the priest is made to say that to Ophelia, by reason of her doubtful death, were not accorded 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, since 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.

In Arnot's History of Edinburgh it is recorded of St Leonard's Hill that " In a Northern part of it, Children who have died without receiving Baptism, and Men who have fallen by their own hand, use to be interred."

Malkin, in the Scenery, Antiquities, and Biography of South Wales (1804), writes: " The custom of dancing in the Church-yard 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 Church-yard, 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." And in the churchyard of Aberedwy he mentions 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 him that he had frequently seen sixty couple dancing at Aberedwy Feast on the 14th of June. The boughs of the two trees intertwined, and afforded ample space for the evolutions of so numerous a company beneath them.

In Monneypenny's Description of the Isles of Scotland, we read of a chapel in the Island of Rona, dedicated to Saint Ronan; " wherein (as aged men report) there is alwayes a Spade wherewith when as any is dead, they find the place of his Grave marked."

Gough represents the universal Welsh custom of his day to have been, to strew the graves, both within and without the church, with green herbs, branches of box, flowers, rushes and flags, for the period of a year; at the expiration of which those who could afford the expense laid down a stone. Grose denounces the practice as filthy, having seen some of these deposits decayed, and bones and bits of coffins scattered about in Ewenny church in Glamorganshire. Ordinary

Welsh graves, according to Gough, were curiously matted round with single or double matting, and stuck with flowers, box, or laurel, which were frequently renewed.

Sinclair affirms that, though the people of Kilfinichen and Kilviceven, in Argyllshire, were far from being superstitious (1795), yet they continued to retain some opinions handed down by their ancestors, possibly from the age of the Druids. Among other things they believed that the spirit of the person last interred kept watch around the churchyard until the arrival of another occupant; to whom its custody was transmitted. The same writer notes the occurrence of a singular scene when two burials were to take place in one churchyard on the same day, in a district where the belief prevailed that the ghost of the person last buried kept the gate of the churchyard until it was relieved by the next victim of Death. Each of the two parties staggered forward with all possible expedition to consign their own friend to the dust first; and if in the course of this competition they met at the gate, the dead, being thrown down, awaited the decision, by blows of the living, of the momentous question as to the portership of the gate.

The old Register of Christ Church in Hampshire has the entry—

"April 14. 1604. Christian Steevens, the wife of Thomas Steevens, was buried in Child-birth, and *buried by Women for she was a Papishe.*"

In Molle's Living Librarie (1621) 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." In curious contrast to this, a vulgar notion prevails widely in England that when bees remove or go away from their hives, the owner of them will die soon after; and we have been assured that when a Devonian makes a purchase of bees, payment is made not in money, but in articles equivalent in value to the sum agreed upon, corn for example; and the bees are never removed but on a Good Friday.

The "Argus," a London newspaper, dated 13th September 1790, refers to the superstitious Devonshire practice at funerals of turning round the bee hives belonging to the deceased, at the precise moment of the corpse being carried out of the house.

LAYING FLAT STONES IN CHURCHES AND CHURCHYARDS OVER GRAVES.

This custom of laying flat stones in our churches and churchyards over the graves of the better class of folk, for the purpose of inscribing thereon the name, age, and character of the deceased, has been transmitted from very ancient times. Cicero's writings contain references to it.

In Mason's Elegy written in the churchyard of Neath we read—

"And round that fane the sons of toil repose,
Who drove the plough-share, or the sail who spread,
With wives, with children, all in measur'd rows:
Two whiten'd stones well mark the feet and head."

Malkin, who quotes the passage in his Scenery of South Wales, explains that the stones at each end of the grave are whitened with lime at Christmas, Easter, and Whitsuntide.

At the funeral of a rich old farmer at Cullompton a laughable incident occurred. Just as the corpse was placed in the hearse, and as the horsemen, of whom there was a large number, were drawn up in order for the procession, some one called out "Turn the Bees." A servant, unfamiliar with the custom, instead of turning the hives about, lifted them up, and laid them down on their sides; whereupon the bees instantly attacked and fastened on the horses and their riders. It was in vain they galloped off, for the bees hotly pursued them, leaving their stings as marks of their indignation. A general confusion ensued, attended with loss of hats, wigs, and other apparel, and the corpse during the conflict was left unattended. Nor was it until after a considerable time that the funeral attendants could be got together, to proceed to the interment of their deceased friend.

GARLANDS IN COUNTRY CHURCHES, AND STREWING FLOWERS ON THE GRAVES.

It is still the custom in many country churches to hang garlands 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. In the primitive Christian Church they used to place crowns of flowers at their heads. For this statement we have the authority of John Damascene, Gregory Nyssen, St Jerome, and St Austin.

In rural Yorkshire, when a virgin dies, the garland is carried before the body in the funeral procession by one closely approaching the deceased in size, age, and general appearance, and afterward is suspended in the church. This garland sometimes is composed wholly of white paper; occasionally the floral devices are coloured.

The Morning Chronicle for September 25, 1792, contains an elegiac ode by Miss Seward, wherein this reference to the village of Eyam, in Derbyshire, 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 mark'd that tribute paid.

The Gloves suspended by the Garland's side,
White as its snowy Flow'rs with Ribbands tied.
Dear Village! long these Wreaths funereal spread—
Simple memorial of the early dead!"

To this is appended a note: "The antient 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."

Coles' Introduction to the Knowledge of Plants (1656), referring probably to the metropolis alone, says : "It is not very long since *the Custome of setting up Garlands in Churches hath been left off with us.*"

In the church of Waltham in Framland Hundred, Leicestershire, says Nichols : "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, used formerly in several parts of this Kingdom."

Milton's Comus embalms a popular conviction—

> "Some say no evil thing that walks by night,
> In Fog or Fire, by Lake, or moorish Fen,
> Blue meager Hag, or stubborn unlaid Ghost,
> That breaks his magic chains at Curfeu time,
> No Goblin, or swart Faery of the Mine,
> Hath hurtful power o'er true Virginity."

Most probably from deference to the Virgin Mother, virginity in the earliest ages of Christianity was honoured with almost divine adoration ; and there can be little doubt that the origin of nunneries is closely connected with that of the virgin garland. In North Wales Pennant has it that, when they bless, they are most apt to supplement the blessing of God with "the blessing of White Mary."

A curious legend honouring the Virgin Mother is given in A Short Relation of the River Nile (1672). The writer narrates that an old but credulous man in whose company he ate dates explained that the letter O was impressed upon the date-stone in memory of a remarkable event. On one occasion the Virgin with the divine babe in her arms rested herself beneath a palm-tree, when its branches inclined towards her with the offer of a cluster of fruit. Our Lady accordingly plucked it, and, expressing satisfaction with the taste and flavour, exclaimed : "Oh how sweet they are !" The letter O, being the first word of her exclamation, thus became engraved on the stone of the date, which by virtue of its hardness was better qualified to preserve it.

In this nation as well as others, says a writer in the Antiquarian Repertory, "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 the 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 Antients 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

same writer continues, the ancients had also their depository garlands, the use of which continued to a recent period, and may still survive in some parts of England. These garlands, which were carried solemnly before the corpse by two maids, and afterwards suspended in some conspicuous place within the church, were made in the following manner. The low rim or circlet was a broad hoop of wood, to the sides of which were attached two other hoops, crossing each other at the top at right angles, forming the upper part and being about a third longer than the width. They were wholly covered with artificial flowers of paper, dyed horn, and silk, and were more or less beautiful according to the skill or taste of the contriver; and from the summit of the vacant interior depended white paper cut in form of gloves, whereon were inscribed the deceased's name, age, and other particulars, together with long slips of coloured paper or ribbons; which frequently were intermixed with gilded or painted egg-shells either by way of further ornamentation, or it may be, as emblems of the vanity or bitterness of life. Others again had but an hour-glass suspended within, as a more significant symbol of mortality. Gay has a reference to the subject—

> "To her sweet memory flowery Garlands strung
> On her now empty seat aloft were hung."

The writer saw specimens of these garlands in the churches of Wolsingham and Stanhope in Durham. They, each of them, had the form of a woman's glove in their centre. Douce witnessed a similar example in the church at Bolton in Craven in 1783; and it is well ascertained that Skipton followed the practice. In 1785 Dr Lort noticed at Grey's-foot church, between Wrexham and Chester, "garlands, or rather shields, fixed against the pillars, finely decorated with artificial flowers and cut gilt paper." Indeed, so late as 1794, white paper garlands depended in a church as close to the metropolis as Paul's Cray in Kent.

Marston's play of the Dutch Courtezan (1633) has—

> "I was afraid, I' faith, that I should ha' seene a garland on this beauties herse."

When a virgin dies, writes the author of The Comical Pilgrim's Pilgrimage into Ireland (1723), "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 emblematic 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."

The "Argus" of August 5, 1790, has the following announcement—

> "DUBLIN, *July* 31.
>
> "Sunday being St. James's Day, the Votaries of St. James's Church Yard 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."

A passage in Hamlet—

"Yet here she is allow'd her virgin *crants*,"

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 was informed by an anonymous correspondent that *crants* is the German word for *garlands*, probably retained by us from the Saxons; and that to carry garlands before the bier of a maiden, and to hang them over her grave was then the practice in rural parishes.

In The Virgin's Pattern (1661) we have the rites of a virgin lady's funeral minutely described—

"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 gumwork*, 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 odors*, was put down into the Grave in the middle alley of the said Church."

In the Ely Articles of Enquiry (1662) we read as follows: "Are *any Garlands* and other ordinary Funeral Ensigns *suffred to hang where they hinder the prospect; or until they grow foul and dusty, withered and rotten?*"

The Horn exalted (1661) is our authority for one of the elements of which garlands were made: "*Our Garlands in the Winter*, and *at Virgin's Funerals, are they not made of Horns?*"

WAX also was apparently used in their formation. Hill's Distinction of Dreames (of Elizabeth's time) has: "*A Garlande of Waxe* signifyeth evill to all personnes, but especiallye *to the Sicke, for as muche as it is commonlye occupyed aboute Burialls.*"

The ancients, writes Gough, used to crown the deceased with flowers, in token of brevity of life; and the practice is not extinct in its application to young women and children. The Roman ritual recommends it in commemoration of the purity and virginity of those who die soon after baptism; and 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. Fresh flowers Gough saw put into the coffins of children and young girls.

The practice of strewing flowers upon the graves of departed friends, which we already have incidentally noticed, is also derived from the ancient Church. In his funeral oration on the death of Valentinian, St Ambrose 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 Lilly, and with this I will consecrate his Relics." And St Jerome, in the Epistle to Pammachius upon the death of his wife: "While other Husbands strewed Violets, Roses, Lillies, 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."

At Llanvechan in North Wales, writes Pennant, the people kneel and say the Lord's Prayer on the graves of their dead friends for some Sundays after their interment. This they generally do upon first coming to church; and, after that, they deck the grave with flowers.

Durandus tells us that the ancient Christians after the funeral used to scatter flowers on the tomb; and there is a mass of learning in Moresinus upon this subject. Pliny's Natural History, Cicero's Oration on Lucius Plancus, and Virgil's Sixth Æneid evidence that this was a funeral rite among the heathens. They used also to scatter them on the unburied corpse.

To this origin may be referred our custom of hanging up over the tombs of knights and others, banners, spurs, and the various insignia of their order.

At the Feralia, says Gough, the tombs were decked with flowers, especially roses and lilies. The Greeks used the amaranth and the polyanthus (one species of which resembles the hyacinth), parsley and myrtle; and the Romans added fillets of wool. The primitive Christians reprobated these practices as impertinent; but they subsequently adopted them. Their prevalence with ourselves, he adds, is attested by the garlands suspended in village churches in Cambridgeshire and other counties, and by the inclosures of roses round the graves in Welsh churchyards.

Gay enumerates these floral tributes—

> "Upon her Grave the Rosemary they threw,
> The Daisy, Butter'd-flow'r, and Endive blue;"

and, adverting to the practice in the South of England of fencing the graves with oziers and the like, he also glances at an abuse only too prevalent—

> "With wicker rods we fenced 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 Church Yard graze."

In Glamorganshire, according to Malkin (1804), the bed on which the corpse lies is always strewn 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. He continues:

> "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."

Again—

"It is a very antient and general practice in Glamorgan to plant Flowers on the Graves; so that many Church Yards have something like the splendour of a rich and various parterre. Besides this it is usual to strew the Graves with Flowers and Ever-greens, 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."

None but sweet-scented flowers or evergreens are permitted to be planted on graves; such as pink and polyanthus, sweet-william, gillflower, and carnation; while mignonette, thyme, hyssop, camomile, and rosemary, complete the pious decoration. The turnsole, peony, African marigold, anemone, and others, though beautiful, are excluded for their want of odour. Sometimes, however, the tender custom is perverted into satire; and where persons have been distinguished for their pride, vanity, or other unpopular quality, the neighbours whom they may have offended plant these also by stealth. The white rose is confined to a virgin's tomb; and the red denotes the grave of one distinguished for goodness, especially for benevolence of character.

In Easter week generally the graves are newly dressed and manured with fresh earth; and such flowers or evergreens as may be required are then planted. At Whitsuntide, or rather during the preceding week, the graves are again attended to, and, if necessary, replanted. A popular saying of those who employ themselves in this office of regard to departed friends is, that they are cultivating their own freeholds; explained by the fact that the nearest relations of the deceased invariably work with their own hands, never by servants or hired labour. Should a neighbour assist, he or she never expects remuneration; indeed, the offer would be resented as an insult.

The illiberal prejudice against old maids and bachelors subsists (*teste* Malkin) among the Welsh in a disgraceful degree; to such

an extent, in fact, that the graves of such persons not unfrequently are planted by satirical neighbours, not only with rue, but with thistles, nettles, henbane, and other noxious weeds.

At the funerals of young unmarried persons of both sexes, the path to the grave is likewise strewn with odorous flowers and evergreens; and the usual phrase on such occasions is, that the deceased are going to their nuptial beds, not to their graves. Like the Greeks of old, they carefully abstain from the use of ill-omened words. The flowers growing on graves are never invaded, it being deemed a kind of sacrilege to trespass thereon. A relation or a friend will occasionally take a pink, if it can be spared, or a sprig of thyme, from the grave of a loved one, to wear it in remembrance; but they are careful not to deface the growth on the grave. This custom is represented as prevailing mostly in remote villages, and Malkin was assured that in villages where the right of grazing the churchyard has been enforced, it has alienated the affections of large numbers from the clergy and the Church; many having seceded solely that they might bury their friends in dissenting burying-grounds, where their floral tributes are respected. Such are the results of the undue assertion of privilege.

These elegant and highly pathetic customs of South Wales impress the mind most favourably. What, inquires Malkin, can be more affecting than to see the youth of both sexes, in every village through which the corpse passes, dressed in their best apparel, and strewing with sweet-scented flowers the path along which one of their beloved neighbours goes to his or her marriage-bed?

Speaking of the church of Llanspyddid on the south of the Uske, which is surrounded with large and venerable yew trees, Malkin affirms that the natives of the principality pride themselves much on these ancient ornaments of their churchyards; and that in Brecknockshire it is as usual to decorate graves with slips either of bay or of yew stuck in the green turf, in token of pious remembrance, as it is in Glamorganshire to pay a similar tribute by the cultivation of sweet-scented flowers thereon.

Gough notes Aubrey's mention of the usage that prevailed at Oakley in Surrey, of lovers planting rose trees on the graves of their departed companions, and inclines to believe that it may be a relic of Roman manners among us; both Romans and Greeks having been wont annually to strew roses on their graves, as Bishop Gibson (after Kirkman de Funeribus) concludes from two inscriptions at Ravenna and Milan. The practice to which Propertius refers of burying the dead in roses was common, Gough adds, among our country people; and to it Anacreon seems to allude in his liii. Ode.

In the Female Mentor (1798) 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 so 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 the grief of Anchises for Marcellus, represents him as directing—

"Full Canisters of fragrant Lilies bring,
Mix'd with the purple Roses of the Spring:
Let me with fun'ral Flow'rs his Body strow,
This Gift which Parents to their Children owe,
This unavailing Gift, at least I may bestow."

In Romeo and Juliet, Friar Laurence says—

"Dry up your tears, and stick your Rosemary *
On this fair Corse;"

and Paris, the intended husband of Juliet, who seemingly died on her wedding day, is similarly figured as having come "with Flowers to strew his Ladie's Grave," when he provoked and met his fate by the hand of Romeo. And in the same strain Overbury's description of the Faire and happy Milk-maid is: "Thus lives 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) regards it as probable that in Papal times, when 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, to enable the people to prostrate themselves thereon. So in The Festyvall (1528) we read of St Thomas à Becket: "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's Tour in Scotland records the singular custom in many parts of North Britain, of painting on the doors and window-shutters white tadpole-like figures on a black ground, by way of expressing the country's grief for the loss of any person of distinction. Nothing, Pennant thought, was wanting to render this mode of indicating sorrow completely ridiculous but the addition of "N. B. These are Tears." He saw a door that led into a family vault in Kelso churchyard in 1785, which was covered with these figures on a very large scale.

---

* To what has been already said on the subject of rosemary at funerals may be added that in the British Apollo (1708) the question, "Whence proceeds that so constant formality of persons bearing a sprig of Rosemary in their hand, when accompanying the obsequies of a deceas'd person?" is answered: "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 effluvias 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 Λιβανωτὶς, from Λιβανος, *Thus.*"

To the query why among the ancients ewe and cypress were given at Funerals, it is answered in the same publication: "We suppose that as Ewe and Cypress are always green, the Antients made use of them at Burials, as an emblem of the immortality of the deceased through their vertues or good works."

MINNYNG DAYS; MYNDE DAYS; OR MONTH'S MIND.

Minnyng days Blount derives from the Saxon Ꝺemẏnꝺe,* days which our ancestors called their month's mind, their year's mind, and the like, as being the days whereon their souls (after death) were had in special remembrance by the performance of some office or obsequies, such as obits, dirges, &c. The phrase is still retained in Lancashire; but elsewhere they are more commonly called anniversary days; and the familiar expression of "having a Month's Mind," to imply a longing desire, is evidently derived hence. Accordingly we read in Peck's Desiderata Curiosa: "By saying they have a Month's Mind to it, they antiently 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."

Fabian's Chronicle contains the record of the death in 1439 of "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 xxiiii C. pore men, and that of housholders of the Citee, yf they myght be founde. And over that was xx pounde destributed among them, which was to every Man two pence."

The chronicler left most explicit instructions as to the execution of his own month's mind. His will among other things directs—

"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 .iiii. 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 .iiij. 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 .iiij.*d* to as many as been weddid men: and if any of theym happen to be unmarried, than they to have but .iij.*d.* a pece, and in lyke maner I will that the Torche berers be orderid." Again: "Also I will, that if I decesse at my tenemente of Halstedis, that myn Executrice doo purvay ayenst my burying competent brede, ale, and chese, for all comers to the parishe Churche, and ayenst the Moneths Mynde I will be ordeyned, at the said Churche, competent brede, ale, pieces of beffe and moton, and rost rybbys of beffe, as shalbe thought nedefull by the discrecion 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 spoonys, w^{t}. .xxiiij.*d.* of siluer, I will be geven unto .xxiiij. poore persones of the said parisshe of Theydon Garnon, if w^{t}in that parishe so many may be founde: for lake whereof, I will the .xxiiij. peces of flesh and .ij.*s.* in

---

* *i.e.*, the mind, *q.* myndyng days [Bede lib. iv. ca. 30]. Commemorationis Dies.

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 my said Monethes Mynde fall in Lent, or upon a fysshe day, than I will that the said .xxiiij. peces of fleshe be altered unto saltfyche or stokfyche, unwatered, and unsodeyn, 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 obseruances, the said Children to be ordered about my Grave, and there knelyng, to say for my soule and all Cristen 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 geven .xiij.*d.* that is to meane, to that childe that beginneth *De profundis* and saith the preces, ij.*d.* and to eueryche of the other j.*d.*"

The Will of Thomas Windsor, Esq., 1479, provides—

"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 four Tapers be 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 rude in the Parish Church. Also that at my Moneth's Minde, my Executors provide twenty Priests to singe Placebo, Dirige, &c."

Veron's reference (1561) is—

"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 Carkase,) in their buryinges, *moneths* mindes and yeares myndes."

In the Churchwardens' Accounts of St Mary at Hill, in the City of London, 17 & 19 Edw. IV. occur these entries—

"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 the Accounts of St Margaret, Westminster, we read—

"Item, at the Monyth Mynde of Lady Elizabeth Countess of Oxford, for four Tapers, viij*d.*"

Under the year 1531—

"Item, for mette for the theff that stalle the Pyx. iiij*d.*;"

and in 1532—

"Item, received for iiii. Torches of the black Guard. viij*d.*"

On these occasions the word "Mind" signified *Remembrance;* and the expressions a "Month's Mind," and a "Year's Mind," meant that

on the month or year after the death of a person some solemn service for the good of his soul should be celebrated.

In Ireland, writes Piers (1682), after the day 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." Preparatory to this feast, masses for the repose of the soul of the departed were said in all parts of the house at once. If the room was large, three or four priests celebrated in the several corners thereof. The masses done, they proceeded to the entertainment ; at the conclusion of which priests and friars were discharged from attendance with individual largesses.

DRINKING CUSTOMS.

PLEDGING.

THE word pledge Blount thinks is most probably derived from the French *Pleige*, a surety or gage. Some deduce the drinking expression "*I'll pledge you*" from the time when the Danes bore sway in this land. It having been the common practice of those ferocious people to stab the natives, in the act of drinking, with knives or daggers, people would not drink in their company unless some one present undertook to be their pledge or surety that they should receive no hurt while they were indulging.

Thus, in Timon of Athens we read—

> ———"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*."

The allusion, Grey explains, is to the pledge exacted in the Danish period ; and from Baker's Chronicle we learn that during Wyat's Rebellion, in 1553, the serjeants and other lawyers in Westminster Hall *pleaded in harness.*

Others affirm the true sense of the word to be that, if the person drunk unto was not disposed to drink himself, he would procure another as a pledge to do it for him ; else the proposer would take it ill.

Strutt confirms the former of these opinions with the observation that, in the old mode of pledging each other, he who was going to drink asked any one of the company near him whether he would pledge him ; whereupon the invited one, answering that he would, held up his knife or sword for his protection while he drank ; for while a man is drinking he necessarily is in an unguarded posture, and exposed to the treacherous stroke of a hidden or secret enemy. But the custom, continues Strutt, is said to have originated from the death of Edward the Martyr, who by the contrivance of his step-mother was treacherously stabbed in the back while drinking.

Henry's History refers to this subject in these terms : "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 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."

Such great drinkers, writes Strutt, were the Danes in the time of Edgar, and such was the evil influence of their bad example over the English that, at the suggestion of Dunstan, the king put down many ale-houses, suffering only one to be in every village, or small town. He further ordained that pins or nails should be fastened into the drinking cups and horns at stated distances, and those who drank beyond the marks thus indicated at one draught were liable to severe punishment. This law seems to have originated a custom afterwards called *pin-drinking*, or *nick the pin*, 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 passed by Edgar. The custom is differently alluded to in another English Dictionary, entitled *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."

One of the ecclesiastical regulations of 1102 was *Ut presbyteri non eant ad potationes, nec ad pinnas bibant;* accurately translated "That priests go not to drinking bouts, nor drink to pegs."

Barrington (1775) 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." To this source he traces the ceremony observed by the scholars in Queen's College, Oxford, who, while waiting upon the fellows, placed their thumbs upon the table. The same observance, he remarks, prevailed in some parts of Germany while the superior drank the health of the inferior. The *Speculum Regale*, he adds, directs the courtier, when in the king's presence, to pull off his cloak; and one of the reasons given is, that he thereby shows he has no concealed weapons wherewith to make an attempt upon the king's life.

In Nash's Pierce Pennilesse (1595) we read: "You do me the disgrace, if you doo not *pledge me as much* as I drinke to you;" and Heywood (1598) has the line—

"I drinke (Quoth she.) Quoth he, *I will not pledge.*"

Plat's Jewel-House of Art and Nature (1594) 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 Bolls* such quaffing Companions as they would be loth to offend, and will require *reason at their hands* as they term it;" and Overbury's character of a serving-man runs: "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."

Young's England's Bane (1647) has 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 The Irish Hubbub (1619), describes the mode of drinking healths in his time—

"He that beginneth the Health hath his prescribed Orders; first uncovering his head, hee takes a full Cup in his hand, and setling his Countenance with a grave aspect, hee craves for audience: Silence being once obtained, hee beginns to breath out the name, peradventure 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 himselfe 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) we have—

"Will you fall *on your Maribones* and *pledge this Health*, 'tis to my Mistris?"

So in Shakerly Marmion's Antiquary—

> "Drank to your Health, whole Nights in Hippocrase,
> *Upon my Knees*, with more Religion
> Than e're I said my prayers, which Heaven forgive me;"

and again: "To our noble Duke's Health I can drink no lesse, not a drop lesse; and you his Servants *will pledge me*, I am sure."

In Heywood's Philocothonista (1635) 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 Banquetting 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."

Strutt's authority for his statements respecting the mode of pledging is William of Malmesbury; and, founding upon the delineation with which he supplements his text (let us note here that Strutt's plates, being copies of old illuminated MSS., are of unquestionable value), he observes that it seems to agree in every particular with the tradition of the custom. The middle figure is seen to be addressing his companion, who apparently assures him that he pledges him, holding up his knife in sign of his readiness to assist and protect him. The expression, however, may have meant simply that on his elevating the glass you pledged yourself *to* your friend that you would follow his example; the preposition dropping out of the phrase "I pledge you" after the familiar mode of speech.

In one of Ward's Sermons, entitled Living Speeches of dying Christians (1636), is a striking quotation: "My Saviour began to mee in a bitter Cup, and *shall I not pledge him?*" *i.e.*, drink the same.

Of Dutch feasts the author of A brief character of the Low Countries (1652) 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 emptyed."

The following passage is from Rowland's Humour's Ordinarie (1600)—

> "Tom is no more like thee then Chalk's like Cheese
> To pledge a health, or to drink *up-se frieze:*
> Fill him a beaker, he will never flinch."

The term *Upsie-Freeze* occurs again in Dekker's Dead Term (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;" and so in Massinger's Virgin Martyr, Spungius calls Bacchus "The God of brewed Wine and Sugar, great Patron of Rob-pots, *Upsy freesy* Tipplers, and Supernaculum-takers."

In Braithwaite's Times Curtaine drawne (1621) the Drunkard's Humour contains the following 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.*—
> I was conjured by my kissing friend
> To pledge him but an Health, and then depart,
> Which if I 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.

Another writer, whose date cannot be exactly determined, recounts a variety of pledges: "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 *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."

England's Bane (1617) supplies some curious passages concerning the drinking customs of the period—

"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 Hunter's Hoop*, quaffe *Upsey-freese Crosse*, bowse in *Permoysaunt*, in *Pimlico*, in *Crambo*, with *Healthes*, *Gloves*, *Numpes*, *Frolicks*, and a thousand such domineering Inventions, 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 Drunkennese is professed with us as a liberall Arte and Science." . . . "I have seene a Company amongst the very Woods and Forrests," (he refers to 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 drinkes 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 then his fellow, so that hee that dranke least, which was the first, drank one and twentie pints, and the sixth Man thirty-six." Again: "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."

Harris' Drunkard's Cup (1653) expounds details: "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 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*; a drinking *by the douzens*, by *the scores*; *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*, and a fourth is *well to live*;" and the President of Trinity College, Oxford, proceeds to denounce "the strange saucinesse of base Vermine, *in tossing the Name of his most excellent Majesty in their foaming mouthes*, and in dareing to make that a shooing horne to draw on drink, by drinking healths to him." Waxing indignant, he says: "I doe not speake of those Beasts that must be answered and have right done them, *in the same measure*, *gesture*, and *course*, 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*." Elsewhere we find "somewhat *whitled*," and "*buckt* with drink" as terms expressing different degrees of drunkenness.

In Gayton's Festivous Notes upon Don Quixote (1654) occurs the description of 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 observ'd by the other three, that their moistned braines gave leave for their glibb'd Tongues to chat liberally."

Herrick sings—

"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 Chesnut's leape
For Joy, to see the Fruits ye reape,
From the plumpe Challice and the Cup
That tempts till it be *tossed up*."

What can the following mean?—

"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 (1667), a catch composed before the arrival of the king at Worcester with the Scottish army gives out—

"Each man upon his back
Shall swallow his Sack,
This *Health* will indure no shrinking;
The rest shall dance round
Him that lyes on the ground;
Fore me this is excellent drinking."

At the end of England's Jests refined and improved (1687), a bad husband is said to be "a passionate Lover of Morning-Draughts, which he generally continues till Dinner-Time; a rigid Exacter of *Num-Groats* and Collector General of *Foys** and *Biberidge*.† He

---

* Eden, in his State of the Poor (1797), cites 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*."

Oy is explained to signify grandchild, from the Gaelic *ogha*; and a *foy* to be the feast a person, who is about to leave a place, gives to his friends before his departure.

† "BEVERAGE, *Beverege*, or *Beveridge*; reward, consequence. 'Tis a Word

admires the prudence of that Apothegm, *Lets drink first:* and would rather sell 20 per cent. to loss than make *a Dry-Bargain.*"

It appears from Allan Ramsay (1721) that in Scotland payment of the "Drunken Groat" was next morning peremptorily demanded by the common people of those who had been "fow yestreen;" but, if they frankly confessed the debt due, they were passed for twopence. He also mentions, as popular—

"Hy jinks;" which he explains to be "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 any thing 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." Probably he might have added *Experto crede Roberto.*

He also tells of a set of drinkers called *Facers;* "a Club of fair Drinkers who inclined rather to spend a Shilling on Ale than Twopence 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." *

In the time of Beaumont and Fletcher, it is well known that the young gallants used to stab themselves in the arms and elsewhere on the body, in order to drink the health of their mistresses, and to write their names in their own blood. So we have in Oxford Drollery (1671) a song reciting—

"I stab'd mine arm to drinke her health:
The more fool I, the more fool I;"

---

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.

Grose says, "There is a kind of Beverage called '*Foot-Ale*' required from one entering on a new occupation." To "pay your footing" still survives.

* Jamieson notices *Whigmeleerie* as the name of a ridiculous game occasionally used at an Angus drinking club. A pin was stuck in the centre of a circle, from which there were as many radii as there were persons in the company, with the name of each person at the point opposite to him. On the pin was set an index, which was moved round by each in his turn; and he at whose radius it stopped was obliged to drink off his glass. *Whigmeleeries* generally signify "Whims, fancies, crotchets."

And—

"I will no more her servant be:
The wiser I, the wiser I;
Nor pledge her health upon my knee."

The reader's attention is invited to careful consideration of the following excerpts from Rigbie's Drunkard's Prospective (1656)—

"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."

Again—

"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 Jugge 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 second, a health is proposed which another pledges himself to honour by drinking to it an equal quantity with the proposer of it.

Pasquier mentions that Mary, Queen of Scots, previous to her execution, drank to all her attendants, desiring them to pledge her.

Heywood's Philocothonista (1635) has copious details on the subject:

"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, Wassel-bowles, Court-dishes, Tankards, Kannes, from a pottle to a pint, from a pint to a gill. Other Bottles we have of Leather, but they most used amongst the Shepheards and Harvest people of the Countrey: small Jacks wee have in many Ale-houses of the Citie and suburbs, tip't with silver, besides the great Black Jacks and Bombards at the Court, which when the Frenchman 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 Cupbords with Flagons, Tankards, Beere-cups, Wine-bowles, some white, some percell guilt, some guilt all over, some with covers, others without, of sundry shapes and qualities." Again: "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 Blacke 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.

"Many of our nation," proceeds the author, "have used the Lowe-Countrey Warres so long that, though they have left their money and clothes behind, yet they have brought home their habit of drinking;" and he instances the current use of the following phrases 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 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 he is bit by a Barne-Weesell, with an hundred such-like Adages and Sentences."

HEALTHS OR TOASTS.

At their meals the ancient Greeks and Romans used to make libations, that is, to pour out and even drink wine, in honour of the gods. Classical writers abound with proofs of this ceremony; and they also record the grateful custom of drinking to the health of benefactors and acquaintance.

Roman gallants habitually took off as many glasses to their several mistresses as there were letters in their names. 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; a ceremony against which Prynne inveighs in language strongly tinctured with enthusiastic fury.*

In The Laws of Drinking (1617) we are instructed: "These Cups proceed either *in order* or *out of order*. *In order*, when no person transgresseth or drinkes 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, bareheaded and standing, it is performed by all the Company. It is drunke *without order*, when the course or method is not observed, and the Cup passeth on to whomsoever we shall appoint." Again: "Some joyne two Cups one upon another and drink them together." In the Preface the

* This extraordinary man, who, though he drank no healths, yet was intoxicated with the fumes of a most fanatical spirit, and whom the three Anticyræ could not have reduced to a state of mental sobriety, concludes his address to the Christian reader of Healthes Sicknesse thus: "The unfained well-wisher of thy spiritual and corporal, though the oppugner of thy *pocular* and *pot-emptying Health*, William Prynne."

business of a publican is called "the known Trade of *the Ivy Bush* or *Red Lettice*."

In Witt's Recreations (1667) is 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."

Ward's Woe to Drunkards (1636) exhorts: "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 was the custom of the period to drink healths on their bare knees. Of pot-wits and spirits of the buttery, it is said that "they never bared their knees to drinke Healthes, nor ever needed to whet their wits with Wine, or arme their courage with Pot-harnesse." *

In Marmion's Antiquary we read: "Why, they are as jovial as twenty Beggars, *drink their whole Cups, sixe Glasses at a Health.*"

The Tatler's account of the origin of the word toast, as employed in its present sense, has it that it originated in an incident at Bath in the reign of Charles II.: "It happened that on a publick 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."

Though unable to controvert this account, we are 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 us in mind of the well-known reply of a Mr Brown, who answered the remark that he had given a certain lady a long while for a toast, with "Yes; but I have not been able to *toast her* BROWN *yet*."

The language of the lady in Hudibras, urging her lover to whip himself for her sake, points to 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?*"

---

* It is not easy to determine the origin of the custom at Ware recorded in A Journey from London to Scarborough (1734): "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 shewing it of *drinking a small Cann of Beer*, and *repeating some Health* which I have already forgot."

In the Cheimonopegnion of Raphael Thorius (1651) we read—

> "Cast wood upon the fire, thy loyns gird round
> With warmer clothes, and let the *Tosts* abound
> *In close array, embattel'd on the hearth;*"

again:

> "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 would seem that the saying "*Who gives a Toast?*" is synonymous with "Whose turn is it to take up his Cup and propose a Health?" It was the practice to put *toast into ale with nutmeg and sugar;* as appears from the dialogue entitled Wine, Beere, Ale, and Tobacco, contending for superiority (1658), which has a frontispiece representing three women and a man playing with three dice.

A song in Like will to like, quoth the Deuill to the Collier (1568), bids—

> "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 Wither's Abuses stript and whipt (1613)—

> "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, which Goldsmith elegantly describes 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 the phrase, "Who *tosts* now?" is rendered "Who christens the Health?" and "*an old Tost*" is explained to mean "a pert pleasant old Fellow." A passage taken from The Schoolemaster, or Teacher of Table Philosophie (1583), clearly explains the etymology: "A certaine Frier *tossing the Pot,* and *drinking very often* at the table, was reprehended by the Priour."

The following anagram on a toast occurs in The New Help to Discourse (1684)—

"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, who was a violent Tory, wrote a book (1715) to prove that drinking to the memory of deceased persons was a species of idolatry, his object being the abolition of the practice of drinking the glorious memory of William III. Instead of cooling the rage for the toast, however, he only inflamed it, for they completed it by the addition of "And a f*** for the Bishop of Cork." The bishop asserted a health to be "no other than a liquid Sacrifice in the constant sense and practice of the Heathen;" and he records Lord Bacon's answer to the invitation to drink the king's health; which was that "he would drink for his own health, and pray for the King's."

In Edinburgh, says the Statistical Account of Scotland (1793), "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.

To drink *supernaculum* was the ancient custom, both in England and in several other parts of Europe, of emptying the cup or glass, and then pouring the drop or two remaining at the bottom upon the nail of him that drank it, by way of showing that he was no flincher.

"Make a pearl on your nail," is among Ray's Proverbs (1768); and Tom Brown, in his Letters from the Dead to the Living, mentions a parson who had forgotten "even to drink over his right thumb." The reference must be to some drinking custom now forgotten.

From the British Apollo (1708) we take the following—

"*Q.* Say whence, great Apollo,
The Custom we follow,
When drinking brisk liquors per Bumber,
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 Thumb * they must, Sir."

In The Winchester Wedding, a popular ballad preserved in Ritson's Antient Songs (1792), 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.

* Bingham has a quotation from St Austin on superstitious observations: "You are told in a Fit of Convulsions or Shortness of Breath, *to hold your left Thumb with your right Hand.*"

BUZZA; TO BUZZA ONE.

Grose explains this word as signifying to challenge a person to pour out all the wine in the bottle into his glass, with the undertaking to drink it should it prove to be above the capacity of the glass; and as commonly applied to one who hesitates to empty a bottle that is nearly out.

The expression is said to have been used in collegiate circles as a threat, by way of pleasantry, to black the face of the person so addressed with burnt cork, in the event of his flinching or failing to empty the bottle. Its derivation possibly may be from the German *buzzen*, equivalent to *sordes auferre*, or "off with the lees at bottom."

The antiquity of bumpers is a well-attested fact. Du Cange cites Paulus Warnefridus in its support, and Martial furnishes numerous examples.

That it is good to be drunk once a month, says the learned author of 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; but it seems a very dangerous kind of dose, and its too frequent repetition may prove that men may pervert what Nature intended for a cordial into the most baneful of all poisons. It is vulgarly called "giving a fillip to Nature."

In the Statistical Account of Scotland (1791), the minister of Kirkmichael deposes—

"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 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 5, 6, and 7 pounds to the needy person or family."

So also it is recorded of the parish of Gargunnock in Stirling—

"There is one prevailing custom among our Country People, which is sometimes productive of much evil. Every thing 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.

This saying is stated to have taken its rise from convivial entertainments whereat it was anciently the custom to wear chaplets of

roses about the head; on which occasions those who desired to confine their words to the company present, that they "might go no farther," usually protested that they were spoken "under the Rose." Hence the Germans have a custom of picturing a rose in the ceiling over the table.

In the Comedy of Lingua (1657), Appetitus says: "Crown me no *Crowns* but Bacchus' Crown of Roses."

Gregory Nazianzen, according to Sir Thomas Browne, seems to imply that the rose, from a natural property, has been made the symbol of Silence; while Lemnius and others trace the saying to another origin; representing that the rose was the flower of Venus, which Cupid consecrated to Harpocrates, the God of silence; of which it was therefore made the emblem for concealment of the mysteries of Venus.*

Warburton's comment on the passage in the first part of Shakespeare's Henry VI.—

"From off this Brier pluck a white Rose with me,"

is: "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." Warburton's criticism provokes Upton, another commentator, to the exclamation: "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* (*Anglicè* under the rose) *transacta esse omnia ante digressum contestabantur; cujus formæ vis eadem esset, atque ista* Μισῶμνάμονα συμποταν. *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.'"

Newton's Herball to the Bible (1587) says—

"I will heere adde *a common Countrey Custome* that is used to be done with

---

* It is worth noting that it was anciently the fashion to stick a rose in the ear. The first Lord North had a juvenile portrait (supposed to be that of Queen Elizabeth) representing this mode.

the Rose. When the 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 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 said 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 Secrecie, and not rashly or indiscreetly to clatter and blab out what they heare. Likewise, if they chaunce 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 straight charge and pass a Covenant of Silence and Secrecy with the hearers, that the same shall not be blowne abroad, nor tatled in the Streetes among any others."

So Peacham in The Truth of our Times (1638): "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."

Whence the saying of "plucking a Rose," that needs no explanation, originated, if not in some modest excuse for absence in the garden dictated by feminine bashfulness, we cannot divine. The passage already quoted from Newton's Herball to the Bible may perhaps explain it.

This mention of the sex reminds me of the remarkable saying, now almost forgotten, but noticed by Sir Thomas Browne as usual in England in his time and probably all over Europe, that "*Smoak doth follow the fairest.*" "Whereof," writes he, "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 Whipps and Thongs to all I ply,
> *Like Smoak unto the Fair I fly.*'"

HOB *or* NOB.

Grose's Glossary explains *Hob-Nob* (sometimes pronounced *Hab-Nab*) as a North Country word signifying "At a venture," or "rashly." Hob or Hub, he adds, is the North Country name for the back of the chimney; "*Will you hob or nob with me?*" being the question formerly in fashion at polite tables, signifying a request or challenge to drink a glass of wine with the proposer; and if the challenged individual answered nob, they were to elect between white and red. His explanation of the origin of the custom is highly improbable—

"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; Beer from the *Hob*, or Beer from the *Nob?*"

The exposition modestly hinted at by Reed, seems much more satisfactory. It occurs in the form of a note upon the passage in Twelfth-Night, in which the incensement of a duellist is said to be "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 to signify, "Do you chuse a Glass of Wine, or would you rather let it alone?"

Is not this the original of our *hob nob*, asks Mason, 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;'"

to which Malone adds a passage from Holinshed: "The Citizens in their rage shot *habbe or nabbe*, at random."

Heywood (1566) has the following passage—

> "Where Wooers hoppe in and out, long time may bryng
> Him that hoppeth best, at last to have the Ryng.
> I hoppyng 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.
> Betwene 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 Harrington's Epigrams 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 popular ballad of The New Courtier (1790), 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."

So also in The Character of a Quack Astrologer (1673) we are told: "He writes of the Weather *hab nab*, and, as the Toy takes him, chequers the Year with foul and fair."

Jorevin, who was here in the time of Charles II., thus refers to

Worcester, and the Stag Inn there: "According to the custom of the Country, the Landladies 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 drunk.*" He next speaks of tobacco, which it seems the women smoked as well as the men.

In A Character of England (attributed to John Evelyn, 1659), the reference to taverns runs in this wise: "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.*" Further we read of "a sort of perfect Debauchees, who stile 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." And again: "I don't remember, my Lord, ever to have known (or very rarely,) a Health drunk in France, no, not the Kings; 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 onely."

A curious passage occurs in Galateo, of Manners and Behaviour (1576)—

"Now to drink all out every Man: (Drinking and Carrowsing) which is a Fashion as little in use amongst us, as ye terme itselfe is barbarous and strange: I meane, *Ick bring you*, is sure a foule thing of itselfe, and in our Countrie 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 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."

ALE-HOUSE OR TAVERN SIGNS.

SIR THOMAS BROWNE opines that the human faces depicted in ale-house signs and in coats-of-arms are relics of paganism, these visages originally typifying Apollo and Diana. Hudibras asks a shrewd question on this topic, which we 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 familiar proverb that good wine needs no bush; nothing, that is, to indicate where it is sold. From Good Newes and Bad Newes (1622) it would appear that tavern-keepers anciently maintained both a bush and a sign—

> "I rather will take down my bush and sign
> Than live by means of riotous expence."

Greene's Conceipt (1598) has it: "Good wine needs no ivie bush." So in England's Parnassus (1600) we find: "I hang no ivie out to sell my wine;" and in Braithwaite's Strappado for the Divell (1615), Bacchus is invoked as "sole soveraigne of the ivy-bush, prime founder of red-lettices," &c. In Dekker's Wonderful Yeare (1603) we read: "Spied a bush at the end of a pole (the auncient badge of a country ale-house);" and similarly in Vaughan's Golden Grove (1608): "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, wee know that fire is there, albeit the smoke is not the cause of the fire." Harris' Drunkard's Cup also supplies a quotation: "Nay, if the house be not worth an ivie-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 (1656) held that vintners made their garlands of box and ivy because their viridity was durable. He inclined to think, however, that ivy was preferred "because of the antipathy between it and wine." Poor Robin (1678) recites in his Perambulation from Saffron Walden to London—

> "Some alehouses upon the road I saw,
> And some with bushes shewing they wine did draw."

From Whimzies (1631) we gather that birch-poles were supplanted by signs in alehouses: "He [the painter] bestowes his pencile on an aged piece of decayed canvas in a sooty alehouse, 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 means 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) the indication of an alehouse. *Et unum* ale-wisp *ante me* is the expression in Dunbar's Will of Andro Kennedy, to which we have before had occasion to refer.

"In olde time," as we read in the English Fortune-Teller (1609), "such as solde horses were wont to put flowers or boughes upon their heads to reveale that they were vendible." Upon the same principle, it is to be presumed, an old besom (which is but dried bush) is set at the topmast head of a ship or boat for sale. The practice is also adverted to in Nash's Christ's Teares over Jerusalem (1613), in the course of his remarks upon the head-dresses of the London ladies of his day—

"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 signifie *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.*"

The once familiar sign of the Chequers seemingly was originally designed for a kind of draughts-board called tables, and indicated that the game was to be played within. From its colour and its similarity to a lattice, the name suffered corruption into the red-lettuce; by which designation old writers frequently signify an alehouse. Thus in Rigbie's Drunkard's Prospective (1656)—

"The tap-house fits them for a jaile,
The jaile to th' gibbet sends them without faile,
For those that thro' a *Lattice* sang of late
You oft find crying through an iron grate."

The references are numerous. In Marston's Antonio and Melida (1633), we read: "As well known by my wit as *an alehouse by a Red Lattice.*" In Marmion's Fine Companion we have: "A waterman's widow at the sign of the Red Lattice in Southwark;" and in Arden of Faversham (1592): "His sign pulled down, and his lattice born away." Again, in The Miseries of inforc'd Marriage (1607): "'Tis reason to the *Red* Lattice, enemy to the Sign-post;" and in Shakespeare's Henry IV. Falstaff's page reports of Bardolph: "He called me even now, my lord, through a *Red Lattice,* and I could see no part of his face from the window."

It is curious to observe that the Romans were familiar with the sign of the Chequers. It may be seen on the houses in exhumed Pompeii. On that of Hercules, for instance, at the corner of the Strada Fullonica, they are painted lozenge-wise, red, white, and yellow; and similar decorations are still to be seen on various other houses of that ancient city.

Though the original meaning of the word is lost, the application of the designation to an alehouse survived to a recent period in Holborn, the sign being converted into *The Green Lettuce;* and in the last will and testament of Laurence Lucifer, the old Batchiler of Limbo, con-

tained in the Black Booke (1604), occurs this passage: "Watched sometimes ten houres together in an alehouse, ever and anon peeping forth, and sampling thy nose with the *Red Lattice*."

The Gentleman's Magazine for June 1793 has a communication to the effect that in the reign of Philip and Mary the Earl of Arundel acquired the right to license public-houses, and that, part of the armorial bearings of that noble family being a chequered board, publicans exhibited that as part of their signs, to shew that they were licensed; and in September 1794 the same medium has an explanation that it represented the coat-of-arms of the Earls of Warenne and Surrey who bore checqui or and azure, and in the reign of Edward IV. enjoyed the privilege of licensing alehouses. But we should not omit the more plausible explanation that in the Middle Ages all matters of revenue were arranged by merchants, accountants, and judges on tables called exchequers from their resemblance to chess-boards. The suspension of a chequered board indicated the office of a money-changer, and the sign subsequently came to denote an inn or house of entertainment from the circumstance probably of the inn-keeper also pursuing the trade of money-changer as seaport towns still testify. We have already seen that the chequers formed only part of the sign. These were invariably painted on the door-post (an example of this practice may still be seen at the Swiss Cottage in Chelsea); and that circumstance lends some colour to the theory that those who painted up the additional sign combined with their trade the profession of money-changers, and announced that fact by adopting the sign of the Chequers.

Chaucer's Merry Pilgrims, let us add, put up in Canterbury at the sign of the Checker of the Hope (*i.e.*, the Chequers on the Hoop); and the inn is still pointed out in that city at the corner of High Street and Mercery Lane. In the Corporation Reports it is frequently mentioned under the title of The Chequer. Its immediate vicinity to the cathedral of course rendered it specially appropriate for the reception of the devout troop.

Gayton on Don Quixote (1654), however, has a passage pointing to the derivation of the sign from the circumstance of draughts and back-gammon being played in the houses to which it was affixed. The host, he represents, taught his bullies to drink *more Romano* (that is, according to the number of letters in the errant lady's name); which was a far more ingenious policy for drawing guests to his house and keeping them there "than our duller ways of billiards, kettle pins, noddy boards, *tables*, truncks, shovelboards, fox and geese, or the like."

Flecknoe (1665), writing of "your fanatick Reformers," 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."

In Poor Robin's Perambulation (1678) the following lines occur—

"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 the *Cock and Pie*, and Bull and Lion."

The British Apollo (1710) has—

"I'm amaz'd 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*."

The Compleat Vintner (1720) recites—

"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."

* * * * *

"If in Moorfields a Lady stroles,
Among the *Globes* and *Golden Balls*,
Where'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 tow'rds 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 Bull and Gate exhibits an odd combination of images. It is a corruption of Boulogne Gates, which Henry VIII. ordered to be removed thence, and transported to Hardes in Kent. Boulogne Mouth, or the entry to the harbour of Boulogne, which became a popular sign after the capture of that place in 1544, was similarly converted within a century into Bull and Mouth; the sign being represented by a black bull whose capacious mouth still arrests the attention of sightseers in the neighbourhood of St Martin's-le-Grand. So also the popular humorous tradition, that the three blue balls now generally indicating pawnbrokers' shops mean that it is two to one against the articles pledged ever being redeemed, requires to be corrected by the

statement that they were the arms of the Medicis, a branch of which family (together with many other Lombard houses) settled in London at an early period, fixing their quarters in the street which was called after them Lombard Street.

The subject of signs has recently been treated, in a style at once copious, entertaining, and instructive, in the volume entitled The History of Signboards.

BARBERS' SIGNS.

A barber's shop is generally distinguished by a long pole, the singularity of which arrests the attention of the passenger. It is the historic memorial of the time when barbers practised phlebotomy, and patients undergoing the operation had to grasp the pole in order to accelerate the discharge of blood. As the pole was thus liable to be stained, it was painted red; and, when not in use, the owner suspended it outside the door with the white linen swathing bands twisted around it. In later times, when surgery was dissociated from the tonsorial art, the pole was painted red and white, or black and white, or even with red, white, and blue lines winding about it, emblematic of its former use; and the soap basin was appended thereto. The cut representing a barber's shop, in the Orbis Pictus of Comenius, confirms the use of the pole, the patient submitting to the operation of phlebotomy having a pole or staff in his hand; and an illumination in a missal of the time of Edward IV. certifies its antiquity.

In The British Apollo (1708), to the question—

> "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-colour'd Pole?"

The answer given is—

> "In antient 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."

Gayton writes: "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."

In Green's Quip for an upstart Courtier (1620) we read: "Barber, when you come to poor Cloth Breeches, you either *cut his beard at your own pleasure*, or else in disdaine aske him if he will be *trim'd with Christ's cut, round like the half of a Holland Cheese*, mocking both Christ and us;" and in Wits, Fits, and Fancies (1614) 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, soone slipt from one side to another.*"

According to Steevens, it was formerly part of a barber's occupation to *pick the teeth* and *ears*. 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 tooth-pick: ear-pick, both of you
> Have been her sweet Companions!" &c.

Speaking of the "grosse Ignorance" of the barbers, the author of the World of Wonders (1607), says: "This puts me in minde of a Barber who after he had cupped me (as the Physitian had prescribed) to turn away a Catarrhe, asked me if I would be *sacrificed. Sacrificed?* said I; did the Phisition 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."

Opposing the Surgeons' Incorporation Bill in a speech delivered in the House of Peers on 17th July 1797, Lord Thurlow stated that by a statute then in force both barbers and surgeons were required to use poles; the former painting them with blue and black stripes, without any appendages, and the latter adding thereto gallipots and flags, by way of denoting the particular nature of their vocation.

Gay's 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."

TOBACCO IN ALEHOUSES.

OUR catalogue of Popular Antiquities would be incomplete without including some notice of what Stow calls "that stinking weed so much abused to God's dishonour," the first introduction of which into England is dated about the year 1586, Drake's fleet being

the importers of it after their attack upon the Spanish provinces in the West Indies.

With the exception of love and war, it has been truly observed, perhaps no subject has ever attracted to itself so much attention as the theme of tobacco. Popes, kings, poets, historians, and physicians have all of them dwelt upon its use and abuse.

The Athenian Oracle's explanation of the prevalence and permanence of its use, if not remarkable on the score of historic fidelity, certainly is entertaining. According to it when America was first discovered by people professing Christianity, the devil was troubled at the prospect of losing his hold upon the people through the introduction of the true faith; but he soon hit upon an expedient. He confidentially informed some Indians of his acquaintance that he had found out a way to be revenged upon the Christians for daring to invade his quarters. He would teach them to take tobacco, and they would thenceforward be enslaved to it.

Burton's Anatomy (1621) is at once ironically and seriously encomiastic: "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 mischiefe, a violent purger of goods, lands, health; hellish, devilish, and damned tobacco, the ruine and overthrow of body and soule."

Among King James' Apophthegms (1658) we have His Majesty professing that, in the event of his inviting the devil to dinner, he should have three dishes—a pig; a poll of ling and mustard; and a pipe of tobacco "for digesture."

An old collection of epigrams embraces the following quaint one upon—

"*A Tobacconist.*

"All dainty meates 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."

Hausted's version of the Hymnus Tabaci of Raphael Thoriŭs (1651) supplies perhaps 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."

By way of contrast to the above we may subjoin the opening of a parody, by Hawkins Browne, of the style of Ambrose Phillips—

> "Little tube of mighty power,
> Charmer of an idle hour,
> Object of my warm desire,
> Lip of wax and eye of fire:
> And thy snowy taper waist,
> With my finger gently braced;
> And thy pretty swelling crest
> With my little stopper prest."

Our British Solomon, James I., who was a violent opponent of the devil, and testified his hostility to him by writing a book against witchcraft, also made a formidable attack upon this "invention of Satan" in a learned performance entitled a Counterblaste to Tobacco (1604). His sulphureous invective against the transmarine weed concludes with this peroration: "Have you not reason 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 upon 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 this small specimen of our learned monarch's eloquence, so well adapted to the understanding of old women, fails to effect the destruction of their tobacco pipes and their total abstinence from smoking, we know not what will. The subject is, as His Majesty rightly observes, smoke; and no doubt many of his readers will incline to regard the arguments of our royal author but as the fumes of an idle brain, and, it may be added, of an empty head. James, however, notwithstanding his antipathy to the drug, which he affirmed to be pernicious alike to moral and to physical health, gave the new planters in the West Indies permission to import it into England; only prohibiting by proclamation the entry of tobacco from Spain.

That our ancestors, on the first introduction of tobacco into the country, carried its use to a frightful excess, may be gathered from the fact that they smoked even at church. Urban VIII. in 1624 published a decree of excommunication against all such offenders; and, the practice extending to Rome itself, Innocent XII. in 1690 solemnly excommunicated all those who should be guilty of taking snuff or tobacco within the precincts of St Peter's. Perhaps the closest approach to this ardour for smoking that declined to have regard for the very elements of public decency (to say the least of it), is made in the case of William Breedon, vicar of Thornton in Bucks, introduced to our notice as "a profound divine, but absolutely the most polite person for nativities in that age;" of whom we read in the Life of the

astrologer Lilly that, when he had no tobacco (and presumably too much drink), he would eat the bell-ropes and apply himself to smoking them.

Now-a-days alehouses are licensed to deal in tobacco. It was not so, however, in the time of James I., when it was thought to be such an incentive to drunkenness that it was strictly forbidden to be taken therein. An alehouse licence of the period enjoins, among other directions to the inn-keeper: "Item, you shall not utter, nor willingly suffer to be utter'd, drunke, or taken any tobacco within your house, celler, or other place thereunto belonging."

Byron's lines on "the Indian weed" may fitly close our observations on this subject—

> "Sublime tobacco! which from east to west
> Cheers the tar's labours, or the Turkman's rest;
> Which on the Moslem's ottoman divides
> His hours,—and rivals opium and his brides;
> Magnificent in Stamboul, but less grand,
> Though not less loved, in Wapping or the Strand;
> Divine in hookahs, glorious in a pipe
> When tipped with amber, mellow, rich and ripe;
> Like other charmers, wooing the caress
> More dazzlingly when daring in full dress;
> Yet thy true lovers more admire by far
> Thy naked beauties—Give me a cigar!"

CUSTOMS AND SUPERSTITIONS CONCERNING WELLS AND FOUNTAINS.

THIS custom is of the most remote antiquity. In giving particular names to inanimate things the intention obviously is to distinguish the property of them. A well was a most valuable treasure in the dry and parched countries which were the scenes of patriarchal history; and accordingly we find in one of the earliest of writings, the Book of Genesis, that it was a frequent subject of contention.

In Dodsley's Travels of Tom Thumb 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 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." To this we may add Pennant's account: "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 Fontinalia 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."

The bathing well of Whiteford was 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, was a large stone, called the Wishing-stone; which received many a kiss from the faithful, who never failed, it is said, to obtain their desires, provided they were delivered with full devotion and confidence. Close to the road, outside the great well, was 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.

Lilly relates that in 1635 Sir George Peckham, Kn^t^. 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." *

In Catholic times it was our practice, if a well had a secluded and awe-inspiring situation, if its water was bright and clear, or if it had a repute for medicinal virtue, to dedicate it to some saint and to call it by his name. Fitzstephen's description of ancient London mentions that in his time there were in the northern suburbs beautiful fountains of water, sweet, wholesome, and clear, streaming from among the glistering pebbles. *Holy Well*, *Clerkenwell*, and *St Clement's Well* he enumerates as being those of most note, and chiefly frequented by the youthful scholars of the city when they took the air on summer evenings; and Bourne gives St John's, St Mary Magdalen's, and St Mary's wells. The list is capable of large extension. St Conil's in Scotland, dedicated to St Conwall, whose anniversary occurred on 18th of May, in the vicinity of Ruthven Castle, was largely resorted to. It is represented to have been copious enough to serve the whole town of Perth.

A notice of St Cuthbert's Well at Eden Hall in Cumberland occurs in our account of FAIRIES.

In the parish of Avoch, county of Ross, a well called Craiguck issued from a rock near the shore of Bennetsfield, which the Statistical Account of Scotland (1795) says was frequented in May by "whimsical or superstitious persons," who, after partaking of it, generally left some threads or rags tied to a bush in the neighbourhood.

At the source of the New River, between Hertford and Ware, Bourne discovered in 1793 an old stone inscribed *Chadwell;* which doubtless was a corruption of St Chad's Well. So copious a spring, writes he, could not fail to attract the attention of the inhabitants in the earliest times; and they accordingly dedicated it to St Chad, little

---

* 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, 3d edit. 8vo. Lond. 1806.

anticipating that succeeding ages would convert it to so practical a purpose as the supply of the capital of England with one of the most indispensable necessaries of human life.

Heathen Rome celebrated on 13th of October a religious feast called *Fontinalia*, in honour of the nymphs of wells and fountains. The latter had nosegays thrown into them, and the former were crowned with flowers.

In Northumberland the current superstition was that, when the Earl of Derwentwater was beheaded, the brook that flowed by his seat at Dilston Hall was ensanguined. A similar tradition is embodied in the Arcana Microcosmi of Ross, to the effect that a fountain near the Elbe presaged war by assuming a blood-red hue, while another portended death by its limpid water becoming troubled and thick through the operation of an unknown worm.

Dallaway's Constantinople (1797) tells of fountains of the purest water being frequently seen on the shore, which the Greek Church regarded with special veneration from a remote age. They were called "ayasmà;" and the repetition of certain prayers at stated seasons, coupled with large draughts of their waters, was held to be a most salutary religious act.

British topography abounds with records of holy wells, or wells invested with most extraordinary properties; nor is the superstition regarding them quite extinct. Indeed, it retains its influence even over cultivated minds to this day. The Ambulator (1790), in its account of Tottenham High Cross, mentions St Loy's Well, said to be always full, yet never to overflow, and a spring called Bishop's Well, of which the vulgar reported many singular cures. In the Travels of Tom Thumb * we find a Northamptonshire superstition that the well at Oundle drummed against the occurrence of any important event, the tradition being universally believed by the rustic population.

Of Madern Well in Cornwall Borlase writes that all those who suffered from pains, aches, and stiffness of limbs came and washed thereat, and several cures were reported to have been effected. Nor were others wanting who by dropping pins or pebbles into the water, and agitating the ground near the spring so as to raise bubbles from its bottom, at a certain time of the year, moon, and day, endeavoured to settle such doubts and inquiries as troubled the idle and the anxious. But, observes our author, great as this piece of folly is, it is very ancient. The Greeks had the Castalian fountain and several others, which they reckoned to be of a prophetic nature. From the figures portrayed upon the surface of a fair mirror dipped into a well, the Patræans of

---

* Baxter, in his World of Spirits, 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 drumm'd, and many people came to hear it. And I heard, it drumm'd once since."

Greece thought they obtained notice of ensuing sickness or health. In Laconia they cast into a pool sacred to Juno cakes of bread-corn; which, if they sank, signified good, but which, if they swam, portended great evil. They even drew conclusions from the several turns made in sinking by three stones thrown into the water. Borlase was present at St Euny's Well in the parish of Sancred upon the last day of the year, on which day the vulgar notion was that it exerted its most salutary powers; but he was assured by two women that people who desired to receive any benefit from St Euny's Well should come and wash on the three first Wednesdays in May.

In the account of Walsingham Chapel in Norfolk, contained in Moore's Monastic Remains, we read of two wishing wells still surviving; which are described as two circular stone pits filled with water, inclosed by a square wall, at which the pilgrims used to kneel and throw in a piece of gold, while they prayed for the accomplishment of their wishes.

Hasted tells of a well at Witherden in Kent, which once enjoyed celebrity as St Eustace's Well; so called after Eustachius, Abbot of Flai, mentioned by Matthew Paris (under the year 1200) as having been a man of learning and sanctity, and having come to and preached at Wye, where he blessed a fountain, the waters of which thenceforth were endowed with such miraculous power that by it diseases of all kinds were cured.

Scotland furnishes numerous examples. The Statistical Account records that Ordiquhill in Banffshire had a mineral well dedicated to the Virgin, which at stated periods attracted the superstitious as well as the sick. In the parish of Little Dunkeld in Perthshire we read of a fountain and the ruins of a chapel, both dedicated to St Laurence; and, in the vicinity of Tarbat, of a plentiful spring bearing the name of Tobair Mhuir, or Mary's Well. So also we are told of the Well of St Connan in Glenorchy and Inishail, Argyleshire, "memorable for the lightness and salubrity of its water." Near the parish church of Kirkmichael, in the county of Banff, we have mention (1794) of a fountain dedicated to St Michael, of which the fame once was high, but which, owing to the capricious desertion of his charge by the presiding power, now lies in a state of neglect, "choked with weeds, unhonoured and unfrequented." In better days, however, it used not to be so; the winged guardian, under the semblance of a fly, never being absent from his post. Sober matrons, anxious to learn the issue of marital ailments, and love-sick nymphs solicitous for the welfare of languishing swains, repaired thither. Every movement of the sympathetic fly was watched in silent awe, and his aspect of cheerfulness or of dejection determined the feelings of his anxious votaries. Like the Delai Lama of Thibet (proceeds the account), or the King of Great Britain, whom a fiction of English Law supposes never to die, this guardian fly of St Michael's Well was believed to be exempt from the laws of mortality. What might seem death to the eye of ignorance was, according to the Druidic system, only a transmigration into a similar form, hardly affecting the substantial identity. The writer was entertained to hear an old man regretting the degeneracy of the times, especially as exemplified by the contempt felt by the "unthinking

crowd" for old objects of veneration. If it were not for the infirmities of age, and the distance of his residence, he protested that he would still continue his devotional visits to St Michael's Well. He would clear its choked-up bed, open a passage for the streamlet, plant its borders with fragrant flowers, and so enjoy once more, as in the days of his youth, the pleasure of seeing the guardian fly skim over the bubbling wavelet in sportive circles, "and with its little proboscis imbibe the panacean dews."

Again we read of a routing well (so called from its rumbling noise) at Inveresk in Mid-Lothian, which was represented to invariably foretell the arrival of a storm; and at Trinity Gask in Perthshire, of a well with the repute that those who were baptized with the water thereof could not be seized with the plague; but the extraordinary virtue of Trinity Gask Well, it is added, has perished with the downfall of superstition.

Such indeed was the superstitious adoration of fountains—by the way, a not unpleasing species of idolatry in sultry weather—that it was forbidden by the sixteenth of the canons issued in 960, in the reign of Edgar; and it was also condemned by the canons of St Anselm in 1102. Before the Reformation this practice evidently was very prevalent, and even now it is not entirely extinguished among Roman Catholics and the lower orders of the people. Wheloc's edition of Lambard's Archaionomia (1644) embodies interdictions of this superstition by laws passed by Canute.

Pennant's MS. Account of North Wales customs has it that if there be a Fynnon Vair, Well of our Lady or other saint, in the parish, the water used for baptism in the font is fetched thence, and that after performance of the rite old women love to lave their eyes with the fluid. In his tour in Wales, writing of the village of Llandegla where is a church dedicated to St Tecla, Virgin and Martyr, who suffered under Nero at Iconium, after her conversion by St Paul, Pennant mentions a small spring that has its source in a quillet called Gwern Degla, within two hundred yards of the church; the water of which is to this day held to be most beneficial in the case of falling sickness. The patient, after bathing his limbs in the well, makes an offering into it of fourpence, walks round it thrice, and thrice repeats the Lord's Prayer; and with a view to inspiring votaries with the greater awe, these ceremonies are deferred till after sunset. If the afflicted one be of the male sex, he makes, like Socrates, 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, next into the churchyard, when there is a repetition of orisons and processions round the church. The votary then enters the church, gets beneath the communion table, lies down with a Bible under his head, is covered with a carpet or other cloth, and there rests till day-break; when he departs after offering sixpence, leaving the fowl in the church. If the bird dies, it is reckoned a sign that the cure has been effected by the transfer of the disease to the devoted victim.

In the North of England it has been a custom from time immemorial for the lads and lasses of adjoining villages to meet in a body at springs or rivers on a certain Sunday in May, to drink sugar and

water. This is the treat given by the lasses, and the day is thence called Sugar-and-Water Sunday. At its conclusion they adjourn to the public house, where the compliment is returned by the lads in a more substantial shape; cakes, ale, punch, and other items forming the entertainment. At the Giant's Cave, near Eden Hall, in Cumberland, a vast concourse of both sexes assemble for this purpose on the third Sunday in May.

Hutchinson's Cumberland tells of a copious spring of remarkably pure and sweet water, called Helly Well (*i.e.* haly or holy), near St. Cuthbert's Stane in the vicinity of Blencogo, parish of Bromfield; to which the youth of all the adjacent villages formerly used to repair early in the afternoon of the second Sunday in May, to indulge in a variety of rural sports. It was the village wake, and probably it took place here when the keeping of fairs and wakes in churchyards was disallowed. Though the meeting was a festive one, it differed from the wakes of a later period in that nothing was drunk thereat save the beverage supplied by the local Naiad. The custom was abolished by the influence of a curate of the parish who opposed it on the ground of its being a profanation of the Sabbath.

Among the customs current at Nigg in Kincardineshire, during the month of May, we read (1793), of a large number of people of the lower class coming from Aberdeen to drink of a well in the bay of Nigg, called Downy Well, and then going over a narrow pass named the Brigge of ae hair, to Downy Hill, a verdant island in the sea, where the young people cut the names of their favourites in the sward. The writer of the Statistical Account inclines to view this as the remnant of some superstitious respect originally paid to the fountain and the retreat of a reputed saint, "gone into an innocent amusement."

In Celtic mythology the presiding spirit of fountains was called Neithe; the root of that word signifying to wash or purify with water. The authority above quoted goes on to say that in 1794 fountains were regarded with particular veneration all over the Highlands; the sick, who resorted to them for health, addressing their vows to the presiding powers, and offering presents to conciliate their favour. He adds that, besides their veneration of fountains, the vulgar were firmly persuaded that certain lakes were inhabited by spirits. At a lake in Strathspey called Loch-nan Spioradan (or the lake of spirits), two frequently appeared—the Horse, and the Bull of the Water; and they were reinforced by the Mermaid. She was repeatedly to be seen before the rivers were swollen by heavy rains, and surely prognosticated drowning. This number Celtic mythology enlarged with a fourth, to which was assigned the very expressive title of Mariach shìne, or the Rider of the Storm. When the waters were agitated violently by the wind, and streams were swept from their surfaces and driven before the blast, or whirled in circling eddies aloft in the air, these effects were looked upon as evidences of the angry spirit operating upon that element. Again, we are told of a tradition long prevalent in the parish of St Vigeans in Caithness, that the Water-Kelpy (called in Home's Douglas the angry spirit of the water) carried the stones for building the church, below the foundation of which lay a lake of vast depth.

In olden time it would seem that a species of hydromancy was practised at wells. The Druids, as Borlase remarks, claimed the power of predicting events, not only from holy wells and running streams, but from rain and snow water, which, being stirred up after settlement by oak leaf or branch, or magic wand, yielded to the keen vision of the operators appearances that were profitably interpreted.

On Holy Thursday various rites apparently were performed at wells all over the kingdom. They were decorated with boughs of trees, garlands of tulips, and other floral devices. In some places, indeed, it was the practice, after daily prayers had been recited at the church, for the clergymen and choristers to pray and sing psalms at the wells. The Gentleman's Magazine for February 1794 records it to have prevailed from time immemorial at the village of Tissington in Derbyshire, a place remarkable for fine springs of water; and a writer in March of the same year deposes to its recent observance at Brewood and Bilbrook, in Staffordshire. Plott's History amply confirms these brief references.

According to Deering's History, on Easter Monday the Mayor and Aldermen of Nottingham, together with their wives, at the conclusion of morning prayer used, in pursuance of a time-out-of-mind custom, 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, (that is to say, those who have been sheriffs, and who ever after wear scarlet gowns), and by sundry other local officials, besides a multitude of private persons.

Leaving rags at wells was another singular species of popular superstition. Can it have originated from the practice of the Romish Church, which Hall ridicules in his Triumphs of Rome, of praying for "the blessing of clouts in the way of cure of diseases?" Not very long ago shreds or bits of rag might have been frequently observed upon the bushes overhanging a well on the road to Benton, a village near Newcastle-upon-Tyne, which from that circumstance was called the Rag-Well. This name is undoubtedly of long standing. Near it, about a mile from Newcastle, is another holy spring at Jesmond; to which and the local chapel pilgrimages were so frequent that one of the main streets of the great commercial town is supposed partly to have derived its name from an inn being situated in it, to which the pilgrims who flocked thither to receive the benefit of the holy water used to resort.

Grose mentions a well dedicated to St Oswald, near the foot of Rosberry Topping between Alten and Newton in Yorkshire, of which it was believed that a shirt or shift taken off a sick person and thrown into it would shew whether the person would recover or die; recovery being signified by its floating, and death by the contrary. To reward the saint for his intelligence, they tore a bit off the shirt, and left it hanging on the briars thereabouts; where, says the writer of the MS., in the Cotton Library, "I have seen such numbers as might have made a fayre rheme in a paper myll."

Pennant records the popularity, in Scotland, of the wells of Spey and Drachaldy for the cure of various ailments, "small pieces of

money and bits of rags" being offered thereto; and Heron refers to a pool formed by the eddying round a rock of the river Fillan, in the vale of Strathfillan, as being the object of ancient superstition. Fillan was one of the saints who converted the early inhabitants of Caledonia from paganism, and the stream thereafter distinguished by his name was esteemed of sovereign virtue for the cure of madness. About two hundred persons thus afflicted were, according to Heron, annually conducted thither by their friends to partake of its salutary influence. The introductory ceremony was for the patient, attended by his friend, to pass thrice through a neighbouring cairn, on which was deposited "a simple offering of clothes, or perhaps a small bunch of heath." At one time, it was represented, more precious offerings used to be made. After this he was immersed thrice in the sacred pool; and then he was bound hand and foot and left for the night in an adjacent chapel. If the maniac was found loose in the morning, hopes were indulged of his complete recovery; if not, his cure was taken to be dubious. It is recorded that it sometimes happened that death released him, during his confinement, from the numerous ills of life.

Towards the end of the last century a chalybeate spring in the Moss of Melshach (in the parish of Kenethmont, Aberdeenshire) was in great reputation with the common people, its healing qualities extending even to brutes. It was the custom to leave at the well "part of the clothes of the sick and diseased, and harness of the cattle" in token of gratitude to the divinity; and these offerings continued to be presented in 1794, even although the superstitious principle had died out.

Of a consecrated well in the island of St Kilda, called Tobirnimbuadh or the spring of divers virtues, Macaulay writes that near the fountain stood an altar, whereon the distressed votaries deposited their oblations; and, before they could hope to derive any profit from the sacred water, they were obliged to address the genius of the place with prayer. No one approached him with empty hands; but the devotees are represented to have been "abundantly frugal," their offerings being the poorest possible acknowledgments of a superior being who was the object either of hope or of fear. "Shells and pebbles, rags of linen, or stuffs worn out, pins, needles, or rusty nails," were generally the forms of tribute; copper coins of the smallest value occasionally, though rarely enough, being introduced.

St Tredwell's Loch in Orkney similarly was held to be medicinal. The diseased and infirm went about the loch, washing their bodies or parts thereof, and left behind them "old clouts and the like." As for the tradition that the stream became ensanguined before the occurrence of any disaster to the Royal family, we could find no ground to believe any such thing.

The Statistical Account specifies another fine spring-well called St John's Well, at Balmano in the parish of Mary-Kirk, Kincardineshire, which anciently enjoyed a high reputation. Rickety children were brought to be washed in its stream, and for sore eyes it was thought a sovereign remedy. Gratitude to the saint was expressed by presents put into the well, not indeed of any great value, or likely to be

of the least service to him if he were in need of money, but such as they conceived the good and merciful apostle, who delighted not in costly oblations, could not fail to accept ; to wit, "pins, needles, and rags taken from their clothes."

The employment of rags as charms was not, however, confined to England, or even to Europe, for Hanway's Book of Travels into Persia tells of his arrival at a desolate caravanserai where nothing but water could be found. Here he 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 in the same spot." Park's testimony as to Africa is to the same effect. He speaks of a large tree, which the natives called Neema Taba, having a very singular appearance from being "covered with innumerable rags or scraps of cloth," which travellers across the wilderness had attached to the branches at various times. The custom, he represents, was so generally followed that no one went by it without affixing something ; and, complying with the universal practice, Park himself suspended "a handsome piece of cloth on one of the boughs."

St Andrew's Well in the village of Shadar in the Isle of Lewis, one of the Western Islands of Scotland, Martin says was used by the vulgar natives as a test to determine the fate of the sick. "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 ; if otherwise, that he will die." According to the same authority, Loch-siant Well in Skye was much frequented both by the inhabitants and by strangers for its healing powers in the case of stitches, headaches, stone, consumption, and megrims. The lower orders bound themselves by vows to make the ordinary tour about it, to which they give the name of Dessil. After drinking of the water, they went thrice round the well, "proceeding sun-ways, from east to west, and so on ;" and upon departure they never failed to deposit some small offering on the stone covering it. A small coppice adjoining was regarded by the natives with such superstitious veneration that they did not dare to mutilate it in the least degree, "for fear of some signal judgment to follow upon it."

About a mile to the west of Jarrow, near Newcastle-upon-Tyne, is a well still called Bede's Well, to which it was the prevailing custom, even as late as 1740, to bring children troubled with disease or infirmity. A crooked pin was first put into it, and the well laved dry between each dipping. On Sundays twenty children have been brought together to be dipped in it ; and on Midsummer Eve large numbers of neighbouring people resorted thither, bonfire and music marking the festivity.

Collinson mentions a well in the parish of Wembdon in Somersetshire, called St John's Well, to which an immense concourse of people resorted in 1464 ; and the tradition is that many, who had for years suffered from various bodily diseases which defied the skill of the medical faculty, were restored to their pristine health by the use of these waters, "after paying their due offerings."

The Irish Hudibras (1689) contains the following allusion to the Irish practice of visiting holy wells on the patron's day—

> "Have you beheld when people pray
> At St John's Well on Patron-Day,
> By charm of Priest and Miracle,
> To cure Diseases at this Well;
> The Valley's fill'd with blind and lame,
> Who go as limping as they came?"

Of St Mary's Well at Jesmond, which is said to have had as many steps leading down to it as there are articles in the creed, and to which we have before adverted, it should be added that Bourne says it dried up immediately upon its being enclosed for a bathing-place. Strange whispers, we learn, circulated through the village and its neighbourhood. The sanctity of the well being always held to be superior to ordinary wells, it was but natural that the failure of the water should be viewed as "a just revenge for so great a profanation:" but the miracle, alas! was of short duration, the water returning in as great volume as before.

Hasted writes of Nailbourns, or temporary land springs which are not unusual towards the east of Sittingbourne in Kent, that their times of eruption and periods of activity are very uncertain, but that their appearance is accepted by the rustics as premonitory of scarcity and dearness of corn and victuals.

Another curious custom is narrated in the Statistical Account by the minister of Unst in Shetland. Upon first approaching a copious spring called Yelaburn or Hiclaburn (the burn of health in that neighbourhood), the people used to throw three stones by way of tribute to the source of the salubrious waters. The result was that a considerable pile had thus been raised. The reputation of the spring, however, was on the decline towards the close of the last century, and the observance of the tribute relaxed accordingly.

Our passing reference to presaging fountains may be amplified by the minute account given of them by the author of The Living Librarie (1621)—

> "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 itselfe 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 do 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 enquired after the fruitfulness of the yeare following. And myselfe 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."

The practice of attaching ladles of iron and other metals to wells with chains is of great antiquity. Strutt in his Anglo-Saxon Æra quotes Bede in support of the assertion that Edwin caused ladles or cups of brass to be fastened to the clear springs and wells for the refreshment of passengers. The passage runs thus—

"*Tantum quoque Rex idem utilitati suæ gentis consuluit, ut plerisque in locis ubi fontes lucidos juxta publicos viarum transitus conspexit, ibi ob refrigerium viantium erectis stipitibus et æreos caucos suspendi juberet, neque hos quisquam nisi ad usum necessarium contingere præ magnitudine vel timoris ejus auderet vel amoris vellet.*"

SPORTS AND GAMES.

A SUPERBLY illuminated MS. (now in the Bodleian) entitled "Romans du boin Roi Alexandre," of the date of 1343, supplies marginal representations of the following games—

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 Cloaths 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 Club, 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 movable 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. See vol. i. p. 66.

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 Hand-Bells, 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 manners 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 Monkies 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.

Besides the sports and diversions common to most other European

nations, writes Misson, such as tennis, billiards, chess, tick-tack, dancing, and plays, the English have some which are peculiar to themselves, or to which at least they are more attached than any other people.

ALL-HID.

This was an old sport of children, called by Shakespeare in Hamlet "Hide fox and all after," presumably identical with the game that occurs elsewhere under the name of "All-Hid;" to which, as Steevens points out, Dekker alludes in his Satiromastix: "Our unhandsome-faced poet does play at bo-peep with you, Grace, and cries 'All-Hid,' as boys do." In A Curtaine Lecture (1637) it is referred to by name as "a mere children's pastime."

ARCHERY.

With the history of this exercise as a military art we have no concern here. Fitzstephen, writing in the reign of Henry II., notices it among the summer pastimes of the London youth; and statutes repeated from the thirteenth to the sixteenth century, to enforce the use of the bow, usually directed that holiday leisure should be devoted to its practice. In the sixteenth century, says Strutt, there were heavy complaints respecting the disuse of the long bow, especially in the vicinity of London; and Stow, who died in 1605, 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; the exercise being continued for several days. In his own time, however, it was practised on only one afternoon, three or four days after the festival of St Bartholomew.

After the reign of Charles I., archery seems to have fallen into disrepute. Davenant's mock poem The Long Vacation 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 seems to have been established in the metropolis, targets being erected on the same spot during the Easter and Whitsun holidays, when the best shooter was styled captain, and the next best lieutenant, for the ensuing year. When Barrington compiled his Observations in the Archæologia only two of the original members were alive; and subsequently the Society was incorporated in the Archers' Division of the Artillery Company. Archery revived again as a general amusement about 1789, when societies of Toxophilites were formed almost throughout the kingdom; but it soon declined. From a manly exercise which once developed

and signalised the martial character of the nation, it has degenerated into a feebly elegant pastime for the fair sex.

The Accounts of the Churchwardens of Reading contain these entries—

St Laurence Parish, 1549. "Paid to Will'm Watlynton, for that the p'ishe was indetted to hym for *makyng of the Butts*, xxxvi*s.*"
St Mary's Parish, 1566. "Itm. for the *makyng of the Butts*, viij*s.*"
1622. "Paid to two Laborers to playne the Grounde where the Buttes should be, v*s.* vj*d.*
1629. "Paid towards the Butts mending, ij*s.* vj*d.*"
St Giles's Parish, 1566. "Itm. for *carrying of Turfes for the Butts*, xvj*d.*
1605. "Three Labourers, two days Work aboute the Butts, iiij*s.*"
"Carrying ix load of Turfes for the Butts, ij*s.*"
"For two pieces of Timber to fasten on the Railes of the Butts, iiij*d.*"
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 xiv*s.* x*j*d.*"

BARLEY-BREAK.

The following description of Barley-Break is taken from the Song of Lamon in Sir Philip Sidney's Arcadia, wherein 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 perjur'd Cowards in Adversity,
With Sight of Fear from Friends to Friends do fly."

Suckling also describes the 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.

The 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."

In Holiday's TEXNOΓAMIA, or the Marriages of the Arts (1618), this sport is introduced; and Massinger contains numerous allusions to it. Herrick's contribution to the subject must not be omitted—

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."

Jamieson's Etymological Dictionary of the Scottish Language gives it as 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 his 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 S. It is also falling into desuetude in the North." The conjecture is hazarded: "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. 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."

BLINDMAN'S BUFF.

Of this sport, of which there is an illustration in the old illuminated missal cited by Strutt in his Manners and Customs, Gay writes—

"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 antient Proverb, 'Love is blind.'"

In the Gentleman's Magazine for February 1738, a writer advances the historically jocular theory that the game was instituted in ridicule of Henry VIII. and Wolsey; the Cardinal minister's function being represented to be the bewildering of his royal master with treaty upon treaty with several princes, leaving him to catch whom he could, until at last he caught the minister himself, and gave him up to be buffetted. When in course of the same monarch's reign many of the abbey lands had been alienated, but the clergy had not lost all their power, our pleasant writer goes on to say that the most popular pastime was called, "I am upon the friars' ground, picking of gold and silver."

Jamieson's Dictionary supplies a most curious account of this game, which in Scotland seems to have been called BELLY-BLIND. In Suio-Gothic it was termed "blind-boc," *i.e.*, blind-goat; and in German, "blind-kuhe," or blind cow. The French designate it "cligne-musset," from *cligner*, to wink, and *mussé*, hidden; also "Colin-maillard," which is equivalent to Colin the buffoon. Nor was it unknown to the Greeks, who named it κολλαβισμος. It was also a Roman pastime. The great Gustavus Adophus, we learn, even while he was proving the scourge of Austria, in the midst of his triumphs used to amuse himself by privately playing at blindman's buff with his colonels.

Under the head of BLIND HARIE, which in Scotland was another name for blindman's buff, Jamieson says that in Icelandic this sport is designated "kraekis-blinda;" Verelius supposing that the Ostrogoths had introduced the game into Italy, where it goes by the name of "giuoco della cieca," or the play of the blind. To these particulars may be added "chacke-blynd man" and "jockie blindman" as further Scottish appellations for the same game.

BLOW-POINT

Appears to have been another childish game. Marmion's Antiquary (1641) has—"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), Anamnestes introduces Memory as telling "how he plaid at *Blowe-point* with Jupiter when he was in his side-coats."

BOXING.

"Anything that looks like fighting," writes Misson, "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 neckcloth and his waistcoat, and gives them to hold to 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 battle without he is sure he's strongest), that goes for payment; but if he is the *Beator*, the *Beatée* must pay the Money about which they quarrell'd. I once saw the late Duke of Grafton at fisticuffs, in the open Street,* 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."

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 Degree of the Starre-Chamber, and certaine Orders depending upon the former Lawes, more particularly concerning the Citie of London and Counties adjoining" (1609) 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 writes—

"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

* "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."

Prize-fighters was not so much to avoid wounding one another, as to avoid doing it dangerously : nevertheless, as they were obliged 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 decree, 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."

BULL AND BEAR-BAITING.

Fitzstephen mentions the baiting of Bulls with Dogs as a diversion of the London youths on holidays in his time.*

Hentzner, who was here in 1598, 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 risque 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 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."

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. we read as follows—

"Finallie to th' intent all resort should be eschued to the said place, the

---

* Misson has some remarks on the manner of Bull-baiting as it was practised in the time of K. William III.

The ancient law of the market, directing that no man should bait any *bull*, bear, or horse in the open streets in the metropolis, we have already quoted,

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, whych have byn used to that purpose, as to all such as will resort to see the same." *

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†) an infinite number of people to see the Beare-bayting, without any regard to that high Day. But, in the middest 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, occurs a curious picture of a Bear-baiting contained in a letter to Mr Martin, a mercer of London—

"Well, Syr, the Bearz 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 parciall 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 hiz Coounsel tolld him that it coold be too him no pollecy in pleading. Thearfore thus with fending and prooving, with plucking and tugging, skratting and byting, by plain tooth and nayll a to side and toother, such expens of blood and leather waz thear between them, az a moonth's licking, I ween, wyl not recoover; and yet remain az far out az ever they wear.

"It was a Sport very pleazaunt of theez beastz; to see the Bear with his pink nyez leering after hiz enmiez approch, the nimbleness and wayt of the Dog to take hiz avauntage, and the fors and experiens of the Bear agayn to avoyd the assauts: 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

---

* This 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."

† Stubbs's Anatomie of Abuses (1585), relates the same accident. In "The Life of the reverend Father Bennet of Canfilde" (Douay: 1623) is the following passage: "*Even Sunday is a day designed for beare bayting 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."

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." *

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 awarded to him that throws the ball furthest in the fewest throws.

CAT AND DOG.

Jamieson in his Etymological Dictionary tells us this is the name of an ancient sport used in Angus and Lothian—

"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 of 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 place with the person who holds the other club; and as often as these positions are changed, one is counted as won 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 in his 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*."

CENT-FOOT.

The following passage occurs in a Boulster Lecture (1640) : "Playes at Cent-foot purposely to discover the pregnancy of her Conceit."

In the Life of the Scotch Rogue (1722) the following sports are enumerated : "I was but a sorry proficient in Learning : being readier at CAT AND DOUG, *Cappy Hole, riding the Hurley Hacket*, 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" and Trulis are also mentioned in the Notes to Bannatyne's Scottish Poems. The last is supposed to resemble T. *totum*, which is like a Spindle. Trouil means Spindle.

---

* See Nichols's Progresses of Queen Elizabeth. "Her Majesty," says Rowland White in the Sidney Papers, "this Day appoints a Frenchman to doe feates 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."

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), as well as in Herrick's Hesperides.

COCKALL.

In the English translation of Levinus Lemnius (1658) we read—

"The Antients used to play at COCKALL or casting of Huckle Bones,* 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 used to contend one with another with a kind of bone taken forth of Oxe-feet. The Dutch 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 wayes 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."

Polydore Vergil supplies another description—

"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 it 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 playe with three or foure of those Bones together; it is either the same or very lyke to it."

CURCUDDOCH OR CURCUDDIE.

To dance *Curcuddie* or *Curcuddoch*, according to Jamieson, 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," he adds, "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, con-

* In the Sanctuarie of Salvation, by Lemnius, they are called "Huckle-Bones, or Coytes."

gregari, 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 Satyres and Epigrams it is enumerated among other pastimes—

> "At Shove-groate, 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 Dutchess of Suffolke (1631)—

> "Well done, my Masters, lend your hands,
> *Draw Dun out of the Ditch*,
> Draw, pull, helpe all, so, so, well done."

They had shoved Bishop Bonner into a well, and were pulling him out.

In fact, we have a notice of it 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 mode in which the game was played Douce confessed his inability to explain. Later researches, however, enable us to say that it was somewhat in this wise. A log of wood, which they called "Dun" after the cart-horse, was brought into the middle of the room; whereupon the cry was raised that he was stuck in the mire. The assembled gambollers advanced, either with or without ropes, to draw him out; and, finding themselves unable to do it, they called for more assistance. The game was prolonged until all the company were engaged in the sportive effort, when Dun, of course, was extricated. The awkward efforts of the rustics to lift the log, and the numerous sly contrivances to drop the ends on the toes of those so engaged, naturally provoked no little amusement.

DRAW GLOVES.

The following *Jeu d'esprit* is found in a Pleasant Grove of New Fancies (1657)—

Draw Gloves.

> "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."

Herrick also has an allusion to the diversion.

DUCK AND DRAKE.

Butler, in his Hudibras, makes it one of the important qualifications of his conjurer to tell

> "What figur'd Slates are best to make,
> On watry surface *Duck* or *Drake*."

This pastime, silly though it be, is inferior to few in point of antiquity. The Greeks called it εποστρακισμος. It was played with flat shells, and the palm of victory was assigned to the boy whose shell rebounded oftenest from the surface before it finally went down.

From this came the proverbial expression for spending one's substance extravagantly. In Green's Tu Quoque we have—"He has thrown away as much in ducks and drakes as would have bought some five thousand capons."

FOOT-BALL.

Misson says—

"In Winter Foot-Ball is a useful and charming Exercise. It is a Leather Ball about as big as one's Head, fill'd with Wind. This is kick'd about from one to t'other in the streets, by him that can get at it, and that is all the art of it."

It is hard to determine the period at which the game originated; but it appears among the popular exercises in the reign of Edward III. The pursuit of this and other pastimes, however, interfering with the practice of archery, it was prohibited by a public edict in the 39th year of that monarch's reign, in 1349.

GOFF OR GOLF.

Strutt takes this to be one of the most ancient games played with the ball, requiring the assistance of a club or bat. The Latin name cambuca, applied to it in the reign of Edward III., arose 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 was frequently called bandy-ball.

Goff was fashionable with the nobility in the opening of the seventeenth century; and it was one of the exercises with which Prince Henry, eldest son of James I., occasionally diverted himself. A pleasant anecdote preserves this fact. The prince had warned his schoolmaster to stand farther off while he was engaged in the game; but the pedagogue, who was deep in conversation with another attendant, heeded not the admonition; and the prince was about to lift his club to strike the ball, when one by him exclaimed: "Beware that you hit not Master Newton." Thereupon, drawing back his hand, the royal pupil observed: "Had I done so, I had but paid my debts."

Jamieson derives Golf from the Dutch *kolf*, a club; Wachter from *klopp-en*, to strike.

Golf and football seem to have been prohibited in Scotland by James II. in 1457; and again in 1491, by James IV. The ball used at this game was stuffed very hard with feathers. According to

Strutt, the game is much practised in the North of England; and Jamieson testifies to its popularity in Scotland; where it maintains its ground to this day.

In the Gentleman's Magazine for February 1795 mention is made of *shinty match*, a game also peculiar to North Britain, somewhat similar to *golf*.

Jamieson defines SHINTY "an inferior species of *golf* generally played at by young people;" and he adds that in London it is called hockey.

GOOSE-RIDING.

This barbarous sport, popular in Derbyshire down to a very recent period, consisted in suspending by the legs a goose, with its neck greased, to a cord tied to a couple of trees or posts, and in trying to pull off the bird's head while riding by it on horseback at full speed; the goose being the prize of the successful competitor. A century ago the sport of "riding the goose" was in vogue at Edinburgh. Across the road was placed a bar, to which they affixed a goose with its neck greased; and at this the emulous candidates plucked. In Newmarket (1771) we have it recorded that it was no unusual diversion in the North of England "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 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." The modern version of this barbarous pastime has been divested of its cruel element. A pig with greased tail now-a-days furnishes diversion at fairs.

HANDY-DANDY.

Boyer's Dictionary defines handy-dandy to be a kind of play with the hands; and Ainsworth explains it "digitis micare," that is, moving the fingers up and down very swiftly so as to render the task of telling the number held up difficult. Johnson gives the word as signifying a play in which children change hands and places; a view confirmed by the passage in King Lear: "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?" Malone interprets it as a juvenile sport, something being shaken between the two hands and a guess made as to the hand in which it is deposited; and this interpretation is supported by Florio's Italian Dictionary (1598), in which the word Bazzicchiare is rendered "to shake between two hands; to play handy-dandy."

Scriblerus, forbidding certain sports to his son Martin until he is better informed of their antiquity, expounds that neither cross and pile, nor ducks and drakes, are quite of the antiquity of handy-dandy,

though the first attracted the notice of Macrobius and St Augustine, and the second of Minutius Felix; "but handy-dandy is mentioned by Aristotle, Plato, and Aristophanes." Arbuthnot goes on to explain the antiquity of the play called by the Italians *cinque* and by the French *mourre*. "It was played by Hymen and Cupid at the marriage of Psyche, and termed by the Latins *digitis micare*."

HOT-COCKLES,

From the French *hautes-coquilles*, is a game in which one kneels and, covering his eyes, lays his head in another's lap and guesses who struck him. Gay describes it thus—

> "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."

The humorous writer in the Gentleman's Magazine for February 1738, to whom we have already referred, maintains that Hot-Cockles and More Sacks to the Mill certainly originated in the period of national darkness, "when the laity were hoodwinked and a parcel of monks were saddling their backs and bastinadoing them." The Chytrinda of the Greeks, Arbuthnot writes, assuredly is not our Hot-Cockles, for that was by pinching, not by striking, though good authors affirm the Rathapygismus to be yet nearer the modern game. However, "my son Martin may use either of them indifferently, they being equally antique."

HUNT THE SLIPPER.

This enduringly popular game is noticed in the Pleasures of Memory of Samuel Rogers—

> "'Twas here we chas'd the slipper by its sound."

LOGGATS.

Loggats is the ancient title of a game enumerated as unlawful in the thirty-third Statute of Henry VIII. A stake being fixed in the ground, the players threw loggats, or bone pins at it, and he who threw nearest to it won. Steevens testifies to having seen it played in different countries at sheep-shearing feasts, when the winner was entitled to a black fleece, which he afterwards presented to the farmer's maid to be spun into a petticoat, on the condition of her kneeling down on the fleece to be kissed by all the rustics present. There is a reference to the pastime in Hamlet—"Did these bones cost no more the breeding but to play at loggats with them?" The fact of its not being included in former Acts against "new and crafty games and plays" may be accepted as evidence of its novelty at the time the Statute of Henry VIII. was passed.

Blount, in his annotations in Shakespeare, speaks of a loggat-

ground being, like a skittle-ground, strewed with ashes, but more extensive. The bowl, he says, is much larger than the jack in the game of bowls ; and the pins or loggats are much thinner than those used in the corresponding game, and lighter at one extremity than at the other. The bowl being thrown first, the players take up the pins, which are two and twenty inches long, by the thinner and lighter end, and fling them towards the bowl, in such manner that they may revolve in the air once and slide towards the object with the thinner extremity foremost.

MARBLES

Doubtless originated in bowls, and derived their name from the substance of which bowls formerly were made. Taw is with us the common designation of this game. Marbles have mention in Rogers' Pleasures of Memory—

> " On yon grey stone that fronts the chancel-door,
> Worn smooth by busy feet, now seen no more,
> Each eve we shot the marble through the ring."

It is gratifying to learn that, notwithstanding his injunctions regarding playthings of primitive and simple antiquity, Scriblerus condescended to allow his son Martin the use of a few modern ones, such as might benefit his mind by imparting early notions of science. Even as nutcrackers taught him the use of the lever, swinging on the ends of a board the balance, bottlescrews the vice, whirligigs the axis and peritrochia, bird-cages the pulley, and tops centrifugal motion, he found that "marbles taught him percussion and the laws of motion." It will not be amiss here to add that bob-cherry was reckoned useful, since 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.

MERITOT.

(*Called in the North of England Shuggy-Shew.*)

Speght's Glossary to Chaucer explains that it was a sport indulged in by children, who swung themselves in bell-ropes, or such like, till they were giddy. The rope we call the swing, but formerly it was known by the name of Meritot or Merry-trotter. Far from being restricted to juveniles, however, in the last century it was practised by grown-up members of both sexes, especially rustics. Hence Gay—

> " On two near elms the slacken'd cord I hung ;
> Now high, now low, my Blouzalinda swung."

And Rogers also adverts to it—

> " Soar'd in the swing, half pleased and half afraid,
> Thro' sister-elms that waved their summer shade."

People of fashion adopted it at watering-places, and the innovation provoked the righteous ridicule of the Spectator.

MUSS.

Shakespeare's Antony and Cleopatra has an allusion to this ancient puerile sport—

> "When I cried Ho!
> Like boys unto a muss, kings would start forth,
> And cry, Your will!"

Ben Jonson's Magnetic Lady contains a similar allusion to it in the sense of a scramble; and Rabelais mentions it as among Gargantua's games.

NINE MEN'S MORRIS, OR MERRILS.

Shakespeare's reference to this pastime in the Midsummer Night's Dream—

> "The nine Men's Morris is fill'd up with mud,"

is explained by Dr Farmer thus. In that part of Warwickshire in which the poet was educated, and in the adjoining parts of Northamptonshire, shepherds and other youths were wont to dig up the turf with their knives to represent a sort of imperfect chessboard, consisting of a square which ranged from a foot in diameter to three or four yards. Within this was a second square, with sides parallel to the external square; the two squares being connected by lines drawn from each corner of both, and the middle of each line. One party, or player had wooden pegs, and the other stones, which they moved so as to take up each other's men, as they called them; and the area of the interior square was termed the pound, in which the men taken up were impounded. Those figures, which they always cut upon the green turf (or leys) or upon the grass bordering ploughed lands, the rustic folk called Nine Men's Morris, or merrils, from the circumstance of each set of players having nine men; and in rainy weather they never failed to be choked up with mud.

Alchorne, another Shakespearian commentator, refers to it as a game most popular with shepherds, cow-keepers, and similar folk in the midland counties. A figure, he says, 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 then move alternately as at chess or draughts. He who is enabled to play three in a straight line takes off any one of his adversary's at any point he pleases, and the game is terminated by one of the players losing all his men.

It may be useful to explain these explanations of the commentators. The sports at every angle and intersection of the lines in the square are the places for laying the pieces or men upon, and the mode of playing is briefly this:—Two persons, having each of them nine pieces, lay them down alternately, one by one, upon the spots; and the concern of either is to prevent his antagonist from placing three of his pieces so as to form a row of three without the intervention of an opponent piece.

Tollet quotes Cotgrave's Dictionary to explain that there was a

juvenile game called Merils, or Five-penny Morris, played here most commonly with stones, but in France with pawns made for the purpose, which were termed merelles; the designation Morris or Merelles perhaps originating from their black colour, even as we still continue to call a black cherry a morello, and a small black cherry a merry, from Maurus, a Moor, or rather from morum, a mulberry.

The *Jeu de Merelles*, according to Douce, was also a table game; and there is a representation of two monkeys engaged in this amusement in a German edition of Petrach "De remedio utriusque fortunæ," the cuts to which were executed in 1520. The game was sometimes called Nine Men's Merrils, Douce writes, from merelles or mereaux, an old French word for the counters used in playing it; the other term, morris, probably being a corruption suggested by the dance, as it were, which the counters executed in the course of the game. In the French mode of the game each party had only three counters, which required to be placed in a line to win the game. Hyde opines that Morris, or Merrils, was a pastime familiar to our ancestors from the time of the Normans, and that the name was subsequently corrupted into Three Men's Morals, or Nine Men's Morals; and he 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, severally corruptions of "Merels."

NINE-HOLES.

We have mention of this boyish game as early as the opening of the seventeenth century. Herrick (1648) has this reference to it in an Epigram upon Raspe—

> "Raspe playes 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.

In Urquhart's Discovery of a most exquisite Jewel (1651) occurs an allusion in the course of a passage upon cards: "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;" and Poor Robin's Almanac for 1695 notes that in the Spring quarter "are very much practised the commendable exercises of Nine-pins, Pigeon-holes, Stool-ball, and Barley-break, by reason Easter holidays, Whitsun holidays and May day do fall in this quarter."

PALL-MALL.

In a dialogue contained in The French Garden (1621) 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;" a marginal note explaining that a *paille mail* is a wooden hammer affixed to the end of a

long staff to strike a bowl with, and that the game was popular with the nobility and gentry in France. Cotgrave's French Dictionary represents it to be a game in which a round box-ball is struck with a mallet through a high arch of iron ; the victory being gained by him who can accomplish the feat with the fewest blows or within a number previously agreed upon. It is to be noted that there were two arches, one at either end of the alley. In the reign of Charles II. it was a fashionable amusement, and the walk in St James's Park, called the Mall, derived its name from the circumstance of its having been appropriated to the playing of the game there by the monarch and his courtiers. The wooden mallet wherewith the players struck the ball evidently gave its denomination to the game.

PEARIE.

Jamieson defines it as the Scotch equivalent of the English peg-top ; the name apparently being derived from its close similitude to a pear. From its original importation from France the English humming-top is in Scotland denominated a "French pearie."

PICCADILLY OR PICARDILLY

Is mentioned as a game in Flecknoe's Epigrams—

"And their lands to coyn they distil ye,
And then with the money
You see how they run ye
To loose it at Piccadilly."

A species of ruff was also so called. In Rich's Honestie of this Age (1615) we read—

"But he that saw 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 bin, either fish or flesh."

PRICKING AT THE BELT OR GIRDLE ; *also called* FAST AND LOOSE.

This was a cheating game widely patronised by the gipsies in the time of Shakespeare. A leather belt was made up into a number of intricate folds and set edgeways upon a table ; one of the folds being made to represent the middle of the belt, so as to lead one to believe that a skewer thrust into it would affix it to the table, whereas it might be drawn away by both ends being taken up.

PRISONERS' BARS ; *otherwise* PRISONERS' BASE.

Mention of this sport occurs in the proclamations heading Parliamentary proceedings early in the reign of Edward III., wherein it is designated a childish amusement, and prohibited to be played in the avenues of the Palace of Westminster during the sitting of Parliament, because of the interruption it occasioned to members and others in

passing to and fro as their business required. Shakespeare speaks of it in Cymbeline as a boyish game—

> " He with two striplings, lads more like to run
> The country Base than to commit such slaughter,
> Made good the passage."

It was most assuredly, however, played by the men, especially in Cheshire and other adjoining counties, where in former times it apparently was in high repute. In the tragedy of Hoffman (1632) we read—

> " I'll run a little course
> At Base or Barley-brake ; "

in the Antipodes (1638)—

> " My men can run at Base ; "

and in the 30th song of Drayton's Polyolbion—

> " At Hood-wink, Barley-brake, at Tick, or Prison Base."

Spenser, in the Faery Queene (1590), it should be added, also adverts to it—

> " So ran they all as they had been at Bace."

RACES.

Misson records the great delight taken by the English nobility in horse-races. The most famous, he writes, are usually at Newmarket, where very many of the first quality and almost all the gentlemen of the neighbourhood are to be found ; wagers of two thousand pounds upon a race being " pretty common." The same traveller notes that races were run also by men.

In Hinde's Life of the celebrated puritan John Bruen, the sporting members of society are exhorted to give up " their foot-races and their horse-races."

DIVERSION OF THE RING.

Misson, referring to Hyde Park as being " at the end of one of the suburbs of London," writes of the people of fashion there taking " the diversion of the Ring ; " which he proceeds to say consisted in the coaches driving round and round a circumference of two or three hundred paces in diameter, marked off by " a sorry kind of ballustrade, or rather poles placed upon stakes," but three feet from the ground. " When they have turn'd for some time round one way, they face about and turn t'other : so rowls the world."

The same name was given to another diversion in Scotland. The Statistical Account (1796) has it that in Perthshire, by way of preventing the intemperance to which social meetings were prone, they spent the evening in public competitions of dexterity or skill ; of which Riding at the Ring (said to be an amusement of ancient and warlike origin) was the chief. Two perpendicular posts were erected with a cross-beam, from which was suspended a small ring ; and the task of

the competitors who were on horseback and severally provided with a pointed rod, was to pass between the posts at full gallop and carry off the ring on the rod.

RUFF.

A passage in Heath's House of Correction (1619), "A swaggerer is one that plays at Ruffe, from whence he tooke the denomination of a Ruffyn," attests the antiquity of the game. Heywood's Woman killed with Kindness (1607) mentions it; the proposal being to play it with honours; and the Complete Gamester (1674) specifies double ruff and English ruff with honours, and as contradistinguished from French ruff.

RUNNING THE FIGURE EIGHT.

To this popular sport Shakespeare has an allusion in the Midsummer Night's Dream—

"And the quaint mazes in the wanton green."

SCOTCH AND ENGLISH.

Writing of the incessant irruptions made upon each other's territory, by the inhabitants of the English and Scotch borders, in days antecedent to the union of the two kingdoms, Hutton, in his History of the Roman Wall (1804), observes that the lively impression of former scenes did not fade away 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; that is to say, the Inroad." The details are given. The village lads selected from their number two captains, each of whom nominated alternately one out of the little tribe. Dividing into two parties, they stripped and deposited their clothes, called Wad, in two heaps severally upon their own territory, which, to mark the division of the two kingdoms, was divided by a stone. The mutual invasion of territory then ensued, the English cry being "Here's a leap into thy land, dry-bellied Scot;" and plunder was the order of the day. When one was apprehended by the enemy, he became a prisoner, and could not be released except by his own party. Thus one side sometimes took all the men and property of the other.

This apparently is identical with the game described by Jamieson in his Etymological Dictionary under the name of "Wads;" which, in the Glossary to Sibbald's Chronicle of Scottish Poetry, is defined to be "a youthful amusement wherein much use is made of pledges." Wad, says Jamieson, is equivalent to vadium of lower Latinity. In Lye (Junii Etymologicon), we read: Wad *Scoti dicunt pro* Wed *pactum;* and Wed is rendered *pactum, sponsio;* A. S. *ped est pignus vel pactum, ac peculiarr acceptione pactum sponsalitium, vel dos.* Hence, we may add, our word "wedding" for a marriage.

SCOTCH-HOPPERS.

Among other items of intelligence contained in the versified address to the reader on the back of the title-page to Poor Robin's Almanac for 1677, our star-gazer professes to indicate—

"The time when school-boys should play at Scotch-hoppers."

SEE-SAW.

Gay's description of this well-known sport runs thus—

"Across the fallen oak the plank I laid,
And myself poised against the tottering maid;
High leaped the plank; adown Buxoma fell."

SHOOTING THE BLACK LAD.

According to Douce, they had a custom at Ashton-under-line, on the 16th of April, of shooting the Black Lad on horseback; the ceremony being founded upon the circumstance of there having formerly been a black knight who resided thereabouts, holding the people in vassalage, and using them with great severity.

SHOVE-GROAT.

Occasional mention of Shove-groat (also named Slip-groat, and Slide-thrift) occurs in writers of the sixteenth century; and it is one of the games prohibited by Statute 33 of Henry VIII. The shove-groat shilling adverted to in Shakespeare's Second Part of King Henry IV., Steevens takes to have been a piece of polished metal used in the play of Shovel-board.

SHOVEL-BOARD (OR SHUFFLE-BOARD.)

Among domestic pastimes this formerly held a leading position. Without a shovel-board table the residences of the nobility, or the mansions of the opulent, were thought incomplete, and the great hall usually was the place assigned for its reception. In honest Izaak Walton's time public-houses also probably were seldom destitute of these appliances for pastime; and Douce records that he heard a man ask another to go into an ale-house in the Broad Sanctuary, Westminster, to play the game.

SPINNY WYE.

This is a juvenile game popular at Newcastle-upon-Tyne, nearly synonymous with Hide and Seek; "I spy" being the usual exclamation at the childish sport called "Hie, spy, hie."

TAPPIE TOUSIE.

Of this childish sport Jamieson informs us that it is played thus: One, taking hold of another by the forelock of his hair, asks, "Tappie,

Tappie Tousie, will ye be my man?" If the answer is in the affirmative, the first says, "Come to me then; come to me then," the while giving him a smart pull towards himself by the lock he holds in his hand. If the answer is in the negative, he gets a push backward, with the admonition, "Gae fra me then; gae fra me then." The meaning, according to Jamieson, is obvious. The person addressed is called Tappie-Tousie, or dishevelled head, from "tap" and "tousie;" and it may be added that the Suio-Gothic "tap" signifies a tuft of hair. Laying etymology aside, however, let us direct our attention to the meaning of this play, for, like other childish sports, this particular one evidently retains a singular vestige of very ancient times; representing indeed, as it does, the mode in which one received another as his bondsman. A free man, we read,* "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." This form seems to have had a monkish origin. The heathen rite of consecrating the hair or shaving the head was early adopted by the Christians, under pretence of devotion, when one dedicated himself to some special saint or entered a religious Order; and hence apparently it was adopted as the token of civil servitude. Those who embraced the monastic life were said *capillos ponere*, and *per capillos se tradere*. Thus we read in Carpentier that Clovis in the fifth century dedicated himself to St Germer "by the hair of his head;" and all those who so gave themselves up were called the "servants" of God, or of some individual saint.

This being the symbol of servitude, observes Jamieson, we can readily see why it came to be regarded as a deep indignity to be laid hold of by the hair. The act of holding one by the hair was equivalent to the claim of property. Accordingly, to seize or to drag one by the hair (*comprehendere*, or *trahere per capillos*), was accounted an offence equal to that of charging one with falsehood, even to that of striking him; and the offender was, by the Frisic law, fined two shillings; which was the sum fixed by Burgundy also, with the addition that, if both hands were used, the amercement was increased to four. The law of Saxony determined the penalty at a hundred and twenty shillings; and, according to Du Cange, other statutes adjudged even the punishment of death.

TICK-TACK.

Hall's Horæ Vacivæ (1646) supplies the following observation: "Tick-Tack sets a man's intentions on their guard. Errors in this and war can be but once amended."

TRAY-TRIP.

According to Grose, this was an ancient game played, after the mode of Scotch Hop, on a pavement marked out with chalk into different compartments.

---

* Quon. Attach: c. lvi. s. 7.

TRUNDLING THE HOOP.

Uncertainty clouds the origin of this pastime; but, together with shooting with bows and arrows and swimming on bladders, it occurs among the puerile sports delineated in the illuminations of the curious old missal cited by Strutt.

In the Rural Walks of Charlotte Smith we find it noticed with poetic fervour—

> "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;
> Or, eagerly pursuing pleasure's call,
> Can find it centr'd in the bounding ball."

WEAPON-SHAWING.

In Sinclair's Statistical Account of Scotland (1792) we read that nigh to the church in Kincardine 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; *otherwise called* WHIRLIGIG.

The antiquity of the top is attested by both Greek and Latin literature. Suidas makes mention of it, and the seventh book of the Æneid contains a simile drawn from the juvenile game, which Dryden renders thus—

> "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."

Persius also had an allusion—

> "*Neu quis callidior buxum torquere flagello.*"

The top probably was in use long before, but with us it was popular as early at least as the fourteenth century. Illuminated MSS. of the period represent boys whipping tops.

Northbrooke's Treatise against Dicing (1579) adduces the advice tendered to youth by Cato. "*Trocho lude; aleas fuge:*" play the top and shun dice. In this connection should be quoted the example of Scriblerus who would not have his son Martin scourge a top till he was better informed whether the trochus recommended by Cato really was our present top "or rather the hoop which the boys drive with a stick."

To sleep like a top is a proverbial expression; a top being said to

sleep when it turns round with great velocity and makes a smooth humming noise. We have abandoned the practice which formerly used to prevail, of having a large top in every village to be whipped in frosty weather, so that the peasants might derive warmth from the exercise, and be kept out of mischief when they were unable to work.

In the Fifteen Comforts of Marriage we read of some one having a project—"to make town tops spin without an eel-skin, as if he bore malice to the schoolboys." To the same effect writes Lemnius (Englished in 1658): "Young youth do merrily exercise themselves in whipping top, and to make it run swiftly about that it cannot be seen and will deceive the sight, and that in winter to catch themselves a heat."

Poor Robin's Almanack for 1677 gives it as the "Fanatick's chronology" that, on that date, it was 1804 years since the first invention of town-tops.

WRESTLING.

The exercise of wrestling probably was well known in this country before the introduction of foreign manners, the inhabitants of Cornwall and Devon, more especially, having been celebrated from time immemorial for their expertness; and this distinction they maintain to the present day. The citizens of London are said to have been eminent in the art, and annually they were wont, on St James' day, to make public trial of their skill. At their anniversary meeting for this purpose held at St Giles'-in-the-fields in the sixth year of Henry III., they had a contest with the inhabitants of the city and suburbs of Westminster, a ram being the prize of victory. The Londoners having triumphed on this occasion, they were challenged to renew the contest upon the next Lammas-day at Westminster, when arose a quarrel, which developed into a battle, several Londoners being severely wounded in making their retreat to the city. Stow tells of another tumult being excited (why, he does not say) against the Lord Mayor at a wrestling match near Clerkenwell in 1453. In Stow's time, however, wrestling began to decline. In the month of August, about the feast of St Bartholomew, there were divers days spent in the exercise in old time, he writes. The Lord Mayor, aldermen, and sheriffs were present in a large tent pitched for the occasion near Clerkenwell; when the sheriffs, sergeants, and yeomen, the porters of the king's beam or weigh-house, and other city officials, issued a general challenge to such of the inhabitants of the suburbs as considered themselves to be expert: but of late years, he continues, wrestling is publicly practised only on the afternoon of St Bartholomew's day.

Misson does not omit to record wrestling as being "one of the diversions of the English, especially in the Northern counties."

CARDS.

IN the eleventh year of Henry VII. cards are first mentioned among the games prohibited by law. At that time they seem to have been very generally used, the edict expressly forbidding card-playing by apprentices save during the Christmas holidays, and even then they were required to confine it to their masters' houses. Apparently it was a highly fashionable Court amusement in the reign of that monarch; and in an account of money disbursed for his use there is an entry of one hundred shillings having been paid to him at one time for the purpose of playing at cards. Field sports commended themselves rather than sedentary amusements to Henry VIII.; and to his son, Edward VI., Sir William Forrest presented "The Poesye of Princlye Practice," in which among pastimes meet for the entertainment of a monarch music is mentioned; else he might—

> "Att tables, chesse, or cardis awhile himselfe repose."

The poem also inveighs strongly against the practice of card-playing as tending to idleness, especially when it is pursued by the labouring classes in places of common resort—

> "Att ale howse too sit, at mack or at mall,
> Tables or dyce, or that cardis men call,
> Or what oother game owte of season dwe,
> Let them be punysched without all rescue.

In Barclay's version of the ship of Fooles (1508) occur the lines—

> "The damnable lust of cardes and of dice
> And other games, prohibite by the lawe."

In some parts of the North of England a pack of cards to this day is called in Shakespearian phrase a "deck" of cards. According to a writer in the Gentleman's Magazine for January 1791, the common people in most parts of Yorkshire invariably term diamonds "picks," probably from the circumstance of the diamond resembling a mill-pick, as the fusil is occasionally called in heraldry.

Hall's Horæ Vacivæ (1646) pronounces the philology of cards to be too wide a subject for an essay: "A man's fancy would be sum'd up in Cribbidge; Gleeke requires a vigilant memory; Maw a pregnant agility; Picket a various invention; Primero a dexterous kinde of rashnesse," &c.

From card-playing Sir Thomas Urquhart, in his Discovery of a most exquisite Jewel (1651), derives a simile in aid of political reflection: "Verily I think 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 incoming card is like to conduce more for drawing of the stake), is by good gamesters without any ceremony discarded."

As an example of the vitality under various forms of the same pleasant thought, the following passage from Gayton's Festivous

Notes upon Don Quixote (1654) may be introduced here :—"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 material and sufficient that she desired him to keep the other two reasons to himself."

For an exhaustive and instructive study of the subject the reader is referred to Chatto's Facts and Speculations on the Origin and History of Playing-cards.

SPORTS OF SAILORS.

GROSE enumerates, among these, "Ambassador ;" a trick frequently played in warm latitudes upon the unwary landsman. A large tub being filled with water, and two stools placed on each side of it, a tarpaulin, or old sail, was thrown over the whole, and tightly extended by two persons who sat on the stools to represent the king and queen of a foreign country. To the individual designed for the ducking was assigned the part of Ambassador ; and he, after repeating a ridiculous speech dictated to him, was conducted with all due solemnity up to the throne, and invited to occupy the position between the two royal functionaries ; whose sudden rising from their posts infallibly involved his toppling over backwards into the tub of water.

The ceremony of Neptune and his men, now abolished, is suggested to the mind by Grose's notice of the game indulged in at sea when near the Line or in a hot latitude, which was called "King Arthur:" Beside or over a large vessel of water sat a tar ridiculously attired, with a huge wig made out of oakum or old swabs, and every one was required, upon being ceremoniously introduced, to pour a bucket of water over him with the salutation, "Hail, King Arthur !" If during the ceremony the person so introduced either laughed or smiled, as the absurd gesticulations of the representative of royalty provoked one to do, he was made to occupy the post and continue therein until he was relieved by the arrival of a companion who, like himself, was unable to restrain his mirth.

Running the hoop was another marine diversion. Four or more boys, naked down to the waist, had their left hands tied securely to an iron hoop, and in their right held a rope, called the nettle. Upon the signal to begin being given by the boatswain, in the shape of a stroke with a cat-of-nine-tails administered to one of the number, the boy thus admonished struck the one immediately before him, and his action was repeated by the rest. At first the blows were gentle, but the irritation produced by repetition of them soon increased their vigour until they laid them on in right good earnest.

Cob, or Cobbing, was the name of the punishment inflicted by seamen for petty irregularities among themselves. The offender was bastinadoed *a posteriori* with a cobbing stick or pipe-staff, twelve being the number of strokes usually inflicted. At the first stroke the executioner repeated the word "watch," when all present were required to take off their hats on pain of the like punishment ; and the last stroke, which was always administered with extreme vigour, was called

the "purse." This mode of punishment prevailed also among soldiers ashore, with this notable distinction, however, that "watch" and "purse" were not included in the regular number of strokes, but given in, as the phrase is. Grose adds that, under the name of "School butter," this discipline was enforced by schoolboys in Ireland upon people coming into the school without taking off their hats.

FAIRS

ARE a greater kind of markets, established for the more speedy and commodious provision of such things as may be required by the towns to which the privilege of holding them is granted. They are generally kept once or twice in a year; proclamation being first made of their duration, and no one being allowed to sell any article after the appointed time, on pain of forfeiture of double its value.

Prior to the springing up of flourishing towns, when the necessaries of life became procurable in various places through convenience of communication therewith, goods and commodities of every kind formed the staple of the fairs; to which the people repaired periodically for the purpose of supplying their wants for the ensuing year. The display of merchandise at what in those days were the chief, if not the sole, emporia of domestic commerce, was on a scale proportioned to the conflux of customers; and accordingly they often were held on open and wide plains. One of the most famous was that held on St Giles' Hill, or Down, near Winchester. It was instituted by William the Conqueror, who gave it by way of revenue to the local bishop. Its duration originally was for three days, but Henry III. extended it to sixteen; and its jurisdiction covered a circuit of seven miles, comprehending even Southampton, at that period a capital and a trading town. All goods sold within that circuit during the fair were forfeited to the bishop; officers were posted, at considerable distances, on bridges and other avenues to the fair, to exact a toll of all merchandise in course of transport; and all the shops in the city of Winchester were closed. A Court, called the Pavilion, which consisted of the bishop's justiciaries and other officers, was empowered to try causes of various sorts within the defined limit of seven miles; every load or parcel of goods that passed through the gates of the city contributed its quota of toll; and on the Eve of St Giles the mayor, bailiffs, and citizens of Winchester delivered the keys of the four gates to the episcopal officers. Many and extraordinary were the privileges granted to the bishop on this occasion, all tending to the obstruction of trade and to the oppression of the people. The fair was attended by numbers of foreign merchants; the several commodities were disposed for sale in the streets specially assigned to them; and the different counties had their own distinct stations. Moreover, the neighbouring monasteries had shops or houses in these streets, used only at fair-time, which they held under the bishop, and frequently leased to tenants for a term of years. The decline in popularity of this renowned fair is attested by the revenue-

roll of William of Waynflete for the year 1471, a whole district (*ubi homines cornubiæ stare solebant*) being recorded as unoccupied.

The household accounts of the fifth Earl of Northumberland (1512) disclose that the annual supplies for his lordship's house at Wresille were obtained at fairs ; and similarly we gather from the accounts of the Priories of Maxtoke in Warwickshire, and of Bicester in Oxfordshire, in the time of Henry VI., that the monks used annually to lay in stores of various, yet common, necessaries at the fair held in Sturbridge in Cambridgeshire, which lay at least a hundred miles away from either monastery. It may seem surprising that Oxford and Coventry did not provide for the ordinary wants of the monks, not to speak of the extra expense of carriage of supplies from the fair ; but it was a rubric in some of the monastic rules regarding attendance at fairs. The fact that wine, wax, wheat, and malt were among the articles obtained by the Earl of Northumberland, moreover, is proof that fairs still continued to be the main marts for the purchase of necessaries in large quantities ; and the mention of "beiffes" and "multons"—otherwise salted oxen and sheep—betrays evidence of the small progress then made in the science of cattle-breeding.

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 ; and Bourne's history of the town relates that at each the tolls, booths, stallage, pickage, and courts of pie-powder, in the time of Cromwell, yielded, on an average, twelve pounds.

In ancient Christian times, writes Bailey, upon any extraordinary solemnity, particularly the anniversary of the dedication of a church, tradesmen were wont to bring and sell their wares even in the churchyards. At Westminster it was on St Peter's day ; in London, on St Bartholomew's ; and in Durham, on St Cuthbert's ; but, riots and disturbances frequently arising from the large assembly of people, privileges were granted by Royal Charter, for various reasons, to particular towns, and places of security, where magistrates presided to keep the people in order. Courts of pie-powder (from *poudre des piez*, so called because justice was done to an injured man before the dust of the fair was off his feet) were granted to these gatherings for the repression of all offences and disorders thereat.

Eden's State of the Poor (1797) records the attendance of servants for hire at the "Mop" or statute fair held at Michaelmas in Gloucestershire, Oxfordshire, Wiltshire, and Berkshire, their several occupations being indicated by badges. Thus, the carter exhibited a piece of whipcord to his hat ; the cow-herd had a lock of cow hair in his ; and the dairymaid was similarly distinguished. So at the Spring term in the North of England, we read that servants seeking to be hired, being generally those employed in husbandry, wore large bouquets of flowers at their breasts. At that date bricklayers and other house-labourers carried their respective implements to the places where they stood for hire, even in London ; Cheapside and Charing Cross being crowded with them every morning between five and six o'clock. Here it may be remarked that in old Rome particular spots were assigned to servants applying for hire.

According to Plott, at Bloxham the carters stood with their whips

in one place, and the shepherds with their crooks in another; but the maids, so far as he could observe, stood promiscuously. This writer refers to the passage in the twentieth chapter of St Matthew ("And he went out about the third hour and saw others standing idle in the market-place") in support of the antiquity of the practice.

Hiring-fairs, as they were designated, were much frequented towards the end of last century, in Wamphray, in Scotland, those offering themselves wearing green sprigs in their hats; and servants, it is added, would very seldom engage elsewhere.

Quarrels and fights sometimes took place at the monastic fairs held in churchyards; and Henry notes, on the authority of Muratori, that when they were held within the precints of a cathedral or monastery, it was not uncommon to compel every one to take an oath at the gate, previous to his admission, that he would neither lie, nor steal, nor cheat during his presence at them. This gives point to "the baker's boye's crye betwixte hys two bread panners in Sturbridge fayre—By and beare away: steale and runne awaye," specified in Bale's Declaration. The churchwardens' accounts for the parish of St Lawrence, Reading, for the year 1499, have this entry: "It. Rec. at the Fayer for a standing in the Church-Porch iiijd;" and in the seventh year of Elizabeth's reign it was directed that at all fairs and common markets falling upon Sunday "there be no shewing of any wares before the service be done."

Gibbon narrates that the frequency of pilgrimages to Jerusalem between the seventh and the eleventh centuries prompted the institution of an annual fair on Mount Calvary; and Olaus Magnus records the Ice fairs held every year by northern nations of old. In this connection, it may be of interest to refer briefly to the Frost fair held on the Thames in 1814.

Owing to the unusually prolonged severity of the season, immense masses of ice had aggregated in the upper parts of the river early in January; and these, being released by the thaw which set in in the two preceding days, on the 30th coursed down until the space between Blackfriars and London bridges became obstructed. A frost now ensued, and the disconnected blocks were welded into an unity that defied the tide. On 1st of February the river presented a thoroughly solid surface between Blackfriars and Three Crane Stairs at the foot of Queen Street, Cheapside, thousands being attracted to the rugged plain whereon amusements of every kind were provided; among which may be mentioned the ceremony of roasting a small sheep, or rather of toasting it over a coal fire placed in a large iron pan. For a view of this curious spectacle the sum of sixpence was demanded and eagerly paid, and the delicate meat, when done, was sold at a shilling a slice, and dignified with the name of Lapland mutton. Booths were erected, displaying streamers and flags, and other holiday signs; and the various wants of the multitude—among which, gin, beer, and gingerbread are said to have been the favourite luxuries—were duly supplied. These sports were repeated on the following day, the Thames now having become a complete Frost fair. The grand "mall," or walk, extended from Blackfriars to London Bridge. This was designated the "City Road," and all classes of the community lined both sides. Printing presses were set up, and

pieces commemorative of the "Great Frost" were printed on the ice, and purchased with the greatest avidity.

On Thursday the number of adventurers on the frozen expanse increased. Swings, bookstalls, dancing in barges, skittles, and other adjuncts to fairs held on *terra firma*, were the order of the day. On Friday there was a still greater accession of visitors, whose tastes were gratified by a proportionately larger attendance of pedlars, who experienced no difficulty in disposing of their wares at fabulous profits; books and toys, labelled "bought on the Thames," being bought up most profusely. Nor was the scene deserted till late at night, when the effects produced by moonlight were (as may be conceived) strikingly novel and beautiful.

The wind had shifted to the south, and a slight fall of snow occurred early on Saturday morning; but the holiday resolutions of the multitude were not to be subdued. The footpath in the centre was hard and secure, and four donkeys which trotted about at a nimble pace enlivened the unfamiliar proceedings. Gambling was pursued in all its branches, so desperately, indeed, that several had not a penny wherewith to pay for their transit across a plank to the shore; fiddles invited some to hilarious reels; and around large fires sat others drinking rum and grog, while the more moderate had ample store of tea and coffee for their refreshment. Towards evening, however, rain began to fall, and the ice to crack; and the Frost fair on the Thames was dissolved by the operation of Nature's laws.

The glories of Bartholomew fair are set forth at large in a tract published in the year 1641. It began on the 24th of August, and was of such vast extent that it embraced four several parishes, those of Christ Church, Great St Bartholomew, Little St Bartholomew, and St Sepulchre. The cloisters of Christ Church were hung with pictures. Proceeds the writer:—

"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 Foole'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 an antic 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 Cockoloaches. 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 think 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 Halfepeny 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 Pye-Corner, where Pigges are al houres of the Day on the Stalls piping hot, and would cry (if they could speak), 'come eate 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 long-

ing, then of another ordinary cumer. Some of your Cutpurses 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 "zealous brother," as described in Whimzies (1631), accounted no season of the year so depraved as that of Bartholomew fair; the drums, hobby-horses, rattles, babies, Jew-trumps, nay, pigs and ale, being "wholly Judaicall." Poor Robin's Almanac for 1677 also adverts to the roast pigs which seemingly were a greasy feature of this fair; and the issue of the same publication for 1695 contains a passage about farmers being instructed as to "what manner of wife they shall choose; not one trickt up with ribbons and knots like a Bartholomew baby, for such an one will prove a holyday wip, all play and no work—

'And he who with such kind of wife is sped
Better to have one made of gingerbread.'"

So in Nabbes' Totenham Court (1638) we find: "I have packed her up in't like a Bartholomew babie in a boxe;" and in Gayton's Longevity (1659)—

"As if there were not pigg enough,
Old Bartholomew with Purgatory fire
Destroys the babe of many a doubtful sire."

Plums, too, were plentifully consumed thereat, according to Gayton—

"If eaten, as we use at Bartholomew tide,
Hand over head, that's without care or guide,
There is a patient sure."

Southwark fair is commemorated by Gay in his Fable of the Two Monkeys—

"The tumbler whirls the flip-flap round,
With summersets 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."

A fair was holden annually at St James', within the liberty of the City of Westminster, on or about the 25th day of July. A printed Parliamentary Resolution, dated 17th July 1651, survives to shew that it was "forborne" that year, and therein it is further directed that "no fair be kept or held there by any person or persons whatsoever until the Parliament shall take further order." There is also a scarce tract, of the date of 1709, entitled "Reasons for suppressing the yearly fair in Brookfield, Westminster, commonly called May-fair, recommended to the consideration of all persons of honour and virtue;" in which

it is complained that most of the booths erected there were not for trade and merchandise, "but for musick, showes, drinking, gaming, raffling, lotteries, stage-plays, and drolls." The writer esteems it to be a most unhappy circumstance that the fair began "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."

Shaw's History of Staffordshire refers to a procession that took place annually at Wolverhampton on the 9th of July (the eve of the great local fair) of men habited 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 leading inhabitants. The origin of the ceremony was attributed by tradition to a remote period in the history of the place when Wolverhampton was a great emporium of wool, and was visited by merchants of the staple from all parts of the kingdom; and this commemoration, called "Walking the Fair," typified the armed force that was necessary for the maintenance of peace and order during the fair, which is said to have lasted fourteen days, though the charter imposed the limit of eight. About 1789 it first fell into desuetude.

Articles bought at these annual markets for presentation were called fairings. The practice may be traced up to the time of Chaucer, whose Wife of Bath boasts of having managed her several husbands so well—

> "I governed hem so well after my lawe
> That eche of hem full blisful was, and fawe
> To bringen me gay thinges fro the feyre,
> They were ful glade."

"To come a day after the fair," and "Men speak of the fair as things went with them there," are two old English proverbs relating to this subject.

Under the head of "Country Wakes" we have already noticed one or two sports usually associated with fairs. Here we may add that Grose mentions a cruel and brutal one called "Mumble a Sparrow." A cock-sparrow, whose wings were clipped, was put into the crown of a hat, and a man, whose arms were tied behind him, essayed to bite off the poor bird's head. It is satisfactory to learn that he was generally obliged to desist by reason of the numerous pecks he got from the enraged bird. "Whipping the Cock" was another sport that obtained in Leicestershire. A cock being tied or fastened into a hat or basket, half a dozen carters, blindfolded and provided with cart-whips, were placed around it. Next they were turned about thrice, when they began to whip the cock, which became the property of him who succeeded in striking the bird so as to make it cry out. The joke was that, instead of whipping the cock, they flogged each other most vigorously.

St Luke's day, according to Drake, was known in York by the name of "Whip-dog-day" from the singular schoolboy custom of whipping all the dogs seen in the street on that day. The tradition was that in olden time a priest celebrating Mass upon this saint's day unfortun-

ately dropped the "pax" after consecration; and it was suddenly snapped up and swallowed by a dog that lay beneath the altar table. This profanation of the high mystery necessitated the destruction of the animal; and the persecution of the whole canine race in the city on that festival followed therefrom. Drake also tells of a fair kept up in Mickle Gate in the same city for the sale of small ware of all kinds, which was commonly called "Dish fair" from the vast quantity of wooden dishes, ladles, and other implements brought thereto. By way of satire upon the paltry character of the institution as conferring small profit to those who worked at it, it was an old custom to have a wooden ladle carried by four sturdy labourers in a sling on two stangs; and, to give greater point to the ridiculous ceremony, each of these four labourers used to be supported by another. This fair was held under a charter granted in the seventeenth year of the reign of Henry VII.

In the Broadgate at Lincoln a cattle fair was annually held on the 14th of September, to which was assigned the appellation of "Fool's fair" from the circumstances attending its institution. In the course of their tour through the kingdom King William and his Queen having arrived at Lincoln, and offered to serve the citizens in such manner as to them might seem best, the privilege of a fair was besought even though the season was that of harvest, and the town had neither trade nor manufacture. Their petition was granted, the King observing with a smile that the petition was "a very humble one indeed."

The Statistical Account of Scotland (1793) notes the continuance in the parish of Dundonald, Ayrshire, of the ancient practice of kindling a large fire (or tawnle as it was usually termed) upon some eminence and making merry around it, on the eve of the Wednesday of Marymass fair in Irvine, which begins on the third Monday of August and continues the whole week. While some trace its origin to Druidic times, others (says the writer) connect it with Catholicism, most fair-days in Scotland having formerly been Popish holidays, of which the eves were usually spent partly in religious ceremonies and partly in diversions.

Of the parish of Kenethmont, in the county of Aberdeen, we read in the same work (1794) of the fair kept at Christ's Kirk in the month of May, which obtained the popular designation of "Sleepy-market" from its taking place at night. The proprietor, it is represented, altered it from night to the daytime, but such was the attachment of the people to the old custom that, rather than comply with the alteration, they abandoned it altogether.

On the outside of the church in the parish of Marykirk, Kincardineshire, were (1796) the "Joggs" strongly attached to the wall. These were utilised at the weekly markets and annual fairs for the confinement and punition of those who had broken the peace or had made too free with the property of others. The stocks confined the feet while the joggs embraced the necks of the offenders, whose liberty was thus restrained, at least, during the period of the fair. The etymology of the term "joggs" obviously refers to the Latin "jugum," a yoke.

Our article on fairs may well be concluded with Gay's pleasant description of their life and stir—

"How Pedlars' Stalls with glittering 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-colour'd jacket
Tosses the Glove, and jokes at every Packet;
Here Raree-Shows are seen, and Punch's feats,
And Pockets pick'd in Crouds and various Cheats."

OF THE MEANING OF THE OLD SAW,

"Five score of men, money, and pins:
Six score of all other things."

THE people of Norway and Iceland, according to the Thesaurus of Hickes, had a method of computation special to themselves, which consisted in the addition of the words tolfrædr, tolfræd, or tolfræt (whence our "twelve"), which made ten signify twelve, a hundred equivalent to a hundred and twenty, a thousand represent a thousand and two hundred, and so on in proportion. This arose from the circumstance of these two nations having two decads or tens; a lesser, common to other nations, consisting of ten units, and a greater, comprising twelve (tolf) units. Thus the addition of the word tolfrædr or tolfræd converted the hundred into, not ten times ten but, ten times twelve; that is, a hundred and twenty. This tolfrædic mode of reckoning by the greater decads, maintains Hickes, is still retained by us in reckoning certain articles by the number twelve, which the Swedes call dusin, the French, douzaine, and ourselves, a dozen; and in mercantile circles, he adds, as to the number, weight, and measure of several things, our hundred represents that greater tolfrædic hundred which is composed of ten times twelve. Thence, doubtless, was derived the current mode of reckoning by six score to the hundred.

Statute 25, Henry VIII. c. 13, enacts that no person shall have above two thousand sheep on his land; and the twelfth section, after reciting that the hundred varies in every county, some reckoning by the major hundred or six score, and others by the minor hundred or five score, declares that the number two thousand shall be accounted ten hundred for every thousand after the number of the former, so that every thousand shall contain twelve hundred after the less number of the hundred.

Percy, in relation to the Northumberland Household Book, notes the retention therein of the ancient forms of computation. With the single exception of money, of which the hundred consisted of five score, every other item was determined by the old Teutonic hundred of six score.

In the Statistical Account of Scotland (1791), the minister of Parton narrates an anecdote of a man dying a few years before that date over ninety years of age who, within eight months of his death, got a complete set of new teeth which he employed to excellent effect till near his last breath. He was four times married, and had children by all his wives; and at the baptism of his last child, which took place about a year before he quitted this sublunary scene, he most complacently expressed his gratitude to his Maker for having at last sent him "the cled score," *i.e.*, twenty-one.

FAIRY MYTHOLOGY.

"Of airy elves by moonlight shadows seen,
The silver token and the circled green."

—POPE.

BOURNE inclines to account for this superstition as a tradition from the Lamiæ who had the reputation of being so mischievous as to carry off young children and slay them. With the Fauns, gods of woods, they seemed to have formed, he says, the notion of fairies. Others deduce them from the Lares and Larvæ of the Romans. Percy was assured by a learned friend of his in Wales that fairies are referred to by the most ancient British bards, who commonly gave them the appellation of Spirits of the Mountains. Others again have conjectured that the introduction of these little aërial people into Europe was effected by the Crusaders. This view is founded upon their similarity in some respects to the Genii of the East; to whom indeed Arabs and Persians, whose religion and history teem with references to them, have assigned a special country for their abode, which they have designated Fairy Land. These whimsical opinions, writes Percy in his Ancient Ballads, will entertain a contemplative mind in tracing them up to their original source. Observing how early, extensively, and uniformly they have prevailed among us, he refuses to assent to the hypothesis of their importation from the East at the time of the Crusades. Our Saxon ancestors, long prior to their departure from their German forests, believed in the existence of a race of diminutive demons, a species intermediate between men and spirits, whom they called duergar (or dwarfs), and whom they credited with the execution of feats far beyond the compass of human art.

This in fact was an article in the popular creed regarding fairies, that they were a kind of beings occupying a place of existence between men and spirits, and partaking of the nature of both; that they had material bodies, and yet had the faculties of invisibility and of penetration through matter. They were, moreover, held to be of remarkably diminutive stature, and to have fair complexions; from which last circumstance came their English name. "My grandmother," says the author of Round about our Coal-fire (1730), "has often told me of fairies dancing upon our green, and that they were little creatures clothed in green;" and "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."

The Dæmonology of King James is our authority for the statements that "there was a King and Queene of Pharie; that they had a jolly Court and Traine; that they had a Teynd and Duetie, 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 faire Queene, who, being now lighter, gave them a Stone that had sundrie Virtues."

The Phœnix Britannicus of Morgan reprints a curious tract (1696), purporting to give an account of one Anne Jefferies of Cornwall, who for six months was fed by "a small sort of airy people called fairies," and of the marvellous cures she effected with the aid of salves and medicines obtained from the ministering sprites, "for which she never took one penny of her patients." The tract, which is most circumstantial, giving the date of her birth, in the parish of St Teath in Cornwall, as December 1626, and affirming the fact of her being alive at the period of its writing, besides particulars of her marriage, deposes that as she was one day in 1645 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 frighted 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." Thereupon she ceased to eat the food provided by the family in whose service she was, being fed by these fairies from harvest time to the ensuing Christmas day; upon which she went to the family table, and said she would partake of some roast beef by reason of the festival; and she accordingly did so. One day she gave the writer of the narrative a piece of her fairy bread, which proved to be the most delicious he ever ate, either before or since; and, on another, his sister Mary was presented by these entities with a silver cup, of the capacity of a quart, which she was bidden to give to her mother, but which the dame refused to accept. Although he never himself set eyes on the fairies, he presumes it was on this occasion that his sister saw them, as she represented. Anne used to be dancing among the trees in the orchard, and she affirmed that it was in their company. Be the explanation of her visions what it may, however, it appears that Anne was afterwards thrown into gaol as an impostor, and we have no explanation of the singular fact that the fairies, like false friends of earth, forsook her in the season of her adversity.

Their haunts were thought to be groves, mountains, the southern slopes of hills, and verdant meadows, in which their diversion was dancing hand-in-hand in a circle; and the traces of their tiny feet, which were held to be visible on the grass long afterwards, were called fairy rings. Thus, in the Midsummer Night's Dream, we have—

"To dance on ringlets to the whistling wind;"

and again in the Tempest—

"Ye elves —— you demy puppets, that
By moonshine do the green-sour ringlets make,
Whereof the ewe not bites."

Ringlets of grass, annotates Guy, "are very common in meadows, which are higher, sourer, and of a deeper green than the grass that grows round them; and by the common people are usually called Fairy Circles."

So also we have—

"To dew her orbs upon the green;"

which Johnson explains to be the circles, whose verdure is due to the careful watering of them by the fairies.

Thus Drayton—

"They in their courses make that round
In meadows and in marshes found,
Of them so called the Fairy Ground."

In Randolph's Amyntas we read—

"They do request you now
To give them leave to dance a Fairy Ring;"

and Browne's Britannia's Pastorals (1614) 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 crownèd been.
Within one of these rounds was to be seen
A hillock rise, where oft the Fairy Queen
At twilight sat."

"They had fine music always among themselves," writes the author of Round about our Coal-fire, "and danced in a moonshiny night, around or in a ring, as one may see at this day upon every common in England where mushrooms grow."

The Athenian Oracle embodies the popular belief that, if a house were erected on ground marked with these fairy rings, those who inhabited it would prosper amazingly; and Waldron, in his description of the Isle of Man, testifies to having seen these circles frequently, and to having once thought he heard a whistle as it were in his ear, when nobody was beside him to make it.

Some refer the phenomena to the operation of electricity, as they frequently appear after heavy storms, the colour and the brittleness of the grass-roots favouring the theory. In the Philosophical Transactions it is recorded that Mr Walker, on going out after a storm of thunder and lightning, observed a circle of about five yards in diameter, the rim of which was nearly a foot broad, newly burnt bare, as was evidenced by the hue and frangibility of the roots. Others take them to be the signs of moles working runs for themselves underground; but it may be questioned whether their operations are conducted in a circular manner. Thus Pennant's British Zoology (1776) speaks of their "burrowings by circumgyrations," which, loosening the soil, imparted to the surface a

greater fertility and rankness of grass than is attained by the other parts within or without the rings. In short, Fancy has exercised herself in endeavouring to account for these objects, and people have not been wanting even to regard them as trenches dug out by the early inhabitants of Britain, and used for celebration either of sports or of religious rites. The clearest and most satisfactory explanation of fairy rings probably is that by Dr Wollaston, contained in the Philosophical Transactions (for 1807). As the result of observations pursued for years in the country, that authority decides that their appearance is caused by the growth of a certain species of agaric, which so entirely absorbs all nutriment from the soil beneath that the herbage is for a time destroyed.

Endowed with all the passions and wants of human beings, fairies were represented to be great lovers and exemplars of cleanliness and propriety. For the due observance of these virtues they were said frequently to reward good servants by dropping money into their shoes during the night; and their neglect was punished most severely by the pinching of sluts and slovens till they were black and blue. Thus in the old ballad of Robin Goodfellow—

> "Cricket to Windsor chimneys shalt thou leap
> Where fires thou find'st unrak'd and hearths unswept;
> There pinch the maids as blue as bilberry:
> Our radiant Queen hates sluts and sluttery."

So in Luellin (1679)—

> —"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 Browne's Britannia's Pastorals (1614)—

> —"Where oft the Fairy Queen
> At twilight sat and did command her Elves
> To pinch those Maids that had not swept their shelves;
> And further, 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."

"When the master and mistress were laid on their pillows, the men and maids, if they had a game at romps and blundered upstairs, or jumbled a chair, the next morning every one would swear 'twas the fairies, and that they heard them stamping up and downstairs all night, crying, Waters lock'd, Waters lock'd, when there was not

water in every pail in the kitchen." The passage is taken from Round about our Coal-fire.

Herrick's reference is as follows—

"If ye will with Mab finde grace,
Set each platter in its place;
Rake the Fire up and get
Water in ere Sun be set:
Wash your pales and cleanse your daries,
Sluts are loathsome to the Fairies:
Sweep your house; who doth not so
Mab will pinch her by the Toe."

"Grant that the sweet fairies may nightly put money in your shoes, and sweepe your house cleane," is one of the good wishes introduced by Holyday in his comedy of Technogamia.

Under the head of Superstitions and Customs relating to children, the practice of fairies stealing unbaptized infants and replacing them with their own progeny has before been noticed. We know not why, but they are reported to have been particularly fond of making cakes, and to have been most noisy during their operations. Puttenham's Arte of English Poesie (1589) ascribes the superstition to nurses and, a century later, the Irish Hudibras has an allusion to it—

"Drink dairies dry, and stroke the cattle;
Steal sucklings, and through keyholes sling,
Topeing and dancing in a ring."

Gay's Fable of the Mother, Nurse and Fairy laughs at the notion of changelings, a fairy's tongue being the vehicle of his elegant ridicule—

"Whence sprung the vain, conceited lie
That we the world with fools supply?
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.
Wherever 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."

Mount Tabor (1639) records an extraordinary accident that befell the author, a native of Gloucestershire, while he was still in swaddling clothes, indeed, within a few days of his birth. He was taken out of the bed from beside his mother, "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 one else, or changeling (as they call it) laid in my room." He gives the narrative as supplied by the gossips, but charges the Devil with the attempted abduction. "Whatever the midwives talk of it, it came from the malice of that arch enemy of mankind who is continually going about seeking whom he may betray

and devoure;" and he blesses God for His goodness in preserving him from "the manifold plots and stratagems of destruction" of the Evil One, "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."

In the island of Lewis, one of the Western Islands, Martin says it was a time-honoured custom to make a fiery circle about the houses, corn, cattle, and other property belonging to each individual family. This ceremony, which they called Dessil, from "dess" signifying the hand used therein, consisted in a man carrying fire around in his right hand; and it was also adopted in the case of women before churching, and of children prior to their christening, the ceremony being repeated both in the morning and at night. It was held to be effectual for the preservation of both mothers and infants from the influence of evil spirits, who were reputed ready at such times to do mischief by carrying off the latter and returning them poor meagre skeletons, with "voracious appetites, constantly craving for meat." Those who believed that their children had been thus abducted were wont to dig a grave in the field upon quarter-day, and thereon to deposit the "fairy skeleton" till next morning, when the parents repaired to the spot fully persuaded they should find their legitimate infant in place of the supposititious one.

The fairies, according to Grose, enjoyed the credit in Ireland of frequently laying bannocks (oaten cakes) in the way of travellers over the mountains, who, if they declined the proffered favour, seldom escaped a hearty beating "or something worse."

In addition to those who peopled the earth, a race of infernal fairies dwelt in mines, where they were frequently heard to imitate the actions of the workmen, toward whom they were well affected, and whom they never injured unless provoked by some insult. In Wales this species was denominated "knockers," and they were good enough to indicate rich veins of silver and lead. Of this class the Germans believed in two varieties; one a fierce and malevolent race, the other mild and benevolent, making their appearance as little old men in miners' habit, their stature slightly exceeding two feet.

Wells also have been the reputed habitations of fairies. Hutchinson records the careful preservation in Eden Hall in Cumberland of an old painted drinking-glass called "The luck of Eden Hall," which had the reputation of having been a sacred chalice; but the legendary account was that the butler, going on one occasion to draw water, surprised a company of fairies amusing themselves upon the green adjoining St Cuthbert's well, on the margin of which stood the glass. He seized it, and they tried to recover it; but, failing to dispossess him of it, they flew away with the exclamation—

> "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.

Nor is the list of fairies yet exhausted, for there was another variety of them called from their sun-burnt complexions Brownies, who

approved themselves most useful, discharging all sorts of domestic drudgery. The L'Allegro of Milton has a fine description of one of these serviceable sprites—

> " The drudging Goblin swet,
> To earn his cream-bowl duly set,
> When in one night 'ere glimpse of morn,
> His shadowy Flale hath thresh'd the Corn
> That ten day-lab'rers 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 same subject is adverted to in Collins' Ode on the popular superstitions of the Highlands of Scotland (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."

Every family of any considerable substance in the Shetland Isles, according to Martin, was haunted by a spirit to which was given the appellation of Browny, which executed work of all kinds, and was rewarded with offerings of the various products of the place ; milk and wort being poured into a cavity called Browny's Stone when they churned or brewed. The sprite, it should be added, assumed the form of a tall man, and was a familiar spectacle. There were also spirits that appeared in the shape of women, horses, swine, and cats, and even of fiery balls, which would follow men in the fields ; and these would emit sounds in the air after the style of harps, pipes, crowing cocks, and grinding querns. Voices too were heard in the air by night, singing Irish songs, the words of which were taken down and retained by some of the historian's acquaintance. One of these voices resembled that of a woman recently deceased, and the song was on the subject of her condition in the other world. Martin is careful to state that he personally derived these accounts from "persons of as great integrity as any one in the world." Speaking of the three chapels in the Island of Valay, he says that below them is a " flat thin stone called Brownie's Stone, upon which the ancient inhabitants offered a cow's milk every Sunday."

" The spirit called Brownie," writes King James in his Dæmonology, "appeared like a rough man, and haunted divers houses without doing any evill, but doing as it were necessarie turnes up and downe the house ; yet some were so blinded as to believe 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 the repute of Martin's Browny had failed for many years. He paints him as a sturdy fairy who, being fed and kindly treated, would do a

great deal of work. "They now pay him no wages," writes the doctor; "and they are content to labour for themselves."

Heron (1799) represents him as a very obliging spirit who used to come into houses at night, and for a dish of cream "perform lustily any piece of work that might remain to be done;" sometimes committing the imprudence of eating "till he busted;" while another singular feature in his character was that, if old clothes were laid out for him, "he took them in great distress and never more returned."

Brand's Description of Orkney (1701) mentions evil spirits, also called fairies, being seen in several of the isles, dancing and making merry, and sometimes habited in armour; but to the "wild sentiments" of the natives respecting them he only makes passing allusion.

The popular fancy also attributed to fairies the mischievous practice of shooting at cattle with arrows headed with flint-stones; which were frequently found, and called after their reputed authors. In this respect, indeed, the naturalists of olden time were under considerable obligations to them, seeing that all of wonderful they could not account for was charged to the account of the spirits. Thus what we now recognise as the heads of arrows or spears, made at a time when the use of iron was unknown, or as rude implements befitting the early history of man, were named "elf-shots;" and similarly to the *ignis fatuus* was assigned the title of "elf-fire." Plott's reference to this topic, in his Staffordshire, has it that these are discovered in Scotland in much greater plenty, "especially in the præfectuary of Aberdeen," where they are called "elf-arrows," Lamiarum sagittas, the theory being that they drop from the clouds, and are to be discovered not systematically by diligent search, but only now and again, by chance, on the beaten highways.

The Statistical Account of Scotland confirms this representation. In the parish of Wick, county of Caithness, were found flint-stones, an inch long and half an inch wide, of a triangular shape, and barbed on each side, which the common people confidently asserted to be "fairies' arrows," the discharge of which at cattle insured their immediate dropping down dead, though the hide gave no indication of being pierced. "Some of these arrows have been found buried a foot under ground, and are supposed to have been in ancient times fixed in shafts or shot from bows." This superstition, however, was rapidly on the decline, for (1792) we find the record: "The elf has withdrawn his arrows." Collins' Ode adverts to it—

> "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."

And Allan Ramsay (1721) explaining the word "elf-shot" to mean "bewitched, shot by fairies," adds that, when so struck down, the skin of the cow was whole; "but often a little triangular flat stone is found near the beast, as they report, which is called the elf's-arrow."

The author of Survey of the South of Ireland, premising that fairy mythology was swallowed with the wide throat of credulity, every parish having its green and thorn "where these little people are believed to

hold their merry meetings and dance their frolic rounds," explains that when the cows were seized with a certain disorder, to which they were there very subject, they were said to be elf-shot.

Vallancey tells us that what the peasants called "elf-arrows" were frequently set in silver, and worn about the neck as amulets against being elf-shot; and the expression "elfish-marked" occurs in Shakespeare; on which the comment of Steevens, based on Kelly's Proverbs, is that the common people in Scotland entertain an aversion to those who have any natural defect or redundancy; as thinking them marked out for mischief.

Ady's Candle in the Dark narrates: "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 to say, have accused them of being witches.

The cure of animals assailed by the disorder was effected by touching them with one of these elf-arrows, or by making them drink of water wherein one had been immersed.

Certain luminous appearances, often seen on clothes during the night, are called in Kent *Fairy Sparks*, or *Shell-Fire;* and a substance found at great depths in crevices of limestone rocks in sinking for lead ore, near Holywell in Flintshire, is called Menyn Tylna Teg, or *Fairies' Butter*, which is the name given in Northumberland to a fungous excrescence, sometimes found about the roots of old trees. After heavy 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.*

So Shakespeare, in Romeo and Juliet—

> ——"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, Edgar, in King Lear, 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;* and in the seventh book of Lupton's Thousand Notable Things there is a prescription for it—"Take the Root of Gladen, and make powder thereof, and give the diseased party half a spoonful 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." A cure for the same disorder is alluded to in the Harleian MSS., 2378, f. 47 and 57. This is of the time of Henry VI., and is identical with the preceding.

---

* St Hascka is said by her prayers to have made stinking butter sweet. See the Bollandists under January 26, as cited by Patrick in his Devot. of the Romish Church, p. 37.

Camden, in his Ancient and Modern Manners of the Irish (1789), 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) and if he falls 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 Paternoster, puts some burning Coals into a Cup of clear Water, and forms a better judgment of the disorder than most physicians."

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."

In Massinger's Fatall Dowry (1632) Ramont says—

> "But not a word of it: 'tis *Fairies Treasure;*
> Which but reveal'd, brings on the Blabber's ruine."

A brief Character of the Low Countries under the States (1652) has another allusion to this well-known trait of fairy mythology—

> "She falls off like *Fairy Wealth disclosed*," &c.

In the Statistical Account of Scotland (1799) 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." In the same work, 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."

Waldron writes of the existence in the Isle of Man of "*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 could never find any of them who pretended to resolve me." The Manx confidently assert, he adds, 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 aver 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."

The fairies are supposed to be fond of hunting, according to the same authority: "There is no persuading the Inhabitants but that these Huntings are frequent on the Island, and that these little gentry, being too proud to ride on Manx 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 thro' part of Scotland (1799) 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 beautiful allusions to the fairy mythology in Bishop Corbet's *Political Ballad* entitled The Fairies Farewell.

"Farewell Rewards and Fairies,
Good House Wives now may say;
For now fowle Sluts in Dairies
Do fare as well as they:
And, though they sweepe their Hearths no lesse
Then 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 Priest's 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 Commonwealth doth need
Such Justices as you!"

Singularly happy in its display of fairy mythology has been the genius of Shakespeare, which transmuted all it handled into gold. It may be doubted whether anything can be imagined to surpass the flights of his imagination on this subject. It seems to realise all that has been fabled of magic, when he exerts his creative fancy in giving to

"These airy nothings
A local habitation and a name."

According to Lilly, fairies love the southern sides of hills mountains, groves, neatness and cleanness 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 yeares 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;" &c.

Poole's Parnassus supplies the names of the Fairy Court:

"*Oberon* the Emperor, *Mab* the Empress.

Perriwiggin, *Perriwinckle*, *Puck*, *Hob-goblin*, *Tomalin*, and *Tom Thumb*, Courtiers.

Hop, *Mop*, *Drop*, *Pip*, *Trip*, *Skip*, *Tub*, *Tib*, *Tick*, *Pink*, *Pin*, *Quick*, *Gill*, *Im*, *Tit*, *Wap*, *Win*, and *Nit*, the Maids of Honour.

Nymphidia, the Mother of the Maids."

Shakespeare's portrait of Queen Mab must not be omitted here—

" 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
Athwarts 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 grey-coated gnat,
Not half so big as a round little worm
Prick'd 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 sweet-meats 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 he lies asleep,
Then dreams he of another benefice :
Sometimes 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."

Randolph's Amyntas, or the impossible Dowry (1638), has a passage 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 occurs in Poole's English Parnassus—

" 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 is a fairy song 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.

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 Grashopper 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."

Randolph 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 quotations from Poole's English Parnassus may be said almost to exhaust the subject of Fairy œconomy—

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 so 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 Wast-coat 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,
Drop'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 babling 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 Grashopper ;

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 Bees 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 bloted Earwig, and the pith
Of sugred Rush, he glads him with.
But, most of all, the Glow-worms 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 daisy 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."

According to another passage, 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*,
Crosse yourselves thrice, and strike him—strike that dare
Thought I, for sure this massie Forrester
In Blows will prove the better Conjurer."

The bishop was right, for it proved to be the keeper of the forest, who shewed them their way which they had lost.

In Paradoxical Assertions and Philosophical Problems (1664) we read: "Doth not the warm Zeal of an Englishman's Devotion (who was ever observed to contend most stifly *pro aris et focis*) 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, gives us the following most important piece of information respecting fairies: "When Fairies remove from place to place they are said to use the words *Horse and Hattock.*"*

In the Statistical Account of Scotland (1792) the minister of the parishes of Strachur and Stralachlan in Argyleshire deposes: "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." A note is added: "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."

Of the parish 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 Saoghl 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 atumnal season, when the moon shines from a serene sky, often is the way-faring traveller arrested by the musick 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 chase, and pursuing the deer of the clouds, while the hollow rocks, in long-sounding echoes, reverberate their cries.

* In the British Apollo (1708) we read: "The opinion of Fairies has been asserted by Pliny and several Historians, and Aristotle himself gave some countenance to it, whose words are these: Εστι δε ὁ τοπος &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 fairy rings are ascribed to lightning.

"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 (1790) 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 æther 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 afterward often recited to the wondering Circle the marvellous tale of his adventure." *

A note 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 musick, 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 Fauni are derived from the Eubates or Faidhin of the Celtæ. Faidh is a prophet; hence is derived the Roman word *fari*, to prophesy.

Of Stronsay and Eday, two parishes in 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 instance of the latter happened only three years ago (1796), in the house of John Spence, boat-carpenter." †

---

* In plain English, we 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, we 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.

† "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.

Dr Moore, of Wicklow, as related in a tract dated 1678, "was 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 frighted 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 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 ?

ROBIN GOODFELLOW ; *alias* PUCK, *alias* HOBGOBLIN.

In the creed of ancient superstition, he was a kind of merry sprite whose character and achievements are recorded in the annexed ballad, which has been attributed to the pen of Ben Jonson—

"From Oberon, in fairye land,
The King of ghosts and shadowes there,
Mad Robin I, at his command,
Am sent to viewe the night-sports here.
What revell 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 house or harth doth sluttish lye,
I pinch the maidens black and blue ;
The bed-clothes from the bedd pull I,
And lay them naked all to view.
'Twixt sleeps 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 out, 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,
Abroad amongst them then I go,
And night by night,
I them affiright
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,
'Twixt one another secretlye :
I mark their gloze,
And it disclose
To them whom they have wrongèd 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 moon-light 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 Goodfellow.
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 also has given us a description of Robin Goodfellow 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 Good-fellow : 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 ;
Mislead 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, says Warton, corresponds exactly with that given of him in Harsenet's Declaration (1603) : "And if that the bowle of curds and creame were not duly set out for Robin Good-fellow, the Frier, and Sisse the dairy-maid, 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." Cartwright mentions him in his Ordinary, as a spirit particularly fond of disconcerting and disturbing domestic peace and economy.

Scot gives the same account of this frolicksome spirit, in his Discovery of Witchcraft (1584): "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."

A pleasant passage in Apothegms of King James, the Lord Bacon, &c. (1658), shows that in olden time persons of the first distinction were 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 Good-fellow, 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. Pixy may be presumed to be a corruption of "Puckes," which anciently signified little better than the Devil; whence, in Shakespeare, the epithet of "sweet" is given to Puck, by way of qualification.*

Casaubon derives Goblin from the Greek Κοβαλος, a spirit that was supposed to lurk about houses; and the Hobgoblin was of that species, and so called because its motion was fabled to have been effected not so much by walking as *hopping* on one leg. *Hob*, however, is nothing more than the usual contraction for *Robert*.

Rowlands' More Knaves yet (about 1600) contains the following passage of "Ghoasts and Goblins"—

> "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 repaires.
> Yea far more *Sprites* did haunt in divers places
> Then there be Women now weare devils faces.
> Amongst the rest was a Good Fellow devill,
> So cal'd in kindness, 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 at nights and would make Kitchens cleane,
> And in the bed bepinch a lazy Queane.

---

* 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 formerly in the possession of the Marquis of Lansdowne, I likewise met with this appellation of a fiend—

> "*Puckes*, *Puckerels*, Hob Howlard, Bygorn, and Robin Goodfellow."

But here, Puck and Robin Goodfellow are made distinct characters.

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 teach.
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 to bear some affinity, at least in sound, to Hob-goblin, is said to be derived from the Welsh *bwgwly*, 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 derive it from Buculus, i.e. *bos boans*, a lowing ox.

Boggle-bo (now corruptly sounded Bugabow), according to Coles' Latin Dictionary (1678), 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' 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.

Boh, Warton assures us, was one of the most fierce and formidable of the Gothic Generals, and the son of Odin; the very mention of whose name was sufficient to spread panic among his enemies. It is an additional instance of the inconstancy of fame; for 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 the poet whose imagination traced the noble dust of Alexander till he found it stopping a bung-hole.

Gibbon's reference to the General of the Persian Monarch Chosroes, in the beginning of the seventh century, has it that "the name of *Narses* was the formidable sound with which the Assyrian Mothers were accustomed to terrify their infants;" and of our Richard Plantagenet, Cœur de Lion, who was in Palestine in 1192, the historian of the Decline and Fall records that "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?"

So he writes of Huniades, titular King of Hungary, about 1456: "By the Turks, who employed his name to frighten their perverse Children, he was corruptly denominated *Jancus Lain*, or the wicked."

Among the objects to terrify children we must not forget "*Raw Head and bloody Bones*," twice referred to in Butler's Hudibras—

> "Turns meek and secret sneaking ones
> To *Raw-heads* fierce and *Bloody bones;*"

and

> "Made children with your tones to run for't
> As bad as *Bloody bones* or Lunsford."

Lunsford, according to Granger, was an officer reputed to have been cruel to women and children.

POPULAR NOTIONS CONCERNING THE APPARITION OF THE DEVIL.

THERE is no vulgar story of the Devil's having appeared anywhere without *a cloven foot;** and it is observable also that he is seldom or never pictured without one.

Sir Thomas Browne, in his Vulgar Errors, expatiates on this subject of popular superstition: "The ground of this opinion at first," says he, "might be his frequent appearing in the shape of *a Goat*,"† (this accounts also for his *horns* and tail), "which answers 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 con-

---

* Othello says—

> "I looked 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."

† A popular superstition relative to goats is that they are never to be seen for twenty-four hours together; and that once in that period they pay a visit to the Devil in order to have their beards combed. This is common both to England and Scotland.

firmed 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." The goat, he further observes, was the emblem of the sin-offering, and is the emblem of sinful men at the Day of Judgment. It is observed in the Connoisseur 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."

In Massinger's Virgin-Martyr, Harpax, an evil spirit, following Theophilus in the shape of a secretary, speaks thus of the superstitious Christians' 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's Discovery of Witchcraft has the following curious passage: "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!* 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, Changelings, Incubus, Robin Good-fellow, the Spoorn, the Mare, the Man in the Oak, the Hell-wain, the Fire-drake, the Puckle, Tom-thombe, 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 darke night."

Mede expresses himself on this topic thus: "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

---

* According to Sir Thomas, the Moors are wont to describe not only the Devil, but all terrible objects indiscriminately, as white; and in Sphinx and Œdipus, or a Helpe to Discourse (1632), we read that the devil never appears in the shape of a dove, or a lamb, but in that of goats, dogs, and cats, or such like; and that to the Witch of Edmonton he appeared in the form of a dog, and gave himself the designation of Dom.

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."

Although the Devil can partly transform himself into a variety of shapes, says Grose, he cannot change his cloven foot, which will always mark him under every appearance.

Never, perhaps, has his sable Majesty been treated more cavalierly than by one Mr White, of Dorchester, Assessor to the Westminster Assembly at Lambeth, of whom we read in Baxter's World of Spirits : "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."

An essayist in the Gentleman's Magazine for October 1732 maintains that 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 'twas reasonable to suppose they should now and then contrive a personal meeting."

Old Nick is the vulgar name of this evil being* in the North of England, and it is a name of great antiquity. There is a vast deal of learning concerning it in Olaus Wormius's Danish Monuments ; according to which we borrowed it from the title of an evil genius among the ancient Danes, who record that 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. Old Harry, Old Scratch, and the Old Ane, also are popular designations in the North of England ; and the epithet *Old* seems to favour the common opinion that he can only appear in the shape of an old man.

A writer in the Gentleman's Magazine for March 1777 cites Keysler (*de Dea Nehaleunia*) as mentioning a Deity of the Waters worshipped by the ancient Germans and Danes under the name of *Nocca*, or *Nicken*, styled in the Edda *Nikur*, which he derives from the German *Nugen*, answering to the Latin *necare*. According to Wormius, the redness in the faces of drowned persons was ascribed to this deity's sucking their blood out at their nostrils. Wasthovius and Loccenius, who call him *Neccus*, quote, from a Belgo-Gallic Dictionary, *Neccer*, *Spiritus aquaticus*, and *Necce*, *necare ;* while the Icelandic Dictionary in Hickes' Thesaurus renders *Nikur bellua aquatica ;* and Rudbekius, who records a notion prevalent among his countrymen that *Neckur*, who governed the sea, assumed the forms of various animals, or of a horseman, or of a man in a boat, takes him to be identical with Odin ;

---

* Thus Hudibras :—

"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 Nicholas Machiavel was born.

but the above authorities are sufficient to evince that he was the Northern *Neptune*, or some subordinate sea-god of a noxious disposition. It has been conjectured that the name of this evil spirit might have been transferred to the Father of Evil. Hornie must not be forgotten as one of the characteristic appellations bestowed by the Scotch upon the adversary of mankind. 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, accompanying it with the gentle pat of a fan, can 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 Dæmon or devil among the Gauls ; so that this saying, the meaning of which so few understand, has at least the recommendation of antiquity. St Austin, in his treatise *De Civitate Dei*, mentions him as a *libidinous Dæmon*, 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, it did not seem possible to be prevented. Later times, however, have done both these devils justice. They are supposed 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, who was struck by the almost universal prevalence of the custom of whitening the houses in Glamorganshire, learned that the Welsh superstition was that thereby the doors of their habitations were closed against the ingress of the Devil.*

SORCERY OR WITCHCRAFT.

WAIVING consideration of the many ancient controversies on this subject, founded on misinterpretation of various passages in the sacred writings, we proceed to deal with Witchcraft simply as a striking article of Popular Mythology ; which, however, bids fair soon to be entirely forgotten.

---

* James the Fifth honoured his treasurer, Sir William Hamilton, with a visit to Sorn Castle on occasion of the marriage of his daughter to Lord Seton. It happened to be winter ; and, heartily tired of his journey through so long a tract of moor, moss, and miry clay, where there was neither road nor bridge, he jocularly protested that "were he to play the Deil a trick, he would send him from Glascow to Sorn in winter." "The trick now-a-days," says the recorder of the anecdote in the Statistical Account of Scotland (1798), "would not prove a very serious one ; for Satan, old as he is, might travel very comfortably one half 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."

According to Coles, "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."

Witchcraft is defined in Reginald Scot's Discovery (1665) to be, "in estimation of the vulgar people, a supernatural work between a corporal old Woman and a spiritual Devil;" whereas "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 it to be an art serving for the working of wonders by the assistance of the Devil, so far as God will permit; while Delrio defines it to be an Art in which, by virtue of a contract entered into with the Devil, wonders are wrought, which pass the common understanding of men.

In modern estimation it is a species of sorcery, practised especially by women, whom a contract with the Devil enables to change the course of Nature, to raise winds, to accomplish deeds requiring superhuman strength, and to afflict those who are obnoxious to them with the acutest pains. In explanation of the reputed circumstance that the proportion of women given to Witchcraft, as contrasted with that of men, was as twenty to one, King James in his Treatise on Dæmonology held that the reason was "easy," "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." "God's Ape and Hangman" is the quaint designation bestowed by the sagacious monarch upon the old enemy.

Witch comes from the Dutch *Witchelen*, which signifies whinnying and neighing like a horse; and thence, in a secondary sense, to foretell and prophecy; because the Germans, as Tacitus informs us, used to divine and foretell things to come by the whinnying and neighing (*hinnitu et fremitu*) of their horses. In Glanvil's Sadducissmus Triumphatus it 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, according to the same authority, notes only the difference of sex.

Gibbon writes: "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." In a note he adds that striga, applied to the designation of a witch, is of the purest classic origin, as may be seen from its use by Horace; while the words of Petronius (*quæ Striges comederunt nervos tuos?*) favour the inference that the prejudice was of Italian rather than Barbaric extraction.

Gaule, in his Select Cases of Conscience touching Witches and Witchcrafts (1646), observes: "In every place and parish, every old Woman with a wrinkled Face, a furr'd 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." "Every new disease, notable accident, mirable 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."

To which is added: "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. 3), and it is whispered that our grandame Eve was a little guilty of such kind of Society."

Henry the historian pronounces similarly of the period between 1399 and 1483: "There was not a man then in England who entertained the least doubt of the reality of Sorcery, Necromancy, and other diabolical Arts."

The popular theory divides witches into three classes; of which the first, powerful to hurt but not to help, is appropriately called Black; the second, of directly opposite quality, helpful but not hurtful, is called White; and the third, potent as well to help as to hurt, is styled Grey, conformably to its moral mixture of white and black. According to Dryden, however, the second class seems to have a strong hankering after mischief—

> "At least as little honest as he could,
> And, like *white Witches*, mischievously good."

Gaule testifies: "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 Mischiefe to the bodies of Men or Beasts: *the Good Witch* they count him or her that helps to reveale, prevent, or remove the same."

"This kinde is not obscure," writes Cotta in The Tryall of Witchcraft, "at this day swarming in this kingdom, whereof no man can be ignorant, who lusteth to observe the uncontrouled Liberty and License of open and ordinary resort in all places unto *Wise-Men* and *Wise-Women*, so vulgarly termed for their reputed knowledge concerning such diseased persons as are supposed to be bewitched;" and again, in his Short Discoverie of Unobserved Dangers (1612), "The mention of Witchcraft doth now occasion the remembrance in the next place of a sort of practitioners whom our custome and country doth call Wise Men and Wise Women, reputed a kind of good and honest harmles Witches or Wizards, who by good Words, by hallowed Herbes, and Salves, and other superstitious Ceremonies, promise to allay and calme divels, practises of other Witches, and the forces of many Diseases."

Perkins on the same theme (1610) sums up with the remark: "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*."

In his World of Spirits (1691), Baxter refers to those who are commonly called *White Witches*, as professing to tell of things stolen or lost, revealing the faces of thieves in glasses, and causing the goods to be brought back. "When I lived at Dudley," writes he, "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 shewed 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."

King James affirms in his Dæmonology that "Witches can raise Stormes and Tempests in the Aire, either upon Sea or Land."

The Lapland witches, we are told, can send winds to sailors, and take delight in nothing more than in raising storms and tempests, which they effect by repeating certain charms, and throwing up sand in the air.

The Laplanders, says Scheffer, use a cord tied with knots for raising the wind. As Ziegler relates it, they tie their magical knots in this cord, and when they untie the first, there blows a favourable gale of wind ; when the second, a brisker ; when the third, the sea and wind grow mighty, stormy, and tempestuous. He adds that the report really refers to the Finlanders of Norway, seeing that the Laplanders live in an inland country. However, the wind-selling was in this wise : "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."

Pomponius Mela, who wrote in the reign of the Emperor Claudius, mentions a set of Priestesses in the Island of Sena, or the Isle des Saints, on the Coast of Gaul, who were credited with the same power of troubling the sea and raising the winds by their enchantments. They were subservient, however, to sea-faring people alone, and, even then, only to such of them as came specially to consult them.

Ranulph Higden, in the Polychronicon, similarly relates that the Witches in the Isle of Man anciently sold winds to mariners, and delivered them in knots tied upon a thread, precisely after the Finland or Lapland mode.

Homer, as students of the Odyssey are aware, invests Æolus with the prerogative of withdrawing and bestowing ventose favours ; while Calypso is represented as endowed with the power of conferring fair winds. The storm in the Æneid, it will be remembered, also attests the might of Æolus.

From Scot's Discovery (1584) we take the following passage : "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," writes Osbourne in Advice to a Son (1656), "reports of Witches that they are unable to hurt 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."

Spotiswood (as cited by Andrews in his Continuation of Henry's History) says: "There were matron-like Witches and ignorant Witches in the North of Britain." It was to one of the superior sort that Satan, when pressed to kill James VI., excused himself, in French, with *Il est homme de Dieu.*

Camden writes of the Irish that, when a cow becomes dry, a Witch is applied to, "who, inspiring her with a fondness for some other calf, makes her yield her milk;" and of women abandoned by their husbands, that they have recourse to Witches, "who are supposed to inflict barrenness, impotence, or the most dangerous diseases on the former husband, or his new wife." Further we read: "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."

Witchcraft, it will thus be seen, is partly of a malevolent, and partly of a benevolent, character. On the one hand, the sick are healed, thieves are bewrayed, and good men recover their own. On the other, hurt is inflicted upon men, women, children, and domestic animals; and grass trees and crops are damaged.

Grose admits us to the secret of initiation as a witch. A decrepit old woman was tempted by a man in black to a contract whereby she transferred herself, body and soul, to him. These bargains, we learn, not unfrequently involved a vast deal of haggling, sometimes a groat, and sometimes half-a-crown, being the sum given to ratify the compact. The money, however, was not forthcoming until the conclusion of the matter, that is to say, until after the deed of gift had been duly executed, the old woman's name having been written, or her mark made, on a slip of parchment with her own blood. By way of solemnity, the witch occasionally introduced the ceremony of applying one hand to the sole of her foot, and the other to the crown of her head. On his departure, the sable individual delivered to her an imp, or familiar in the shape of a cat, kitten, mole, miller-fly, or some other animal or sect, which, at stated times of the day, sucked her blood through teats on various parts of her body.

Thus in Roundabout our Coal-fire (1730) we read that, according to nurse tradition, "a witch must be a hagged old woman, living in a 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."

In Cotgrave's Treasury of Wit and Language we find—

> "Thus Witches
> Possess'd, ev'n in their Death deluded, say
> They have been Wolves and Dogs, and sail'd 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 Falsehood confident."

The tradition in the Scilly Islands prevalent chiefly among old women is, that women with child and the first-born are exempted from the power of witchcraft. So says Heath's History.

Cotgrave's Treasury further confirms the popular view—

> "Thou art a Soldier,
> Followest the great Duke, feed'st his Victories,
> As witches do *their serviceable Spirits*,
> Even with thy prodigal blood."

Glanvil's Sadducismus Triumphatus relates of Swedish witches that the devil gives them beasts in size and shape like young cats, which they call carriers ; and that what these ministers bring must be received for the devil. These carriers, it is added, sometimes fill themselves so full that they are forced to spew by the way ; and the ejected matter is found in gardens where colworts grow, not far from the abodes of the witches. It is of a yellow colour like gold, and is called "Butter of Witches."

In John Bell's MS. Discourse of Witchcraft (1705), the witch's mark is said to be "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 colour, somewhat hard, and withal insensible, so as it did not bleed when I pricked it."

From the News from Scotland (1591) it appears that after having tortured in vain a suspected Witch with "the Pilliwinckes 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. On this occasion Dr Fian was consigned, by command of the King, to the "horrid torment of the boots," after which he was strangled and burnt on Castle Hill, Edinburgh, on a Saturday towards the close of January 1591.

The Sabbaths of the witches are meetings to which the sisterhood, after having been anointed with certain magical ointments provided by their infernal leader, are supposed to make their progress through the air on brooms, coal-staves, spits, and the like helps to locomotion. These gatherings are of a festive character ; music and dancing are

---

* 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.

not wanting, as well as copious refreshments; nay, the devil himself promotes their hilarity by condescending to play thereat on the pipe or the cittern.

> "Or trip it o'er the Water quicker
> Than Witches when their Staves they liquor,
> As some report,"

we read in Hudibras; and Scot observes in his Discovery 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." The folly of this opinion is exposed in the *De Præstigiis Dæmonum* of Wierus, who seriously proves it to be a diabolical illusion, acted only in a dream; and as such it is reprobated by Oldham—

> "As Men in sleep, though motionless they lie,
> Fledged by a Dream, believe they mount and flye;
> So Witches some inchanted Wand bestride,
> And think they through the airy regions ride."

Other authorities might easily be cited.

"The ointment that Witches use," says Lord Bacon, "is reported to be made of the fat of children digged out of their graves; of the juices of Smallage, Wolfe-Bane, and Cinque-Foil, mingled with the meal of fine wheat: but I suppose the soporiferous medicines are likest to do it, which are Hen-bane, Hemlock, Mandrake, Moon-shade, or rather Night-shade, Tobacco, Opium, Saffron, Poplar-leaves, &c." About the time of Bacon there had been, be it remembered, no small stir concerning Witchcraft. Ben Jonson, as Dr Percy notes, has left us a witch-song embodying the various incantations of classic antiquity. Some learned wise-acres had just before busied themselves on this subject, with our British Solomon, James I., 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, however, is superior to that of Ben Jonson; and the metrical incantations in Middleton's "Witch" are also very curious. The following is a specimen—

> "1 *Witch.* Here's the Blood of a Bat.
> *Hec.* Put in that, oh put in that.
> 2. Here's Libbard's Bane.
> *Hec.* Put in againe
> 1. The Juice of Toade, the Oile of Adder.
> 2. Those will make the yonker madder.
> *Hec.* Put in: thers all, and rid the stench.
> *Firestone.* Nay here's three ounces of the red-hair'd Wench.
> *All.* Round, around, around, &c."

It will not surprise the reader to learn that these assemblies

terminated in the grossest impurities and immoralities, while the blasphemous item of the entertainments was provided by the Devil sometimes favouring them with a mock sermon. They then proceeded to open graves for the purpose of obtaining the fingers and toes of the corpses, together with a portion of the winding-sheets, for the preparation of a powder for their magical operations. At this stage of the proceedings the Devil distributed apples, dishes, spoons, or other trifling gifts, to those witches who desired to torment particular persons by presentation of them; and for the same maleficent object he baptized waxen images.

Saturdays are popularly appropriated to these Witch-Sabbaths, and the shape of a goat is said to be that in which the Devil generally made his appearance, which was the signal for executing sundry dances and magic ceremonies. Before dispersing to their various abodes, the witches had the honour of severally saluting Satan's posteriors; on which topic the royal author of Dæmonology has some remarks. Nor was the harmony of the meetings always unbroken. His infernal Majesty sometimes, by way of diversion, beat his agents black and blue with their vehicular appliances, and played them divers other unlucky tricks.

"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,"—is the dictum of King James; and in Grafton's Chronicle it is laid to the charge (among others) of Roger Bolinbrook, a cunning Necromancer, and Margery Jordane, the cunning Witch of Eye, that they at the request of Eleanor, Dutchess of Gloucester, had devised an Image of Wax representing the King (Henry VI.), which by their sorcery gradually consumed; intending thereby finally to waste and destroy the King's person. Shakespeare mentions this circumstance in the 2d Part of Henry VI. Act I. S. 4.

Strype in his Annals, under 1558, records 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 practise *further then upon the subject.*" "This," adds the historian, "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."

Under 1578 we read: "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;" and under 1589—"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."

The death by poison of Ferdinand Earl of Derby, in the reign of Elizabeth, was attributed, by the credulity of the age, to the agency of Witchcraft. Andrews writes: "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." So also we read in Seward's Anecdotes of the wife of Marshal D'Ancre being beheaded for a witch upon suspicion of her having enchanted the Queen to doat upon her husband. In her closet, it is said, was found the young King's image in virgin wax, with one leg melted away. Most striking was her answer to the inquiry made by her judges as to the spells she had employed to obtain such an ascendency over the Queen—"Only that ascendency which strong minds ever gain over weak ones."

Belgrave, in his Astrological Practice of Physic, 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 further illustrated by a passage in one of Daniel's Sonnets (1591)—

> "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 means to kill,
> And prickes the Image, fram'd by Magick's skill,
> Whereby to vex the partie Day and Night."

Again, in Constable's Diana (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 represents that witches "take likewise the Roots of Mandrake, according to some, or as I rather suppose the *Roots of Briony*, which simple folk 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." "Some Plants," he informs us, "have Roots with a number of threds, 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."

The malevolence of the Witches sometimes was restricted to the minor satisfaction of causing the objects of their hate to swallow pins, crooked nails, cinders, refuse, and trash of all sorts. They delacteated

their cows and killed their oxen; they multiplied their charming operations, and hindered the working of their beer. Sometimes, to vex sporting squires, justices, and country parsons, they transformed themselves into hares, and in that shape eluded the speed of the fleetest hounds.

It was reputed a remedy to put some of the bewitched person's water, with a quantity of pins, needles, and nails into a bottle, which was corked and set before the fire, in order to confine the spirit; but this sometimes did not prove sufficient. The cork would be forced out with a loud report as of a pistol, and the contents of the bottle erupted 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.

In the Life of Lord Keeper Guildford it is related 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 of thirteen years of age, who, during her pretended convulsions, took crooked pins into her mouth and spat them out afterwards into the by-stander's hands.* As the Judge went downstairs out of Court, a hideous old Woman cried, "God bless your Worship!" "What's the matter, good Woman?" inquired he. "My Lord," was her reply, "forty years ago they would have hanged me for a Witch, and they could not; and now they would have hang'd my poor Son."

A pleasant anecdote merits introduction here. The first Circuit his Lordship went westward, Mr Justice Rainsford, whose division it had been, accompanied him; and he mentioned the trial before him at Salisbury, in the previous year, of a witch; when Sir James Long came to his chamber with a heavy complaint, alleging that if the culprit escaped his estate would be worthless, since all the people would retire from it. It happened that the witch was acquitted; whereupon great was the knight's concern. To avert the threatened calamity, the judge directed her detention in prison, and her maintenance at the expense of the town at the cost of half-a-crown a week; for which generous expedient he professed himself to be most thankful. The very next Assizes, however, he begged his Lordship would let her come back to the town; and the reason he assigned was, that they could maintain her for one shilling and sixpence there, whereas in gaol she cost them a shilling more.

That in ancient times even the pleasures of the chase were checked by the superstitions concerning Witchcraft, is attested by Scot, who writes: "That never Hunters nor their Dogs may be bewitched, they cleave an oaken branch, and both they and their Dogs pass over it."

Warner (1793) mentioning Mary Dore, the "parochial Witch" of Beaulieu in Hampshire, who died about 1750, records that "her Spells

---

* Jorden, in The Suffocation of the Mother (1603), says: "Another policie Marcellus Donatus tells us of, which a physition used towardes the Countesse of Mantua, who being in that disease which we call Melancholia Hypochondriaca, did verily believe that she was bewitched, and was cured by conveying of Nayles, Needles, Feathers, and such like things in her Close-stoole when she took Physicke, making her believe that they came out of her bodie."

were chiefly used for purposes of self-extrication in situations of danger ; " and the writer says he 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 the act of wood-stealing, to which vocation she was somewhat addicted.

Butler, referring to the Witch-Finder, says that, of Witches, some be hanged

> ——"for putting knavish tricks
> Upon Green Geese and Turkey-Chicks,
> Or Pigs, that suddenly deceas't
> Of griefs, unnat'ral as he guest."

Henry cites Pomponious Mela as describing a Druidical Nunnery, situated in an Island in the British sea, which contained nine of these venerable Vestals, who professed to raise storms and tempests by their Incantations, to cure the most virulent diseases, to be able to transform themselves into all kinds of animals, and to predict future events.

Witches enjoyed the singular privilege of being visible only to those whom they afflicted ; and this was confirmed by the circumstances that, while others could see no object of provocation, such individuals acted on the defensive against their assaults, striking at them with knives, and otherwise endeavouring to protect themselves.

Numerous precautions were popularly adopted against their evil influence—such as scratching or pricking them ; taking the wall of them in towns or streets, and the right hand of them in lanes or fields ; clenching both hands with the thumbs doubled beneath the fingers while passing them ; and saluting them with civil words before they have time to address one. All proffered gifts of apples, eggs, or the like, were most religiously refused.

That drawing blood from a Witch nullified her enchantments appears from the following authorities. In the account of the Dæmon of Tedworth, contained in Glanville's Blow at Modern Sadducism (1668), we read that the boy drew towards Jane Brooks, the woman who had bewitched him, who was behind her two Sisters, and put his hand upon her ; upon which his father "immediately *scratched her face and drew blood from her*. The youth then cried out that he was well."

In the First Part of Henry VI., Talbot says to the Pucelle d'Orleans—

> ——"I'll have a bout with the
> Devil or Devil's Dam : I'll conjure thee ;
> *Blood will I draw on thee ;* thou art a Witch."

Thus also Hudibras—

> "Till *drawing blood o' the Dames* like Witches,
> They're forthwith cur'd of their Capriches."

And in Cleveland's Rebel Scot we read—

> "Scots are like Witches, do but whet your Pen,
> *Scratch till the blood come,* they'll not hurt you then."

Evans's Echo to the Voice from Heaven (1652) has this passage :

"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."

This curious doctrine is very fully investigated in Hathaway's Trial, published in the State Trials.

"If one hang Mistletoe about their neck," says Coles, "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."

The song of The Laidley Worm, in the Northumberland Garland, instructs us—

"The Spells were vain; the Hag returnes
To the Queen in sorrowful mood,
Crying that Witches have no power
Where there is Rown-tree wood!"

Of his Conjurer, Butler has it that he could—

"Chase evil Spirits away by dint
Of Cickle, *Horse-shoes*, hollow Flint."

Touching the common practice of nailing horse-shoes on the thresholds of doors, Aubrey certifies that it is "to hinder the power of Witches that enter into the House. Most Houses of the West End of London have the Horse-shoe on the Threshold. It should be a Horse-shoe that one finds. In the Bermudas they use to put an Iron into the Fire when a Witch comes in. Mars is enemy to Saturn." Again—"Under the porch of Staninfield Church in Suffolk, I saw a Tile with a Horse-shoe 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."

In Gay's Fable of The Old Woman and her Cats the supposed witch complains as follows—

——"Crouds of boys
Worry me with eternal noise;
Straws laid across my pace retard,
The Horse-shoe's nailed (*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."

"That the Horse-shooe 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 (1618). However, the practice of affixing horse-shoes apparently was designed as well to keep witches in as to keep them out. Ramsey's Elminthologia treats of nailing horse-shoes on the witches' doors and thresholds. Douce in his MS. Notes likens this custom to the Roman one, of driving nails into the walls of cottages by way of antidote against the plague. L. Manlius, he says, was named Dictator A.U.C. 390, for this special office. We have information that in 1687 the bawds of Amsterdam believed

that a horse-shoe, either found or stolen, placed on the chimney-hearth, would bring good luck to their establishments; and that horse dung dropped before the house, and put fresh behind the door, would produce the same effect.

In Beaumont and Fletcher's Woman Pleased are the lines—

> "The Devil should think of purchasing that Egg-shell
> To victual out a Witch for the Burmoothes."

To *break the Egg-shell after the meat is out*, is a relic of superstition mentioned in Pliny; of which the intent was, according to Sir Thomas Browne, to prevent Witchcraft.* "Lest Witches should draw or prick their names therein, and veneficiously mischief their persons, they broke the Shell, as Dalecampius has observed."

"Men are preserved from Witchcraft" writes Scot, "by sprinkling of Holy Water, receiving consecrated Salt; by Candles hallowed on Candlemas Day, and by green Leaves consecrated on Palm Sunday;" and Cole has it that "Matthiolus saith that Herba paris takes away Evill done by Witchcraft, and affirms that he knew it to be true by experience."

In Aubrey's Miscellanies we have—

> "Vervain and Dill
> Hinders Witches from their will;"

and Scot further mentions the herb called Pentaphyllon (Cinquefoil), an olive branch, and white-thorn gathered on May Day, together with frankincense, myrrh, valerian, verven, palm, and antirchmon, as being prophylactic. From the same source we learn: "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."

Various were the modes of trying Witches. Their bodies were examined for private marks indicative of their vocation. They were weighed against the Church Bibles. They were required to say the Lord's Prayer. They were forced to weep, the proposed detection centring in the popular conviction that they could shed no more than three tears, and those only from the left eye. Then, there was the ordeal of swimming. The indecency of this test was equalled only by its cruelty, the victim being stripped naked and crossbound, the right thumb to the left toe, and the left thumb to the right toe; and in this condition she was cast into a pond or river, in which it was held that it was impossible for her, if guilty, to sink.

---

* Among the wild Irish, "to eat an odd Egg endangered the death of their Horse;" and "The Hoofs of dead Horses they accounted and held sacred." —See Memorable Things noted in the Description of the World.

Among the presumptions upon which the legal condemnation to death of one charged with the offence of witchcraft was founded, what a horror it excites to read in Scot that it sufficed if she had any privy mark under the armpit, or hair, or lip! And one of the Cautions prescribed for her arraignment was to the effect that she should come thereto, "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." Even King James, speaking of the helps to be availed of at the trial of a witch, specifies one to be "the finding of the Marke, and trying the *insensibleness* thereof."

Describing the Ordeals under the Saxons, Strutt informs us that the second kind of ordeal by water* was to thrust the accused into deep water. If he struggled in the least to keep himself on the surface, he was accounted guilty; but, if he remained on it without motion, he was acquitted with honour. Hence doubtless, he observes, came the time-honoured custom of swimming those suspected of Witchcraft. A faint trace of Saxon custom survives also, he further notes, in the superstitious method of proving a witch; which was by weighing her against the Church Bible. If she outweighed it, she was innocent; if, on the contrary, the Bible proved the heaviest, she was instantly condemned.

The Gentleman's Magazine for February 1759 records that one Susannah Haynokes, an elderly woman of Wingrove near Aylesbury, Bucks, was charged by a neighbour with bewitching her spinning-wheel, so that it refused to revolve. To justify his wife, the husband of the accused insisted upon her being tried by the Church Bible in the presence of the accuser. Accordingly she was conducted to the parish church, where, being divested of all her clothing down to her shift and undercoat, she was duly weighed against the Bible; when, to the no small mortification of the accuser, she outweighed it, and was honourably acquitted of the charge.

To the test requiring repetition of the Lord's Prayer, Butler makes allusion—

> "He that gets her by heart must say her
> The back way, like a Witch's prayer."

King James, who expressly mentions this mode of trial, avers that "they cannot even shed tears, though women in general are like the crocodile, ready to weep upon every light occasion;" and Bell's MS. Discourse of Witchcraft (1795) holds this "inability to shed tears" as one of the sure symptoms of a witch,—"providential discoveries of so dark a crime, and which, like avenues, lead as to the secret of it."

As for the mode of trial to which our ancestors gave the name of "fleeting on the water," the royal author of Dæmonology is inclined to regard it as appointed by God "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."

---

* For an account of the ancient "Ordeal by Cold Water," see Dugdale's Orig. Jurid.

Other methods of detection were by burning the thatch of her house, or by committing to the flames any animal supposed to be bewitched, such as a hog or an ox ; and this severe course of discipline, it was held, would extort confession from the witch.

Thus in The Witch of Edmonton (1658) we read—

"*Old Banks.* My horse this Morning runs most pitiously of the Glaunders, 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 stark Fools."

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." A countryman in the same play gives another example—"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, adverts to the subject thus : "Neither can I beleeve (I speake it with reverence unto graver Judgments) 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 ;" and Gaule, in his Select Cases of Conscience touching Witches and Witchcraft, mentions "Some marks or tokens of tryall altogether unwarrantable ; as proceeding from Ignorance, Humor, Superstition. Such are 1. The old paganish Sign, the Witches' 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 loath to speak out, lest I might teach these in reproving them). 5. The burning of the Thatch of the Witches' House, &c. 6. The heating of the

Horseshoe, &c. 7. The scalding Water, &c. 8. The sticking of Knives acrosse, &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."

Other modes of trial were by the Stool, and by shaving off every hair of the Witch's body. Detection was also effected by putting hair, nail-parings, and the urine of a bewitched person into a stone bottle, and hanging the same up the chimney.

On the passage in Troilus and Cressida, "Thou Stool for a Witch," Dr Grey annotates that the victim was placed on a chair or stool with her legs tied across, so that the whole weight of the body might be imposed upon her seat. After an interval of time the circulation of her blood would be considerably arrested, and her sitting would become as painful as the wooden horse. This pain, however, she had to endure for twenty-four hours, within which space it was believed that the Imp would infallibly come and suck her, without either sleep or meat; and it is hardly matter for wonder that, with the exhaustion consequent upon so severe a physical test, the wretched creature was ready to confess her guilt, over and over again, if necessary, to obtain release from her torture.

In A Pleasant Grove of New Fancies (1657) 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 Experimental Rules whereby to afflict Witches, causing the Evil to return back upon them, given by Blagrave in his Astrological Practice of Physick (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 Witches Significator is in square or opposition to the Moon. But if the Witches 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 Horse-shoes, 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 the Trivet over it, put into it three Horse nails and a little white Salt. Then heat the other Horse-shoe red hot, and quench him several times in the urine, and so let it boil and waste till 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

Witches 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 Witches 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."

Sometimes the witches will rather endure the misery of these torments than appear, he adds, "by reason Country people oft times will fall upon them, and scratch and abuse them shrewdly."

We 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). "Whether there be any Man or Woman in your Parish that useth *Witch-craft*, *Sorcery*, *Charms*, or *unlawful 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."

Popular belief ascribed to some persons the faculty of distinguishing witches. These were named Witch-finders.

Butler is supposed to allude to Matthew Hopkins, one of the most celebrated Witchfinders of his day, in the following lines—

"Has not this present Parliament
A Ledger to the Devil sent,
Fully impower'd to treat about
Finding revolted Witches out:
And has not he, within a Year,
Hang'd three score of 'em in a 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 upon the event he was 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.

In 1649 and 1650 the Magistrates of Newcastle-upon-Tyne sent to Scotland to secure the aid of one who professed ability to find out Witches by pricking them with pins; agreeing to give him twenty shillings a-piece for all he could condemn, and to pay his travelling expenses. On his arrival the bellman was sent through the town to invite complaints against reputed Witches, so that they might be sent for and tried by the persons appointed. Thirty women accordingly were brought into the Town Hall, and, being stripped, had pins thrust into their bodies; the result of his operations being that he found twenty-seven guilty. His mode was first to uncover the body of the suspected person down to the waist, in the presence of all the people assembled on the occasion. Then running a pin into her thigh, and suddenly dropping her upturned clothes, he demanded whether she had nothing of his in her body, but did not bleed. Fright and shame co-operating to amaze her, she naturally replied little; whereupon he put his hand up her clothes and pulled out the pin, setting her aside as a guilty person and a child of the devil. On evidence of this kind one Wizard and fourteen Witches were tried and convicted at the Assizes, and subsequently executed; and the names of the miserable victims of superstition are recorded in the Parish Register of St. Andrew's.

Of Worcestershire, Nash's History narrates that on 14th of May, 1660, four persons were brought from Kidderminster to Worcester Gaol on the charge of Witchcraft—one widow Robinson, 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; that, though he had come, he should not live long, but die as ill a death as they; and that they would have made corn like pepper.

The historian goes on to say that, though there were many heavy charges against them, little was proved: but they were subjected to ducking in the river, when "they would not sink, but swam aloft." The man had five teats, the widow three, and the eldest daughter one; yet, when they went to search the women, none were visible. However "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."

Nash adds, as an item of recent experience, that but for the humane interference of a Mr Lygon, a poor woman, who had the misfortune of ill-favoured looks, was well-nigh drowned in the vicinity of Worcester on suspicion of being a Witch, the presumption being that she, as such, could not sink.

In 1716, Mrs Hicks and her daughter, a girl of nine years, were seized in Huntingdon for Witchcraft, the crime being technically unfolded as selling their souls to the devil, tormenting and destroying their neighbours by making them vomit pins, and raising a storm that almost destroyed a ship, by pulling off their stockings and making a lather of soap.

The Witch Statutes in our legal code were enacted in the 33rd year of Henry VIII., the 1st of James I., and the 9th of George II. Under the first all Witchcraft and sorcery were adjudged to be felony, without benefit of clergy. Under the second it was enacted 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 inchantment, 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.

Margaret and Phillis Flower were executed at Lincoln on 11th of March 1618, for the 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 further, for preventing by diabolical arts the said Earl and his Countess from having any more children. They were tried at the Lent Assizes, before Sir Henry Hobart, the 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 destruction of Lord Henry, a glove belonging to his Lordship was buried in the ground; "and as that glove did rot and waste, so did the liver of said Lord rot and waste." Over the lives of the Earl and his daughter the spirit employed on the occasion, called Rutterkin, apparently had not the same influence. Margaret Flower confessed that she had two familiar spirits, one white and the other black-spotted; the former sucking under her left breast, and the latter under the right; and she explained that, when she first entertained them, she promised them her soul, and they covenanted therefore to do all things which she commanded them.

The Diary of Robert Birrel, preserved in Fragments of Scottish History (1708), contains some curious entries touching Scotland—

"1591. 25 of Junii, Euphane M'Kaizen wes 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 sundry poynts y^{r}. of."

"1603. The 21 of Julii, James Reid brunt, for consulting and useing with Sathan and Witches, and quha wes notably knawin to be ain Counsellor with Witches."

"1605. July 24th day, Henrie Lowrie brunt on the Castell Hill, for Witchcrafte done and committed be him in Kyle, in the parochin."

The Gentleman's Magazine for 1775 has the record—

"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."

Statute 9 of Geo. II. c. v. enacted that there should be no further prosecution for conjuration, witchcraft, sorcery, or enchantment; but the misdemeanour of persons pretending to use witchcraft, tell fortunes, or discover stolen goods by skill in the occult sciences, was adjudged to be punished with a year's imprisonment, and exposure four times in the pillory. Thus it will be seen that the disgraceful Witch Statute was not repealed until 1736.

The Statistical Account of Scotland supplies copious information on the subject of Witchcraft.

The history of the Bargarran Witches in the parish of Erskine, adjoining that of Old Kilpatrick in Dumbartonshire, is referred to in 1793 as being well known to the curious; and the bones of a woman who had been burnt at Sandford towards the end of the 17th century are recorded to have been found there.

The Records of the Parish of Spott, East Lothian, embrace this entry for the year 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."

In the parish of East Monkland, county of 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."

In the parish of Newburgh, county of 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 Parish Records supply the following passage—

"Newburgh. Sept. 18. 1653. The Minister gave in against Kath'rine Key several 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 murned and gratt (weeped 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 cold doe. 5. That she is of ane evill brutte and fame, and so was her mother before her."

The event is not recorded.

In the Parish of Midcalder, County of Edinburgh, we read—

"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."

In the Parish of Kirkcaldy, County of Fife—

"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 was burnt for a Witch, at the Place de Greve at Paris."

The following items of expense connected with the execution of the Kirkcaldy witches 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."	

Of Dunsinane Castle, in Perthshire, it is recorded—

"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.*"

According to Pennant, the last execution for Witchcraft in the North of Scotland was in June 1727,* as that in the South was in 1696. Among others who suffered at Paisley in that year was a young and handsome woman, whose answer to the inquiry of her friends why

* The persecution of supposed Witches was not extinct in the Orkneys in 1795 ; the minister of South Ronaldsay and Burray, two of those Islands, writing : "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."

she did not make a better defence on her trial was worthy of a Roman matron, "My persecutors have destroyed my honour," she exclaimed; "and my life is not now worth the pains of defending."

The last instance of national credulity on this head is commemorated in the story of the Witches of Thurso, who, after long tormenting an honest fellow under the usual form of cats, at last provoked him to such a pitch that one night he put them to flight with his broadsword, and cut off the leg of one less nimble than the rest. On taking it up, to his amazement he found it belonged to a female of his own species, and next morning he discovered the owner of the limb to be an old hag. But these narratives of almost obsolete superstition, proceeds Tennant, cannot be thought to reflect upon Scotland, so long as the memory survives either of the tragic end of the poor people at Tring, who, though removed by but a few miles from the capital of England, in 1751 fell a sacrifice to the belief of the common people in Witches, or of the ridiculous imposture in London itself in 1762, known by the name of the Cock Lane Ghost, which found credit with all ranks of people.

Of the Tring incident we read in the Gentleman's Magazine for 1751—

"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, stript 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 choaked with mud, and expired in a few minutes, being kick'd 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, Wm. Myatt, Rich. Grice, Rich. 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."

Under date of 2d May 1751, we read an amended account—

"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 distemper'd: 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 publick-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 cryer, 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 expence or diligence will be spared to bring them to justice."

Colley, we read further on, was executed and afterwards hung in chains for this murder. In illustration of the gross superstition of the multitude, it may be mentioned that, when they searched the workhouse for the supposed Witch, they did not forget to look even into the salt-box, which was not of a capacity to accommodate a cat. In the same volume of the Magazine we have a minute statement of the disorder of the Earl of Derby, whose death in April 1594 was popularly ascribed to Witchcraft; and in the issue for July 1760 we read of two individuals, concerned in ducking for Witches all the poor old women in Glen and Burton Overy, being sentenced to stand in the pillory at Leicester.

To the narrow and bigoted ideas entertained by the royal author of Dæmonology, what a noble contrast is presented in the reflections on Witches made by Lord Bacon in the tenth century of his Natural History! "Men may not too rashly believe the confession of Witches," he finely delivers his judgment, "nor yet the evidence against them, for the Witches themselves are imaginative, and believe sometimes they do that which they do not: and people are credulous in that point, and ready to impute accidents and natural operations to Witchcraft." He proceeds—

"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 Aire, 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, Back-bone, 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 used them : and therefore they work potently though outwards."

In The Witch of Edmonton (1658), the Witch 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 buckl'd 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."

THE WITCH'S CAT.

No account of Witchcraft can possibly be complete without notice of the cat which was the close companion of the Witch. To this popular association, indeed, may be traced all the persecution which our domestic animal receives at the hands of idle boys at least. In ancient times the case was very different. The cat was revered as an emblem of the Moon, and was on that account so highly honoured as to receive sacrifice and devotion, and even had stately temples erected for its cultus. In whatever house a cat died, all the members of the family, it is said, shaved their eyebrows. No favourite lap-dog among the moderns has ever had its decease so emphatically commemorated. Diodorus Siculus relates that, a Roman happening accidentally to kill a cat, the mob forthwith gathered about the house in which he was, and neither the entreaties of some important messengers from the King, nor fear of the Romans, with whom the Egyptians were then negotiating a peace, availed to save the man's life.

In The Damnable Life and Death of Dr Fian (1591), who had the singular distinction of being "Register to the Devil," and of having "sundry times preached at North Baricke Kirke to a number of notorious Witches," it is written—

"Agnis Tompson confessed, that at the time when his Majesty [James I.] 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."

It is easy here to see the basis of the royal treatise on Dæmonology. These confessions, it is said, "made the King in a wonderful admiration," insomuch that he sent for one Geillis Duncane to play a reel or dance before the Witches; "who upon a small Trump, called a Jew's Trump, did play the said 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 would not wish to have seen the Monarch of Great Britain entertaining himself with a supposed witches' performance on the Jew's-harp!

Upon the passage in Macbeth, "Thrice the brindled Cat hath mew'd," Warburton's comment is—

"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 Pausanias 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."

Hanway testifies that cats are held in great esteem in Persia; and Glanvil has it that the familiars of Witches sucked them in feline shape.

In the Gentle Shepherd we have—

——"And yonder's Mause.
She and her Cat sit beeking in her yard;"

and 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."

In Hogarth Moralized, Trusler endorses the judicious observation 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;" while a writer in the Guardian declines to determine "whether the unaccountable animosity against this useful domestic may be any cause of the general prosecution 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." The horror of owls, let us observe in passing, is to be ascribed to the circumstance of their being anciently reckoned birds of ill omen.

A Witch, we learn from the treatise entitled Beware the Cat (1584), was "permitted to take on her a Catte's body nine times;" and similarly in Dekker's Strange Horse-Race (1613) we read: "When the grand Helcat had gotten these two furies with nine lives;" and in Marston's Dutch Courtezan (1633), "Why, then, thou hast nine lives like a Cat."*

In the Life of Lord Keeper Guilford occurs a most curious extract from a file of informations taken by certain justices against a Witch, which reflects the keenest satire upon the folly of admitting such evidence as was usually brought in like cases: "This informant saith he saw a Cat leap in at her 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.*" Deponent surely could not have said less.

Hogarth's Medley satirically represents a Witch traversing the air on a broomstick, and being sucked by a Cat; upon which Trusler remarks that the familiar with whom a Witch converses, sucks her right breast in the form of "a little dun cat, as smooth as a mole," the Witch after the operation being in a kind of trance.

From Lazarus' Particular Description of the Town of Kelso (1789), —which town may be said to be just out of England, in that it is situated on the northern bank of the Tweed,—we derive the subjoined particulars of a game in which our barbarous ancestors were wont to treat poor puss with savage cruelty:—

Once a year, a society consisting of farmers' servants, ploughmen, husbandmen, or whip-men, held a festive meeting, to which they repaired in their best clothes, and with great bunches of beautiful ribbands on the crown of their heads, which hung down over their shoulders like so many streamers. The beating of a drum was the signal for their assembly in the market-place at eleven in the forenoon, when, mounted upon fine horses, and armed with large clubs, and great wooden hammers, they set out for a common-field within half a mile of the town, with the accompaniment of music, and a riotous 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 leader of this gathering was saluted with the title of "My lord;" and, when the place of rendezvous was reached, the poor cat in an extremity of terror with the drum-beating, music, and general noise, was put into a barrel half full of soot, which was then hung up between two high poles upon a cross beam, below which they rode in succession, one after another, striking the barrel with their clubs and hammers. Upon the destruction of the barrel, the wretched animal was disclosed to view in a battered condition, which apparently imparted satisfaction to the spectators, who proceeded to terminate "its life and misery with barbarous cruelty." To the destruction of poor puss succeeded that of a goose, which they hung up by the legs, as though it were one of the worst of malefactors, and

---

* In a *Jeu d'Esprit* entitled "*Les Chats*" (Rotterdam, 1728), are some very curious particulars relating to these animals, which are detailed with no common degree of learning.

which, naturally distressed by its position, struggled to escape from its tormentors; who, one after another, marched by it and took barbarous plucks at its head. Many a cruel twitch of course befell it, and, finally, the head was wrenched off. A rude horse-race brought the Kelso sports to a conclusion.

Steevens explains the passage in Much Ado about Nothing—

> "If I do, hang me in a bottle like a cat, and shoot at me"—

as referring to the practice, prevalent "in some counties in England," of confining a cat with a quantity of soot in a wooden bottle, such as that used by shepherds for carrying liquor, and suspending it on a line; the points of the cruel diversion being to beat out the bottom of the bottle while running under it, yet to escape the discharge of its contents in the process. Steevens further cites passages to show that it was an old custom to shoot with arrows "at a catte in a basket;" but the feline victim, it is clear from them, frequently was only factitious.

To a kindred sport is allusion made in Braithwaite's Strappado for the Devil (1615)—

> "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.*"

Frost Fair (1740) has 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 of "the Cat and Bottle" continued in use long after his time.

FASCINATION OF WITCHES.

There is a vulgar saying in the North of England, probably not confined thereto, "No one can say *black is your Eye;*" meaning that nobody can justly speak ill of you.

Its diffused popularity is attested by the circumstance that it has acquired permanence even in literature. Thus in Wanley's Vox Dei (1658) we have St Paul's remark that he was blameless touching the righteousness which is in the law, illustrated by the observation—"No man could say (as the proverb hath it) *black was his eye;*" and 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. It also occurs in The Mastive or Young Whelp of the Old Dog (1615), where an epigram runs thus—

"Doll in disdaine doth from her heeles defie;
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 lookes on't but will sweare 'tis gray."

The expression originated, there can be no doubt, in the current superstition concerning an evil, that is, an enchanting or bewitching eye. "Many writers," Scot has it in his Discovery, "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. These (forsooth) with their angry looks do bewitch and hurt not only young lambs, but young children." He adds: "The Irishmen affirm that not only their children but their cattle are (as they call it) *eye-bitten* when they fall suddenly sick;" to which Adey's Candle in the Dark (1659) adverts in these terms: "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 blind, being a common disease in that country they did commonly execute people for it, calling them *eye-biting* witches."

According to Martin, the inhabitants of the Western Islands of Scotland were penetrated with the conviction that some particular persons had an evil eye, which affected children and cattle; mischances frequently, and sometimes even death, being occasioned thereby. Of the Isle of Harries he mentions the use, as "amulets against Witchcraft or *an evil eye*," of Molluka beans, especially the white variety of the nuts so called. They were suspended around the necks of the children, and, in the event of evil being designed against them, acquired a black colour. The fact of change of colour Martin verified by personal observation; but he is careful to explain that he "cannot be positive as to the cause of it." He was further informed by Malcolm Campbell, steward of Harries, that some weeks before his arrival there all the cows for several days together yielded blood instead of milk. One of the neighbours informed the steward's wife that this was the result of Witchcraft, and that the remedy was to be sought in the white nut called the Virgin Mary's nut, which was to be laid in the pail into which she was to milk the cows. Accordingly, when she milked one cow into the pail with the nut in it, the produce was all blood, and the nut's colour changed to a dark brown. She used the nut again, however, when the yield was pure good milk, which they did not hesitate to ascribe to the virtue of the nut. This particular nut was presented by Campbell to Martin, who, at the time of writing his Description of the Western Islands of Scotland, had it in his possession.

Heron bears similar testimony to the maleficent influence of the evil eye over cattle. Some are supposed, he says, "to have naturally a blasting power in their eyes with which they injure whatever offends or is hopelessly desired by them;" and cattle also suffer from the malignity of witches and warlocks. The diseases thus occasioned, he proceeds to observe, are chiefly cured by the agency of charms. One example he narrates, as within his own personal experience, of an

Antiburgher clergyman who actually procured from one who pretended to skill in such matters, two small, curiously wrought pieces of wood, "to be kept in his father's cowhouse as a security for the health of his cows." As a charm against Witchcraft, a small piece of mountain-ashwood was commonly bound into a cow's tail.

In The Two Lancashire Lovers (1640), Camillus, by way of gaining her affections, addresses Doriclea in the Lancashire dialect: "We han store of goodly cattell; my mother, though shee bee a vixen, shee will blenke blithly on you for my cause; and we will go to the Dawnes and slubber up a sillibub; and I will *looke babbies in your eyes*, and picke silly-cornes 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?" To which the response is: "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."

Volney testifies to the Egyptian belief that the hollow eyes, pale faces, swollen bellies, and meagre extremities of the children, are the result of "*the evil eye of some envious person*, who has bewitched them;" and this ancient prejudice is generally diffused through Turkey. To the same effect is the testimony of Dallaway. In his "Account of Constantinople" (1797) he notes that "nothing can exceed the superstition of the Turks respecting the *evil eye of an enemy or infidel*." Against its sinister influence passages from the Koran are painted on the outside of the houses, and globes of glass are suspended from the ceilings; and even the excessive caparisoning of their horses has for its object the diversion of attention from the steeds.

Classical literature has embalmed the superstition. The pastoral complaint in Virgil will readily occur to the reader—

"Nescio quis teneros oculus miti fascinat agnos;"

and Lord Bacon was not unobservant of the circumstance that some had 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."

Nor was the eye the only instrument of enchantment. As Lupton records in his Notable Things (1660), the tongue played no inconsiderable part; and he quotes Aulus Gellius in support of the statement that there were in Africa whole families of men whose excessive praise of "fair trees, pure seeds, goodly children, excellent horses, fair and well-liking cattle," ensured their speedy withering and pining away, without any assignable cause. To this singular circumstance Lupton refers the custom, "when any do praise anything that we should say, God bless it or keep it!"

"If ye can draw blud aboon the braith," our countrymen north of the Tweed hold that the fascinating power of a Witch's eyes will cease; and Boswell's Life of Johnson adverts to the superstition of holding the poker before the fire by way of driving away the Witch who

hindered the fire from burning; the poker making the sign of the cross.

The Statistical Account of Scotland (1795) has it of Perthshire, that although the popular faith in Witchcraft is much enfeebled, the belief "in the power of an evil eye" still continues; and of Stirlingshire, that the less informed suspect something like Witchcraft about poor old women, whose evil eye they dread for their 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."

So the parish register of Auchterhouse, in Forfarshire, records the observance of a fast on 9th July 1646 for various reasons; among them, "because of the pregnant scandal of Witches and *charmers* within this part of the land." Under the date of 6th January 1650 we read that the minister desired the session to make search, "every ane in their own quarter gave they knew of any Witches or *charmers* in the paroch, and delate them to the next Session;" and, under that of 18th July 1652, that 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." Similarly the minister of the parish of Bendothy in Perthshire (1794) authenticates an instance in churning butter, in which, after more than ordinary labour, the cream yielded only one pound of butter instead of four, which should have been the quantity. After an interval, however, during which it got cool, a repetition of the labour produced the other three pounds. In the words of Allan Ramsay—

> "When Kitty kirned, and there nae butter came,
> Ye, Mause, gat a' the wyte."

As a matter of personal experience, the writer of the present work, while visiting the ruins of Brinkburne Abbey in Northumberland, found one who had the reputation of a Witch in a lonely cottage beside a wood, where she had been located at the expense of the parish, with a view to keeping her out of the way. Inquiry at an adjacent farmhouse elicited the tardily-imparted information that every one was afraid of her cat, that she herself was thought to have an evil eye, and that it was reckoned dangerous to encounter her in the morning "black-fasting.'

In North's Life of Lord Keeper Guilford we read—

"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 shew they have some they hang the poor wretches."

From a physical MS. dated 1475, we here 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. ✠ sapiencia, ✠ Virtus, ✠ Jesus Nazarenus rex judeorum, ✠ fili Domini, miserere mei Amen. ✠ Marcus ✠ Matheus ✠ 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 sompniando ab omni maligno Demonio, eciam ab omni maligno spiritu ✠."

"A special Charm to preserve all Cattel from Witchcraft" is to be found in Scot—

"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 represents the farmers in Scotland as carefully preserving their cattle against Witchcraft by placing boughs of mountain-ash and honeysuckle in their cow-houses on the second of May. "They hope to preserve the Milk of their Cows, and their Wives from Miscarriage," he says, "by tying threads about them; and they bleed the supposed Witch to preserve themselves from her Charms."

After specifying the tolling of baptized bells, signing with the sign of the cross, sprinkling with holy water, blessing of oil, wax, candles and salt, and the carrying about of saints' relics, as being among the preservatives against Witchcraft in days gone by, Gaule 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, threatening, 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."

TOAD-STONE.

Treating of the toad and of the Roman fables associated therewith, Pennant in his Zoology (1776) adds that in aftertimes superstition

attributed to it preternatural powers, and made it the principal ingredient in the incantations of nocturnal hags—

> "Toad that under the cold stone
> Days and nights has, thirty-one,
> Swelter'd venom sleeping got,
> Boil thou first ith' charmed pot;"

this operation being designed for the important purpose of raising and bringing before the eyes of Macbeth a hateful second-sight of the prosperity of Banquo's line, and therefore shewing what mighty efficacy was ascribed to the animal by those who dealt in the magic art. But the powers with which the poet invests it are far superior to those Gesner attributes to it; for, whereas Shakespeare's Witches used it to disturb the dead, Gesner's employed it only to still the living.

Pennant (in his Journey from Chester to London), speaking of the shrine of St Alban, which contained that martyr's relics, "made of beaten gold and silver and enriched with gems and sculpture," notes that all the gems were taken from the treasury with the exception of one, "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 report from the day of Pliny to that of Abbot Geffrey, refounder of the shrine."

The same writer mentions another superstition respecting the toad; which was that it had a stone in its head, fraught with great medical and magical virtue, to which were given the various names of toad-stone, bufonites, crepandine, and krottenstein; and which used to be set in gold, and worn as a ring. All its fancied powers, however, vanished with the discovery that it was nothing more than the fossil tooth of the sea-wolf or some other flat-toothed fish. Akin to this was the superstition regarding the Ætites, or eagle-stone; which pebble our ancestors believed to be found in the eagle's nest, and which, indeed, they held to be indispensable for the hatching of its eggs. The reference to this toad-stone in Shakespeare will be familiar to the reader—

> "Sweet are the uses of Adversity,
> Which, like the toad, ugly and venomous,
> Wears yet a precious jewel in its head."

Upon this passage Steevens quotes Lupton's First Book of Notable Things as bearing repeated testimony to the virtues "of the tode stone called Crapaudina;" in the Seventh Book instructions being given as to how to procure it, and its genuineness being decided thus: "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 towards it, and make as though he would snatch it. He envieth so much that Man should have that stone."

In Lluellin's Poems (1679) occur these lines on the subject—

> "Now, as the worst things have some things of stead,
> And some toads treasure jewels in their head;"

and Ramsay has largely utilised the superstition in his Gentle Shepherd. He introduces a clown narrating the powers of a Witch thus—

"She can o'ercast 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 Taides 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."

Next she proceeds to describe the folly of the country people, who invariably connect the commonest natural effects with supernatural causes—

"When last the wind made Glaud 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 amang 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 nae mair seen;
You, Lucky, gat the wyte of aw fell out,
And ilka ane here dreads you round about," &c.

THE SORCERER OR MAGICIAN.

Minshew's Dictionary establishes an elaborate distinction between the several functions of the conjuror, the witch, and the enchanter. By prayers and invocations of God's powerful names, the first seems to compel the Devil to say or do whatever he is bidden. The second deals rather by means of a friendly and voluntary confidence or agreement between him or her and the Devil or familiar, to have his or her turn served, in lieu of blood or other gift offered to him, especially of his or her soul. The third, who holds no personal conferences with the Devil, operates by the aid of medicines and ceremonial forms of words called charms, without apparition. Somewhat akin to this is the distinction made by Grose between the sorcerer or magician and the witch. Whereas the latter derives all her power from a compact with the Devil, the former commands him and the infernal spirits by his skill in powerful charms and incantations, and also soothes and entices them by fumigations. The efficacy of these appeals to their sense of smell is due to the circumstance that they are observed to have delicate nostrils; abominating some kinds of stinks, as witnessed

by the flight of the Evil One into the remote parts of Egypt from the smell of the fish's liver burned by Tobit ; and being especially fond of certain perfumes, insomuch that Lilly tells of one Evans who had raised a spirit at the urgency of Lord Bothwell and Sir Kenelm Digby, and had forgotten the suffumigation, that the spirit, resenting the disappointment, snatched him out of his circle and deported him from his house in the Minories into a field near Battersea Causeway.

The royal author of Dæmonology defines the art of sorcery to consist 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 dispatching a huntting 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, though 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 then to a plaine and square dealing with them, as I said before."

Grose's comment upon this passage is very humorously expressed. This is a pretty accurate description, he writes, of the 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 Sacheverell, who, in one of his speeches or sermons, made use of the following simile : 'They concur like parallel lines meeting in one common center.'"

According to Scot's Discourse on Devils and Spirits, the circles by which conjurors defend themselves commonly are nine feet in breadth, "but the eastern magicians must give seven ;" and Melton's Astrologaster informs us that conjurors 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."

In Dekker's Strange Horse Race (1613) we read of one "darting an eye upon them, able to confound a thousand conjurers in their own circles, though with a wet finger they could fetch up a little devill;" and in Osbourne's Advice to his Son (1656) soldiers are likened to the spirits of conjurors—"they do oftentimes teare their masters and raisers in pieces, for want of other imployment."

Lubrican seems to have been the name of one of these spirits thus raised. In Dekker's Honest Whore (1630), a jealous husband threatens an Irish servant, with whom he suspects his wife to have played false, thus—

> —"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;"

and in the Witch of Edmonton (1658) Winifrid, as a boy, exclaims—

> "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."

Drawing a circle with chalk, placing an old hat in its centre, repeating the Lord's Prayer backwards, and the like, used to be the vulgar ceremonies employed for raising the Devil; but they have gone completely out of date, and seem to be forgotten even among our boys.

In the Anatomy of Sorcery (1612), Mason expends his ridicule upon enchanters 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 himself by their incoherents."

Herrick supplies us with the following spell—

> "Holy water come and bring;
> Cast in salt for seasoning:
> Set the brush for sprinkling:
>
> 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 thence the evill sprite."

Addison, in his comedy of The Drummer, has made the popular superstition respecting spirits and haunted houses the theme of his pleasantry. The gardener, the butler, and the coachman of the family are the interlocutors—

"*G.* Prithee, John, what sort of a creature is a conjurer?

B. 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 cole. He has a long white wand in his hand.

C. I fancy 'tis made out of witch-elm.

G. I warrant you, if the ghost appears, he'll whisk ye that wand before his eyes, and strike you the drumstick out of his hand.

B. 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.

C. But what will he do with him when he has him there?

B. Why then he'll overpower him with his learning.

G. 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.

C. Ay, ay, he'll send him packing to his grave again with a Flea in his Ear, I warrant him.

B. 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.

G. 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.

B. As for that, Peter, you may be sure that the Steward has made his bargain with the Cunning Man before-hand, that he shall stand to all costs and damages."

Another mode of consulting spirits, as indicated by the same writer, was inspection of the beryl. For the due execution of this it was necessary that the speculator (or seer) should be a pure virgin, a youth who had not known woman, or at least a person of irreproachable life and purity of manners; and the consultation was in this wise. The conjuror having repeated the requisite charms and adjurations with the litany or invocation appropriate to the spirits or angels he would invoke (for each one has his particular form), the seer looked into a beryl or crystal, wherein he saw the answer represented either by types or by figures, and when he sometimes—though very rarely—heard the angels or spirits speak articulately. To Lilly we are indebted for the specific information that their pronunciation was, "like the Irish, much in the throat."

The following quaint allusions occur in Lodge's Devils Incarnate (1596): "Buy therefore this *Christall*, and you shall see them in their common appearance: and read those exorciomes advisedly, and you may be sure to conjure them without crossings: but if any man long for false dice, a spirit to tell fortunes, a charme to heale diseased, this only booke can best fit him."

Vallancey avouches the statement that in the Highlands of Scotland large crystals of a somewhat oval shape were kept by the priests to work charms with, and that water poured thereon was given

to cattle, as preventive of disease. It is but natural to learn that these stones were religiously preserved by superstitious folk. At one time they were common in Ireland, the Earl of Tyrone being the possessor of a remarkably fine one.

In Andrews' Continuation of Henry's History we read that the conjurations of Dr Dee having induced his familiar spirit to visit a kind of talisman, Kelly, who was a brother adventurer, "was appointed to watch and describe his gestures." The particular stone employed by these impostors was originally in the Strawberry Hill collection; it looked like a polished piece of cannel coal; and to it is Butler's reference—

> "Kelly did all his feats upon
> The Devil's looking-glass, a stone.*"

According to Lilly's description, these beryls or crystals were of the size of an orange, set in silver, surmounted with a cross, and engraved all around with the names of the angels Raphael, Gabriel, and Uriel. The frontispiece to Aubrey's Miscellanies has the engraving of one. This mode of inquiry, Grose proceeds to say, was practised by Dr Dee, the celebrated mathematician; his speculator was named Kelly; and from him and other practisers of the art we have a long muster-roll of the infernal host, with details of their different natures, tempers, and appearances; Reginald Scot supplying a list of some of the chief of their number.

Butler's portraiture of a fortune-teller is executed with characteristic 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 discov'ry flock, or curing."

Allusions to this character are not uncommon in our old plays. Thus in the comedy of Albumazar (1634) we have—

---

* "An Indian conjurer's rattle, wherewith he calls up spirits," occurs in the Museum Tradescantianum (1660).

"He tels of lost plate, horses, and straye cattell
Directly, as he had stolne them all himselfe;"

and in Ram Alley (1636)—

——"Fortune-teller! A petty 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 hanged 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 gypsey of the upper form," is epigrammatically denounced as "a three-penny prophet that undertakes the telling of other folks' fortunes merely to supply the pinching necessities of his own." His first step is said to be theft; "and, to help people to what they have lost, he picks their pockets afresh. Not a ring or spoon is nim'd away but pays him twelve-pence toll, and the ale-drapers' 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 Cut-purse."

As indicated by preceding quotations, these sorcerers or magicians did not employ their art invariably to execute mischief, but, on the contrary, directed it to the cure of diseases inflicted by Witches, the discovery of thieves, the recovery of stolen goods, the prediction of future events, and the declaration of the state of absent friends; wherefore they were frequently called White Witches.

In Ireland, according to Vallancey, they were called Tamans. He tells of a farmer's wife in the county of Waterford who, having lost a parcel of linen, went on a journey occupying three days to a Taman in Tipperary. After consulting his black book, he assured her she would recover her property. The robbery was proclaimed at the chapel, together with the offer of a reward, and the linen was restored. "It was not the money, but the Taman that recovered it," is the emphatic addition of Vallancey.

From Stow we learn that in 1560 a skinner of Southwark was set in the pillory, with a paper over his head, proclaiming the nature of his offence—"For sundry practices of great falsehood, and much untruth; and all set forth under the colour of soothsaying;" and the death of the Earl of Angus, in 1588, was universally attributed to sorcery and incantation. After the physicians had pronounced him to be under the influence of Witchcraft, a wizard, we read, offered to cure him of "the wrong he had received;" but the stoutly pious Earl preferred to die, declaring that life was not so dear to him that, "for the continuance of some years, he would be beholden to any of the Devil's instruments."

In Lodge's Wit's Misery (1596) we read—

"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."

Among the Sarum Articles of Inquiry in 1614 occurs—"Item, whether you have any conjurors, charmers, calcours, witches, or fortune-tellers; who they are; and who do resort unto them for counsel?"

Referring to common jugglers going up and down to play their tricks at fairs and markets, Ady in his Candle in the Dark (1659) writes of one especially eminent in his craft who went about in the time of James, whose self-appointed designation was "the Kings Majesties Most Excellent Hocus Pocus." At the playing of every trick, his exclamation used to be *Hocus pocus, tontus, talontus, vade celeriter jubeo*,—"a dark composure of words to blinde the eyes of the beholders."

"Hocus-pocus" did not escape Butler—

> "With a slight
> Convey men's interest and right
> From Stiles's pocket into Nokes's,
> As easily as Hocus Pocus;"

and Tillotson in a discourse on Transubstantiation inclined to believe that the favourite juggling formula was simply a corruption of *Hoc est corpus* in "ridiculous imitation of the priests of the Church of Rome." Vallancey, however, treating of the communication in olden time between Ireland and the East, derives it from the Irish *coic*, an omen or mystery, and *bais*, the palm of the hand; whence is formed *coiche-bais*, legerdemain, for which the Persian equivalent is *choko-baz*, vulgarised into the English form of hocus-pocus. *Hiccius doctius* was apparently another form of the same word, current in Ireland among sleight-of-hand men of a later date; the origin of which is traced to the veneration with which the priests were formerly regarded, insomuch that their presence at assemblies was announced with the words *Hic est doctus! Hic est doctus!*—corrupted into *Hiccius doctius*.

In a review of the parish of Kirkmichael in Banffshire, contained in the Statistical Account of Scotland (1794), Witchcraft and magic are reckoned "among the branches into which the moss-grown trunk of Superstition divides itself," and which, though decayed and withered by time, are represented to retain "some faint traces of their ancient verdure." As of old, witches are supposed to ride on broomsticks through the air; and the 12th of May is observed as 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 whirl-

winds, 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 their 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 balsamick medicine of the Anti-conjurer. 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-conjurer. 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."

GHOSTS OR APPARITIONS.

"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 distemper'd and tempestuous Night
Tells me the Ayre is troubled with some Devill."

Merry Devil of Edmonton: 1631.

"Ghosts never walk till after Midnight, if
I may believe my Grannam."

Beaumont and Fletcher: Lover's Progress.

GHOSTS are defined by Grose to be the spirits of persons deceased, who either are commissioned to return to earth upon special errands, such as the discovery of a murder, the restitution of property unrighteously withheld from the orphan or the widow, or, having in their lifetime been guilty of acts of injustice, cannot rest until those are rectified. Sometimes it is for the purpose of informing heirs in what secret place, or private drawer in an old trunk, the title-deeds of estates had been hidden, or where money or plate had been buried in troublous times. Again, the ghosts of murdered persons, whose bodies have been secretly buried, are restless until their bones have been taken up and deposited in consecrated ground with the due rites of Christian burial; this idea being the survival of the old heathen superstition that Charon was not allowed to ferry over the ghosts of the unburied, but that they wandered up and down the banks of the river Styx for a period of a hundred years, at the expiration of which they were admitted to a passage.

Ghosts further appear in pursuance of arrangements made with particular friends during life, that those who first died should reveal

themselves to the survivors; and Glanvil tells of one who had lived but a disorderly kind of life, that his shade was condemned to wander up and down the earth, in the company of evil spirits, till the Day of Judgment.

In most narratives of these apparitions, they are thought to be mere aerial beings without substance, and, in virtue of their incorporeality, able to pass through walls and other solid objects at pleasure. A typical instance of this quality is supplied by Glanvil in the case of one David Hunter, neatherd to the Bishop of Down and Connor, who was long haunted by the shade of an old woman, whom a secret impulse constrained him to follow whenever she appeared; which he says he did for a considerable period, even if he were in bed with his wife; the result being that his wife, unable to detain him in his bed, accompanied him on his expeditions up to break of day, although she could herself see nothing. But his little dog was so familiar with the apparition that he followed it as closely as his master; who deposed that, if a tree stood in its way, the ghost invariably went through it. This seeming immateriality notwithstanding, however, this particular ghost was not without substance altogether, for, having discharged her errand, she desired Hunter to lift her from the ground; in doing which, he says, "she felt just like a bag of feathers." We also sometimes read, proceeds Grose, of ghosts striking violent blows, and, in the event of encountering opposition, of overturning everything with the fury of a whirlwind; Glanvil narrating the case of a Dutch lieutenant who had the faculty of seeing ghosts, and who, being prevented making way for one he mentioned to some friends as coming towards them, was, with his companions, violently thrown down and sorely bruised; and the additional information being given that a ghost's hand is "as cold as a clod."

Midnight, we learn from Grose, is the usual time for the appearance of ghosts. They rarely are visible before dark, though some audacious spirits have been said to appear even by daylight; but of this departure from the ordinary course there are few examples, and those mostly are of "ghosts who have been laid perhaps in the Red Sea, and whose times of confinement were expired. These, like felons confined to the lighters, are said to return more troublesome and daring than before." As Shakespeare has signified in Hamlet, no ghosts can appear on Christmas Eve. Their attire generally is what they wore while living, though they sometimes are clothed all in white; this latter raiment indicating "churchyard ghosts, who have no particular business, but seem to appear *pro bono publico*, or to scare drunken rustics from tumbling over their graves." Grose confesses his inability to learn that ghosts carry tapers in their hands, as they are occasionally depicted, though they contrive to illuminate the room in which they appear, destitute though it be of fire or candle. English ghosts, it appears, do not indulge in the practice of dragging chains; chains and black vestments being chiefly the accoutrements of foreign spectres, and seen in countries subject to arbitrary government. "Dead or alive, English spirits are free." One instance, however, of an English ghost being dressed in black is admitted to exist in the celebrated ballad of William and Margaret—

"And clay-cold was her lily hand
That held her sable shroud;"

but this, it is urged, may be considered as a poetical licence, indulged probably for the sake of the opposition of "lily" to "sable." Should there be a lighted candle in the room during the time of an apparition, we are instructed that it will burn extremely blue; this being a fact "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 we learn from the example above recited; but they usually evince signs of terror, whining and creeping to their masters for protection; the general theory being that they often are observant of things of this nature, when their owners are not, for there are some, particularly those born on Christmas Eve, who have not this gift of vision.

The advent of a spirit, we further learn from Grose, 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 foot of the bed, and, opening the curtains, looks steadfastly at its occupant, who notices its presence; a ghost being very rarely visible to more than one out of a numerous company. Here we are admonished of the propriety of bearing in mind 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 until it has been spoken to; so that, be its mission as urgent as it may, no progress can be made unless the person visited has sufficient courage to address it;—an event (as we are gravely assured) that sometimes does not take place for several years; and "it has not been found that female ghosts are more loquacious than those of the male sex, both being equally restrained by this law."

We are fully instructed as to the mode of addressing a ghost. We should command it, in the name of the three persons of the Trinity, to declare who it is, and what its business is. This demand it may be necessary to repeat thrice; but the result will be that "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." With this preface it proceeds to its narrative and communicates its requests or commands, with injunctions for their immediate execution; and then it vanishes, "frequently in a flash of light." It is touching to learn that some ghosts have been so considerate as to provide against the ocular damage of their spectators by desiring them to close their eyes at this stage of the interview. Sometimes its departure is attended with delightful music. During the narration of its business, we are warned not to interrupt the ghost with questions of any kind. Should any doubts arise as to the exact meaning of its utterances, they must be stated at the conclusion of its tale; interruptions are pronounced to be extremely dangerous. Questions respecting either its own condition or that of other friends, being offensive, are seldom answered; the explanation of this circumstance perhaps being that spirits are restrained from divulging the secrets of

their prison-house. Occasionally, however, spirits will condescend to converse even on ordinary topics. Of this affability of character Glanvil gives an example in the apparition of Major George Sydenham to Captain William Dyke; in which case the ghostly visitor reproved his friend for allowing a sword he had given him to grow rusty. "Captain! Captain!" was the form of remonstrance; "this sword did not use to be kept after this manner when it was mine." The full significance of these words is obtained upon knowing that "this attention to the state of arms was a remnant of the Major's professional duty when living."

Shakespeare seems to instruct us that the walking of spirits was enjoined by way of penance; the ghost in Hamlet attesting—

> "I am thy father's spirit,
> Doomed for a certain term to walk the night;
> And for the day confined to fast in fires
> Till the foul crimes done in my days of Nature
> Are burnt and purged away."

The superstition was rife in Scotland towards the end of the last century. The minister of the parish of Monquihitter writes in the Statistical Account for 1799 that, "the mind being uncultivated, the imagination readily admitted the terrors of superstition." Formerly ghosts and dæmons too frequently engrossed the conversation of both young and old; and the old man's fold, where the Druid sacrificed to the Dæmon in behalf of his corn and his cattle, could not be violated by the ploughshare. Scrupulous attention was given to dreams and omens, lucky and unlucky days; and every parish was laid under contribution by reputed witches. But ghosts and dæmons no longer are visible; the old man's fold is applied to purposes of tillage; the sagacious old woman, who has survived her friends and means, is treated with humanity in spite of the grisly bristles adorning her mouth; and a steady pursuit of the arts of life has banished the chimeras of fancy; the whole change being summed up in the observation: "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."

Addison's comedy of The Drummer has an excellent dialogue on the subject between the servants—

"*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 Augre-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.

Gardener. How did he appear?

Coachman. Like a white Horse.

Butler. Pho, Robin! I tell ye he has never appeared yet, but in the shape of the sound of a Drum.

Coachman. 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.

Butler. Thou might'st as well have stumbled over a Straw. Why, a Spirit is such a little little thing, that I have heard a Man, who was a great Scholar, say that he'll dance ye a Lancashire Horn Pipe upon the point of a Needle. As I sat in the pantry last night counting my spoons, the Candle methought burnt blue, and the spay'd Bitch look'd as if she saw something.

Gardener. Ay I warrant ye, she hears him many a time and often when we don't."

A passage in the Spectator introduces the girls in his neighbourhood and the daughters of his landlady retailing stories of spirits and apparitions; how they stood pale as ashes at the feet of beds, walked over churchyards by moonlight, and were conjured to the Red Sea; and the like. Thus one spirit raised another, is the humorous comment; "and at the end of every story the whole company closed their ranks and crowded about the fire." In explanation of the rise and progress of superstition in olden time, the same writer observes that our forefathers regarded Nature with greater reverence and horror, and, unenlightened by learning and philosophy, loved to excite themselves with apprehensions of witchcraft, prodigies, charms, and enchantments. Every village in England had a ghost in it, and all the churchyards were haunted. Every common had its particular circle of fairies attached to it, and scarce a shepherd was to be met with who had not seen a spirit. Thus arose, in the words of 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-eye-balls known,
> The common Spectres of each Country Town."

To Gay we owe a pretty tale of an apparition. The finding of the golden mark in bed is indeed after the indelicate manner of Swift; yet it is one of those happy strokes rivalling the felicity of that dash of the sponge which, as Pliny tells us, hit off so admirably the expression of froth in the dog of Protogenes. One cannot but envy the author the conception of a thought of which it is not a little difficult to pronounce whether it is more comical or more pointedly satirical.

To the ghosts of Shakespeare must be accorded the distinction of excelling all others. The terrible indeed is his forte. How awful is his description of 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."

Resuming our quotation from Grose, we have to observe that it is somewhat remarkable that ghosts do not go about their business like mundane folk. In cases of murder, instead of going to the nearest justice of the peace and there laying the information, or to the nearest relations of the persons murdered, they appear to some poor labourer who knew none of the parties, draw the curtains of some decrepit

nurse or almswoman, or hover about the places where the bodies are deposited. They pursue the same circuitous mode with respect to redressing the injuries of orphans and widows, whereas the shortest and most certain way would be to go to those who have been guilty of the injustice, and to haunt them perpetually until they are terrified into restitution. Nor do they generally manage the discovery of lost writings in a more summary fashion, application being made to a third person, who is ignorant of the whole circumstance and a stranger to all concerned. But, as we are gravely admonished, it is presumptuous to scrutinise these matters too closely, ghosts undoubtedly having "forms and customs peculiar to themselves."

In the event, after the first appearance, of those to whom revelations have been made either neglecting or being prevented from executing the business intrusted to their management, the ghosts, we are instructed, reappear continually to them, at first with discontented, next with angry, and finally with furious aspects; threatening to tear them in pieces if they do not forthwith act their parts; sometimes terrifying them (as in Glanvil's 26th Relation) by assuming numerous formidable shapes, and even dealing out violent blows. Of such blows being struck Grose maintains there are many examples, and the severity of some is attested by the incurable lameness inflicted thereby.

By way of ensuring belief to themselves in the delivery of their commissions, ghosts, it is to be observed, communicate to those they employ some secret known only to the individuals concerned and themselves, the relation of which invariably produces the intended effect; and, business completed, they appear with cheerful countenances and intimate their satisfaction, engaging never more to disturb any one, and, while thanking their agents, reward them by the communication of something concerning themselves "which they will never reveal."

Further, ghosts sometimes appear and disturb a household without deigning to give any reason for so doing. The shortest and only way to deal with these irregular visitants is by exorcism and ejectment, or, as the vulgar phrase is, by laying them. For this purpose two or three clergymen are required, and the ceremony must be in Latin, "a language that strikes the most audacious ghost with terror." The period for which this operation of laying may endure is any term less than a hundred years; and the locality is defined to be "any place or body, full or empty, as a solid oak, the pommel of a sword, or a barrel of beer, if a yeoman or simple gentleman, or a pipe of wine, if an esquire or a justice." But the most ordinary destination, and that which is least acceptable to the subject to be laid, is the Red Sea; in which indeed Grose has it as "related" that "ghosts have most earnestly besought the exorcists not to confine them." Nevertheless, it is 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."

Gay supplies us with a good description of one of these haunted houses, after the manner of Chaucer, our old Ennius—

"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."

Selden observes on this occasion that mirth departed from the world with the abandonment of dancing by the fairies, and of conjuring by the parson; the reputation of the latter keeping thieves* in awe and doing as much good in a country as a justice of the peace.

In Bourne is preserved the form used for the purpose of exorcising haunted houses, by which it will be seen that the dæmon-expelling process is a truly tedious one. If one may measure their reluctance to depart therefrom by the prolixity of their removal-warrant, they are not easily to be ferreted out of their quarters. Bourne's zeal in honour of his Protestant brethren, as disclosed at the end of the tenth chapter of his Vulgar Antiquities, is not a little amusing. Common folk, he writes, think them no conjurors, and say none but Popish priests are capable of laying spirits;† but he desires to undeceive them, and to prove—negatively, at least—that our own clergy know full as much of the black art as their rivals.

Humiliating and singular was the observation with which St Chrysostom is reported to have assailed some African conjurors whom he once encountered—"Miserable and woeful creatures that we are, we cannot so much as expel fleas; much less can we devils."

Here it is desirable to note the distinction marked by Calmet as existing between the two conditions of diabolic obsession and possession. In the former case, the evil one was said to enter into the body of a person; in the latter, without entering into the body, he was thought to besiege and torment him without. Among the familiar criteria of possession were the following: to be lifted up into the air and then thrown down on the ground violently without hurt; to speak strange languages one had never learned; inability to approach holy things or the sacraments; knowledge and prediction of secret matters; performance of feats in excess of one's strength; and the saying or doing of things one would not say or do, if not externally moved thereto.

---

* 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.

† On the subject of exorcising the reader may profitably consult Fustis Dæmonum, cui adjicitur Flagellum Dæmonum (Venet. 1608)—a treatise prohibited among Roman Catholics—and Polidorus's Practica Exorcistarum (Venet. 1606). Bourne has taken his form from the latter.

The attitude of the medical profession of that day is exemplified in Dr Jorden's curious treatise Of the Suffocation of the Mother (1603), dedicated to the College of Physicians in London: "It behoveth us, as to be zealous in the truth, so to be wise in discerning truth from counterfeiting, and natural causes from supernatural power. I do 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 means left unto us for our relief in that case. But, such examples being very rare nowadays, I would in the fear of God advise men to be very circumspect in pronouncing of a possession, both because the impostures be many, and the effects of natural diseases be strange to such as have not looked thoroughly into them."

"Devils have a greater game to play invisibly than by apparitions," is the observation of Baxter in his World of Spirits. "O happy world!" exclaims he, "if they did not do a hundred thousand times more hurt by the baits of pleasure, lust and honour, and by pride, love of money, and sensuality, than they do by witches."

In Scotland the vulgar notion, according to Ramsay (1721), was that a ghost could not be laid to rest until a priest spoke to it and got to know what disturbed it—

"For well we wot 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
Amang the dead."

This view is confirmed by the Statistical Account (1794). Of the parish of Lochcarron, in the 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 desire many ignorant people to stay from the priest."

Anciently, according to Pliny, houses were hallowed against evil spirits with brimstone. Later times have converted this charm into what Churchill, the satirist, in his Prophecy of Famine calls "a precious and rare medicine;" and it is now used—presumably 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 most troublesome in the North.

As observed by a writer in the Gentleman's Magazine for 1732, the nursery with its bugbear stories originates the delusion, and thence the transition is easy 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 ruins. To this class belong the apparitions at Verulam, Silchester, Reculvers, and Rochester; the dæmon of Tidworth, the black dog of Winchester,

and the bar-guest of York ; while suburban ghosts owe their origin to petty printers and pamphleteers. Thus the story of Madam Veal was of singular use to the editors of Drelincourt on Death. When we read, proceeds the writer in the Gentleman's Magazine, of the ghost of Sir George Villiers, of the piper of Hammel, of the dæmon of Moscow, or of the German colonel mentioned by Ponti, and when we see the names of Clarendon, Boyle, and suchlike writers associated with 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."

The author of the New Catalogue of Vulgar Errors (1767) speculates upon the singularity of sailors, who are as a class so indifferent as to what befalls them, being so terrified at the idea of apparitions ; which form the chief subject of their songs, and in the existence of which they firmly believe. In this connection may be introduced the narrative of a sea captain attached to the port of Newcastle-upon-Tyne. On a voyage home the cook of the ship happened to die. The honest fellow, by reason of one of his legs being somewhat shorter than the other, used to walk in the way vulgarly expressed as "with an up and a down." A few nights after his body had been committed to the deep, the mate in extreme alarm roused the captain with the intimation that the cook was walking before the ship, and that all hands were on deck to see him. After discharging an oath or two at this invasion of his rest, the captain directed them not to disturb him further, observing that they would soon see who got to Newcastle first, whether the cook or the ship ; but, when he turned out in compliance with the importunity of the crew, he frankly owned that he was like to have caught the contagion of superstition, for on seeing something move after the manner of the deceased cook, and recognising, moreover, the familiar cap he used to wear, he verily believed there was more in the report than he had originally been inclined to believe. A perfect panic ensued ; and, when he ordered the ship to be steered towards the object, no one would alter the helm. When he did this himself, he discovered shortly that the ridiculous cause of all their commotion was the fragment of a main-top, the survival of some wreck, floating in advance of them. But for this verification, the story of the walking cook doubtless would have been added to the ample list of nautical yarns.

The current superstition respecting the Red Sea, as the place to which shadowy visitors were remitted for confinement, is indicated by Dr. Johnson, who protests that, if he had any malice against a walking spirit, he would, instead of laying him in the Red Sea, condemn him to reside in the Buller of Buchan ; and the antiquity of the existence of spirits given to disturbing households by knocking is attested by a passage in Osborne's Advice to his Son (1656), where he speaks of unhappy marriages, which must, he says, "needs under their sleepe unquiet that have one of those Cadds or Familiars still knocking over their pillow." Could the author have known of the affair in Cock Lane, he might have been equally happy in alluding to Miss Fanny's scratching.

Shelly-Coats are explained by Allan Ramsay to be those spectres of which the ignorant vulgar stood in such dread and told such strange stories ; namely, that the coat of shells with which they were clothed made "a horrid rattling" as they moved about, and that they would certainly destroy those they encountered unless running water were interposed between them. Curiously enough, women with child they "dare not meddle with."

The word Ghost—a corruption of the Anglo-Saxon ȝaɼτ, *spiritus, anima*—in the north of England is pronounced "guest." According to tradition, the streets of Newcastle-upon-Tyne used to be haunted at night by "a guest" that assumed various shapes, among others that of a mastiff, to the terror of those who met it ; and numerous were the stories recounted of its operations.

Of the Bar-guest of York, Drake in his Eboracum notes that he entertained a lively recollection as one of the terrors of his childhood ; and he therefore could not help throwing away an etymology upon it. The word comes, he supposes, from the Anglo-Saxon *buph*, a town, and ȝaɼτ, a ghost, signifying a town-spirit ; and he calls attention, on the authority of Langwith, to the circumstance that in the Belgic and Teutonic ȝaɼτ is softened into Gheest or Geyst.

GIPSIES.

FROM some striking proofs derived from their language it should seem that the gipsies originally came from Hindostan, where they are supposed to have been of the lowest class of natives, the Pariah to wit. Their migration thence took place, it has been conjectured, about the year 1408 or 1409, when Timur Beg ravaged India in the course of his violent propagation of the religion of Mahomet. This involved the reduction to slavery and the destruction of so many thousands that a universal panic ensued, and a very large proportion of the terrified inhabitants sought safety in flight. The country to the north and east being closely beset by the enemy, it is most probable that the territory below Moultan, to the mouth of the Indus, was the first asylum and rendezvous of the fugitives. This is called the country of Zinganen ; and here they continued in safety till the return of Timur from his victories on the Ganges. Then they effected their complete emigration, and probably were attended by a considerable number of the natives ; which circumstance will explain the meaning of their original name. The exact track by which they came to us cannot now 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, they might thence have got, by way of Bussorah, into the vast deserts of Arabia, afterwards into Arabia Petræa, and so have reached Egypt by the Isthmus of Suls. Unquestionably they must have been in Egypt before reaching us, else we cannot comprehend how the report originated that they were Egyptians.

In Grellman's Dissertation on the Gipsies, of which an English translation appeared in 1787, a very copious catalogue is given of

gipsy and Hindostani words collated; by which it appears that every third gipsy word is Hindostani, or rather the proportion is as twelve to thirty. This lingual correspondence will impress the reader as being most striking, when it is recollected that the gipsy vocabulary has become familiarised to us but recently; in other words, after a separation from their presumed native country of near four entire centuries, and after a sojourn among people talking totally different languages, which the gipsies themselves had to adopt, and which necessarily must have had the effect of considerably altering their own. Grellman also institutes a comparison of them with the Indian caste of the Sudras; but we should lay the greatest stress upon proofs derived from similarity of language. In the seventh volume of the Archæologia is a paper by Marsden, entitled Observations on the Language of the Gipsies, which embraces a collection of words obtained personally from the gipsies here, and another, procured by correspondence from Constantinople, of words used by the Zingaris thereabouts; and the result of comparing these two collections, and the words supplied in Ludolph's Historia Æthiopica, with the vulgar tongue in Hindostan, is pronounced to be the establishment of the identity therewith of the gipsy language. According to Grellman, the gipsies first arrived in Switzerland, near Zurich and other places, in 1418, to the number, including men, women, and children, of fourteen thousand souls.

The British Critic* supplies a passage that exhibits proof of a different tendency. It reports the fact of Blumenbach having laid before the members of the Royal Society of Gottingen a second decade of the crania of persons of different nations. In the first variety was the cranium of a veritable gipsy who had died in prison in Clausenberg, between which and the cranium of the Egyptian mummy exhibited in the first decade the resemblance was very striking. Both of these differed essentially from the sixty-four crania of representatives of foreign nations in the possession of the author; a circumstance contributing to confirm the opinion of Meiners that the Hindoos, from whom Grellman derives the gipsies, themselves originally came from Egypt.

In his Description of England prefixed to Holinshed's Chronicle (1587), Harrison's enumeration of the various cheats practised by the begging community contains this reference: "Moreover, in counterfeiting *the Egyptian Roges*, they have devised a language among themselves which they name canting, but others pedlers French, a speach 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."

Two or three centuries ago the beggars used to proclaim their want by means of a wooden dish with a movable cover, which they clacked to show it was empty. Thus in the comedy entitled the Family of Love (1608) we read—

---

* Foreign Catalogue, vol. ii. p. 226.

"*G.* Can you think I get my living by a bell and a clack-dish?
D. By a bell and a clack-dish? How's that?
G. Why, by begging, Sir;"

and the stage direction in the second part of Edward IV. (1619) runs thus: "Enter Mrs. Blague, very poorly,—begging with her basket and a clap-dish."

The general account of the gipsies given by Sir Thomas Browne in his Vulgar Errors is that 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 judgement of God upon their forefathers, who refused to entertain the Virgin Mary and Jesus, when she fled into their country."

Bellonius, however, who met great droves of them in villages on the banks of the Nile, where they were accounted (as by us) strangers and wanderers from foreign parts, pronounces against their Egyptian origin. Indeed, it seems pretty clear that the earliest of them were Asiatics, brought hither by the Crusaders on their return from the Holy Wars; but to this view it is objected that there is no historical trace of them at that time. Ralph Volaterranus affirms that they first proceeded, or strolled, from among the Uxi, a people of Persia; and 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 from the confines of Hungary. He adds: "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."

Blackstone gives the following account of them in his Commentaries—

"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: 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 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 a universal reception in that age of superstition and credulity. In the compass of a very few years they gained such a number of idle proselytes (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 in 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 merchandise, 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 chattels; and, upon their trials for any felony which they may have committed, they shall not be entitled to a jury *de medietate linguæ*. And afterwards it was enacted by statutes 1 and 2 Ph. and Mary, c. iv., and by 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, 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.

"Their first appearance was in Germany since the year 1400," says Sir Thomas Browne. "Nor were they observed before in any other parts of Europe, as is deducible from Munster, Genebrard, Crantsius, and Ortelius."

In The Art of Jugling and Legerdemaine (1612) we read thus—

"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 informed) and as I can gather, was their beginning. Certaine Egiptians, banished their country (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 joyned with them, and in time learned their crafte and cosening. The Speach which they used was *the right Egyptian Language*, with whome our Englishmen conversing with, at least learned their Language. These people continuing about the Country in this fashion, practising their cosening art of fast and loose and legerdemaine, purchased themselves great credit among the country people, and got much by *palmistry* and telling of *fortunes:* insomuch they pitifully cosened the poor country 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 Egyptians, and she the Queene, ryding about the Country 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 Blackheath, or elsewhere, as they agreed still at their Meeting." Speaking of his own time, he adds: "These fellowes 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 Juglers, and some to one kinde of life or other."

Twiss in his Travels bears testimony to their presence in very large numbers in Murcia, Cordova, Cadiz, and Ronda. "The race of these vagabonds is found," he writes, "in every part of Europe. The French call them Bohemians, 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 undoubtedly are 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, and the like. Most of the men have a smattering of physic and surgery, and are skilled in tricks performed by sleight of hand." For the foregoing estimate Twiss owns his obligations to a preceding writer; and the statement as to the abandoned character of the whole gipsy race he qualifies as being too sweeping.

At a Provincial Council held at Tarragona in 1591, a decree was passed against them on the score of their being liars, thieves, and cheats, and otherwise obnoxious: "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." Indeed, the reputation of being cheats and pilferers has universally attended them; witness Dufresne's definition of them, and the curious etchings of them by Callot. "Ægyptiaci," says Dufresne, "vagi homines, harioli ac fatidici, qui hac et illac errantes ex manus inspectione futura præsagire se fingunt, ut de marsupiis incantorum nummos corrogent." Nor does the engraver represent them more favourably than the lexicographer, for, besides his inimitable delineation of their dissolute mode of life, he has accompanied his plates with verses which are far from celebrating their honesty.

In Pasquier's Recherches de la France we read of the arrival in Paris, on the 17th of August 1427, of twelve penitents (as they called themselves)—a duke, an earl, and ten men, all on horseback and pro-

fessing to be exemplary Christians. They were of Lower Egypt, and represented that the Christians had at no distant date subdued their country and obliged them to embrace Christianity on pain of being put to death. Those who were baptized were great lords in their own country, which had a king and queen at the head of affairs. Some time after their conversion the Saracens overran their country and compelled them to renounce the Christian faith. When the Emperor of Germany, the King of Poland, and other orthodox princes heard of this, they fell upon them and forced them all, great and small alike, to quit their territory and to go to the Pope at Rome, who by way of penance bade them wander over the world without lying in a bed. However, in addition to his blessing he gave them letters directing every bishop and abbot to bestow ten *livres tournois* once upon them. It appears that they had been wandering five years when they came to Paris, where they were lodged by the police, outside the city, at Chapel St. Denis. Nearly all of them had their ears bored, and one or two wore silver rings therein, which they said was esteemed ornamental in their country. The men were very black and had their hair curled, while the women were also black and remarkably ugly, their faces being scarred; with black hair after the manner of a horse's tail, and their sole habit being an old shaggy garment tied over the shoulder with a cloth or cord-sash, and under that a poor petticoat or shift. In short, they were the sorriest wretches that had ever been seen in France; and, notwithstanding their own poverty, there were among them women who told people's fortunes by inspection of their hands, *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 and got the money into their own by telling these things by art, magic, intervention of the devil, or a certain knack." Pasquier adds that they were expelled from France in 1561.

Towards the end of the last century, Scotland, as we learn from the Statistical Account, seems to have been overrun with gipsies. Of the parish of Eaglesham in Renfrewshire we read: "The place is oppressed with gangs of gipsies, commonly called tinkers or randy-beggars." In Scotland, indeed, they appear to have enjoyed a certain degree of indulgence, for a writ of Privy Seal, dated 1549, supports John Faw, "Lord and Earl of Little Egypt," in the execution of justice on his company and folk conformably to the laws of Egypt, and in punishing certain persons therein named who rebelled against him, left him, robbed him, and refused to return home with him. The subjects of King James are commanded to assist in their apprehension, and to aid Faw and his adherents to return home. In 1553 issued a similar writ by Mary Queen of Scots, and in 1554 he obtained pardon for the murder of Nunan Small. Thus it seems that Faw made a long stay in Scotland, as he possibly did also in England; and from him strolling people, it is likely, derived the name, still current, of Faw gang.

The Gentleman's Magazine for 1785 quotes an entry from an Edinburgh Privy Seal book: "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;"—and thereupon the comment is that these were the Articles of Association for the internal government of this band of gipsies, and for their 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."

In Lodge's Illustrations of British History is a curious letter from the justices of Durham to the Earl of Shrewsbury, Lord President of the Council in the North, dated Duresme, 19th January 1549, on the subject of the Faws—

"Pleasyth yor good Lordship t'understaund, John Roland, oon of that sorte of people callinge themsellfes Egiptians, dyd before us accuse *Babtist Fawe*, *Amy Fawe*, and *George Fawe*, Egiptians, that they had counterfeate the Kyngs Ma^tie^s 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 Kings Ma^tie^s greate 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. Signifieing also to yor 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 mortall enemye, and haithe often tymes accused the said Babtist before this, and is moche in his debte, as appeareth by ther wrytinges redy to be shewed, for the whiche money the said John doithe falsly all he can agaynst them, and, as they suppose, the above-named John Roland, or some of his complices, haithe put the counterfeate Seall emongst there wrytyngs; with such lyke sayngs. Wherfor we have co'mit all th'above named Egiptians to the gaoll of Duresme, to such tyme as we do knowe your L. pleasor in the premises. And thus Almightie God preserve your good L. in moche honor. At Duresme this 19th of Januarye, 1549.

Yo^r Lordship's assured,

To the right honorable and or sing'ler good Lord th' Erll of Shrewisburye, Lord President of the Kyng's Ma^tie^s Counsell in the Northe."

GEORGE CONYERS,
ROBERT HYNDMERS,
CUTHBERTT CONYERS,
JERRERD SALVEYN.

Since the repeal in 1788 of the Act against this class of people, their numbers have declined. They are still, however, to be met with, and claim to be proficient in palmistry; nor are their notions respecting *meum* and *tuum* one whit less vague than they were before.

Johnny Faa, the Gypsie Laddie, is the title of a well-known Scotch song; and in the north of England gipsies continue to be called after this ruler of historic celebrity. An advertisement in the Newcastle Courant of 27th July 1754 offers a reward for the apprehension of John Fall and Margaret his wife, William Fall and Jane (otherwise Ann) his wife, and others of the party, "commonly called or known by the name of Fawes."

In Strype's Annals mention occurs of a treatise by William Bullein,

Of Simples and Surgery (1562), in which the author deals with our subject; referring to "dog-leaches, Egyptians, and Jews:" "They buy some gross stuff, with a box of salve, and cases of tools, to set forth their slender market withal. Then they fall 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 suchlike fantasies; feigning that they have familiars 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 cattle."

Gay's lines present a vivid picture—

> "Last Friday 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 worldly gain, but most in love.
> Next morn I miss'd three hens and our old cock,
> And, off the hedge, two pinners and a smock."

The following description of the gipsy by the author of the Pleasures of Memory may fitly close this section of the Antiquities—

> "Down by yon hazel copse, at evening, blaz'd
> The gipsy's faggot. There we stood and gaz'd;
> Gaz'd on her sunburnt 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 rifled 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 Sybil's mutter'd call,
> Whose elfin prowess scal'd the orchard wall.
> As o'er my palm the silver piece she drew,
> And trac'd the line of life with searching view,
> How throbb'd my fluttering pulse with hopes and fears,
> To learn the colour of my future years."

OBSOLETE VULGAR PUNISHMENTS.

CUCKING-STOOL; ALSO CALLED TUMBREL, TRIBUCH, TREBUCHET, AND THEWE.

THE cucking-stool was an engine devised for the punishment of scolds and unquiet women, by ducking them in the water; the offenders being placed in a stool or chair attached to the extremity of a long pole prior to their immersion in a muddy or stinking pond. The name Blount is disposed to regard as a corruption of ducking-stool, while others derive it from choking-stool. The use of this

engine of punition, in spite of its remote antiquity, may now be regarded as a thing of the past.

At a Court of the Manor of Edgeware holden in 1552, according to Lysons, the inhabitants were presented for not having a tumbrel and cucking-stool; which apparently countenances the theory that they were different modes of punishment; and this theory is favoured by the following excerpt from Cowel's Interpreter under the word THEW: "Georgius Grey Comes Cantii clamat in maner. de Bushton & Ayton punire delinquentes contra Assisam Panis et Cervisiæ per tres vices per amerciamenta, & quarta vice Pistores per Pilloriam, Braciatores per Tumbrellam, & Rixatrices per *Thewe;* hoc est, ponere eas super scabellum vocab. *a Cucking-Stool.* Pl. in Itin. apud Cestr. 14 Hen. VII."

The stools of infamy, writes an essayist in the Gentleman's Magazine for 1732, are the "Ducking-stool and the Stool of Repentance;" the former designed for taming female shrews, and the latter being an ecclesiastical engine for the punishment of fornication and other immoralities, whereby the delinquent publicly takes shame to himself, and is solemnly reprimanded by the minister of the parish.

Blount, to whom we owe the discovery of its having been called "le Goging Stole,"* says it was in use even during our Saxon period, when it was called Scealfing-ſtole; the definition being "Cathedra in quâ rixosæ mulieres sedentes aquis demergebantur;" and it was a form of punishment anciently inflicted also upon brewers and bakers who transgressed the laws; while in Henry's History we read of the suffocation in Germany of cowards, sluggards, debauchees, and prostitutes in mires and bogs. It is not improbable, it is added, that these useless members and pests of human society were similarly punished among ourselves; and the ducking-stool may have been a relic of this last kind of punishment.

In the Promptorium Parvulorum (Harl. MS.) Esyn or Cukkyn is interpreted by *stercorisco;* and in the account of the City of Chester contained in the Domesday Survey we read: "Vir sive mulier falsam mensuram in civitate faciens deprehensus iiii. solid. emendab'. Similiter malam cervisiam faciens aut in cathedrâ ponebatur stercoris, aut xiii. solid. dab' prepositis."

Lysons, who adds that this arbitrary mode of laying an embargo upon the female tongue has long since been abandoned, gives a curious extract from the accounts for the year 1572 of the churchwardens and chamberlain of Kingston-upon-Thames, containing a bill of expenses for the construction of one of these engines of punishment, which, as he observes, must have been largely employed, if one may judge from the frequent entries of money paid for its repairs. The bill runs thus—

	£	s.	d.
"The making of the Cucking Stool	0	8	0
Iron work for the same	0	3	0
Timber for the same	0	7	6
3 Brasses for the same and three Wheels . . .	0	4	10."

* Cod. MS. de Legibus, Statutis et Consuetudinibus liberi Burgi Villæ de Mountgomery a tempore Henry 2, fol. 12 b.

An order of the Corporation of Shrewsbury, of the date of 1669, directs that "a Ducking-Stool be erected for the punishment of all scolds." Indeed, in the time of Gay it seems to have been a common punishment. In the Dumps we have—

> "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.;

and there are representations of the stool in a cut annexed to Gay's piece, designed and engraved by Lud. du Guernier, and in the frontispiece to the popular penny history of The Old Woman of Ratcliff Highway.

In Whimsies (1631) we read of a Xantippean that her husband "vowes therefore to bring her in all disgrace to the Cucking Stoole; and she vowes again to bring him with all contempt to the Stoole of Repentance;" and in The New Help to Discourse (1684) occurs this pleasantry on the subject—

"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 hath often layn in?"

Among the punishments inflicted in Cornwall "of old time," Borlase mentions "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 times as the bailiffs of manors which had the privilege of such jurisdiction did appoint;" and Morant's History of Essex, referring to Canuden in the hundred of Rochford, particularises "Cukingstole Croft" as having been given for the maintenance of a light in the church, as appeared by the Inquisition held in the tenth year of Elizabeth's reign.

The ancient infliction of this punishment in Scotland is attested by Sir John Skene in his Regiam Majestatem. In the chapter devoted to the subject of "Burrow Lawes," in reference to "browsters," or "wemen quha brewes aill to be sauld," it is written: "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 sall 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."

BRANKS; *another punishment for Scolds.*

At Newcastle-under-Lyme and Walsall, writes Plott in his History of Staffordshire, they have an artifice for the correction of scolds which is at once so efficacious and safe that he looks upon it as being far preferable to the cucking-stool; seeing that the latter not only endangers the health of the individual, but allows free play to the tongue between each dip, whereas the branks is such a bridle to the

lingual organ that it not only deprives one of all power of speech, "but brings shame for the transgression and humility thereupon before it is taken off." Plott gives an engraving of this engine of repression; of which a pair is still preserved at Newcastle-upon-Tyne, where it used to be employed. The punishment was adjudged by the magistrate; the branks was put upon the offender and fastened with a padlock behind; and she was conducted, to her shame, round the town by an officer, nor was it taken off until she began "to show all external signs imaginable of humiliation and amendment."

DRUNKARD'S CLOAK.

From Gardiner's England's Grievance, in relation to the coal trade, it appears that in the time of the Commonwealth the magistrates of Newcastle-upon-Tyne punished drunkards by making them carry a tub with holes in the sides for the arms to pass through, to which was given the name of the Drunkard's Cloak, through the streets of the town. A representation of it may be seen in the author's History of Newcastle.

PILLIWINKES OR PYREWINKES.

We have already noticed the Pilliwinkes as a torture formerly employed in Scotland in the case of suspected witches. Here we may submit a passage from 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. Abbatiæ Sancti Edmundi. MS.* fol. 341.

OMENS.

THE word *omen* is well known to signify a sign, either good or bad, or a prognostic; and it may be defined to be that indication of something future which we get as it were by accident, and without ourselves seeking it.

In ancient times a superstitious regard to omens seems to have made very considerable additions to the common fund of human infelicity. Now, however, they do not exercise so potent a sway, and we look back with perfect security and indifference upon those trivial and truly ridiculous accidents which alternately supplied our ancestors with matter for joy and sorrow. They seem to have been so numerous that we must despair of ever being able to recover them all; and, by way of evincing that mankind have in all ages been given to self-tormenting, the bad omens fill a catalogue infinitely more extensive than that embracing the good.

Treating of the wars waged by Maurice against the Avars A.D. 595, Gibbon writes that 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 unsheath our sword in the defence of our country."

Though only observed by the vulgar, omens and prognostications of things, writes Bourne, are still in the mouths of all. "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, which he derives with the greatest probability from the heathen, whose attention to them he further connects with the Jewish practice of asking for signs. All such observations at the present day Bourne holds to be sinful and diabolical.

In Wither's Abuses Stript and Whipt (1613) we read—

> "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 againe 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 toward 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."

From Dryden and Lee's Œdipus we take the following—

> "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 molehill 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."

Down to 1795 we have testimony in the Statistical Account to the prevalence of the belief in omens at Forglen in Banffshire; "the older people" looking thereto.

Of the omens that happened at the coronation of James II., Hickes' letter to the Master of University College, dated 23d January 1711, and preserved in the Bodleian, mentions, as having been within his own personal observation, "the tottering of the crown upon his head; the broken canopy over it; and the rent flag hanging upon the White Tower." The flag was torn, he says, by the wind at the same time

that the signal was communicated to the tower that the king had been crowned. Hickes, who intimates that he lays no great stress upon these omens, yet confesses that he cannot despise them. Most of them, he believes, "come by chance, but some from superior intellectual agents, especially those which regard the fates of kings and nations." In this connection we must not omit to record the prophetic reference made by Charles II. to the fate of his ungenial brother. "I am weary of travelling," said the merry monarch one day to Sir Richard Bulstrode; "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."

In Aubrey's Remains are recorded several portents which preceded the changes of government in his time. Thus, at Sir Thomas Trenchard's, on the first day of the sitting of the Parliament of 1641, the sceptre fell off the plaster figure of the king which stood in the hall; at the trial of the king the head of his cane fell off; and before Cromwell's death a great whale came to Greenwich. He also notices the tearing of the canopy at the coronation of James II., on the return from the abbey. "'Twas of cloth-of-gold," writes Aubrey emphatically; "and my strength, I am confident, could not have rent it, and it was not a windy day."

One of Gay's Fables deals with the subject very happily—

"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,
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 his legs,
And you, good Woman, sav'd your Eggs."

Weighty is the observation of Defoe that "nothing is more contrary to good sense than imagining everything we see and hear is a prognostic of good or evil, except it be the belief that nothing is so."

CHILD'S CAUL;

OTHERWISE THE SILLY HOW, *i.e.*, THE HOLY OR FORTUNATE CAP OR HOOD.

A CAUL is a little membrane encompassing the head found on some children when born. It is thought to be 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 in after-life attained the sovereign dignity of the Empire. In the primitive ages of the Church this superstition was very prevalent; and St Chrysostom inveighs against it in several of his Homilies, the eloquent Father being especially severe against one Prœtus, a clergyman, who bought a caul from a midwife with a view to being fortunate.

"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 Fœtus in the womb; and they give out that Children so born will be very fortunate." And as well in Scotland as in the north of England, a midwife is termed a howdy or howdy-wife; the appellation, we take it, being a diminutive of How, and derived from this wellnigh obsolete opinion of old women. In France, it may be observed in passing, the superstition is proverbial; "être né coiffée" being used to denote that a person is extremely fortunate.

Besides its reputation for medical virtue in the case of diseases, a caul is held to be an infallible preservative against drowning; under which idea it used to be frequently advertised in the public papers and purchased by seamen. It was also sold by midwives to advocates, as being a special means of making them eloquent; and the membrane was further applied to the service of magic. According to Grose, the owner of a caul is enabled to know the state of health of the person who was born with it; the membrane's firmness and crispness denoting that he (or she) is alive and well, and its relaxation and flaccidity indicating either death or sickness.

Cauls are not often advertised for sale nowadays, but they used to be the subject of frequent newspaper announcement. Thus, in the

Morning Post of Saturday, 21st of August 1779, gentlemen of the Navy and others going long voyages to sea have their attention directed to the fact of a child's caul to be disposed of; inquiry to be made at the Bartlet Buildings Coffee House in Holborn; and a special intimation being added: "*N.B.*—To avoid unnecessary trouble, the price is twenty guineas." In the Daily Advertiser of July 1790 appeared a similar advertisement; and in the Times of 20th February 1813 we read: "A child's caul to be sold, in the highest perfection. Enquire at No. 2 Church street, Minories. To prevent trouble, price £12." A week later the Times had two advertisements of the same sort together—

"CAUL.—A child's caul to be sold. Enquire at No. 2 Greystoke Place, Fetter Lane;"

and—

"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."

As to the stimulus to eloquence anciently associated with this membrane, Douce observes that one is immediately struck with the affinity of the coif* worn by the judges to this practice of antiquity: and, to strengthen this opinion, it may be added that if the lawyers of old availed themselves of the popular superstition, or, falling into it themselves, gave large sums to win these cauls, it is but natural to suppose that they would be disposed to wear them.

"Solent deinde pueri pileo insigniri naturali, quod obstetrices rapiunt et advocatis credulis vendunt, siquidem causidici hoc juvari dicuntur," writes Lampridius of Diadumenus; of which passage we have a version in Sir Thomas Browne, who refers to the life of Antoninus by Spartianus in support of the assertion "that children are sometimes born with this natural cap, which midwives were wont to sell to credulous lawyers, who held an opinion that it contributed to their promotion."

The Athenian Oracle speaks of the superstition extending to the length of believing that those who were born with cauls were exempt from the miseries and calamities of humanity; their good fortune including even invulnerability, provided they were always careful to carry the membrane about with them; nay, if it were lost or stolen, the benefit of it would be transferred to the holder of it.

In Digby's Elvira, Don Zancho inquires—

> "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 token or signe that all Justices are thus graduate (*i.e.*, Serjeants at Law)," writes Dugdale, "every of them always, whilst he sitteth in the King's Court, *weareth 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."

So also in the Alchymist of Jonson, Face says—

"Yes; and that
Yo' were born with a cawl o' your head;"

while in Melton's Astrologaster we have the record—

"That if a child be borne with a cawle on his head he shall be very fortunate."*

Sir Thomas Browne's explanation of the phenomenon runs thus—

"To speak strictly, 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 Vessels, 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 neerest 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."

According to Lemnius, if the caul be of a blackish colour, it is an omen of ill fortune to the child, whereas a reddish one betokens everything that is good. "There is an old opinion," he observes, "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: whereas they know not that this is common to all, and that the child in the womb was defended by three membranes." The vulgar saying, "You are a lucky man; you were wrapped up in a part of your *mother's smock*," probably originated in this superstition. Akin to that phrase is the reference in the Athenian Oracle to it as "that *shirt*."

In Willis's Mount Tabor (1639) we read—

"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

* Burton's Anatomy of Melancholy quotes from Guianerius (De Ægritudine Matris) a story of "a silly jealous fellowe that, seeing his child new borne included in a kell, thought sure a Franciscan that used to come to his house was the father of it—it was so like a friar's cowle—and thereupon threatened the friar to kill him."

being not one childe 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."

In Waller's Advice to a Painter (1681) occurs the annexed passage—

> "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 he should eat her nauseous Secundine.
> Then draw a Haw-thorn Bush, and let him place
> The *Heam* upon't, with faith, that the next Race
> May Females prove;"

the explanation of the passage being that it is an allusion 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;" and the word "heam" being explained to mean "the same in beasts as the secundine or skin that the young is wrapped in."

SNEEZING.

From the remotest antiquity sneezing has been held to be ominous. Thus we read in the Odyssey—

> "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;"

the comment of Eustathius being that sneezing to the left was unlucky, whereas sneezing to the right was propitious.

Xenophon having ended a speech to his soldiers with the words, "We have many reasons to hope for preservation," one of his hearers sneezed; whereupon the whole army, accepting the omen, forthwith paid adoration to the gods, after which Xenophon resumed his discourse with the observation, "Since, my fellow-soldiers, at the mention of your preservation Jupiter has sent this omen," &c.

"Two or three neses," we read in the Vulgaria of Hormannus, "be holsom: one is a shrewd token;" and, according to Scot, if any one sneezes twice a night for three nights in succession, it is to be accepted as a sign that one of the members of the household is on the point of death, or that some other loss is about to occur, or some very striking advantage.

Prometheus, we learn from Ross's Arcana Microcosmi, was the first that wished well to the sneezer, when the man he made of clay fell into a fit of sternutation upon the approach of the celestial fire he had stolen from the sun; and this, says Ross, is the origin of the Gentile custom of saluting the sneezer. "They used also to worship the head in

sternutation, as being a divine part and seat of the senses and cogitation."

One of Aristotle's problems is, why sneezing from noon to midnight is good, but from night to noon unlucky ; and St Austin tells us that the ancients were wont to go to bed again if they sneezed in the act of pulling on their shoes.

The Rabbinical account of sneezing is very singular. According to Buxtorf's Chaldee Lexicon, it 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."

When Themistocles sacrificed in his gallery on the eve of battle with Xerxes, one of the assistants on his right hand sneezed. Thereupon, says Plutarch, the soothsayer Euphrantides presaged the overthrow of the Persians.

There can be no doubt that the custom of invoking blessings on those who sneeze has been derived to the Christian world, where it generally prevails, from heathenism. Sigonius, absurdly enough, inclines in his History of Italy to deduce it from a pestilence that broke out in the time of Gregory the Great, which proved mortal to all who sneezed.* But there is ample evidence of its superior antiquity. Apuleius mentions it three centuries before, as also does Pliny in his problem Cur sternutantes salutantur ; Petronius describes it ; Cœlius Rhodoginus has an example of it among the Greeks in the time of the younger Cyrus ; it occurs as an omen in the 18th idyl of Theocritus ; and it is alluded to in an epigram in the Greek Anthology.

Of the Emperor Tiberius it is recorded that, though otherwise a very sour man, he was most punctual in his salutation of others, and that he expected the same attention to himself ; and, when the ten thousand were assembled in consultation about their retreat, a sneeze had the effect of making the warriors instantly invoke Jupiter Soter.

Indeed, the prevalence of the practice in the remotest parts of Africa and the East is attested by our earliest navigators. When the King of Mesopotamia sneezes, acclamations ensue throughout his dominions ; and the Siamese tender the salutation, "Long life to you !" their belief being that one of the judges of hell keeps a register in which is recorded the duration of men's lives, and that when he opens it and inspects any particular leaf, all those whose names happen to be entered thereon never fail to sneeze immediately. So also of the Persians ; Hanway tells us that sneezing is reckoned a happy omen, especially when often repeated ; and we read in Codignus that, as in Mesopotamia, the sneeze of the Emperor of Monomotapha evoked the acclamations of the city.

---

* In Langley's Abridgement of Polydore Vergil we read : "There was a Plage wherby many as they neezed dyed sodeynly, whereof 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, wherefore Menne used to fence themselves with the Signe of the Crosse : bothe whiche Customes we reteyne styl at this day."

In Portugal the observance of the custom is universal, and its omission would be regarded as a grave breach of good manners; and as regards ourselves, Bishop Hall, in his Characters (1608), affirms of the superstitious man that, when he "neeseth," he "thinks them not his friends that uncover not;" uncovering the head being at that period the form of salutation.

What we have advanced above on this topic is set forth more copiously in the Gentleman's Magazine for April 1771; the remarks being founded upon Velley's History of France—

"The Year 750 is commonly reckoned the æra 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 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 favourite 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, and, 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 Rabbis, speaking of this custom, do likewise give it a very antient 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 intreated 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 antient 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 highest ideas concerning the head, as the principal seat of the soul, that intelligent substance governing and animating the whole human system, carried their respect even 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!*"

Relying on the authority of Hippocrates, Sir Thomas Browne 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." As to the ground upon which the custom of salutation is based, he supposes it is the opinion entertained of sternutation by the ancients, who generally regarded it as either a good sign or a bad ; using accordingly "Salve" or Ζευ σωσον as a gratulation in the one case and a deprecation in the other. Sneezing, writes Sir Thomas, "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 προσκυνουσιν ως ιερον, 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 ensue, they conceive hopes of life and with gratulation receive the sign of safety."

DREAMS.

"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, 1655.

Dreams, as the sacred writings inform us, have on certain occasions been used as the media of Revelation. The consideration of them in this view, however, is foreign to our present purpose. As connected with our present design, they may come under the head either of Omens or of Divination. Homer has told us that the dream comes from Jupiter ; and in all ages and every kingdom the idea that some knowledge of the future is to be derived from them has formed a very striking article in the creed of popular superstition. As a writer in the Gentleman's Magazine for September 1751 wittily observes, "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."

Cornelius Agrippa, in his Vanity of Sciences, 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; and 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. Artemidorus 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 Solomon, wherein are to be read nothing but meer Dreams concerning Dreams. But Marcus Cicero, in his Book of Divination, hath given sufficient reasons against the vanity and folly of those that give credit to Dreams, which I purposely here omit."

"We find Peter of Blois," writes Henry in his History of Great Britain, "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 frighted by a Dream, or the Sneezing of an old Woman?'"

In the Sapho and Phao of Lilly (1584) are some pleasant observations on dreams: "And can there be no trueth in Dreams? Yea, Dreams have their trueth.—Dreames are but dotings, which come either by things we see in the day, or meates that we eate, and so the common sense preferring 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 ful of prattle, that thou wouldest thrust out the best Friend with the tatling.'"

Cicero has some pleasantry on the subject. He states that, a certain man having dreamed of an egg being hidden under his bed, the soothsayer who was applied to for the interpretation of the dream assured him that treasure was concealed there. Accordingly he caused the place to be dug up, when he found silver, and in the midst of it a considerable amount of gold. By way of testifying his acknowledgments to the interpreter, he took him some pieces of the silver; but the soothsayer, anxious to obtain some of the gold also, inquired, "And will you not give me some of the yolk too?"

Every dream, according to Wolfius, arises from some sensation, and is continued by the succession of phantasms in the mind. When

we dream, he says, we imagine something, or the mind produces phantasms ; but no phantasm can arise in the mind without a previous sensation ; and equally no dream can arise without a previous sensation. "If our author meant a previous sensation of the subject of the dream," interposes Douce, "it certainly is not so."

It is the remark of Lord Bacon that the interpretation of natural dreams has been much laboured, but mixed with numerous extravagancies ; and at present, he adds, it stands not upon its best foundation. The whole imaginary fabric, we may observe, has now fallen to the ground. None but the most ignorant and vulgar minds entertain any faith therein ; and the interpretation of dreams apparently has been remitted to the physician.

Hippocrates has numerous curious observations on the subject of dreams ; and Ennius has the very sensible remark, that what men study and ponder during the day they dream of at night. Probably there are few whose experience will not enable them to assent to the truth of that remark. Frightful dreams, perhaps, are always indications of some violent oppression of Nature.

Scot's Discovery of Witchcraft instructs us as to the "art and order" to be used in digging for money revealed in dreams. "There must be made," he says, "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."

In Gregory's Posthuma is to be found the record of a singular superstitious usage, by which parents used to determine the future careers of their offspring. They asked the children in their sleep whether they had "anie minde to book or no." If the answer was Yes, they accounted it an excellent presage ; but if there was no answer, or nothing to the purpose, they assigned them to service at the plough.

Some curious rhymes on the subject of dreams, derived from the Harleian MS., are contained in the Gentleman's Magazine for January 1799—

> "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
> Slepying wakyng till morrowe day bee.
> Our Lorde is the freute, our Ladye is the tree :
> Blessid be the blossom that sprange, Lady, of the.
> In nõie patris & filii & sp's sancti. Amen." [*sic.*]

He that dreams he has lost a tooth, we are instructed in Lowde's Amyraldus, shall lose a friend (or, rather, has already lost one) ; and he that dreams of a rib being taken out of his side shall ere long witness the death of his wife. In the same spirit Shylock says—

> "There is some ill a-brewing towards my rest,
> For I did dream of money-bags to-night."

If the troubled fancy of the superstitious man, writes Bishop Hall

in his Characters of Virtues and Vices, should "second his thoughts with the dreame of a fair garden, or greene rushes, or the salutation of a dead friend, he takes leave of the world, and sayes he cannot live." There is not a dream, proceeds the same writer, that is not regarded as a prediction and has not its interpretation; and, if the event should not happen to confirm the exposition, the dream is expounded in conformity with the event.

The dreams of "a faire and happy milkmaid," says Overbury, are "so chaste that she dare tell them: only a Fridaies dream is all her superstition: that she conceales for feare of anger."

Melton's Astrologaster gives several examples of the significations of dreams. Thus, to dream of eggs or fire foretells that one shall "heare of anger;" and to dream of the devil is good-luck, as it likewise is to dream of gold; but of silver it is ill. Drowsiness, also, he indicates as a sign of ill-luck; and the observation that "it is a very ill signe to be melancholy" will commend itself to the appreciation of mankind at large. So also in the Countryman's Counsellor (1633) it is recorded that to dream of eagles flying over our heads, or of marriages, dancing, and feasting, foretells the death of kinsfolk; of silver given to oneself, sorrow; contrariwise of gold; and of bloody teeth, the death of the dreamer. Again, to dream of the loss of an axle-tooth or an eye implies the death of a friend; of weeping in sleep, joy; of seeing one's face in the water, or of seeing the dead, long life; of handling lead or seeing a hare, death; and of chickens and birds, adversity.

From Lupton's long list of Notable Things we take the following items: If a woman dreams she is kindling a fire, it denotes that she will be delivered of a male child; and if, while she is not yet big, she dreams of her delivery, "it is a sign that she shall at length be happily brought to bed." In the case of a maid dreaming the same dream, "it signifies banquet, joy, and succeeding nuptials." To dream you see a stack of corn burned foreshadows famine and mortality, while for a young man to dream of seeing a barn well stored signifies marriage of a rich wife. To dream that he has a glass full of water given him signifies marriage simply; but, if he dreams of drawing water out of a well, it denotes his speedy marriage. So, also, for the unmarried to dream of being struck by lightning betokens marriage; "but it breaks marriages made and makes friends enemies." To dream of having or seeing the forehead of a lion betokens the getting of a male child; of roast pork, speedy profit; of drinking sweet wine, success at Law. To dream of moderate rain and drops of water is good for ploughmen; and, if a sick person dreams of a river or fountain of clear water, it denotes recovery.

Lupton gives Mizaldus as his authority for the next series, in which to dream of going over a broken bridge betokens fear; of having your head cut off for a heinous offence, the death of friends; of cleaning the hands, trouble; of seeing hands filthy and foul, loss and danger; of feeding lambs, grief and pain; of "taking" flies, wrong and injury; of following bees, gain or profit; of being married, the death of kinsfolk; of worshipping God, gladness; of looking in a glass, "some issue, or a child;" and of having oil poured upon you, joy.

The authority of Artemidorus is alleged in behalf of the ensuing items: To dream of seeing monks portends death or calamity; of seeing fat oxen, plenty of all things; of losing an eye or tooth, the death of a friend or kinsman, or some other evil luck; of being dumb, speedy gladness; of seeing oxen plough, gain; and of entering into water, evil.

Lupton further notes that to dream of killing serpents signifies victory; of all your teeth being bloody, the death of the dreamer; of your teeth being drawn out, the death of another; of birds entering a house, loss; of weeping, joy; of handling money, anger; and of seeing dead horses, "a lucky event of things." Finally, we are instructed that "he that sleepeth in a sheep's skin shall see true dreams, or dream of things that be true."

Under the head of "The Bay-Tree," in A Strange Metamorphosis of Man transformed into a Wildernesse (1634), occurs the passage: "Nor is he altogether free from superstition, for he will make you believe that, if you put his leaves but under your pillow, you shall be sure to have true dreames."

"I have heard you say that dreames and visions were fabulous," says Ursula in the old (1636) play of The Vow-Breaker; "and yet one day 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."

Various are the popular superstitions, or at least the faint traces of them, that still continue to be employed for the purpose of procuring dreams of divination, such as fasting St Agnes's fast; placing a piece of the first cut of a groaning-cheese under the pillow, by way of stimulating young people to dream of their lovers; putting a Bible in the same place, with a sixpence introduced at the Book of Ruth, to enable maidens to dream of the men destined to be their husbands;* and the like. Strutt mentions a device to which he inclines to award the virtue of efficacy. It consisted in writing their names on a slip of paper at twelve o'clock, burning the same, then carefully gathering up the ashes, and laying them, closely wrapped in paper, upon a looking-class, marked with a cross, under their pillows. "This should make them dream of their loves." Various also are the interpretations of dreams given by old women; but it may be safely pronounced that their popularity is insensibly declining.

THE MOON.

The Moon, anciently the object of idolatrous worship, has latterly become an article in the creed of popular superstition. The Druids, we know, were scrupulous in the performance of certain rites at the changes of the luminary; and that this planet has great influence in vulgar philosophy, we are reminded by Dr Johnson, who

* Poems by Nobody (1770).

observes that it was a precept annually given (within his own memory,) in one of the almanacs, to kill hogs when the moon was increasing and the bacon would prove the better in boiling. This precept dates back beyond 1664, for in that year it appears under the form of "Kill swine in or neer the full of the moon, and flesh will the better prove in boiling," in The Husbandman's Practice or Prognostication for Ever; which authority also bids us kill fat swine for bacon (the better to keep their fat in boiling) about the full moon; shear sheep at the increase; fell hand-timber from the full to the change; fell frith, coppice, and fuel at the first quarter; and lib or geld cattle when she is in Aries, Sagittarius, or Capricorn. The same authority, indeed, provides its readers with a variety of suggestions having relation to the moon. Thus it is represented to be good to purge with electuaries when she is in Cancer, with pills when she is in Pisces, and with potions when she is in Virgo. It is good to take vomits when she is in Taurus, Virgo, or the latter part of Sagittarius; to purge the head by sneezing when she is in Cancer, Leo, or Virgo; to stop fluxes and rheums when she is in Taurus, Virgo, or Capricorn; to bathe when she is in Cancer, Libra, Aquarius, or Pisces; and to cut the hair of the head or beard when she is in Libra, Sagittarius, Aquarius, or Pisces. When she is in Taurus, Virgo, or Capricorn, setting, sowing, grafting, and planting are counselled. "All kind of corn" is favoured when she is in Cancer; and grafting operations are especially advised to be executed in March at the moon's increase, when she is in either Taurus or Capricorn.

Among the preposterous inventions of fancy in ancient superstition we must not omit mention of the Moon-Calf; an inanimate and shapeless mass supposed by Pliny to be engendered of woman only.

According to Curiosities; or, The Cabinet of Nature (1637), fruit was best gathered and cattle most safely gelded at the waning of the moon, for this reason—"Because in that season bodies have lesse humour and heate, by which an innated putrefaction is wont to make them faulty and unsound."

In the Earl of Northampton's Defensative against the Poison of supposed Prophecies (1583) occurs a satirical reflection upon the injunction against putting on a new garment when the moon is in a fixed sign. "They forbidde us: why so? Because it is lyke that it wyll be too longe in wearing? A small fault about this towne, where garments seldome last till they be paid for. But theyr meaning is, 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."

Under the head of February we read in Tusser's Five Hundred Points of Husbandry—

> "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;"

upon which a note in Tusser Redivivus (1744) has it that, though perhaps too much has been attributed to planetary influence in rural affairs, yet to the moon must be granted the credit of being "an

excellent clock." If not the cause of many surprising accidents, she gives "a just indication of them;" witness the instance of peas and beans, which, "sown during the increase, do run more to hawn and straw, and, during the declension, more to cod, according to the common consent of countrymen."

The subject is happily treated by Werenfels, in his Dissertation upon Superstition, of which an English translation appeared in 1748. The superstitious man, he writes, will commit his seed to the earth not when the soil, but when the moon requires it. He will have his hair cut when she 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. For what he would have grow he avails himself of her increase; but, for what he would have to diminish, he selects her wane. When she is in Taurus, he cannot be persuaded to take physic, lest that cud-chewing animal should make him cast it up again; and, should he have a mind to be introduced to the presence of a prince, he will wait until she is in conjunction with the sun, when the association of an inferior with a superior is salutary and productive of profit.

To the influence of the moon has been ascribed the increase and decrease of the marrow and brain in animals, and she has the reputation of fretting away stones and of governing the cold and heat, the rain and wind; but did we make observations, it has been well remarked, we should find that the temperature of the air has so little sympathy with either the new or the full moon, that we may count as many months of dry as of wet weather when the return of the moon was wet, and *vice versâ;* so true is it that changes of weather are subject to no rule obvious to us.

"When the moon's in the full," observes young Banks in The Witch of Edmonton (1658), "then wit's in the wane."

The horned aspect of the new moon still is faintly reckoned to be an omen with regard to the weather by the vulgar, who have a saying for the occasion, that the new moon looks sharp. In Dekker's Match me in London, the king says, "My Lord, doe you see this change i' th' moone? Sharp hornes doe threaten windy weather." It is considered an almost infallible presage of bad weather, Jamieson's Dictionary has it, if the moon lies "sair on her back, or when her horns are pointed towards the zenith;" as also 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, we are further instructed, is regarded as a certain prognostic of rain. "A burre about the moone is not half so certaine a presage of a tempest as her brow is of a storme," is the character of a Xantippean in Whimsies, or a New

---

* In the Ballad of Sir Patrick Spence is the following stanza—

"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."

This popular song is supposed to be of a date earlier than the reign of James III. of Scotland.

Cast of Characters (1631). If the circle be wide and at some distance from the body of the luminary, it is believed that the rain will be delayed for some time, whereas, if it be close and as it were adhering to her disc, rain is expected very soon.

According to Bailey, the common people in some counties of England are accustomed at the prime to exclaim, "It is a fine Moon: God bless her!"—which some are disposed to refer to a blind zeal derived from the ancient Irish, who worshipped her, or to a custom prevalent in Scotland, particularly in the Highlands, where the women curtsy to the new moon; a touch of gentilism still retained in England, where on the first night of the new moon it is usual for maidens, sitting astride of a gate or stile, to sing—

"All hail to the Moon! All hail to thee!
I prithee, good Moon, declare to me,
This night, who my husband shall be."

It is obligatory upon these applicants for information, writes Grose, to go to bed presently after, when dreams will reveal to them their future partners. In Yorkshire they kneel on an earth-embedded ("ground-fast") stone.

Aubrey represents that this ceremony took place on the first appearance of the new moon after New-Year's Day, although some held that any other new moon was as good; and he assures us that he knew "two gentlewomen that did this when they were young maids, and they had dreams of those that married them." The form of this address to the moon given in Nichol's Poems does not exactly correspond with that supplied by Jamieson; running thus—

"O! New Moon, I hail thee!
And gif I'm e'er to marry man,
Or man to marry me,
His face turn'd this way fast's ye can,
Let me my true love see,
This blessed night."

Upon this Nichol has a note, according to which the lunar devotee was required, immediately upon seeing the first new moon of the new year, to repair to a spot where she could set her feet upon a stone naturally fixed in the earth and lean back against a tree; in which posture she was to address the luminary, when, unless nuptial bliss was not in store for her, she would see an apparition closely resembling the future partner of her joys and sorrows.

In the Secret Memoirs of Duncan Campbell (1732) the chapter on Omens states that to see a new moon, the first time after her change, either on the right hand of or directly before one, betokens the utmost good fortune during that month; as to have her on one's left, or behind one, so that a turning back of the head reveals her, imports very bad consequences.

Sinclair's Statistical Account attests that the superstition was rife in Scotland, the Highlands being its chief seat. Writing in 1794, the minister of Kirkmichael deposes that the several lunar stages were popular emblems of rising, flourishing, and declining fortune. At the

last period of the moon's revolution all business of importance was carefully avoided, but the periods of increase and fulness were eagerly seized upon as presaging a most auspicious issue to their undertakings. Martinus Scriblerus did not await the blowing of the west wind, to secure an heir to his genius, more anxiously than did the love-sick swain and his nymph watch for the arrival of the new moon, to be noosed together in matrimony; the planet's effulgence on the day of the ceremony certifying that the future would be a scene of festivity, their life-paths strewn with rosebuds of delight; but, when her tapering horns are turned towards the north, passion became frost-bound, and seldom thawed until the return of the genial season. The moon, besides, served not only for prognostications of the weather, but for the discovery of future events; which, according to the popular creed, were therein dimly portrayed, and which ingenious illusion never failed to explain. The writer proceeds to say that the veneration paid to the moon, and the opinion entertained of its influence, are obvious from the meaning still attached to some Gaelic terms. In the mythology of the Druids, Fortune promised to be most propitious when the lunar circle was complete; and accordingly the word *rath*, signifying a wheel or circle, was applied to denote fortune; *ata rath air* thus signifying "he is fortunate;" whereas the wane, the diminishing of the circle being regarded as unpropitious, was called *mi-rath*.

The minister of Portpatrick in the same work (1791) tells of a cave in the vicinity of Dunskey, held by the people in great veneration. At the change of the moon (to which the writer affirms that superstitious reverence at that date continued to be paid) it was usual to bring, even from great distances, infirm persons and rickety children especially, who were supposed to be bewitched, to bathe in a stream that poured from the hill, the operation of drying being accomplished in the cave. In Orkney the period of lunar increase was set apart for marriages; they did not kill cattle in the wane, lest the meat should spoil; and, in putting out to sea, they reckoned themselves in the most imminent danger if they accidentally turned the boat in opposition to the sun's course. In Angus the belief was that, if a child were taken from the breast at the wane, it would decay during the continuance of the wane.

Jamieson remarks that in Sweden great influence is ascribed to the moon, not only as regulating the weather, but as controlling human affairs generally. On this head, he adds, the superstitions of our own countrymen and of the Swedes confirm the account given of the ancient Germans, who were the forefathers of both, by Cæsar, who writes of the practice of the matrons determining by lots and prophecies the seasons favourable for conflict, and of their predicting the failure of the German arms on one occasion in the event of an engagement taking place before the new moon. Either the new or the full moon they reckoned to be auspicious for entering on any business. In the words of Tacitus, "Coeunt certis diebus, quum aut inchoatur Luna aut impletur; nam agendis rebus hoc auspicatissimum initium credunt."

As represented by Vallancey, the lower orders of the Irish paid adoration to the new moon, crossing themselves upon observing it and

ejaculating "Mayst thou leave us as safe as thou hast found us!" In the same spirit Park describes the Mandingoes of Africa as regarding the new moon, on its first appearance, as a new creation, and addressing to it short prayers; the only visible adoration of the Deity by those non-Mahometan negroes. The prayer is pronounced in a whisper, the hands being held up before the face, and at its conclusion they spit upon their hands and rub them over their faces. They esteem it most unlucky to begin a journey, or any other work of moment, in the last quarter; and an eclipse, whether of the sun or of the moon, they look upon as the effect of witchcraft. The stars, however, attract but little notice, and the whole study of astronomy is with them synonymous with dealing in magic. Park adds that they answer the inquiry as to the reason why they pray to the new moon, by saying it is because their fathers did so before them.

The same writer relates elsewhere that, at the termination of the Mahometan feast of Ramadan, the priests assembled to watch for the emergence to view of the new moon, but, the evening being nebulous, they were for some time disappointed. When, however, the delightful object suddenly revealed her sharp horns from behind a cloud, she was welcomed with clapping of hands, beating of drums, firing of muskets, and other marks of rejoicing.

The subject of lunar superstitions is not omitted in Hudibras, where of the conjuror we read that he

"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 cyder's made;
Whether the wane be, or increase,
Best to set garlick or sow pease:
Who first found out the man i' th' moon,
That to the ancients was unknown.

. . . . . .

He made an instrument to know
If the moon shine at full or no;
That wou'd 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 wou'd 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."

In the British Apollo (1710) we find the inquiry—

"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."

To this 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."

Stevenson's Twelve Moneths (1661) intimates that horses and mares must be put together at the moon's increase, foals got in the wane not being accounted strong and healthful; and in Lodge's Incarnate Divells (1596) it is noted that "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 Summer after."

THE MAN IN THE MOON, to whom Butler adverts above, is a very ancient as well as most popular subject of superstition, supposed to have originated in the account given in the 15th chapter of the Book of Numbers of a man being punished with death for gathering sticks on the Sabbath-day. Thus in Ritson's Ancient Songs we read that the Man in the Moon is represented leaning upon a fork, in which he carries a bush of thorn, because it was for "pycchynde stake" on a Sunday that he is reported to have been thus confined; and in the Midsummer-Night's Dream, Quince, the carpenter, in arranging his *dramatis personæ* for the play before the Duke, directs, "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." "All that I have to say," concludes the lunar representative, "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." "Thou art more than the Moone, for thou hast neither changing quarters nor a Man standing in thy circle with a bush of thornes," is the allusion to the mythical personage in Dekker's Honest Whore (1630). And this character seems to have been familiar to the English stage in the olden time.*

In the account of Elgin and the shire of Murray contained in the appendix to Pennant's Tour, Shaw informs us that at the full moon

* See also The Tempest, Act ii. sc. 2.

in March the inhabitants cut withes of mistletoe or ivy, of which they make circles, and which they preserve the whole year for the cure of hectic and other complaints; and we have the authority of Dr Johnson that in the Western Islands they expect grain crops from sowing at the moon's increase; while Martin testifies of the Isle of Skye that the natives "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."

Naogeorgus represents Continental superstition in these terms—

"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 doung 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 placde and standeth evermore."

Melton's Astrologaster quotes St Augustine to the effect 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 Nativities of Men."

The ancients chiefly regarded the age of the moon in felling their timber, the rule being to fell it in the wane, or four days after the new moon, sometimes in the last quarter. Pliny advises the operation to be executed in the very moment of the change, which happening to be on the last day of the winter solstice, the timber, he says, will be incorruptible.

At an eclipse of the moon, we read in Lloyd's Stratagems of Jerusalem (1602), 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." And the Macedonians were equally superstitious; while a law in Sparta ordained that the Ephori, or chief magistrates, every ninth year should choose a bright night, when there was no moonlight, for inspecting the stars from some spot whence an uninterrupted view might be had. "If they had seene any star shoot or move from one place to another," proceeds Lloyd, "straight these Ephori accused their Kings that they offended the Gods, and thereby deposed them from their kingdome. So did Lysander depose King Leonidas."

Sherburn's version of the Medea of Seneca (1648) has a note which runs thus—

"Of the beating of Kettles, Basons, and other brazen vessells used by the Antients 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 antient Commentator upon the same Poet: who affirmes 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."

A passage in Osborne's Advice to his Son (1656), however, is of a still more startling character—

"The Irish or Welch, during Eclipses, run about beating Kettles and Pans, thinking their clamour and vexations available to the assistance of the higher Orbe."

From a passage in one of Dunbar's Poems Jamieson infers that it formerly was customary 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."

SECOND SIGHT.

Second Sight may be ranked among omens, since it is an indication of some future event which the person to whom it is communicated gets, as it were, by accident, and without seeking for, as always is the case in divination. Dr Johnson, who a few years before his death visited the scene of its declining influence, was of opinion that he would have had little claim to the praise of curiosity if he had not endeavoured with particular attention to examine the question of second sight, it being desirable that 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, either the truth should be established or the fallacy detected; and what he has left us on the subject has superseded every other account of it.

Second sight, he writes, 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 a 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 Taisch, which signifies likewise a spectre or vision. I know not, nor is it likely that the

Highlanders ever examined, whether by taisch (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 Skye 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 representations, 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 Skye, 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. There is now a second-sighted gentleman in the Highlands, who complains of the terrors to which he is exposed.

"The foresight of the Seers is not always prescience: they are impressed with images, of which the event only shews them the meaning. They tell what

they have seen to others, who are at that time not more knowing than themselves, but may become at last very adequate witnesses, by comparing the narrative with its verification.

"To collect sufficient testimonies for the satisfaction of the publick 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 the observation: "I never could advance my curiosity to conviction; but came away, at last, only willing to believe."

"The Magick of the Druids, or one part of it," writes Rowlands in his Mona Antiqua Restaurata, "seems to have remained among the Britains 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 relick of Druidism, particularly from a noted Story related by Vopiscus of the Emperor Dioclesian, 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 stedfastly 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, traiterously slew him, for which fact being apprehended by the Soldiers and brought before Dioclesian, who being then become a prime Commander in the Army, they left the Traytor 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 withal shews that it descended from the antient Druids, as being one part of the diabolical magick 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 Campbel."

In Collins' Ode on the popular Superstitions of the Highlands of Scotland are 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 watry 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!"

In the Statistical Account of Scotland (1792) the minister of Applecross, in the county of Ross, writes of his parishioners: "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 it to another, is rarely questioned."

The natives of the Isle of Man, according to Waldron, tell you that before a person dies the funeral procession is acted by a sort of beings who for that purpose render themselves invisible. Several offered to make oath that, as they were passing the road, one of these funeral parties came behind them, and even laid the bier on their shoulders, as though inviting assistance; while one, who assured Waldron that he had been so served, said the flesh of his shoulder was greatly bruised, and continued black for many weeks after. So widespread is the conviction that there were few or none who did not pretend to have seen or heard these imaginary obsequies (for it is to be observed that psalms are sung thereat after the manner of those attending the corpses of their deceased friends); and so little do these differ from the real ones that they are not to be distinguished till both coffin and mourners are seen to vanish at the church doors. They are taken to be a sort of friendly demons, whose office it is to warn people of what is to befall them; accordingly they give notice of the approach of strangers by the trampling of horses at the gates of the houses where they are to arrive. Difficult as it was to credit this, Waldron frequently was much surprised, on visiting a friend, to find the table spread and everything ready for his reception; the explanation given by the host being that he had been apprised of the arrival of a guest by these good-natured intelligencers. Indeed, Waldron affirms that, when he was obliged to be absent some time from home, his own servants assured him they were thus informed of his coming back, and expected him at the very hour of his arrival, though perhaps it was some days before he had himself hoped to return. "That this is fact," he writes emphatically, "I am positively convinced by many proofs." May not this be regarded as equivalent to Second Sight?

SPILLING OF SALT AND WINE.

The spilling of salt towards a person was formerly considered a very unlucky omen. It was held to indicate that something either had already happened to one of the family, or was shortly to befall the persons spilling it, and also to denote the rupture of friendship.

Of the Superstitious Man writes Bishop Hall in his Characters of Virtues and Vices: "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."

We have ourselves been at table when the consequences of this accident were supposed to have been averted by throwing over the shoulder a little of the salt that had so fallen; and similarly Pennant,

in his Journey from Chester to London, records it as a notorious superstition among ourselves and the Germans; it being reckoned a presage of calamity, and particularly of domestic feuds, to "avert which it was customary to fling some Salt over the shoulder into the Fire." So also both the Greeks and the Romans mixed salt with their sacrificial cakes; and in their lustrations they made use of salt-and-water, which gave rise in after-times to the superstition of holy water.

The references to this subject are numerous in old writers. Thus Home's Dæmonologie enumerates, among bad omens, "the falling of salt towards them at the table, or the spilling of wine on their clothes;" adding, "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!" Among Vain Observations and Superstitious Ominations thereupon, Gaule, in his Mag-Astromancers Posed and Puzzel'd, reckons "the spilling of the wine, the overturning of the salt;" with the supplementary information: "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." Again, in Melton's Astrologaster, "that it is ill-lucke to have the salt-cellar fall towards you," is one of the items in a catalogue of many superstitious ceremonies; while Grose writes: "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."

According to Pennant, a tune called Gosteg yr Halen, or the Prelude of the Salt, was invariably played when the salt-cellar was placed before the knights at King Arthur's Round Table; and from the Convivial Antiquities of Stuckius we learn that the Muscovites held that a prince could not bestow a greater mark of affection upon a guest than sending him salt from his own table.

Salt, notes Selden on the Polyolbion, was used in all sacrifices by express command of the true God; it is denominated in Holy Writ the Salt of the Covenant, the Religion of the Salt, set first and removed last, as a symbol of perpetual friendship; and in the epithet of θεοῖο (divine) bestowed upon it by Homer, and Lycophron's reference to it as αγνιτης (the cleanser), "you shall see apparent and apt testimonie of its having had a most respected and divinely-honoured name."

Bailey observes that the superstition as to the spilling of salt is connected with the ancient opinion that salt was incorruptible. Accordantly therewith, it had been made the symbol of friendship; and the occurrence of an accident therefore was interpreted to signify that the harmonious intercourse of those between whom it happened would not be of long duration. Thus in the British Apollo (1708) we read—

"Wee'l tell you the reason
Why spilling of Salt
Is esteem'd such a Fault,
Because it doth ev'ry thing 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."

The ordinary sentiment as to helping to or being helped with the saline commodity is adverted to in a volume (translated from the French) entitled The Rules of Civility (1685). "Some are so exact," says the writer, "they think it uncivil to help anybody that sits by them, either *with Salt* or with *Brains;* but in my judgement that is but a ridiculous scruple, and if your neighbour desires you to furnish him, you must either take some out 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, it is explained in Seward's Conformity between Popery and Paganism, was employed in their sacrificial rites equally by Jews and pagans; but the use of it in baptism was derived from gentile idolatry. As an emblem of preservation, it was ordered by the law of Moses to be strewn on all flesh offered in sacrifice; but the pagans, not content with using it as an adjunct or necessary concomitant of the sacrifice, offered it up as a propitiation. Thus, in the Ferialia, or offerings to the Dii Manes, at which 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 expences small supply;
The richest Sacrifice is Piety.
With vernal Garlands a small Tile exalt
A little flour and little grain of Salt."

That the flour and salt, proceeds Seward, were both designed as propitiatory offerings to avert the vengeance of the Stygian or Infernal gods, may be proved from a like custom in the Lemuria, another festival to the same Dii Manes, in which beans were flung instead of flour and salt; the person flinging them exclaiming—

"His redimo meque meosque fabis."

"With these beans I me and mine redeem."

It is plain therefore, adds Seward, 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' (little grain) is the very thing put into the child's mouth at present." The reference here is to the rite of baptism, of which Seward supplies a formula: "Then he, the priest, exorcises and expells 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 !'"

A passage in Dekker's Honest Whore (1635) favours the impression that bread and salt used to be taken by way of oath or strong asseveration : "He tooke bread and salt by this light, that he would never open his lips."

In the Isle of Man no one, writes Waldron, will go out on any business of importance without taking some salt in his pocket ; much less remove from one house to another, or marry, or put out or take in a child to nurse, without a mutual interchange of the saline commodity. Nay, though a poor creature be almost famished in the streets, he will not accept proffered food unless salt be added to the benevolence. The natives, it would seem, found their superstitious veneration of it upon a pilgrim's story of the dissolution of an enchanted palace on the island, effected by salt spilt on the ground.

In the parish of Killearn in Stirlingshire, we learn from the Statistical Account of Scotland under the date of 1795, superstition continued to operate so strongly that it was the practice to put a small quantity of salt into the first milk of a cow after calving that is given any one to drink ; avowedly for the prevention of "skaith" (harm) in the event of the person not being "canny."

Of the Irish we are informed by Camden that, when officials in a town entered upon public offices, women in the streets and girls from the windows sprinkled them and their attendants with wheat and salt ; also that, before the seed was put into the ground, the mistress of the family sent salt into the field.

Among the Secrets of Nature revealed by Willsford in his treatise thereon, we find that salt extracted out of the earth, water, or any mineral, has certain weather-indicating properties. If well kept, in fair weather it will be dry, and against wet it will be apt to dissolve. Similarly, on boards that it has lain on, getting into the pores of the wood, it will be dry in fair and serene weather ; but the air inclining to be wet, it will dissolve; "and that you shall see by the board venting his brackish tears : and salt-cellars will have a dew hang upon them ; and those made of metal look dim against rainy weather."

One or two items of social interest may here be added. "For the Chamber let the best fashioned and apparell'd Servants attend above the Salt ; the rest below"—occurs in the list of orders issued for the regulation of Lord Fairfax's household at Denton ; and Mungo Park notes that the scarcity of salt in Africa determined the status of the inhabitants. It would be a singular spectacle, he says, to see a European child sucking a piece of rock-salt as if it were sugar ; but it is frequent in Africa ; the fact being that the poorer classes are so rarely indulged with this precious article that to say of a man "He eats salt with his victuals," is equivalent to pronouncing him to be a rich man.

As to the second division of our subject, Scot observes in his Discovery of Witchcraft that "to account it good or bad luck when Salt or *Wine* falleth on the Table, or is shed, is altogether Vanity and Superstition." Mason's Anatomy of Sorcery (1612) has a similar obser-

vation ; while Melton's Astrologaster gives : "If the *Beere* fall next a Man it is a signe of good Luck." In this connection it may be mentioned that in Lloyd's Stratagems of Jerusalem (1602) we read : "The Lydians, Persians, and Thracians esteem not soothsaying by Birds, but by powring of Wine upon the ground, upon their cloathes, with certaine superstitious Praiers to their Gods that their Warres should have good successe."

SHOE OMENS.

Anciently the accidental putting of the left shoe on the right foot, or of the right shoe on the left foot, was taken to be the precursor of some unlucky accident. Thus 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 ;" and Butler adverts to the superstition in 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."

Butler's reference to the Roman emperor is founded on the authority of Pliny, who records the incident. Similarly ominous it is, says Grose, undesignedly to put on one stocking with the wrong side outwards, though changing it alters the luck. A vast deal of learning, indeed, has accumulated around the subject of Shoe superstitions. Leo Modena (in Chilmead's translation, 1650) relates that in his time there were Jews who "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." Among Vain Observations and Superstitious Ominations thereupon, Gaule in his Mag-Astromancers Posed and Puzzel'd does not omit "putting on the hose uneven or acrosse, and the shooe upon the wrong foot," also "the bursting of the shoe-lachet ;" while Mason in his Anatomy of Sorcery, enumerating "vaine and frivolous devices, of which sort we have an infinite number also used amongst us," specifies "foredeeming of evile lucke by putting on the shooe awry."

By the vulgar it is accounted lucky to throw an old shoe after a person to whom they wish success in the mission upon which he may be setting out. In Ireland there was an old ceremony of electing one to any office by throwing an old shoe over his head. Grose, citing the passage in Ben Jonson—

> "Would I had Kemp's shoes to throw after you,"

observes that Kemp perhaps was a man remarkable for the good fortune that attended him. The poet Shenstone asks whether the custom of scraping when we bow may not be derived from the ancient practice of casting the shoes backwards off the feet ; and the question in all probability may be answered in the affirmative.

A curious anecdote is related in the Statistical Account of Scotland (vol. x.) of a king of the Isle of Man sending his shoes to his Majesty of Dublin, and requiring him to carry them before his people at a high festival, vengeance being threatened for non-compliance with the mandate. The subjects of the Dublin potentate, we read, urged him not to submit to the indignity; but, inspired with a rare sense of humanity and a singular degree of wisdom, he exclaimed, "I had rather not only bear but eat them, than that one province of Ireland should bear the desolation of war."

In Gayton's Festivous Notes upon Don Quixote (1654) occurs a passage anent "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 shoe after him." To this superstitious practice Heywood (1546) has a direct reference—

> "And home agayne hitherward quicke as a bee;
> Now, for good lucke, cast an olde shooe after mee;"

and in the Raven's Almanacke (1609) we read: "But, at his shutting in of shop, could have been content to have had all his neighbours have throwne his olde shooes after him when hee went home, in signe of good lucke." So also in Jonson's Masque of the Gypsies (1640)—

> "Hurle after an old shoe:
> I'le be merry what e'er I doe;"

and in Beaumont and Fletcher's Honest Man's Fortune (1613)—

> "Captain, your shoes are old; pray put 'em off,
> And let one fling 'em after us."

Another superstition in Scotland, we gather from the Statistical Account, related to "happy" and "unhappy" feet. The practice was to wish brides and bridegrooms "a happy foot;" and, to prevent any evil effects, those that were met on the road were saluted with a kiss. "It is hard, however," is the satiric comment, "if any misfortune happens when you are passing, that you should be blamed, when neither you nor your feet ever thought of the matter."

LOOKING-GLASS OMENS.

Mirrors were used by magicians in their diabolical operations, and in ancient times was practised a kind of divination by the looking-glass; whence, it should seem, has been derived the present popular notion, according to which the breaking of a looking-glass is accounted a most unlucky accident, being ominous of the loss of his best friend by the person to whom it belongs. Grose gives it as betokening death in the family circle, commonly of the master.

Molle's Living Librarie (1621) instructs us—

"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 unpolluted, 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 Boys naile things that were hidden. And he addeth that God had expressely 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 Christall, calling the Divination Chrystallomantia, or Onychomantia, 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."

In the Life of Harvey, the famous Dublin conjuror (1728), among a variety of practices, such as fortune-telling, dreams, visions, palmistry, physiognomy, omens, casting nativities, casting urine, and drawing images, "mirroirs" are specified; and Delrio's treatise on Magic refers to "κατοπτρομαντεια, quæ rerum quæsitarum figuras in speculis exhibet politis," as having been employed by the Emperor Julian. This form of divination by water, being practised with a looking-glass, was called catoptromancy. "Sometimes," writes Potter in his Grecian Antiquities, "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."

"Mettals in general," we are instructed by Willsford's Nature's Secrets, "against much wet or rainy weather will seem to have a dew hang upon them, and be much apter to sully or foul any thing that is rubbed with the mettal: as you may see in pewter dishes against rain, as if they did sweat, having 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; 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."

Barten Holiday's Marriage of the Arts (1618) records: "I have often heard them say, 'tis ill-luck to see one's face in a glasse by candlelight."

TINGLING OF THE EARS, RIGHT EYE, NECK, AND SIDE.

"What fire is in mine ears?" Beatrice's inquiry in Much Ado about Nothing, Warburton explains as alluding to a proverbial saying of the common people, that their ears burn when others are talking of them; and upon this Reed observes that the opinion on which the proverbial saying is based is of great antiquity, being mentioned by Pliny: "Absentes tinnitu aurium præsentire sermones de se receptum est;" that is, it is generally held that the absent are aware of being the subjects of conversation through tingling of their ears. To exactly the same effect Molinæus writes: "Si cui aures tinniunt, indicium est

alibi de eo sermones fieri." According to Delrio, tingling of the left ear denoted evil, while that of the right portended good; and Douce's MS. Notes supply Scottish confirmation of this theory: "'Right lug, left lug, whilk lug lows?' If the left ear, they talk harm; if the right, good." Again, of the Superstitious Man Werenfels says, in his Dissertation upon Superstition: "When his right ear tingles, he will be chearful; but, if his left, he will be sad."

"When our cheek burns or ear tingles, we usually say somebody is talking of us," writes Sir Thomas Browne; "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."

Herrick refers to the popular belief—

> "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."

In his Mag-Astromancers Posed and Puzzel'd, Gaule includes 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, besides the bleeding of the nose, the stammering in the beginning of a speech, sudden over-merriment, and the disposition to sigh without any reason; and Home, in his Dæmonologie (1650), 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 several predictions too silly to be mentioned, though regarded by them."

In the third Idyl of Theocritus the itching of the right eye occurs as a lucky omen—

> "My right eye itches now, and shall I see
> My love?"

Similarly, in the Shepherd's Starre (1591), Corydon exclaims: "But my right eie watreth: 'tis a signe of somewhat: do I see her yet?"

Molinæus makes a startling disclosure: "Si cui riget collum, aut cervicis vertebræ sunt obtortæ, præsignificatio est futuri suspendii"—a stiff neck, or strain of the muscles of the head, foretells extinction by hanging.

To rise on the right side is accounted lucky. In Beaumont and Fletcher's Women Pleased we read: "You riss of your right side, and said your prayers too; you had been paid else;" in Marston's What you Will, "You rise on your right side to-day, marry;" and in Machin's Dumb Knight, 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."

OMENS RELATING TO THE CHEEK, NOSE, AND MOUTH.

According to Melton's Astrologaster, when the left cheek burns, it is a sign of somebody talking well of you ; and contrariwise when the right is aflame. Grose extends the observation to the ear, with the same qualifications attached, adding that if the right eye itches, the person affected will shortly cry ; if the left, he will laugh. In Ravenscroft's Canterbury Guests we read: "That you shou'd 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."

As to itching of the nose, we have frequently heard this symptom interpreted into the expectation of seeing a stranger. So, in Dekker's Honest Whore, Bellafront says—

> "We shall ha' guests to-day,
> I'll lay my little maidenhead, my nose itches so."

And the reply made by her servant Roger informs her that the biting of fleas was a token of the same kind. In Melton's Astrologaster, however, it is set down that "when a man's nose itcheth, it is a signe he shall drink wine," and that "if your lips itch, you shall kisse somebody."

The bleeding of the nose seems to have been regarded as an indication of love. In Boulster Lectures (1640) we read: "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." "It was not for nothing that my nose fell a-bleeding," says Launcelot in the Merchant of Venice ; Steevens observing thereon that from a passage in Lodge's Rosalynde (1592) some superstitious belief apparently was attached to the nasal accident : "As he stoode gazing, his nose on a sodaine bledde, which made him conjecture that it was some friend of his." So also in Webster's Dutchess of Malfy (1623)—

> "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 in the same play—

> "My nose bleeds.
> One that were superstitious would count
> This ominous, when it merely comes by chance."

Bodenham's Belvedere, or Garden of the Muses (1600), has the following simile from some one of our old poets—

> "As suddaine bleeding argues ill ensuing,
> So suddaine ceasing is fell Feares renewing."

According to the author of the Astrologaster, when a man's nose bleeds but a drop or two, it is a sign of ill-luck ; when it bleeds one drop, and at the left nostril, it is a sign of good-luck, but, at the right

nostril, of ill-luck. A drop of blood from the nose, says Grose, commonly foretells either death or a very severe fit of illness; three drops being still more ominous. So in Burton's Anatomy we have: "To bleed three drops at the nose is an ill omen;" and in Holiday's Marriage of the Arts, "that your nose may never bleed only three drops at a time" occurs among the omens deprecated. An epigram by Keuchenius explains the matter upon the principle of uneven numbers being agreeable as well to God as to man—

"Cur nova stillantes designant funera guttæ,
Fatidicumque trias sanguinis habet?
Parcæ superstitio. Numero Deus impare gaudet,
Et numero gaudens impare vivit homo."

If in eating, says Grose, you miss your mouth and the victuals fall, it is very unlucky, and denotes the approach of sickness.

HEAD OMENS.

Gaule very justly denounces as vain, superstitious, and ridiculous the popularly current observations on heads; such as that a great head is a sign of a fool; a little head of a knave; a medium-sized head of a liberal wit; a sharp head of an impudent sot; and a round head of a senseless, irrational fellow. One cannot but think the citation of the last remark was not over well timed, for Gaule's book was printed in 1652, and, further, it was dedicated to the Lord General Cromwell.

There is a vulgar notion that men's hair will sometimes turn grey upon a sudden and violent fright. Shakespeare alludes to this in Falstaff's speech to Prince Henry: "Thy father's beard is turned white with the news." This whimsical opinion, Dr Grey annotates, was humorously bantered by a wag in a coffee-house, who, upon hearing a young gentleman give the same reason for the change of his hair from black to grey, observed that there was no great matter in it, and assured the company that he had a friend who wore a coat-black wig, which in an instant was turned grey by a fright.

From a simile in Bodenham's Belvedere it should seem that our ancestors considered heaviness as an omen of impending evil—

"As heaviness foretells some harme at hand,
So minds disturb'd presage ensuing ills."

In Defoe's Memoirs of Duncan Campbel 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;" and Grose represents that, when a person is suddenly taken with a shivering, it is a sign that some one has just then walked over the spot of his or her future grave. "Probably," it is added, "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."

HAND AND FINGER-NAILS.

Sir Thomas Browne, while admitting that conjectures of prevalent humours may be derived from the spots in our nails, rejects the various divinations vulgarly raised thereupon. Melton's long catalogue of superstitious ceremonies includes this item—"To have yellow speckles on the nailes of one's hand is a greate signe of Death;" and he observes: "When the palme of the right hand itcheth, it is a shrewd sign he shall receive money." To the same effect writes Defoe in his Memoirs of Duncan Campbel: "Others have thought themselves secure of receiving money if their hands itched." In an old play we are instructed—

> "When yellow spots do on your hands appear,
> Be certain then you of a corse shall hear;"

and similarly in Holiday's Marriage of the Arts, "that a yellow Death-mould may never appeare upon your hand or any part of your body" occurs among the omens deprecated; where "Death-mould" probably stands for "Death-mole."

The inquiry of a correspondent of the British Apollo (1708) as to the cause of the little white spots which sometimes grow under the finger-nails, and as to why they are called "gifts," elicited the answer that they are "from white glittering particles which are mixed with red in the blood, and happen to remain there some time;" and "the reason of their being called gifts is as wise an one as those of letters, winding-sheets, &c., in a candle."

Washing one's hands in the same basin, or with the water used by another person for that purpose, is extremely unlucky, as Grose represents it. It infallibly forebodes a quarrel.

According to Burton's Anatomy, the appearance of a black spot on the nails is a bad omen.

To cut the nails on Friday or Sunday is accounted unlucky among the common people in several places. Thus Holiday deprecates the omen "that you may never pare your nailes upon a Friday;" while in Lodge's Wit's Miserie (1596) we have: "Nor will he paire his nailes White Munday to be fortunate in his love;" and in the comedy of Albumazar (1615) we read—

> "He puls you not a haire, nor paires a naile,
> Nor stirs a foote, without due figuring
> The horoscope."

The Jews, however, according to Addison's Present State of that People, superstitiously pare their nails on a Friday.

"The set and statary times," writes Sir Thomas 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, barbam Jove, Cypride crines.'"

Gaule 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 withal, 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 Nails, pale, and sharp, shew 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, it may be added, is vulgarly accounted an indication of an amorous constitution; and a dry one, it will occur to the reader, is enumerated among the characteristics of age and debility by the Chief Justice in the 2d Part of Henry IV.

The custom of kissing the hand by way of salutation is supposed to be derived from the mode in which the ancient Persians worshipped the sun; which was by first laying their hands upon the mouth, and then lifting them up in adoration; a practice which obtains illustration from a passage in Job, a book 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."

On the passage in Macbeth—

> "By the pricking of my thumbs
> Something wicked this way comes,"

Steevens observes that it is a very ancient superstition that all sudden pains of the body, and other sensations which could not be accounted for naturally, presaged what was about to happen.

In Dekker's Dead Terme (1607) occurs "What byting of the thumbs [at each other while the company are walking in St. Paul's] to beget quarrels." Of this singular mode of picking a quarrel we have an example in Romeo and Juliet—

> "*Abram.* Do you bite your thumb at us, Sir?
>
> . . . . . .
>
> *Sampson.* No, Sir. I do not bite my thumb at you, Sir; but I bite my thumb, Sir.
>
> *Gregory.* Do you quarrel, Sir?"

So in Lodge's Incarnate Devils (1596) we read: "I see Contempt marching forth, giving mee the fico with his thombe in his mouth, for concealing him so long from your eie-sight;" and in the Rules of Civility (a translation from the French, 1685): "'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." Hutchinson, in his History of Northumberland, tells

us that, to avoid approaching danger, children were taught to double the thumb within the hand. This was much practised while the terrors of witchcraft were operative. The thumbs of the dead also it was customary so to fold, in order to prevent the power of evil spirits over the deceased; the thumbs in that position forming a similitude of the character in the Hebrew alphabet commonly used to denote the name of God.

CANDLE OMENS.

The fungous parcels, as Sir Thomas Browne designates them, about the wicks of candles are commonly thought to foretell strangers. Among the Greeks, it may be interposed, the votary was sensible of the acceptance of his prayer from the way in which the flame darted its ejaculation. If the flame was bright, it was an auspicious omen. In the north, as well as in other parts of England, they are called letters at the candle, as if they were the forerunners of some strange news. These, says Sir Thomas with his usual pedantry of style, which, however, is amply atoned for by his good sense and learning, only indicate a moist and pluvious air, which hinders the avolation of the light and favillous particles, whereupon they settle on the snast; and that candles and lights burn blue and dim at the apparition of spirits may be true, he adds, if the ambient air be full of sulphureous spirits, as often happens in mines. Melton records the conventional notion on this head: "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 rising up against the wick of a candle is styled a winding-sheet, explains Grose, and deemed an omen of death in the family. In Willsford's Nature's Secrets are several items of information on this point. Thus: "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 near at hand." "When candles or lamps do sparkle and rise up with little fumes, or their wicks swell with things on them like mushrums, are all signs of ensuing wet weather."

The innkeepers and brothel-owners of Amsterdam, we learn from Putanisme d'Amsterdam (1681), account these "fungous parcels," which they call "good men," lucky when they burn long and brilliant, in which case they suppose them to bring customers; whereas, when they soon go out, they imagine the customers already under their roofs will presently depart.

Boyle's tenth meditation in his Occasional Reflections upon Several Subjects (1665) is upon "a thief in the 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." And Defoe, in the Memoirs of Duncan Campbel, writes: "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 request it carries shall be refused."

The Irish, when they put out a candle, say, "May the Lord renew the light of Heaven !"

A spark at the candle, according to Grose, denotes that the person opposite to it will shortly receive a letter ; while a fungus in it predicts the visit of a stranger from the part of the country nearest the object. Others, again, say it implies the arrival of a parcel. It will be remembered that the daughters of the Vicar of Wakefield, in their waking dreams, had their omens too. They saw rings in the candle.

OMENS AT THE BARS OF GRATES ; PURSES AND COFFINS.

A flake of soot hanging at the bars of the grate, says Grose, similarly to the fungus in the candle, denotes the visit of a stranger from the part of the country nearest the object. Cowper's Winter Evening pleasantly records the fireside tradition—

> "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 deceived, some stranger's near approach."

In his Memoirs of Duncan Campbel, Defoe refers to the fire as affording a kind of divination to the omen-mongers ; who see "swords, guns, castles, churches, prisons, coffins, wedding-rings, bags of money, men and women, or whatever they wish or fear, plainly deciphered in the glowing coals ;" and among Nature's Secrets Willsford discloses the following : When our common fires burn with a pale flame, they presage foul weather. If the fire makes a huzzing noise, it is a sign of tempests near at hand. When the fire sparkles very much, it is a sign of rain. When pots are newly taken off the fire, if they sparkle (the soot upon them being aflame), it presages rain. When the fire scorches and burns more vehemently than usual, it is a sign of frosty weather ; but, if the live coals shine brighter than ordinary at other times, rain may be looked for. If wood or any other fuel crackles and emits wind more than ordinary, it is an evident sign of tempestuous weather near at hand ; and the sudden and plentiful falling of soot heralds rain.

Ramsey's Elminthologia (1668) has it that the popular superstition as to the falling of salt towards people extended also to fire ; the latter being taken as ominous of anger—"then they expect anger ;" while Molinæus interprets the sudden eruption of flame from a dead fire (*ex cineribus*) as betokening joy. Childish fancies associated with fires are adverted to by Cowper—

"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!"

Among the omens in the domestic circle of the Vicar of Wakefield, we are told that "Purses bounded from the fire." In the north of England these erupted cinders are carefully examined by old women and children, and are called either "coffins" or "purses," according to their respective forms, presaging either death or wealth. A coal in the shape of a coffin flying out of the fire to any particular person betokens, says Grose, his or her death to be not far off.

THE HOWLING OF DOGS.

Dogs have been known to stand and howl over the bodies of their masters who have been murdered, or have died suddenly or by accident. Such a degree of observation and memory of the past as is implied in these demonstrations of grief testifies to the keenness of canine sensibility; but it is hard to connect it in any way with prescience of the future, such as is vulgarly associated with the howling of a dog by night, which is held to be the presage of death to those who may be ill in the neighbourhood.*

Shakespeare, in Henry VI., ranks this among omens—

"The owl shriek'd at thy birth; an evil sign!
The night-crow cried, aboding luckless time;
Dogs howl'd, and hideous tempests shook down trees."

Grose gives it as a certain sign that some one of the family will very shortly die; and in Home's Dæmonologie we read: "If dogs houle in the night neer an house where somebody is sick, 'tis a signe of death;" while Ross, in his Arcana Microcosmi (1652), regards it as "plaine by historie and experience" that "dogs by their howling portend death and calamities." Thus, says he, on the authority of Julius Obsiquens, there was an extraordinary howling of dogs before the sedition in Rome about the dictatorship of Pompey, even as before the civil wars between Augustus and Antony, among many other prodigies, there was a great howling of dogs near the house of Lepidus the Pontifex; and Capitolinus tells of the death of Maximinus being presaged in the same way. Camerarius is quoted in behalf of the statement that some German princes have "certain tokens and peculiar presages of their deaths," among which is the howling of dogs; Pausanias, as relating that before the destruction of the Messenians the dogs broke out into a howling of more than ordinary fierceness; and Fincelius, as testifying that in the year 1553, some weeks before the overthrow

* Keuchenius says that the rolling of dogs in the dust is a sign of wind; and Willsford confirms the statement, with the addition, "if their guts rumble and stinke very much," and the extension of the sign to "rain or wind."

of the Saxons, the dogs in Mysina flocked together and made strange howlings in the woods and fields; and we are reminded that Virgil, Lucan, and Statius severally note the occurrence of the like howling as presaging the Roman calamities in Pharsalia.

The British Apollo (1708) confesses itself unequal to determining whether this howling be a fatal prognostic or not, but inclines to believe 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 Merry Devil of Edmonton (1631) we read—

> "I hear the watchful dogs
> With hollow howling tell of thy approach;"

and in Poole's English Parnassus—

> "The air that night was fill'd with dismal groans,
> And people oft awaked with the howls
> Of wolves and fatal dogs."

Defoe, in Campbel's Memoirs, confesses to having "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." Moreover, Douce notes the ancient belief that dogs saw the ghosts of the deceased, and, as to their capacity of seeing apparitions, that in the Odyssey the dogs of Eumæus are described as terrified at the sight of Minerva, though at the time she was invisible to Telemachus.

CATS, RATS, AND MICE.

Omens were drawn by ancient superstition, as Moresinus informs us, from the entrance and exit of strange cats; and Casaubon, in his Annotations on Theophrastus, adds that the running either of a dog or of a cat across one's path also was reckoned ominous.

"When the cat washeth her face over her eare, we shall have great store of raine," says Melton's Astrologaster. In Herrick we have—

> "True calendars as pusses eare
> Wash't o're to tell what change is neare;"

and among Nature's Secrets Willsford lays it down that "Cats coveting the fire more than ordinary, or licking their feet and trimming the hair of their heads and mustachios, presages rainy weather;" while a note by Park in his copy of Bourne and Brand's Antiquities represents the cat's sitting with her tail to the fire as another indication of change of weather.

The Athenian Oracle explains why it is that a cat's "combing" herself signalises the advent of rain. We are instructed that it is because the moisture in the air before the rain, insinuating itself into her fur, induces her to smooth the same and cover her body with it, that so she may feel less the inconvenience of winter, even as she

opens her fur in summer that she may the better receive the refreshing of the moist season.

Lord Westmoreland's poem, addressed to a cat that bore him company in confinement, bids her

"Scratch but thine ear:
Then boldly tell what weather's drawing near;"

and in Peele's Novice we have the original of an old proverb: "Ere Gib, our cat, can lick her eare."

The sneezing of a cat seems to have been accepted as a lucky omen to a bride who was to be married the next day; and Southey, when travelling in Spain, records the prediction by an old woman of a fine day on the morrow, "because the cat's skin looked bright." There also was a vulgar tradition to the effect that cats, when hungry, would eat coals. Thus Izamo, in the Tamer Tamed, tells Moroso—

"I'd learn to eat coals with an angry cat;"

and the first daughter in Bonduca says—

"They are cowards—eat coals like compell'd cats."

The circumstance of rats gnawing the hangings of a room is reckoned, according to Grose, the forerunner of a death in the family;* and Melton has it that "it is a great signe of ill-lucke if rats gnaw a man's cloathes;" while in Burton's Anatomy of Melancholy we read: "There is a fear which is commonly caused by prodigies and dismal accidents, which much troubles many of us, as if a mouse gnaw our clothes." This superstition regarding the gnawing of mice was familiar to the Romans, and is ridiculed by Cicero in the second book of his treatise on Divination: "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 discerunt. Quasi vero quicquam intersit mures, diem noctemque aliquid rodentes, scuta an cribra corroserint. Nam, si ista sequimur, quod Platonis Politian nuper apud me mures corroserint, de Republicâ debui pertimescere; aut, si Epicuri de Voluptate liber corrosus esset, putarem annonam in macello cariorem fore." In the same spirit Delrio, noting that in his time it was the habit, when mice destroyed a garment, "rather to dread the advent of future evil than to deplore the present injury," quotes the "neat" saying of Cato in answer to one informing him that the mice had eaten his shoes, that he saw nothing very strange in that, but that it would truly have been a prodigy if the mice had been devoured by the shoes. Further, Molinæus, adverting to the singular fact that the conquerors of the world should regulate themselves by the squeaking of a mouse, cites Valerius Maximus in behalf of the assertion that Fabius Maximus and Caius

* Grose adds that, "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."

Flaminius were admonished thus of the propriety of laying down office—the one as Dictator and the other as chief of the knights. Men, adds he, who take omens from mice or ashes hear not God speaking in Scripture.

Among Willsford's Nature's Secrets, it is recorded that "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 AND FLIES.

In Pliny's Natural History the cricket is mentioned as being highly esteemed by the ancient magicians; and there can be little doubt that our superstition concerning it has been transmitted from that source. Vinny Bourne, in his tender address Ad Grillum, embodies the popular notion that it is a sign of luck to have crickets in the house;* and Grose says it is held to be extremely unlucky to kill one, perhaps from the idea of its being a breach of hospitality, since this insect takes refuge within doors.

"The crickets chirping behind the chimney stock, or creeping upon the foot-pace," occurs among other Vain Observations and Superstitious Ominations thereupon, in Gaule's Mag-Astromancer Posed and Puzzel'd; and in Ramsey's Elminthologia (1668) we read: "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."

According to Melton's Astrologaster (1620), "it is a signe of death to some in that house where crickets have been many yeares, if on a sudden they forsake the chimney;" and Gay gives among the rural prognostications of death—

> "And shrilling crickets in the chimney cry'd;"

while an early dramatist included in Reed's Old Plays has the line—

> "And the strange cricket i' th' oven sings and hops."

Again, in Dryden and Lee's Œdipus—

> "Owls, ravens, crickets, seem the watch of Death."

So widespread has been the superstition thus associated that the Spectator writes of the voice of a cricket having struck more terror than the roaring of a lion; and in White's Selborne the cricket is represented to be "the housewife's barometer, foretelling her when it will rain;" sometimes prognosticating to her "ill or good luck, the death

---

* "O qui meæ culinæ
Argutulus choraules
Et hospes es canorus
Quacunque commoreris
Felicitatis omen."

of a near relation, or the approach of an absent lover;" while Home's Dæmonologie (1650), after noting that "by the flying and crying of ravens over their houses, especially in the dusk 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."

Of flies we are instructed, in Willsford's treatise on Nature's Secrets, that if in the spring or summer they become busier or blinder than ordinary, or if they are observed to shroud themselves in warm places, it may be taken as a sign of the speedy ensuing of "hail, cold storms of rain, or very much wet weather;" while the fact of their repairing early in autumn to their winter quarters is set down as presaging "frosty mornings, cold storms, and the approach of hoary winter." The swarming and disporting of "atomes or flies" in the sunbeams, according to the same authority, "is a good omen of fair weather."

ROBIN-REDBREAST.

Touching the common notion that it is ominous or unlucky to destroy particular birds, such as swallows or martins, a writer in the Guardian (No. 61) observes that it 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 the robin-redbreast, not improbably he owes his security to the old ballad of The Babes in the Wood; of which the subsequent stanza places him 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."

In allusion to this ballad is the popular saying, adverted to by Grey in his annotations upon Shakespeare, that if the robin-redbreast finds the dead body of any rational creature, he will cover, if not the whole body, at least the face with moss; which office of covering the dead is also ascribed to the ruddock or redbreast by Drayton in The Owl (1604)—

> "Cov'ring with moss the dead's unclosed eye,
> The little redbreast teacheth charitie."

In Stafford's Niobe dissolved into a Nilus (1611) we read: "On her (the nightingale) waites Robin in his redde livorie; who sits as a crowner on the murthered man, and, seeing his body naked, playes the sorrie tailour to make him a mossy rayment;" and Herrick supplies us with the following passages in his Hesperides (1648)—

> "Sweet Amarillis, by a spring's
> Soft and soule-melting murmurings,
> Slept; and thus sleeping, thither flew
> A Robin-Red-brest; who at view
> Not seeing her at all to stir,
> Brought leaves and mosse to cover her."

And—

To the Nightingale and Robin-Red-brest.

"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 (Red-brest), for to cover me."

Pope, however, suggests that the immunity accorded to the Redbreast in his time was on the decrease—

"The Robin-Redbreast till of late had rest,
And Children sacred held a Martin's Nest."

The popular tradition finds expression in Shakespeare's Cymbeline—

"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."

And in Webster's White Divel (1612) a song has it—

"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."

The familiarity of this bird is mentioned in Thomson's poem of Winter—

"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."

Park, it may be added, records that in some rural districts the popular belief was that it was unlucky to keep, as well as to kill, a redbreast; the latter idea being embedded in the proverb—

"The Robin and the Wren
Are God Almighty's cock and hen." *

SWALLOWS, MARTINS, WRENS, LADY-BUGS, SPARROWS, AND TITMOUSE.

To kill a cricket, lady-bug, swallow, martin, robin-redbreast, or wren, says Grose, is held to be extremely unlucky; perhaps from the idea of the breach of hospitality involved in the destruction of birds and insects that take refuge in houses. The distich above quoted emphasises the popular feeling concerning the wren; and the superstition is that those who killed any of the specified birds or insects,

* Park's variation of this proverb is—

"Tom Tit and Jenny Wren
Are God Almighty's cock and hen."

or destroyed their nests, will infallibly, within the course of the year, break one of their bones or meet with some other dreadful misfortune. On the other hand, nest-building by martins or swallows in the eaves or in the chimneys of a house is deemed lucky.

The association of misfortune with the destruction of swallows may be regarded as a relic of paganism; for we read in Ælian that these birds were sacred to the Penates, or household gods of the ancients. Their preservation, therefore, became a matter of religious concern. They were honoured as the harbingers of spring; the Rhodians indeed being said to have had a solemn anniversary song by way of welcoming their advent. We need but advert to Anacreon's Ode to the Swallow.

"Swallows flying low, and touching the water often with their wings, presage rain," is one of Nature's Secrets as revealed by Willsford; while the chirping and immoderate liveliness of sparrows early in the morning he represents as foretelling rain or wind; and the titmouse, cold, "if crying pincher." And among Gaule's Vain Observations we find "the swallows falling down the chimney."

In Lloyd's Stratagems of Jerusalem (1602) emphasis is laid upon the circumstance of the swallow being a classic bird of omen: "By swallows lighting upon Pirrhus' tents, and lighting upon the mast of Mar. Antonius' ship sayling after Cleopatra to Egipt, the soothsayers did prognosticate that Pirrhus should be slaine at Argos in Greece, and Mar. Antonius in Egipt." Swallows, we further read, followed King Cyrus going with his army from Persia to Scythia, as ravens followed Alexander the Great on his return from India and on his way to Babylon; but, even as the Magi told the Persians that Cyrus should die in Scythia, so the Chaldean astrologers told the Macedonians that their king should die in Babylon, "without any further warrant but by the above swallows and ravens."

Vallancey, writing of the augur's favourite bird, the wren, represents that the Druids regarded it as "the King of all birds;" and that the superstitious respect thus shown to it gave offence to our first Christian missionaries, in obedience to whose injunctions "he is still hunted and killed by the peasants on Christmas Day, and in 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 is made in every village, of men, women, and children, singing an Irish catch importing him to be the King of all birds." Vallancey then goes on to recite, in illustration of the popular exaltation of the wren, the name bestowed upon him in various European languages; in Greek, τρόχιλος, βασιλευς; in Latin, *Regulus;* in French, *Roytelet*, *Berichot;** in Welsh, *Bren* (king); in Teutonic, *Koning-Vogel* (king-bird); and, in Dutch, *Konije*, or little king.

This practice of hunting the wren in Ireland on St Stephen's Day had not fallen into desuetude in the opening years of the present century; and from Sonnini's Travels in Upper and Lower Egypt, of which an English translation appeared in 1800, we gather that it was

---

* *Berchot* in Cotgrave's Dictionary of Old French is rendered, "The little wrenne, our Ladies henne."

in vogue with our Gallic brethren in the neighbourhood of Marseilles. Sonnini relates that, while he was at Le Ciotat, he was informed of the particulars of a singular ceremony which took place annually towards the end of December ; when—

"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, *Lin ; Anglice*, the common wren). 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 Le Ciotat, the *pole-cat*, or *père de la bécasse* (father of the wood-cock), on account of the resemblance of its plumage to that of the wood-cock, supposed by them to be engendered by the pole-cat, which is a great destroyer of birds, but which certainly produces none."

Pliny observes that the hostility of the eagle to the wren is based upon the sovereignty ascribed to the latter, *quoniam Rex appellatur avium*. The legend, popular among the peasantry both of Ireland and Germany, runs that when the birds determined on having a king, it was decided that the election should fall upon him who flew highest in the air. A competition of the feathered tribe accordingly took place, when the success of the eagle seemed to be assured. The wren, however, resolved to make up by stratagem for his deficiencies in size and strength, somehow contrived to hop unperceived upon the eagle's back at the instant of the competitors starting. The great and ambitious bird did not feel the wren's weight, but soared aloft until he had exhausted his rivals and was out of sight to most of the assembly. At length he began to descend, when the wren sprang from off his back and, with a vast effort of soul, reached a still further elevation than had yet been attained. This latter fact was noticed by some of the sharp-sighted fraternity below who, though they were puzzled to explain it, could not deny the fact that he had achieved the highest flight ; whereupon the wren was proclaimed, with all due solemnity, the "king of all birds."

Pliny adds that the wren in Egypt discharges a singular office to the crocodile. By way of providing for its own wants, it invites the latter, while reposing with the languor of satiety on the shore, to yawn, when the bird addresses itself to the work of cleansing its mouth, proceeding next to the teeth, and descending even to the jaws, which the grateful titillation of the operation causes it to extend to the widest limits.

HARE, WOLF, OR SOW CROSSING ONE'S PATH.

Ample testimony to the prevalence of this superstition is to be derived from literature. Thus, Hall writes of the Superstitious Man in

* So called, it is supposed, from the cavernous structure of its nest.

his Characters of Vertues and Vices (1608): "If but a hare crosse him in the way, he returnes;" Melton, in his Astrologaster (1620), affirms that "it is very ill lucke to have a hare cross one in the high-way;" and Burton, in the Anatomy of Melancholy (1621), observes: "There is a feare which is commonly caused by prodigies and dismale accidents, which much troubles many of us, as, if a hare crosse the way at our going forth, &c." Mention of this omen occurs *inter alia* in Machin's play of the Dumb Knight (1608), in a passage previously quoted; as it likewise does in Ellison's Trip to Benwell—

> "Nor did we meet, with nimble feet,
> One little fearful *Lepus;*
> That certain sign, as some divine,
> Of fortune bad to keep us."

Among Gaule's Vain Observations we have "A hare crossing the way," together with "The swine grunting;" and in Ramsey's Elminthologia: "If an hare do but cross their way, they suspect they shall be rob'd or come to some mischance forthwith;" the same reflection occurring in Mason's Anatomie of Sorcerie.

"If an hare cross the high-way," writes Sir Thomas Browne, "there are few above threescore years that are not perplexed 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."

Home's Dæmonologie (1650) adds that the crossing of a hare or like animal is held to be a sign of very ill luck, "insomuch 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 imagined) the ill luck that might befall her."

The ancient Britons using the hare for purposes of divination, it was never killed for the table; and from this circumstance probably arose the vulgar superstition associated therewith. In Borlase's Antiquities of Cornwall we read of a remarkable mode of divination said to have been practised by Boadicea. After haranguing her soldiers to spirit them up against the Romans, she opened her bosom and let go a hare, which she had there concealed, in order that the augurs might thence proceed to divine. The affrighted animal, we learn, made such turnings and windings in her course as, conformably with the then existing rules of interpretation, prognosticated a happy success. The joyful multitude shouted loudly, and Boadicea, availing herself of the opportunity, led them against the enemy and gained the victory.

In A Helpe to Discourse (1633) we have the inquiry "Wherefore hath it anciently been accounted good lucke if a WOLFE crosse our way, but ill lucke if a hare crosse it?" to which the answer given is: "Our ancestors in times past, as they were merry conceited, so 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 lucke, if a hare crost and escaped them, that they had not taken her."

Lupton quotes the authority of Pliny in support of the statement that men anciently fastened upon the town-gates the heads of wolves, with the design of averting witchery, sorcery, or enchantment; "which many hunters observe or do at this day, but to what use they know not;" and Werenfels instructs us that, "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."

According to Grose, if, on setting out on a business journey, a sow cross the road, you will probably meet with a disappointment, if not a bodily accident, before your return home. To avert this mischance, you must endeavour to prevent her crossing your path; failing which, you must ride round on fresh ground. If the sow is attended by her litter of pigs, the occurrence is typical of good fortune, and denotes a successful journey. The coming into view of swine in the course of travelling seems to have been accepted as an auspicious omen.*

From Congreve's comedy of Love for Love it appears that to meet a weasel is a bad omen; and we read in the Memoirs of Duncan Campbel of "people who have been put into such terrible apprehensions of death by the squeaking of a weasel as have been very near bringing on them the fate they dreaded."

Willsford supplies a long list of Nature's Secrets. Thus—

"Beasts eating greedily, and more than they use 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 Meddows 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.

---

* In Copley's Wits, Fits and Fancies we read: "A plaine country Vicar persuaded 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*, help me."

GLOW-WORMS, SNAYLES, and all such creatures, do appear most against fair weather; but if Worms come out of the Earth much in the day-time, it is a presage of wet weather; but in the Summer evenings it foreshews dewy nights, and hot days to follow."

It is a very unfortunate thing, notes Melton, for a man to meet early in the morning "an ill-favoured man or woman, a rough-footed hen, a shag-haird dog, or a black cat."

The Scots of old, according to Shaw's History of Moray, attended much to omens in their expeditions. An armed man meeting them was a good omen. 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.

Some will defer going abroad, writes Defoe in the Memoirs of Duncan Campbel, however urgent the business, if, on setting out, they are met by a person who has the misfortune to squint. "This accident 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."

"The meeting of monks," writes Gaule, "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;" and we gather from a remarkable treatise entitled The Schoolemaster or Teacher of Table Philosophy (1583), that in the ages of Chivalry it was accounted unlucky to encounter a priest, on the eve of setting out upon a warlike expedition, or for a tournament. This last superstition is included by Gaule in a lengthy enumeration of Vain Observations; among which are the lifting of the left leg over the threshold on first going out of doors; the meeting of a beggar or a priest the first thing in the morning; the meeting of a virgin or a harlot first; the running in of a child between two friends; jostling one another unawares; treading upon another's toes; meeting one fasting that is lame or defective in any member; and washing in the same water after another.

It may not be uninstructive to introduce here some of the superstitions current among the natives of Malabar, as they are embodied in Phillips' Account published in 1717:—

"It is interpreted as a very bad sign if a blind man, a Brahmin, 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 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."

THE OWL.

If an owl, which is reckoned a most abominable and unlucky bird, send forth its hoarse and dismal voice, it is ominous, says Bourne, of the approach of some terrible thing, of some dire calamity or great misfortune. This omen is particularised in Chaucer's Assembly of Fools—

> "The jelous swan ayenst hys deth that singeth,
> The oule eke, that of Deth the bode bringeth;"

And Spenser also refers to it—

> "The rueful strich still wayting on the beere,
> The whistler shrill, that whoso heares doth die."

Again—

> "The ill-faced owle, Death's dreadful messenger."

According to Pennant's Zoology, the appearance of the eagle-owl in cities was deemed an unlucky omen. Rome itself once underwent a lustration owing to the straying of one into the Capitol; which event Butler commemorates—

> "The Roman Senate, when within
> The city walls an owl was seen,
> Did cause their clergy with lustrations
> (Our Synod calls humiliations)
> The roundfaced prodigy t' avert
> From doing town and country hurt."

The ancients indeed held the eagle-owl in the utmost abhorrence, regarding it, like the screech-owl, as the messenger of death. Virgil records that it was the solitary owl that foretold the tragic end of the unhappy queen of Carthage; and Suetonius, it has been remarked, who took it into his head to relate all the imaginary prodigies which preceded the deaths of his twelve Cæsars, never misses an opportunity of rendering justice to the prophetic character of some one bird or other; even the philosophic Tacitus yielding to the folly. Alexander ab Alexandro is loud in condemnation of the bird; writing of it: "Maxime vero abominatus est Bubo, tristis et dira avis, voce funesta et gemitu, qui formidilosa, dirasque necessitates et magnos moles instare portendit;" while Pliny calls it "inauspicata et funebris avis," as well as "funebris et Noctis monstrum;" Ovid, "dirum mortalibus omen;" Lucan, "sinister;" and Claudian, "infestus." So also in the treatise De Proprietatibus Rerum (1536) we read: "Divinours 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 conjecte and deme;" and Gaule's catalogue of Vain Observations and Superstitious Ominations thereupon includes "The owles scritching."

Pennant observes that the tawny owl is the variety on which the appellation of screech has been bestowed, and to which the folly of superstition has ascribed the power of presaging death by its cries. Thus an old Play in Reed's collection admonishes us—

"When screech-owls croak upon the chimney-tops,

. . . . .

It's certain then you of a corse shall hear."

A screech-owl at midnight, writes the Spectator, has alarmed a family more than a band of robbers; and Grose tells us that one flapping its wings against the windows of a sick person's chamber, or screeching thereat, portends the early death of some member of the family.

In the Arcana Microcosmi of Alexander Ross we are supplied with classic illustrations as well as personal testimony. Among other prodigies presaging the death of the Emperor Valentinian, he writes: "Lampridius and Marcellinus mention an owl that sat upon the top of the house in which he used to bathe, and would not leave its station though stones were thrown at it." Further, Julius Obsequens (in his Book of Prodigies) shows that, a short time before the death of Commodus, an owl was observed to sit upon the top of his chamber, both at Rome and at Sanuvium; and Xiphilinus, treating of the prodigies that heralded the death of Augustus, says an owl sang on the summit of the Curia; the Actian War, according to the same authority, being presignified by the flying of owls into the Temple of Concord. "In the year 1542," proceeds Ross, "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;" while Ross's personal testimony is that he observed that an owl groaning in the window of a house in which he lodged "presaged the death of two eminent persons, who died there shortly after."

One of Willsford's Nature's Secrets is: "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;" and Mason, in his Anatomie of Sorcerie, ridicules the superstition of his contemporaries who were "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."

Shakespeare embodies the popular tradition in his Julius Cæsar—

"The bird of Night did sit
Even at noon-day upon the market-place,
Hooting and shrieking;" *

and in Marston's Antonio and Mellida (1603) the nocturnal scene is thus presented—

"'Tis yet dead Night, yet all the earth is cloucht
In the dull leaden hand of snoring sleepe:
No breath distrusts the quiet of the aire,
No Spirit moves upon the breast of Earth
Save howling dogs, *night crowes*, and *screeching owles*,
Save meagre Ghosts, Piero, and blacke Thoughts."

---

* See a remarkable account of an owl that disturbed Pope John XXIV. at a Council held at Rome.—*Fasciculus Rerum expetendarum et fugiendarum.*

The superstition is satirised in the portraiture of The Country Cunning Man, in Rowlands' Antonio and Mellida (1603)—

> "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 jog'd his Wife, and ill lucke, Madge did say,
> And Fox by morning stole a Goose away;"

and in the Athenian Oracle the same strain of satire is happily pursued; the query "Why rats, toads, ravens, screech-owls, &c., are ominous, and how they came to foreknow fatal events?" being answered in this wise. Premising that, had the querist said unlucky instead of ominous, he might easily have met with satisfaction, the writer proceeds to explain that the rat is unlucky because he destroys many a good Cheshire cheese; the toad, because it poisons; and the raven and screech-owl, because, like cats when about their courtship, they make an ugly noise, to the disturbance of the neighbourhood. The instinct of rats in leaving an old ship is explained to mean that they cannot be dry in it, and in quitting an old house, because perhaps they want victuals; while ravens are much such prophets as conjurors or almanack-makers, foretelling events after they have come to pass; and their following great armies is represented to be after the manner of vultures, not as foreboding battle but for the dead men, dogs, horses, and the like, which must daily be left behind on the march.

RAVENS, CROWS, WOODPECKERS, KITES, CRANES, AND HERONS.

A vulgar respect, writes Pennant, 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.

Moresinus includes the croaking of ravens among omens; and in Hall's Characters we read of the superstitious man that, "if he heare but a raven croke from the next roofe, he makes his will," while "he listens in the morning whether the crow crieth even or odd, and by that token presageth the weather." Spenser refers to

> "The hoarse Night Raven, trompe of doleful dreere."

In Gay's Dirge we have—

> "The boding raven on her cottage sate,
> And with hoarse croakings warn'd us of our fate;"

and in Othello—

> "Oh! it comes o'er my memory
> As doth the raven o'er the infected house,
> Boding to all."

So again, in Marston's Antonio and Mellida—

"Now barkes the Wolfe against the full checkt Moone,
Now Lyons halfe-clam'd Entrals roare for food.
Now croaks the Toad, and *Night Crowes screech aloud,*
Fluttering 'bout Casements of departing Soules,
Now gapes the Graves, and through their Yawnes let loose
Imprison'd Spirits to revisit Earth."

In the Arcana Microcosmi of Ross we are instructed that both public and private calamities and death have been portended by ravens; Jovianus Pontanus relating two terrible skirmishes between ravens and kites in the fields lying between Beneventum and Apicium, which prognosticated a great battle to be fought there; and Nicetas writing of a skirmish between crows and ravens, which presignified the irruption of the Scythians into Thracia. Ross further testifies to personal familiarity with examples of men being thus forewarned of their death; his words being: "I have not only heard and read, but have likewise observed divers times;" mentioning, as "a late example," the case of a young gentleman named Draper, an intimate friend of his, who 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, Ross goes on to say, was forewarned by the noise and fluttering of ravens about him that his end was near; while, in Trajan's time, a crow in the Capitol, using the Greek language for the purpose, solemnly assured its hearers that all should be well. "He that employed a raven to be the feeder of Elias," is the comment, "may employ the same bird as a messenger of death to others."

Macaulay, the historian of St. Kilda, observes that, ravens being accounted the most prophetic of inspired birds, the foresight of a raven became a proverbial expression in the district, to denote preternatural sagacity in predicting fortuitous events. In Greece and Italy, he notes, ravens were sacred to Apollo, the great patron of Augurs, and were called the companions and attendants of that deity. "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 one of them, after having made its way into his chamber, pulled away his very bedclothes, from a solicitude for his safety."

In the treatise De Proprietatibus Rerum by Bartholomæus we read: "And as Divinours mene the Raven hath a maner Virtue of meanyng and tokenynge of Divination. And therefore, among Nations, the Raven among Foules was halowed to Apollo, as Mercius saythe."

Pennant quotes the authority of Virgil in behalf of the statement that the croaking of the carrion crow betokened rain, and that it was held to be a bird of bad omen, especially if it happened to be seen on the left hand; to which circumstance Butler's interrogation may be taken to refer—

"Is it not ominous in all countries
When crows and ravens croak upon trees?"

Similarly writes Bourne: If a crow cry, it portends some evil; and one of Gaule's Vain Observations is: "A crow lighting on the right

hand or on the left." In the Earl of Northampton's Defensative (1583) we read: "The flight of many crowes uppon 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 flocke together;" and Bartholomæus has it: "Divynours tell that she taketh hede of spienges and awaytynges, and teacheth and showeth wayes, and warneth what shal fal. But it is ful unleful to believe that God sheweth his prevy counsayle to crowes, as Isidore sayth. Among many divynacions divynours meane that crowes token reyne with gredynge and cryenge, as this verse meaneth—

"Nunc plena cornix pluviam vocat improba voce;"

that is to understende,

"Nowe the crowe calleth reyne with an elynge voyce."

According to the Athenian Oracle, people prognosticate a great famine or mortality when large 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 Memoirs of Duncan Campbel it is represented that "some will defer going abroad, tho' called by business of the greatest consequence, if, happening to look out of the window, they see a single crow;" and in Ramsey's Elminthologia we read: "If a crow fly but over the house and croak thrice, how do they fear [that] they or someone else in the family shall die?"

Willsford has a copious revelation of Nature's Secrets under this head. When ravens and crows make a hoarse, hollow, and sorrowful noise, as though they sobbed, it is a presage of the approach of foul weather. When crows flock together in great companies, or call early in the morning with a full and clear voice, or at any time during the day gape against the sun, it foreshews hot and dry weather; but if they wet their heads at the brink of ponds, or stalk into the water, or cry much towards evening, it is a sign of rain. The cry of woodpeckers denotes wet. Buzzards or kites soaring very high, and traversing many plains to and fro, foreshew hot weather, and indicate the lower region of the air to be inflamed, "which for coolnesse makes them ascend."

The soaring aloft and quietly in the air, of cranes, 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." Finally, the flying up and down of herons in the evening, as if doubtful where to rest, heralds the approach of evil weather.

In Dives and Pauper (1493) it is written—

"Some bileve that yf the Kyte or the Puttock fle ovir the way afore them that they shuld fare wel that daye, for sumtyme they have farewele after that they see the Puttock so fleynge; 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 fleynge and yet they fare nevir the better: for there is no folk that mete so oft with the Puttoke so fleynge as they that begge their mete from dore to dore."

In Nash's Christ's Teares over Jerusalem (1613) we read of the Plague in London—

"The Vulgar menialty conclude therefore it is like to encrease, 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 Wolwitch, and how 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 prophetical reports (as touching the sicknes) they mutter he gave out, when in truth they are not els but cleanly coined Lies, which some pleasant sportive Wits have devised to gul them most grossely."

If the superstitious man has a desire to know how many years he has to live, he will enquire of the cuckow, writes Werenfels.

MAGPIES, GEESE, PEACOCKS, DOVES, JACKDAWS, DUCKS, CORMORANTS, AND SEA-GULLS.

The chattering of a magpie is ranked by Bourne among omens; and 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, that you will shortly be in a great company. From the circumstance that the augurs of old predicted events from the chirping or singi'.g of certain birds, such as the crow, the pye, and the chough, perhaps comes the observation, frequently in the mouths of old women, that when the pye chatters we shall have strangers. According to Lambarde's Topographical Dictionary, it was upon the chattering of pyes that Editha persuaded her husband to build a monastery at Oseney near Oxford. Shakespeare ranks magpies among omens. In Henry VI. we have—

> "The raven rooked her on the chimney's top,
> And chattering pies in dismal discords sung;"

and in Macbeth—

> "Augurs, and understood relations, have
> By magot-pies and choughs and rooks brought forth
> The secret'st man of blood;"

Steevens observing upon the latter passage that the magpie is called the magatapie in Cotgrave's Dictionary; as in Rowlands' Night Raven (1620)—

> "I neither battle with Jack Daw
> Or Maggot-pye on thatch'd house straw;"

and that magot-pie is the original name of the bird, Magot being the familiar appellation of the pye, even as Robin is of the redbreast, Tim of the titmouse, and Philip of the sparrow; and the modern Mag being the abbreviation of the old Magot, which we derived from the French.

In the supplement to Johnson and Steevens' Shakespeare it is explained that down to the year 1780 the magpie was called a magatipie, and that the import of the augury was determined by the number of

birds seen together; one betokening sorrow, two mirth, three a wedding, and four death. This regulation of magpie omens, Park says, is found also in Lincolnshire. The prognostic of sorrow, he adds, is thought to be averted by turning thrice round.

"The pyes chattering about the house" Gaule includes in his list of Vain Observations; and the popular superstition of his day is recorded in Home's Dæmonologie (1650): "By the chattering of magpies they know they shall have strangers. By the flying and crying of ravens over their houses, especially in the dusky 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." Similarly in Scot's Discoverie the prognostication of the approach of guests to one's house from the chattering of magpies (or haggisters, as they were called in Kent) is reprobated as sheer vanity and superstition.

In the time of Charles VIII. of France, writes Ross, "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."

In Lancashire it is vulgarly accounted most unlucky to see two magpies (there called pynots, and in Northumberland pyanots) together. This superstition is expressed in Tim Bobbin's Lancashire Dialect (1775): "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."

In Scotland the magpie continues to be regarded as ominous. Thus in Leyden's Glossary to the Complaynt of Scotland (1801), under the word PIETT (a magpie) we read 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." And under the word THUESNEK (the cry of the lapwing), the same authority tells us that, though not reckoned ominous, this bird is detested in the south and west of Scotland; on the ground that, the solitary haunts of the lapwing being frequently invaded by Presbyterian fugitives from the cruel persecution to which they were subjected in the reigns of Charles and James II., its clamours at their intrusion revealed their retreat.

Of the GOOSE the quaint author of A Strange Metamorphosis of Man (1634) affirms: "She is no witch or astrologer to divine by the starres, but yet hath a shrewd guesse of raine weather, being as good as an almanac to some that beleeve in her;" and in Willsford's Nature's Secrets we read: "The offspring or alliance of the Capitolian Guard, when they do make a gaggling in the air more than usual, or seem to fight, being over-greedy at their meat, expect then cold and winterly weather."

"PEACOCKS crying loud and shrill for their lost Io does proclaim an approaching storm," says Willsford; and among the Notable Things of Lupton it is recorded that "the Peacock by his loud and harsh clamor prophesies and foretells rain; and, the oftener they cry, the more rain is signified." In behalf of this statement the authority of Theophrastus and Mizaldus is cited; and Paracelsus is quoted as say-

ing that if a peacock cries more than usual, or out of its time, it signifies the death of some one member of the family to which it belongs.

The advent of bad weather is to be forecasted, according to Willsford, from the circumstance of DOVES coming home to their houses later than usual; while the late return from foraging of JACKDAWS "presages some cold or ill weather neer at hand, and likewise when they are seen much alone." Of DUCKS, MALLARD, and all water-fowl we read that "when they bathe themselves much, prune their feathers, and flicker or clap themselves with their wings, it is a sign of rain or wind;" and the same with cormorants and gulls. Of the latter we are told in the Statistical Account of Scotland (1792) that they are considered in the county of Forfar 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." So in Dumfriesshire; the sea-maws (as they are called in the parish of Holywood) being represented as occasionally coming thither from the Solway Frith all the year round, and their arrival as being almost invariably succeeded by a high wind and heavy rain from the south-west within twenty-four hours; the gulls returning to the Frith as soon as the storm begins to abate. "Sea-Mews," deposes Willsford, "early in the morning making a gaggling more than ordinary, foretoken stormy and blustering weather."

THE COCK, HOOPOE, GREAT AUK, STORMY PETREL, EAGLE, BITTERN AND KINGFISHER.

Moresinus ranks the unseasonable crowing of the COCK among omens, as also the sudden fall of hens from the housetop; the former being included likewise by Gaule in his ample list of Vain Observations and Superstitious Ominations thereupon.

In Willsford's Nature's Secrets (1658) we read—

"The vigilant Cock, a Bird of Mars, the good Housewives' 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 9 or 10, 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 Chickins in the morning come late from their Roosts (as if they were constrained by hunger), it presages much rainy weather."

Park records that in the course of his travels into the interior of Africa the interpreter, having discovered a certain species of tree for which he had made frequent inquiry, tied a white chicken by the leg to one of its branches; after which operation he pronounced that the journey would be prosperous. The ceremony, he said, was an offering or sacrifice to the Spirits of the Woods, who were a powerful race of beings, of a white colour, and with long flowing hair.

When the superstitious man returns home, he will often be in fear, writes Werenfels in his Dissertation on Superstition, "lest a cockatrice should happen to be hatched from his cock's egg, and kill him with its baneful aspect;" which recalls the couplet of Dryden—

"Mischiefs are like the cockatrice's eye:
If they see first, they kill; if seen, they die."

Not improbably these omens associated with fowls descend to us from the Romans, at whose superstition in this regard Butler makes merry in Hudibras—

"A Flam more senseless than the Roguery
Of old Aruspicy and Augury,
That out of Garbages of Cattle
Presaged th' events of Truce or Battle;
From Flight of Birds or Chickens pecking
Success of great'st attempts would reckon."

The ancient mode of deducing omens from the inside of animals does not seem, however, to have survived to the present day, unless indeed the "Merry-Thought"* may be regarded as a case in point; upon the plucking of which the Spectator testifies: "I have seen a man in love turn pale and lose his appetite."

In Lloyd's Stratagems of Jerusalem (1602) may be found a variety of learned information on this topic. Thus we read that Themistocles, on the day before the battle began, was assured of victory over the huge army of Xerxes, by the crowing of a cock while he was on the way to Artemisium; wherefore "he gave a cocke in his ensigne ever after." Romulus "builded his kingdom by flying of fowles and sooth-saying;" Numa Pompilius was elected by the former process; and the future sovereignty of Tarquinius Priscus was indicated by an eagle taking his cap from his head and flying away therewith, and then descending to let it fall again on his head. The Arabians, Carians, Phrygians, and Cilicians, we learn, "do most religiously observe the chirping and flying of birds, assuring themselves good or bad events in their warres." So gross and widely-spread was the superstition of the Gentiles that "they tooke soothsaying"—in Persia, by a cock; in Egypt, by a bull; and in Æthiopia, by a dog; while in Bœotia they derived oracles from a beech-tree; in Epirus, from an oak; in Delos, from a dragon; in Lycia, from a wolf; and in Ammon, from a ram, "as their warrant to commence any warre, to enter any battell, or to attempt any enterprise."

"The Romaines tooke the crowing of a cocke for an abode of victory," protests the Earl of Northampton in his Defensative against the Poison of supposed Prophecies (1583), "though no philosopher be ignorant that this procedeth of a gallant lustinesse uppon the first digestion."

According to Pennant, the appearance of the HOOPOE is looked upon by the country people in Sweden as a presage of war; *facies armata videtur;* and by the vulgar in our country it used formerly to be regarded as the forerunner of some calamity. The same authority has

* In the British Apollo (1708) the query, as to why the bone next the breast of a fowl is called the merry-thought, and when first it was so called, is answered thus: "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."

it that, the Great Auk being observed by seamen never to wander beyond soundings, they are wont to regulate their own movements by the bird's, in full assurance of land not being very remote; so that modern sailors pay respect to auguries in the same manner as Aristophanes in his play of the Birds represents those of Greece, over two thousand years ago, to have done—

> "From birds in sailing men instruction take,
> Now lie in port, now sail and profit make."

The STORMY PETREL, Pennant further observes, presages bad weather, and cautions seamen of the approach of a tempest by collecting under the sterns of the ships.

In Smith's Travels published in 1792 is recorded the sighting, off the coasts of Corsica and Sardinia, of a sea monster, which came to view several times on the same day and spouted water from its nose to a great height. It was called Caldelia, and said to appear frequently before a storm; and by way of justifying this character, we read that "a storm came on next morning which continued four days." So also Dallaway, in his Constantinople Antient and Modern (1797), notes the superstitious regard paid to the flocks of aquatic birds resembling swallows that were observed to be flying in a lengthened train from one sea to another, "which, as they are never known to rest, are called Halcyons, and by the French *ames damnées*."

Aristander the soothsayer, as Lloyd discourses in his Stratagems of Jerusalem, "in the battell at Arbela, was seen 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."

"If a BITTOURN fly over his head by night, he makes his will," says Bishop Hall of the superstitious man; and in Wild's Iter Boreale we read—

> "The peaceful KING-FISHERS are met together
> About the decks, and prophesie calm weather."

SPIDERS, SNAKES, EMMETS, BEES, LAMBKINS, AND WEATHER'S BELL.

It is an article of vulgar belief that it is unlucky to kill spiders. It were idle to suppose that it originated in the Scotch proverb that "dirt bodes luck," though this notion, it is certain, frequently serves as an apology for the laziness of housewives in not destroying their cobwebs. The superstition, in fact, has been transmitted from the magicians of ancient Rome, who, as Pliny informs us, derived presages and prognostications from the mode in which they wove their webs. According to the treatise of Bartholomæus De Proprietatibus Rerum (1536), the old naturalist "saythe Spynners ben tokens of Divynation and of knowing what wether shalfal, for oft by weders that shalfal some spin and weve higher or lower. Also he saythe that multytute of Spynners is taken of moche reyne."

Willsford's revelation of Nature's Secrets in this department is to

the effect that spiders emerge from their retreats against wind or rain, "Minerva having made them aware of an approaching storm." Park annotates that "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;" and in Defoe's Memoirs of Duncan Campbel we read of people thinking themselves secure of receiving money, "if, by chance, a little spider fell upon their cloaths." In this connection it will be well to introduce the explanation given of "gossamer" by White of Selborne, who holds that, strange and superstitious as were the notions respecting it in former times, it is indubitably the production of small spiders, which in autumn swarm in the fields in fine weather, "and have a power of shooting out webs from their tails, so as to render themselves buoyant and lighter than air."

"If he see a SNAKE unkilled, he fears a mischief," writes Bishop Hall of the superstitious man; with which may be connected one of the Arcana Microcosmi of Alexander Ross (1652), who says: I have heard of skirmishes between water and land serpents premonstrating future calamities among men." From the latter writer we further learn that "the cruel battels between the Venetians and Insubrians, and that also between the Liegeois and the Burgundians, in which above thirty thousand men were slain, were presignified by a great combat between two swarms of emmets;" while Willsford has it that either a storm, or foul weather of some sort, is presaged by the commonwealth of emmets burying themselves with their eggs, and generally ordering their domestic concerns; "but when Nature seems to stupifie 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."

Among the rustic omens enumerated by Gay are the WEATHER'S BELL and the LAMBKIN, together with 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."

Under the month of May Tusser has the lines—

> "Take heed to thy bees that are ready to swarme:
> The losse thereof now is a crowne's worth of harme;"

upon which Tusser Redivivus has this observation: "The tinkling after them with a warming-pan, frying-pan, or 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 the bees, who are thought to delight in no noise but their

own." The people of Cornwall, in the time of Borlase (1769), used to invoke "the spirit Browny" when their bees swarmed, and believed that by crying "Browny! Browny!" they could prevent them from returning to their former hive, and make them form a new colony. When bees in fair weather do not wander far from their hives, says Willsford, it presages the approach of stormy weather; while rainy weather is signified by wasps, hornets, and gnats biting more eagerly than usual.

THE DEATH-WATCH.

Of the insect so called, whose ticking has been superstitiously regarded as foreboding death in a family, we derive the following account from Wallis' History of Northumberland: "The small scarab (Scarabæus Galeatus pulsator) is frequent among dust and in decayed rotten wood, lonely and retired. It is one of the smallest of the vagipeunia, 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; and 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 or seen in the act of pulsation, with a small proboscis against the side of it, for food more probably than for hymenæal pleasure as some have fancied." The formality of this account may well be contrasted with the witty vivacity of Swift, who furnishes, moreover, 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."

There are many things, writes Baxter in his World of Spirits, 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." Immediately after this, however, Baxter relapses into his honest credulity, quoting, on the authority of Melchior Adams, the prodigy of "a great and good man" who had a "clock-watch" that had lain

unused for many years in a chest, but which, "when he lay dying at eleven o'clock, of itself, in that chest, struck eleven in the hearing of many."

In the Memoirs of Duncan Campbel, Defoe ridicules the idea of people being in the most terrible palpitations for months together, expecting every hour the approach of some calamity, simply because a little worm which breeds in old wainscot, in endeavouring to eat its way out, "makes a noise like the movement of a watch."

The clicking of a death-watch, according to Grose, is an omen of the death of some one in the house in which it is heard.

DEATH OMENS PECULIAR TO FAMILIES.

Grose tells us that many families have, besides general notices of death, particular warnings or notices; some by the appearance of a bird, and others by the figure of a tall woman dressed in white, who goes shrieking about the house. This apparition is common in Ireland, where it is called Benshea, and the shrieking woman.

According to Pennant, many of the great families in Scotland had their Dæmon or Genius, who gave them monitions of future events. Thus the family of Rothmurchas had the Bodack au dun, or the Ghost of the Hill; the Kincardines, the spectre of the bloody hand; Gartin-beg House was haunted by Bodach Gartin; and Tulloch Gorms by Maug Monlack, 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.

In the Living Librarie (1621) 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 Bels at undue times and howres, and other warnings whereof none could give any Reason."

Delrio has it that, in the castle occupied by a certain family in Bohemia, the spectre of a female habited in mourning appeared before the death of one of the wives of the feudal lords.

In describing the customs of the Highlanders, Pennant relates that in certain places the death of people is supposed to be foretold by the cries and shrieks of Benshi, or the fairy's wife, uttered along the very path by which 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 Caermarthen hardly any one dies but some one or other sees his light or candle. A similar superstition prevails among the vulgar in Northumberland, who call it seeing the Waff of the person whose death it heralds.

Wraiths, Grose explains to be the exact figure and resemblance of living persons, seen not only by friends at a distance, but even by the persons themselves; of which there are several instances in Aubrey's Miscellanies. These apparitions, which are called *Fetches*, and in Cumberland *Swarths*, most commonly appear to distant friends and relations, at the very instant preceding the death of those they repre-

sent; sometimes, however, there is a greater interval between the appearance and death.

In the Statistical Account of Scotland we read of the "Fye" giving due warning by certain signs of approaching mortality, and of the "Fye" withdrawing his warning; and of the reply made by a dame aged 99 years to the remark that in the course of nature she could not long survive—"Aye, what *Fye-token* do you see about me?" In Ross-shire we learn that the tradition is that the ghosts of the dying, called "Tasks," could be heard, their cries repeating the moans of the sick; while some even assume the sagacity of distinguishing the voices of departed friends. The corpses, we learn, follow the tracks led by the Tasks to the places of interment; and the early or the late fulfilment of the prediction is made to depend on the period of the night at which the Task is heard.

The royal author of Dæmonology writes: "In a secret murther, if the dead Carkasse be at any time thereafter handled by the Murtherer, it will gush out of blood, as if the Blood were crying to Heaven for revenge of the murtherer;" and in the Living Librarie (1621) we read: "Who can alleage any certaine and firme reason why the blood runnes out of the Wounds of a Man murdred, 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." To this succeeds the inquiry: "Who (I pray you) can shew why, if a desperat Bodie hang himselfe, suddenly there arise Tempests and Whirlewinds in the Aire?"

In Five philosophical Questions answered (1653) the subject is touched upon thus—

"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 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 Saint Geneviefe. And because nothing 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 fearefull: 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 Carkasse 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."

In the course of a special narrative of an incident of this sort, the

phenomenon is thus accounted for in the Athenian Oracle: "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 the 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."

At Hertford Assizes, holden in the fourth year of Charles I., Sir John Maynard, Serjeant-at-Law, took down the deposition of the minister of the parish in which a murder had been 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 encreased by degrees, till the sweat ran down on drops in 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 adjoining parish, who also was present, gave on oath exactly similar testimony.

Park quotes from the Chrestoleros of Bastard, an early English epigrammatist (1598), a sarcastic reference to this topic—

"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.*"

To this might be added the jocular, albeit ill-timed, remark addressed to a physician attending a funeral: "So, Doctor, I see *you are going home with your work.*"

Copley's Wits, Fits, and Fancies (1595) contains an anecdote in point. A lady, it is related, went to church so disguised that she thought no one could know her. It chanced, however, that her lover met her and, recognising her, addressed her. "Sir," she exclaimed, "you mistake me. How know ye me?" "All too well," was the reply; "for so soon as I met you, behold my wounds fell fresh ableeding. Oh! hereof you only are guilty."

Scot testifies, on "credible report," of the wound of a murdered man renewing its bleeding in the presence either of a dear friend or of a mortal enemy. "Divers also write," he proceeds, "that if one pass by a murthered body (though unknown), he shall be stricken with fear, and feel in himself some alteration by Nature."

According to Grose, three loud and distinct knocks at the head of

the bed of a sick person, or at the bed's head or the door of any of his relations, are ominous of death ; and the "dead ruttle," a particular kind of noise made in respiring by one in the extremity of illness, still continues to be so regarded in the north, as well as in other parts, of England.

Among the superstitions associated with death may be ranked the popular notion, to which we have before adverted, that a pillow stuffed with the feathers of a pigeon prevents an easy expiry ;—"if they lie upon pigeon's feathers, they will be languishing and never die, but be in pain and torment." This the British Apollo (1710) contemptuously dismisses as an old woman's story, with the explanation : "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 any Body 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."

The withering of bay trees was, we gather from Shakespeare, a funeral omen. Thus we read in Richard II.—

> "'Tis thought the King is dead : we will not stay ;
> The bay trees in our country are all wither'd."

On this passage Steevens observes that Holinshed confirms the representation, attesting : "In this yeare, in a manner throughout all the realme of England, old baie trees withered ;" and that it was esteemed a bad omen the commentator on Shakespeare decides on the authority of Lupton's Book of Notable Things, in which we are instructed that "neyther falling sycknes, neyther devyll, wyll infest or hurt one in that place whereas a bay tree is. The Romaynes calle it the plant of the good Angell." Lupton, it may be added, quotes Servius in behalf of the statement that if a fir-tree be touched, withered, or burnt by lightning, it premonstrates the speedy death of the master or mistress thereof. Other "most certaine tokens of death," we are told, are the waxing red of the forehead of the sick, the falling down of the brows, the waxing sharp and cold of the nose, the diminishing of the left eye with a running at the corner, turning to the wall, coldness of the ears, impatience of brightness, falling of the womb, pulling straw or the bedclothes, frequent picking of the nostrils with the fingers, and overwakefulness.

Allan Ramsay, speaking of Edge-well Tree, describes it to be an oak growing beside a fine spring in the vicinity of Dalhousie, closely observed by the country people who give out that the death of one of the family is signified by the falling of a branch. "The old tree some few years ago fell altogether," writes the poet ; "but another sprang from the same root, which is now (1721) tall and flourishing, and lang be 't sae !"

Werenfels refers to a widely diffused weakness. "The superstitious person could wish indeed that his estate might go to his next and best friends after his death," he writes ; "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, who inconsistently enough qualifies such talk as ordinarily being nonsense and as depending more upon fancy than anything else, asserts that he knew a family "never without one cricket before some one died out of it; 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." In the same work we read of the death or beheading of a king or powerful noble as commonly being heralded by his picture or image suffering some considerable damage, occasioned by its falling from where it hung, "the string breaking by some strange invisible touch." Thus Heylin's Life of Laud records that upon the Archbishop entering his study, to which none save himself had access, he found "his own picture lying all along on its face, which extremely perplexed him, he looking upon it as ominous."

Our countrymen north of the Tweed regarded the "Deitht-thraw," or pain and contortion sometimes attending death, with superstitious horror; a thraw being taken as an obvious indication of a bad conscience. Leyden, in the glossary to the Complaynt of Scotland (1801), informs us that it used to be held, when a person was secretly murdered, 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. He gives a verse of a ballad, of which he had heard some fragments, on the subject of the murder of a lady by her lover. Her seven brothers were watching the corpse; and the verse proceeded—

"'Twas at the middle o' the night
The cock began to craw;
And at the middle o' the night
The corpse began to thraw."

Heron's Journey (1799) notes that tales of ghosts, brownies, fairies and witches are the frequent entertainment of a winter's evening among the native peasantry of Kircudbrightshire; who commonly fancy that they see the "wraiths" of dying people, which are visible to one and not to others of the company. Belief in the wraith or spectral appearance of one about to die, indeed, is a firm article in the creed of Scottish superstition, nor is it strictly confined thereto. Although universally regarded as a premonition of the disembodied state, the wraith of a living person does not, says Jamieson, indicate that he shall soon die. The season of the natural day at which the spectre appears is understood to be a certain presage of the time of the person's departure. If it be early in the morning, it forebodes long life, even arrival at old age; if in the evening, the propinquity of death. Sometimes, Heron adds, the good and the bad angel of the individual are observed to be contending in the respective shapes of a white dog and a black; and only the ghosts of wicked people are supposed to return to visit and disturb their old acquaintance.

CORPSE-CANDLES, FETCH-LIGHTS, OR DEAD-MEN'S-CANDLES.

Corpse-candles are very common appearances, says Grose, in the counties of Cardigan, Caermarthen, and Pembroke, as well as in other parts of Wales; and they derive that appellation from their resembling not the body of the candle but the illumination or "fire;" which fire "doth as much resemble material candle-lights as eggs do eggs" (to use the language of an honest Welshman), save that these candles are irregular in their manifestations, sometimes visible and sometimes disappearing, especially if any one comes near them or in the way to meet them. On these occasions they vanish, but, presently reappearing behind the observer, hold on their course. If a little candle of a pale-bluish colour is seen, it is followed by the corpse of an abortion or an infant; if a large one, by the corpse of an adult. If two, three, or more, of various sizes (some big and some small) appear, then shall as 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 one of these candles be observed to turn aside through some bypath conducting to the church, the attendant corpse will be found to take exactly the same way. Sometimes these candles indicate the places whereat people shall sicken and die. Moreover, they have appeared on the bellies of pregnant women previous to their delivery; and they have predicted the drowning of passengers over a ford. Another variety of fiery apparition peculiar to Wales is that called Tan-we or Tanwed. As Mr Davis (the honest Welshman aforesaid) testifies, "this appeareth 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 sparkles and lighteth all about." The death of the freeholder on whose land it falls is commonly held to be announced thereby; and "you shall scarce bury any such with us," proceeds our authority, "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." Occasionally those whose death is thus foretold have personally witnessed the luminous apparition. Two such examples are recorded by Davis as having happened in his own family.

The Cambrian Register (1796) gives it as a notion widely current in the diocese of St David's that, shortly before death, a light is seen to issue from the house in which, sometimes even from the bed whereon, the sick person lies, and that it pursues its way to the church in which the body is to be interred, in the very track subsequently to be followed by the funeral; the name given to this light being *Canwyll Corpt*, or Corpse Candle.

Of the superstitious man Bishop Hall writes in his Characters of Vertues and Vices (1608): "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."

OMENS AMONG SAILORS.

Petronius Arbiter notes a very singular marine superstition to the effect that no one on shipboard must pare his nails or cut his hair except in a storm. Usually the boldest of mankind, sailors nevertheless are often the most abject slaves of superstitious fear; thereby justifying the observation of Scot that "innumerable 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." The union in sailors of the two extremes of superstition and profanity has been frequently dwelt upon. The man who dreads the stormy effects of drowning a cat, or of whistling a country-dance while leaning over the gunwale, will only too often, it has been observed, wantonly defy his Creator by the most daring execrations and the most licentious behaviour. A prejudice also prevails against the transport of corpses. Dr. Pegge refers the aversion to whistling to their singular estimate of the Devil's power and agency in stirring up the winds, and explains that they regard it as a mockery, and, consequently, an enraging of the Evil One. Even Zoroaster, we learn, believed in the existence of a Spirit of Evil, named *Vato*, capable of arousing violent storms of wind. The loss of a water-bucket or a mop is also reckoned very unlucky; but the presence of children is deemed auspicious to a ship. In spite of their dislike of whistling, it is to be remarked that they practise it themselves when there is a dead calm.

The appearance of dolphins and porpoises, Pennant writes, is far from being esteemed a favourable omen by seamen, their gambols in the water being taken as premonitory of an approaching gale; even as Willsford has it in his Nature's Secrets: "Porpoises, or Sea-Hogs, when observed to sport and chase one another about ships, expect then some stormy weather;" which tradition is preserved in Ravenscroft's comedy of Canterbury Guests (1695): "My heart begins to leap and play like a porpice before a storm." Willsford continues his list—

"DOLPHINES, 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 presage 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."

Sir Thomas Browne refers to another topic—

"That a King-Fisher, hanged by the Bill, sheweth 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."

WEATHER OMENS:

THE SKY, PLANETS, ETC.

Among omens the learned author of the Papatus enumerates the hornedness of the moon, the shooting of the stars, and the cloudy rising of the sun; and in Shakespeare we read—

> "Meteors fright the fixed stars of Heaven;
> The palefaced Moon looks bloody on the Earth,
> And lean-looked prophets whisper fearful change
> These signs forerun the death or fall of kings."

There are those, writes Defoe in his Memoirs of Duncan Campbel, "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;" and the Popish Kingdome of Naogeorgus thus reproves the folly of his time (1570):—

> "Beside they give attentive Eare to blind Astronomars,
> About th' aspects in every hour 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 wholy guided here,
> By mooving of the Planets, and the whirling of the Speare."

In the Earl of Northampton's Defensative against the Poyson of Supposed Prophecies (1583) we have the author's express personal testimony to the mental intrepidity of Queen Elizabeth. "When dyvers, uppon greater scrupulosity than cause, went about to disswade her Majestye, 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 mishappes of princes."

Prognostications of weather from ACHES and CORNS are free from the taint of superstition. "Achs and corns," says Lord Bacon, "do engrieve either towards rain or frost. The one makes the humours to abound more, and the other makes them sharper." Butler also adverts to the subject—

> "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."

Gay's first Pastoral contains some curious rural weather-omens—

"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;
When swallows fleet soar high and sport in air,
He told us that the welkin would be clear."

In the Trivia of the same poet the inhabitants of towns are provided with similar portents—

"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 ty'd,
Flag with the slacken'd gale, from side to side:
CHURCH MONUMENTS foretell 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 unwholsome dews,
Ere the Tiles rattle with the smoking show'r." &c.

Among the signs of rain recorded in The Husbandman's Practice (1664) we find—

"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; and SWALLOWS flying low."

And in The Cabinet of Nature (1637) the question as to "why a storm is said to follow presently when a company of hogges runne crying home" is answered thus—

"Some say that a Hog is most dull and of a melancholy nature, and so by reason doth foresee the Raine that commeth; and in the 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."

According to Coles, when the down flies off colt's-foot, dandelion, and thistles in the absence of wind, it is an indication of rain.

---

* So in Nabbes' comedy of Tottenham Court (1638), "I am sure I have foretold weather from the turning up of my cowe's tayle."

† "So looks he like a marble toward rayne." *Hall's Virgidemiarum* (1598).

On the subject of superstitions connected with thunder, our testimonies are equally numerous. In the Prognostication Everlasting of Leonard Digges (1556), it is recorded that thunder in the morning signifies wind; about noon, rain; and in the evening a great tempest. Some write (but their ground I see not, proceeds our author) that Sunday's thunder should bring the death of learned men, judges and others; Monday's, the death of women; Tuesday's, plenty of grain; Wednesday's, the death of harlots, and other bloodshed; Thursday's, plenty of sheep and corn; Friday's, the slaughter of a great man and other horrible murders; Saturday's, a general pestilent plague and great death. Under the head of "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 swellyng with uncustomed Waves: if Beastes eate gredely: if they lycke their hooves: if they sodaynlye move here and there, makyng a noyse, brethyng up to the ayre with open Nostrels: 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 themselfes in proyning or washyng, and that in Wynter, loke for Raine. The uncustomed noise of Pultry, the noise of Swine, of Pecokes, declare the same. The Swalowe flying and beating the water, the chirping of the Sparow in the Morning, signifie Rayne. Raine sodainly dried up; woody Coveringes strayter than of custome; Belles harde further than commonly; the wallowyng of Dogges; the alteration of the Cocke crowing; all declare rainy weather. I leave these, wanting the good grounde of the rest. If the learned be desyrefull of the to forsayd, let them reade grave Virgil, primo Georgicorum, At Bor. &c."

When it thunders, writes Lloyd in his Stratagems of Jerusalem, the Thracians take their bows and arrows, and shoot upwards, imagining thereby to drive the thunder away. Cabrias, the Athenian general, being prepared to engage the enemy at sea, it suddenly lightened, whereupon the soldiers became so terrified that they declined to fight, until they were assured by Cabrias that now was the time to fight when Jupiter himself shewed by his lightning that he was ready to go before them. Similarly Epaminondas, on occasion of his soldiers being amazed by lightning, restored their confidence by exclaiming *Lumen hoc Numina ostendunt;* that is, thus do the gods shew us we shall have victory. So too we read that while the consul Paulus Æmilius, who was the general of the Romans in Macedonia, was sacrificing to the gods at Amphipolis, it lightened; which he accepted as a certain presage of the overthrow of the Macedonian kingdom. Lloyd further observes that the dictator, consul, prætor, and other magistrates of ancient Rome were removable from office, if the soothsayer saw any occasion from lightning, thunder, shooting of stars, and the eclipse of the sun and moon.

In hot countries, according to Willsford's revelation of Nature's Secrets, thunder and lightning in winter are usual and have the same effects; but in northern climates they are held to be ominous as portending factions, tumults, and sanguinary wars; and, what is rare according to the old adage, "Winter's thunder is the Summer's wonder." As an example of the inconsistency of superstitious observations, Massey (in his notes on the Fasti of Ovid) calls attention to the fact that, whereas the Romans accounted thunder on the left hand as a favourable omen, the Greeks and barbarians thought otherwise.

"It chaunceth sometimes," writes Lord Northampton in his Defensative, "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." Of the swans which periodically visit the lakes in Caithnesshire we learn from the Statistical Account (1794) that they are "remarkable prognosticators of the weather, and much relied on as such by the farmer."

From the simile in Bodenham's Belvedere (1600)—

> "As hedgehogs doe foresee ensuing stormes,
> So wise men are for Fortune still prepared,"—

it should seem that our ancestors somehow held the hedgehog to be among weather prognosticators.

VEGETABLES.

Willsford has an ample disclosure of Nature's Secrets under this head. TREFOIL or clavergrass, he writes, against stormy and tempestuous weather will seem rough, its leaves starting and rising up as if it were apprehensive of an assault. TEZILS or Fuller's thistle, gathered and hung up in an airy place in a house, will, upon the advent of cold and windy weather, grow smoother, and against rain will close up its prickles. HELIOTROPES and MARIGOLDS not only presage stormy weather by closing and contracting their leaves, but turn towards the sun's rays all the day, shutting up shop in the evening. PINE-APPLES, suspended within doors where they may freely enjoy the air, will close themselves against wet and cold weather, and open against dry and hot seasons. The leaves of trees and plants in general will shake and tremble overmuch against a tempest. All tender buds, blossoms and delicate flowers contract and withdraw themselves within their husks and leaves by way of security against the incursion of a storm; while leaves coursing aloft in the wind, or down floating upon the water, are significant of tempests. A GALL or OAK-APPLE, upon being cut in pieces in the autumn (Mizaldus testifies to the notion), will be found to contain one of these three things—a fly, denoting want; a worm, plenty; or a spider, mortality. Lupton's version of this last "countryman's astrology" has it that if the little worm you find in an oak-apple plucked from the tree flies away, it signifies war; if it creeps, it betokens scarcity of corn; if it runs about, it foreshews the plague. The same writer, founding upon the authority

of Cardan, represents that the premature dropping of the leaves of the elm or the peach foreshews a murrain. In the Athenian Oracle the fly in the oak-apple is explained as denoting war; the spider, pestilence; and the small worm, plenty. A profusion of blossoms on the BROOM or the WALNUT tree is a sign of a fruitful year of corn; as also is great store of nuts and almonds, especially of filberts. Finally, when ROSES and VIOLETS flourish in the autumn, it is a premonition of a plague, or some pestiferous disease, in the ensuing year.

STUMBLING.

From the comedy of Love for Love, in which Congreve in the character of old Foresight so wittily and forcibly satirises superstition, we gather that to stumble in going down-stairs is held to be a bad omen. In this connection we are reminded of the saying that a rusty nail or a crooked pin shoots up into prodigies. It is lucky, observes Grose, to tumble up-stairs; a jocular observation probably meaning it was lucky the individual did not tumble down-stairs. Cicero refers to "pedis offensio" in the second book on Divination; Molinæus emphasises the same remark: "Si quis in limine impegit, ominosum est;" and in the old Oxford Archdeacon's Marriage of the Arts, "that you may never stumble at your going out in the morning" is found among the omens deprecated. Melton's Astrologaster is express on the subject: "If a man stumbles in a morning as soon as he comes out of doors it is a signe of ill lucke; even as the stumbling of a horse on the highway." So also Bishop Hall's estimate of the superstitious man includes: "If he stumbles at the threshold, he feares a mischief;" and in Gaule's copious catalogue of Vain Observations, "The stumbling at first going about an enterprise" finds a place.

In his Almanac for 1695 Poor Robin ridicules the superstitious charms thought potent 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."

That stumbling at a grave was anciently reckoned ominous, we learn from Shakespeare—

> "How oft to-night
> Have my old feet stumbled at graves!"

And in Braithwaite's Whimzies (1631) the superstition is adverted to. Of a jealous neighbour he writes: "His earth-reverting body (according to his mind) is to be buried in some cell, roach, or vault, and in no open place, lest passengers (belike) might stumble on his grave."

KNIVES, SCISSORS, RAZORS, &C.

It is unlucky, says Grose, to lay one's knife and fork crosswise; crosses and misfortunes being likely to follow therefrom. "It is

naught for any man to give a pair of knives to his sweetheart, for fear it cuts away all love that is between them," observes Melton; and in Gay's Second Pastoral we read—

> "But woe is me! such presents luckless prove,
> For knives, they tell me, always sever love."

The presentation of a knife, scissors, razor, or any sharp or cutting instrument to one's mistress or friend, Grose pronounces to be unlucky as being apt to cut love and friendship; so that, to neutralise the evil effect of such inauspicious gifts, a pin, a farthing, or some trifling recompense must be taken by the donor; while to find a knife or razor denotes ill luck and disappointment to the person making discovery of the same.

ON FINDING OR LOSING THINGS.

Melton's Astrologaster has it that if a man, walking in the fields, finds any four-leaved grass, "he shall in a small while after find some good thing; that it is naught for a man or woman to lose their hose-garter; and that it is a sign of ill luck to find money." "'Tis ill lucke to keepe found money," says Greene's Art of Conny-catching; the conclusion sought to be enforced obviously being that it must be spent: and Home's Dæmonologie refers to the frequency with which 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 a prediction of good luck to the finders;" the finding of silver foretokening their ill luck. "If drinke be spilled upon a man, or if he find olde iron," are given by Mason in his Anatomie of Sorcerie as typical of good fortune; and hence no doubt it is accounted lucky to find a horse-shoe. "The common people of this country have a tradition," writes Boyle in his Occasional Reflections, "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 one up."

The popular custom of crying out "Halves" on seeing another pick up anything he has found, which is supposed to entitle him who makes the exclamation to an equal division of the value, is referred to in Dr. Savage's Horace to Scæva Imitated (1730): "And he who sees you stoop to th' ground cries *Halves*! to ev'rything you've found." On this custom the well-known device of ring-dropping is based.

NAMES.

The Greeks were wont to refer misfortunes to the signification of proper names; and this ludicrous custom of analysing the proper names of persons, and deriving ominous references from their different significations in their state of analysis, appears to have prevailed among the Grecian poets of the first reputation. Shakespeare, notes the Scholiast upon Sophocles, was much addicted to it. He instances the inquiry in Richard II. "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 antients 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 (1658) there is no little expenditure of space to shew what moles in several parts of the body denote. The explanations seem too ridiculous even for transcription; but some run thus—

"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 to 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 the residue is equally absurd with the above specimens, the reader need not be troubled with further samples.

Lupton's treatise of Notable Things (1660) supplies the following on this most ridiculous subject—

"A Mole on the Feet and Hands shews there are others on the Testes, and denotes many Children.

"Moles on the Arm and Shoulder denote great Wisdom; on the left, Debate and Contention; near the Armhole, Riches and Honour; while a Mole on the Neck commonly denotes one near the Stomach, which indicates strength.

"A Mole on the Neck and Throat denotes Riches and Health; while a Mole on the Chin denotes another near the Heart, and signifies Riches.

"A Mole on the Lip implies another on the Testes, and signifies good Stomachs and great Talkers.

"A Mole on the right side of the Forehead is a sign of great Riches both to Men and Women; but on the other side the exact contrary. Moles on the right Ear of Men or Women denote Riches and Honour; and, on the left, the other extreme of fortune.

"A Mole between the Eye-brow and Edge of the Eye-lid signifies another between the Navel and the Secrets.

A red Mole on the Nose of a Man or Woman intimating another on the most secret parts, and sometimes on the Ribs, denotes great Lechery; while

Moles on the Ankles or Feet typify Modesty in Men, and Courage in Women.

"A Mole or Moles on the Belly denote great Eaters. A Mole on or about the Knees of a Man signifies Riches and Virtue; on a Woman's left Knee, many Children. A Mole on the left side of the Heart denotes very ill Qualities; on the Breast, Poverty; and on the Thighs, great Poverty and Infelicity."

Misson observes that "when Englishmen (the common people) have *Warts* or *Moles* on their Faces, they are very careful of the great Hairs that grow out of these 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) occurs the following passage: "When you came first 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 Percys 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.

CHARMS.

"THE word Charme," writes Mason in the Anatomie of Sorcerie (1612), "is derived of the Latin word *carmen*, the letter *h* being put in;" and in the Athenian Oracle it 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."

In Googe's version of the Popish Kingdome of Naogeorgus we read as follows—

"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' Almightie 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 sleep she seekes to get her strength decayde againe.
The like in Travailes harde 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 threatning 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 enchaunt, 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 glistering Glasses fayre, or else in Christall cleare
They Sprightes 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 sayenge her Ave Marye,
And by other Charmes of Sorcerye,
Ease men of the Toth ake by and bye
Yea, and fatche the Devyll from Hell."

Again 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 spattle
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 praunce
That none shall them enhaunce,
And do but cast my Glove.

* "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 such like superstitious Customs are every day more and more losing their influence."—*Stat. Acct. of Scotland* (1795) : *Parish of Killearn, County of Stirling.*

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."

"When the minds of men are haunted with Dreams of Charms and Enchantments," writes the historian Henry, "they are apt to fancy that the most common occurrences in Nature are the effects of magical arts."

To sit cross-legged, or with our fingers pectinated or shut together, is accounted bad, and friends will persuade us from it, says Sir Thomas Browne; the same conceit having religiously possessed the ancients, as is plain from Pliny's reference, "Poplites alternis genibus imponere nefas olim;" Athenæus also observing that it was an old venificious practice; and Juno being represented in this posture to hinder the delivery of Alcmæna. Park annotates that, as he understood always, sitting cross-legged was intended to produce good or fortunate consequences; and 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 have anticipated. Similarly, adds Park, superstitious players have been surprised sitting cross-legged, with a view to induce good luck.

"The Irish," writes Camden, "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."

Quoting Scot's treatise, Andrews (in his continuation of Henry's History) writes: "The Stories which our facetious author relates of ridiculous Charms, which by the 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."

"I claw'd her by the backe in way of a Charme,
To do me not the more good, but the lesse harme,"

occurs in Heywood.

In proof of the existence of charms, Avicenna affirms that all material substances are subject to the human soul, properly disposed and exalted above matter.

SALIVA OR SPITTING.

Spittle among the ancients was esteemed a charm against all kinds of fascination. Thus we read in Theocritus—

Τοιάδε μυθιζοίσα, τρὶς εἰς ἐὸν ἔπτυσε κόλπον.

"Thrice on my Breast I spit to guard me safe
From fascinating Charms;"

and Persius adverts to the custom of nurses spitting upon children—

"Ecce avia, aut metuens Divûm matertera, cunis
Exemit puerum, frontemque, atque uda labella
Infami digito, & lustralibus ante salivis
Expiat, urentes oculos inhibere perita."

"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."

Potter, in his Grecian Antiquities, instructs 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;" and he refers to this passage of Theocritus for illustration. This they did, he adds, in defiance (as it were) of the omen; for spitting was a sign of the greatest contempt and aversion; whence πτυειν (*to spit*) is put for καταφρονεῖν, ἐν οὐδενὶ λογίζειν, *i.e.* to contemn.

The practice of nurses lustrating the children with spittle, according to Seward in his Conformity between Popery and Paganism, "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, as Sheridan's Persius reminds us, give the eighth day for girls, and the ninth for boys, as the days of lustration of infants; and Gregory Nazianzen calls this festival Ονομαστηρια, because upon one of those days the child was named. The old grandmother or aunt moved around in a circle, and rubbed the child's forehead with spittle, and that with her middle finger, to preserve it from witchcraft; to which foolish custom Athanasius alludes when he calls the Heresy of Montanus and Priscilla γραῶν πτυσματα.

It is related by the Arabians that, when Hassan the grandson of Mahomet was born, he spat in his mouth.

Among the Mandingoes, according to Park, a child is named when it is seven or eight days old. The ceremony begins with shaving its head; after which the priest offers up a prayer invoking the blessing of God upon the infant and on the company present. Next he whis-

pers a few sentences in the child's ear, and spits thrice in its face; after which he returns the young one to its mother.

According to Pliny, spitting was superstitiously observed in averting witchcraft and in giving a shrewder blow to an enemy. Hence seems to be derived the custom pugilists 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, mentioned also by Pliny, still survive among our vulgar customs.

Lemnius writes: "Divers experiments shew 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 tetters, itch, scabs, pushes, and creeping sores: and if venemous 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 hearbs), the reason may be easily understood why Spittle should do such strange things, and destroy some Creatures."—Secret Miracles of Nature, English Transl. Lond. 1658.

Sir Thomas Browne leaves it undecided whether the fasting spittle of man be poison unto snakes and vipers, "as experience hath made us doubt;" and 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.

Colliers and others about Newcastle-upon-Tyne (in their combinations for the purpose of raising wages) 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."

Thus in Plaine Percevall the Peace Maker of England (1590) we read: "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, relates that they had not travelled far before the attendants insisted upon stopping to prepare a saphie or charm, to insure 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), occurs 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. This address was to something that he supposed to be a ghost.

Fish-women 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," we read in Johnson and Steeven's Shakespeare (1780), "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."

The Handsel is referred to by Misson thus: "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 Trades-people, 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's Dictionary (1783) explains "Handsell" to be "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."

Pennant testifies that in North Wales it was usual in his time to spit at the name of the Devil, and to smite their breasts at the name of Judas. "In their ordinary conversation the first name gives them no salivation, but is too familiar in their mouths."

In Browne's Britannia's Pastorals there is an account of the difficulty a blacksmith experiences in shoeing "a stubborne 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."

Scot's treatise on Witchcraft directs: "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." The same authority prescribes a 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."

Delrio mentions those who spit thrice upon the hairs which come out of the head in combing, before they throw them away.

Grose tells us of a singular superstition in the army, where let us hope it is not without its use. *To cagg*, he says, 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. He adds that this term is also used in the same sense among the common people in Scotland, where the engagement is effected with divers ceremonies. According to Vallancey, "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. Remedies of all kinds are directed to be taken, three, seven, or nine times; salutes with cannon consist of an odd number; and a royal salute is thrice seven, or twenty-one guns.

In Ravenscroft's Comedy of Mamamouchi (1675), Trickmore, habited as a physician, says: "Let the number of his Bleedings and Purgations be odd; *Numero Deus impare gaudet.*"

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: 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 writer in the Gentleman's Magazine for 1796 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; of which thirteen partook.

In Fuller's Mixt Contemplations (1660) we read: "A covetous Courtier complained to King Edward the sixt 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. 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 Gentleman's Magazine for July 1796 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; while another writer in the same miscellany for 1798 refers the superstition to the calculations 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 writes of a crypt, or souterrain chapel near Peel Castle—"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: "It is manifest by experience, says Lupton, "that the seventh male Child, by just order (never a Girle or Wench being born between), doth heal only with touching (through a natural gift) the King's Evil; which is a speciall Gift of God, given to Kings and Queens, as daily experience doth witnesse." So, in a MS. in the Cotton Library marked Julius, F. 6., 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."

In Bell's MS. on Witchcraft (1705) a passage runs thus: "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 dipp 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 Marquess Berkeley, who was born in 1426, 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 longe standing amongst many learned men; neither will I possitively affirm that the number of Six is fatall to Weomen, and the numbers of Seaven and Nine to Men; or that those numbers have (as many have written) magnam in tota rerum naturâ potestatem, great power in kingdoms and comon wealths, in families, ages, of bodies, sickness, health, wealth, losse, &c.; Or, with Seneca and others: Septimus quisque Annus, &c. Each seaventh year is remarkable with Men, as the sixth is with Weomen. Or, as Divines teach: that in the numbers of Seaven there is a misticall perfection which our understandinge cannot attaine 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 Republicâ, lib. iv. cap. 2; the Practize of Piety, fol. 418. 410; Censorinus de Die Natali, cap. 12; Seneca; Varro in Gellius, lib. iii.; Bucholcer; Jerom in Amos, 5."

Lemnius writes: "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 containes 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." To the same effect Werenfels: "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 Flecknoe's Ænigmatical Characters (1665), the portraiture of "One who troubles herself with everything" is in these terms: "She is perpetually haunted with a panick fear of 'Oh what will become of us!' &c., and the Stories of Apparitions 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." And among the Vain Observations noted by Gaule we have the collection or prediction of men's manners and fortune by their names, "or the anagram upon the name, or the allusion to the name, or the numbers in the name."

Referring to Heylin's "fatal observation of the letter H," the author of Numerus Infaustus (1689) 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, in confirmation of this hypothesis, he proceeds to write the lives of William II., Henry II., Edward II., Richard II., Charles II., and James II.

"From this Observation of Years," Lemnius adds, "there hath been a long custome in many Countries that the Lord of the Manor makes new Agreements with his Tenant every seventh yeare."

Vallancey annotates: "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.'"

From Bell's MS. on witchcraft we derive the following—

"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, Horse-shoes, 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 Soul is, by the first word ye light upon?"

PHYSICAL CHARMS.

Bishop Hall observes of the superstitious man that "Old Wives and Starres are his Counsellors: his Night-spell is his Guard, and Charms his Physicians. He wears Paracelsian Characters for the Tooth Ache; and a little hallowed Wax is his antidote for all evils."

In the copious catalogue of superstitious ceremonies in Melton's Astrologaster the following is specified: "That Tooth-Aches, Agues,

Cramps, and Fevers, and many other diseases, may be healed by mumbling a few strange words over the head of the diseased."

Charms and Incantations, Vallancey says, were employed by the ancient Druids for the cure of the generality of diseases.

"Certain Herbs, Stones, and other substances," observes Grose, "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." As to the "particular words written on parchment," Grose gives ABACADABARA in this form—

Abacadabara
bacadabar
acadaba
cadab
ada
d

The usual form, however, is of ABRACADABRA thus—

Abracadabra
Abracadabr
Abracadab
Abracada
Abracad
Abraca
Abrac
Abra
Abr
Ab
A

In Northampton's Denfensative occurs the inquiry: "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?" and Lodge 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 heale the Ague." Again, on the subject of lying, we read: "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."

The following charms are taken from a MS. of the date of 1475—

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, thorw 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 exuit 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 five tymes in the worschip of the fyve woundys of Chryst."

According to Martin, the inhabitants of Colonsay, one of the Western Isles, had an ancient custom of fanning the face of the sick with the leaves of the Bible, and were fully persuaded of the efficacy of the operation.

In The Burnynge of Paule's Church in London (1563) we read : "They be superstitious that put holinesse in *S. Agathe's Letters* for burninge Houses, Thorne bushes* for lightnings, &c. ;" and again : "Charmes, as S. Agathe's Letters for burning of Houses."

A superstition still survives in Devonshire and Cornwall that any one who rides on a piebald horse can cure the chincough.

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. In his Miscellanies cures are provided for the thrush, the toothache, the jaundice, bleeding, and other ailments.

In the Muses' Threnodie we read that "many are the instances, even to this Day, of Charms practised among the Vulgar, especially

---

* In the Statistical Account of Scotland (1792) we learn of the 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."

in the Highlands, attended with Forms of Prayer. In the Miscellaneous MS. cited before, written by Bailie 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."

In the Statistical Account (1795) the minister of Logierait in Perthshire testifies: "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 Macdonald's disease, "because there are particular tribes of Macdonalds, who are believed to cure it with the Charms 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."

The minister of Applecross, in the county of Ross, writes: "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 had its vulgar errors; opinions early imbibed, and cherished for generations, are difficult to be eradicated."

Further we read: "The Minister of Meigle Parish having informed us that in the Churchyard of Meigle are the remains of the grand sepulchral Monument of Vanora, called also Vanera, Wanor, and Guinevar, the British Helena, it may be added that 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."

In case of sickness of oxen, sheep, horses, and other animals, it is the practice in Orkney to sprinkle them with a special mixture, which they call Fore-spoken Water. They also have a charm 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," writes Brand, "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, whither 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."

"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."

To cure warts, Grose instructs, 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.

A newspaper of 1777 records the following: "After he (Doctor 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."

At Newcastle-upon-Tyne, after the body had been cut down, the writer remembers once to have seen men climb up upon the gallows and contend for the residue of the rope, which they wished to preserve for some lucky purpose or other. By some it is reckoned a cure for the headache.

To Grose we are indebted for the annexed items—

"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."

In this connection it may be added that the writer once saw some sawdust with the blood absorbed therein, which had been taken from off the scaffold, on the beheading of the rebel lords in 1746, for the purpose of charming away some disease or other.

In The Life of Nicholas Mooney, a notorious highwayman who was executed at Bristol on April 24th, 1752, with other malefactors, we read: "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."

Grose has preserved an item of superstition firmly believed in many parts of France, Germany, and Spain, respecting what he calls the *Hand of Glory*, employed by housebreakers for the purpose of entering houses at night without fear of opposition. The quotation is from a French treatise, Les Secrets du Petit Albert (1751)—

"I acknowledge that I never tried the Secret of the Hand of Glory, but I have thrice assisted at the definitive Judgement 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 stupify 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 remain'd in it: then put it into an earthen vessel, with zimat, salt-petre, salt, and long pepper, the whole well powdered; leave it fifteen days in that vessel; afterwards take it out, and expose it to the noon-tide 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."

This will recall the charm in Macbeth.

The author of the Vulgar Errors tells us that hollow stones are hung up in stables to prevent the nightmare or Ephialtes.* In the north of England they are called holy stones. Aubrey in his Miscellanies writes: "To hinder the Night-mare, 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 Night Mare, viz., the Hag, from riding their Horses, who will sometimes sweat at Night. The Flint thus hung does hinder it." According to Grose, "a Stone with a Hole in it,

* The Ephialtes, or night-mare, is called by the common people *Witch-riding*. This is, in fact, an old Gothic or Scandinavian superstition. Mara, from which 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.

hung at the Bed's head, will prevent the Night Mare: 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."

A stone not altogether unlike was the *Turquoise*. "The Turkeys," says Fenton in his Secrete Wonders of Nature (1569), "doth move when there is any peril prepared to him that weareth it." The turquoise (writes Nicol in his Lapidary) is likewise said to take away all enmity, and to reconcile man and wife. Other qualities are imputed to it, all of which were either monitory or preservative to the wearer. This lapidary superstition is mentioned by Holinshed in his account of King John, who "suspected them (the Pears) to be poisoned indeed, by reason that such precious stones as he had about him cast forth a certain Sweat, as it were bewraeing the poison."

The *Ætites*, or Eagle Stone, has been before mentioned as a charm of singular use to parturient women. 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." The same authority proceeds: "So *Coral*, Piony, Mistletoe, 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 Jewells drive away Hobgoblins, Witches, Night-Mares, and other evill Spirits, if we will believe the Monuments of the Antients."

The superstition connected with nightmares is treated with great pleasantry in Lluellin's Poems (1679)—

> "Some the Night-Mare hath prest
> With that weight on their breast,
> No returnes of their breath can passe:
> But to us the Tale is addle,
> We can take off her the saddle,
> And turn out the Night Mare to grasse."*

Herrick supplies

A Charm for Stables.

> "Hang up Hooks and Sheers to scare
> Hence the Hag that rides the Mare

---

* The following is Dr Farmer's ingenious emendation of a passage in King Lear—

> "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 Gobli ns," is deprecated in Holiday's comedy of TEXNOΓAMIA.

Till they be all over wet,
With the Mire, and the Sweat;
This observ'd, the Mains shall be
Of your Horses all knot free."

In Sylva (1786) two or three curious instances of rustic 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. In Coles' Art of Simpling (1656) we read: "It hath beene 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 in his pocket when he rides a Journey, he shall never gall;" and Flecknoe's Diarium (1658) mentions—

"How Alder-Stick in pocket carried
By Horseman who on high-way 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*,
For which, in sooth, he was to blame).
Or't had some other magick force,
To harden breech, or soften horse,
I leave't to th' learned to discourse."

Blagrave's Supplement to Culpepper's English Physician (1674) embodies the report 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." He adds, on the authority of persons of good credit, 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."

---

* According to Gerrard's Herbal, the ARBOR JUDÆ, and not the elder, is thought to be the tree whereon Judas hanged himself; in accordance with which tradition it is clear that the mushrooms or excrescences of the elder-tree (*Auriculæ Judæ* in Latin), commonly rendered "Jews' Ears," ought to be translated *Judas' Ears*.

In Paradoxical Assertions and Philosophical Problems (1669) occurs a silly question, "Why Jews are said to stink naturally? Is it because the *Jews-Eares* grow on *stinking Elder* (which Tree that Fox-headed Judas was falsely 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: "Laurell for a Garland, or *Ealder* for a Disgrace."

Coles, in his introduction to the Knowledge of Plants, tells us that "*Parsley* was bestowed upon those that overcame in the Grecian games, in token of Victory." So also Bartholomeus: "Somtyme Victours had Garlondes of it, as Isidore sayth, Libro xvii., Hercules made him fyrste Garlondes of this Herbe;" and in Greene's Conny-catching: "Would in a braverie weare Parsley in his hat."

The Athenian Oracle (vol. iii. p. 545) supplies the following: "A Friend of mine being lately upon the road a horseback, was extreamly 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 posteriours, not yet excoriated, throughout the rest of his Journey."

In An Hue and Crie after Cromwell (1649) 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 (1655) it is recorded: "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 Dores and Windows." There is also mention of an amulet against the 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 it in a knot in a piece of a man's shirt, which seems superstitious." Two instances of its success are recorded.* "There is likewise set down," against the epilepsia, "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 wrapt 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."

Further we learn that "some hang a Cross, made of the Elder and Sallow, mutually inwrapping one another about the Children's neck."

As we are instructed by Exmoor Scolding, "the Boneshave, a word perhaps nowhere used or understood in Devonshire but in the neighbourhood of Exmoor, means the Sciatica; and the Exmoorians, 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.—

---

* Lupton gives this receipt: "Make powder of the Flowers of Elder, gathered on Midsummer Day, being before well dryed, and use a spoonful 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."

"'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."

A receipt in Vicarie's Treasure of Anatomy (1641) has the subsequent most curious ingredient, which must have been introduced into the materia medica as a charm: "Five Spoonfuls of Knave Child Urine of an Innocent." Knave child obviously stands for male child, and innocent means a harmless idiot.

Shaw gives an account of some physical charms used in his time in the province of Moray, in Scotland. 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 invades 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. These ceremonies Shaw personally witnessed; and there can be no doubt of their derivation from the Druids.

The ancient Britons, observes Pennant, had a strange superstition in respect of the viper, of which a strong tradition survived in Wales. The account Pliny gives of it we find thus translated by Mason in his Caractacus. The speaker 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."

This wondrous egg seems to be nothing more than a bead of glass,

* Camden writes in his Ancient and Modern Manners of the Irish, that "to prevent Kites from stealing their Chicken, they hang up in the House the Shells in which the Chickens were hatched." See also Memorable Things noted in the Description of the World, where it is added, "To spit upon Cattel, they held it good against Witchery."

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 terms it, 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 Lilly. *Par nobile fratrum.*

Grose tells us that if weak, rickety, or ruptured children are drawn through a split tree of any kind, and the tree is afterwards bound together so as to make it unite, the children will acquire strength as the tree heals and grows together. 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 Ricketts, the second of a Rupture." This is a very ancient and extensive piece of superstition.

In the Gentleman's Magazine for October 1804 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 chisel has closed, but the lower remains open; and the tree is healthy and flourishing. Thomas Chillingworth, son of the owner of an adjoining farm, we read, 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 that the life of the patient depends on the life of the tree, and that the moment it is cut down, be the patient ever so distant, the rupture returns, and a mortification ensues. However, it is not 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 a writer deposes 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 superstitiously 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 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 preventative of their ravages in lands."

White testifies in his Selborne—

"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 shew 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 alledging that it had been—

'Religione patrum multos servata per annos.'" *

* The following illustration of the barbarous practice of enclosing field-mice

Creeping through tolmen, or perforated stones, was a Druidic 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; two brass pins being carefully laid across each other on the top edge of the stone, for oracular purposes. In the North, children are drawn through a hole cut in the groaning cheese on the day they are christened.

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 I., which Monsieur Jorevin saw and thus describes in the Antiquarian Repertory: "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 bluish 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."

"London Stone," says King in his Munimenta Antiqua, "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 antient 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."

From the depth and amplitude of its foundation Sir Christopher

---

occurs in a letter from Robert Studley Vidal, Esq. of Cornborough near Biddeford (a gentleman to whom we are much indebted for incidental information on the local customs of Devonshire), dated May 9th, 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 dispatched 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."

Wren, it appears, was convinced that it must have been some more considerable monument than a mere milliary stone. In Pasquill and Marforius (1589) we read: "*Set up this Bill at* LONDON STONE." "Let it be doone sollemnly, with Drom and Trumpet, and looke you advance my Cullours on the top of the Steeple right over against it." Again: "If it please them these dark Winter Nights, to *sticke uppe their papers uppon* LONDON STONE."

Of *The Stone of* SCONE King observes—

"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 antient 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 Kennith, 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 Kennith, 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 Kennith."

Another relic of these Druid fancies and incantations, as Borlase notes, is the custom of sleeping on stones on particular nights in order to be cured of lameness. In the Natural History of Cornwall he refers to "a very singular manner of curing madness, mentioned by Carew, 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."

A narrative of the superstitions practised at the pool of St Fillan will be found elsewhere. Here may be submitted a few particulars derived from the Statistical Account of Scotland, as to the parish of Killin in Perthshire (1796)—

"There is a Bell," writes the minister, "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 Grave-stone in the Church-yard. 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,* was common to them with the Lowlanders."

Sir Walter Scott in the notes to Marmion informs us that "there are, in Perthshire, several Wells and 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."

Idolatry in Bale's Interlude concerning the three Laws of Nature, Moses, and Christ (1562) recounts 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 can not 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."

From Coles' Art of Simpling we take these passages—

"It hath been observed that if a Woman with Childe eate Quinces much, and Coriander Seed (the nature of both which is to represse 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 vapourous food, it endangereth the Childe to become Lunaticke, or of imperfect Memory. 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. If a Man gather Vervaine the first day of the New Moon, before Sun rising, and drinke the Juice thereof, it will make him to avoid Lust for seven yeares. If Asses chaunce 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 griefe 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' Dyetts dry Dinner (1599) we are assured that "if one

* "The Origin of the Bell," says Mr Stuart, "is to be referred to the most remote Ages of the Celtic Churches, whose Ministers spoke a dialect of that Language."

eate three small Pomegranate Flowers (they say) for an whole Yeare, he shall be safe from all maner of eyesore;" and that "it hath bene and yet is a thing which Superstition hath beleeved, that the Body anoynted with the Juyce of Cichory is very availeable to obtaine the favour of great persons." In Potter's Grecian Antiquities we read: "Homer relates how Autolycus's Sons staunched Ulysses's blood, flowing from a wound he received in hunting a wild Boar, by a Charm. The same is observed by Pliny, who adds farther that 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."

Douce's MS. Notes advert to the practice at Exeter of those who are affected with agues visiting at dead of night the nearest cross road five different times, and there burying 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." Another remedy against the ague consisted in breaking a salted cake of bran * and giving it to a dog when the fit comes on; by which means they suppose the malady to be transferred from the patient to the animal.†

King James in his Dæmonology enumerates "such kinde of Charmes as, commonly, daft wives use for healing forspoken Goods [by Goods he means here Cattle] for preserving them from evill 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 any thing 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."

We find the following charms in the History of Monsieur Oufle—

"Dew Cakes with honey were given to those who entered Trophonius Cave, to free them from any mischiefs from the Phantoms which should appear. Bulbianus says that, where Purslain is laid in the Bed, those in it will not be disturbed by any Vision that night. A Diamond fastened to the

---

* In Whitforde's A Werke for Housholders (1537) 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."

† In Pope's Memoirs of P. P. Clerk of the Parish 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."

left arm, so as to touch the skin, prevents all nocturnal Fears. To expel Phantoms and rid people of Folly, take the precious Stone Chrysolite, set it in Gold, and let them wear it about em. According to Pliny, the Antients believed that a Nail drawn out of a Sepulchre, and placed on the Threshold of the Bed-chamber door, would drive away Phantoms and Visions which terrified people in the Night; and Ostanes the Magician prescribed the dipping of our feet, in the morning, in human Urine, as a preservative against Charms."

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; and apparently that collected on Easter Sunday is peculiarly efficacious. Another superstition holds that fits may be cured by a silver ring, 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 those giving the sixpences knowing 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. The Gentleman's Magazine for 1794 records the prevalence in Devonshire of a similar custom. The materials of the charm, however, are different. The ring must be made of three nails or screws which have been used to fasten a coffin, and must be dug out of the churchyard. Lupton quotes Mizaldus in behalf of the statement that "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." "The Root of Vervin hanged at the neck of such as have the King's Evil," he adds, "brings a marvellous and unhoped help."

We learn from an annotator on Antiquities that one 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 scrofulous person's neck; while a certain lady had a very high opinion of the virtue of a baked toad hung in a silk bag round the neck. Pennant's Zoology mentions the use of live toads in the same way.

Boorde in his Introduction to Knowledge (1542) writes: "The Kynges of Englande doth halowe every yere Crampe Rynges, ye which Rynges worne on one's Fynger doth helpe them whych hath the Crampe;" and the Breviary of Health, by the same author, 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 Kynge to helpe this Infirmitie by the grace of God, the which is geven to a Kynge anoynted. But for as much as some Men doth judge divers tymes a Fystle or a Frenche Pocke to be the Kynges Evyll, in such matters it behoveth not a Kynge to medle withall."

"Rings made from Coffin-hinges are supposed to prevent the Cramp," writes Douce, who refers the reader to Waldron's Literary Museum for an account of the ceremonies attending the blessing of cramp rings on Good Friday.

To the Minute Book of the Society of Antiquaries of London, Nov.

12, 1772, we are indebted for a passage from a letter addressed by Lord Chancellor Hatton to Sir Thomas Smith, dated Sept. 11th, 158–, with regard to an epidemic disorder at that time very alarming: "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." On March 11, 1773, we read that a member presented an engraving from a sardonyx which formerly belonged to the Monastery of St Alban's. It was held to ensure easy deliveries, by being laid, in the time of travail, *inter mammas*.

Bulwer's Chirologia (1644) affirms: "This miraculous Imposition of the Hand in curing the Disease called the Struma, which from the constant effect of that sovereigne 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."

Without the smallest danger of incurring the suspicion of disloyalty, we now may, however, safely pronounce that the royal touch for the King's Evil is referable to the class of physical charms.

The Hon. Daines Barrington, in his Observations on our antient Statutes, tells of an old man, a witness in a cause, who averred that when Queen Anne was at Oxford, she touched him whilst a child for the evil. Being asked at the conclusion of his evidence whether he was really cured, 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." The great resort of patients and the supposed miraculous cures effected on the like occasions may well be accounted for on that principle. 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."

According to a writer in the Gentleman's Magazine for 1751, "I touch, but God healeth," was the form of words used by our kings of old when they touched for the evil; but the ceremony was never performed except in the presence of a bishop or priest, who introduced the patient to the royal presence for that salutary purpose. Moreover, 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." This reference to the small piece of "silver," however, seems to be erroneous; a proclamation concerning the cure of the king's evil, contained in Rushworth, specifying the coin as "an Angel;" which being put about the patient's neck by the king, he repeated, "That light was the true light which lighteth every man into the world;" the Lord's Prayer then followed, and another on behalf of the diseased that, receiving health, he may render thanks to God.

In the Statistical Account of Scotland (1795) we read of a man named Innis touching 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 already noticed among the CHARMS *in* ODD NUMBERS.

"If they never give Fire out of their Houses to their Neighbours," writes Camden in his Ancient and Modern Manners of the Irish, "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 Jorden's Briefe Discourse of a Disease called the Suffocation of the Mother (1603) we have the following 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 Maries, Offering to certaine Saintes,* * * * * * * * *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 super-

naturall 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 then all other Remedies whatsoever."

In Osborne's Advice to a Son (1656) 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 writes: "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 pared 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."

Of the old register in Christ Church in Hampshire, Warner affirms that it affords several curious receipts or modes of cure, evidently dated from the beginning of the seventeenth century, and couched in the uncouth phraseology of the period, for some singular cases of indisposition; which, however, he declined to embody in his Topographical Remarks from motives of delicacy.

LOVE CHARMS.

Some years ago, writes the Connoisseur, 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;" and both Theocritus and Virgil have introduced women into their Pastorals, using charms and incantations 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 Ale-house Lubberkin repairs,
> These golden flies into his Mug I'll throw,
> And soon the Swain with fervent Love shall glow."

In Newton's Tryall of a Man's owne selfe (1602), under the head of Breaches of the Seventh Commandment, inquiry is made "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 Practises, thou hast gone about to procure others to doate for love of thee;" and Ferrand's Love Melancholy (1640) represents: "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 meanes thinking to know their Loves: and for this cause Theocritus cals this hearb Τηλιφιλον, quasi Δηλιφιλον, as if we should say *Tel-Love*."

Speaking of the ancient love charms, characters, amulets, or such-like periapses, Ferrand protests that 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 Sweethearts;" and Werenfels has it that "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 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. Further, her dying request to be buried close to her father appears to us a corroborating proof that, though she was certainly the cause of his premature death and underwent the judgment of the law for the same, yet she was not in the blackest sense of the word his wilful murderess.

The Gentleman's Magazine for January 1731 narrates an event that occurred in December of the previous year. A man at a village near Mortagne in France had been long ill of a distemper which puzzled the physicians. His wife, believing him to be bewitched, consulted a conjuror, who showed 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, whom with the assistance of her relations she beat unmercifully, besides burning the soles of his feet and the crown of his head in such a manner that he died within two days. When the woman and her accomplices were seized, she owned the fact, and said if it was to do again,

she would do it. A subsequent number of the Magazine records the woman's being condemned to be hanged, but explains that "great interest was making to get her sentence commuted, *the fact proceeding from conjugal affection.*"

"Hide some Dazy-roots under your Pillow, and hang your Shoes out of the Window," is the admonition given in the comedy entitled The Mock-Marriage (1696), by way of a love charm to cause one to dream of his love.

Andrews (in his Continuation of Henry's History) maintains the incredibility of the asseverations contained in Bothwell's will to the effect 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) we read: "They often use 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 thro' 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 found in Herrick's Hesperides—

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."

RURAL CHARMS.

Sir Thomas Browne, in his Quincunx Artificially Considered, mentions a rural charm against dodder, tetter, and strangling weeds; which consisted in 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 occur in Herrick's Hesperides—

"This I'le 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 (1562), wherein Idolatry says—

"With blessynges 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 thynge can be:
For Lampes and for Bottes
Take me Saynt Wilfride's knottes,
And holy Saynt Thomas Lottes,
On my Lyfe I warrande ye.

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."

The Athenian Oracle preserves the following rural charm to stop bleeding at the nose, and all other hæmorrhages—

"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 longer at large."

Writes Ady in his Candle in the Dark (1655): "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,

---

* Naming the christian and sirname of the party.

one whereof was this ; every Night when she lay down to sleep she charmed her Bed, saying—

'Matthew, Mark, Luke, and John,
Bless the bed 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 Church-men of those times."

Again—

"Another old Woman came into an House at a time when as 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 Church-man in Queen Marie's Days, when as Churchmen had more cunning, and could teach people many a trick, that our Ministers now a days know not."

In Whimzies, Braithwaite's description of a balladmonger proceeds: "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 harmlesse Charme* to make her let downe her Milk."

A slunk or abortive calf, buried in the highway over which cattle frequently pass, Grose tells us, will greatly prevent that misfortune happening to cows ; and he represents it as commonly practised in Suffolk.

In his Art of Simpling, Coles gives it as a tradition that if a handful of *arsmart* be put under the saddle, upon a tired horse's back,* it will make him travel fresh and lustily.

"If a Footman take Mugwort and put into his Shoes in the morning, he may goe forty miles before noon, and not be weary. The Seed of *Fleabane* strewed between the Sheets causeth Chastity. If one that hath eaten *Comin* doe but breath 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. 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.

* Lupton quotes Mizaldus in support of the statement, "Mousear, any manner of way ministered to Horses, brings this help unto them, that they cannot be hurt, whiles the Smith is shooing of them, therfore it is called of many *Herba Clavorum*, the Herb of Nails."

The root of *Male-Piony* dryed, tied to the Neck, doth help the Incubus, which we call the Mare. If Maids will take wilde *Tansey*, and lay it to soake in Butter-milke nine dayes, and wash their Faces therewith, it will make them look very faire."

Coles enlarges on the theme in his Adam in Eden—

"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 himselfe, 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 Shoos upon White Downe in Devonshire, neer Tiverton, because Moonwort grows upon Heaths."

Turner in his British Physician (1687) is confident that, though moonwort "be the Moon's Herb, yet it is neither Smith, Farrier, nor Picklock;" and Wither in the Introduction to his Abuses Stript and Whipt (1622) writes—

> "There is an Herb, some say, whose vertue's such
> It in the pasture, only with a touch,
> Unshooes the new-shod Steed."

Among Tree superstitions may be ranked the reflection recorded by Armstrong in his History of Minorca: "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. The passage in Hamlet will be familiar to the reader: "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 Warburton, that it was used on Sundays by the Romanists in their exorcisms.

Thunder superstitions have been in part considered under the head of omens; yet the charms and superstitious preservatives against thunder remain to be mentioned.

From a passage in Greene's Penelope's Web (1601) it would seem that wearing *a bay leaf* was a charm against thunder: "He which weareth the Bay-leafe is priviledged from the prejudice of Thunder." So in Webster's White Devil (1612) Cornelia says—

> "Reach the Bays:
> I'll tie a Garland here about his Head,
> 'Twill keep my Boy from Lightning."

In A Strange Metamorphosis of Man (1634) the bay-tree, it is observed, is "priviledged 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."

To the same effect is the simile cited from some old English poet in Bodenham's Belvedere (1600)—

> "As Thunder nor fierce Lightning harmes the Bay,
> So no extremitie hath power on Fame."

In Jonsonus Virbius, the elegy upon Ben Jonson by Henry King (subsequently Bishop of Chichester), an elegant compliment is paid to the memory of the poet, in allusion to the superstitious idea of *laurel* being a defensative 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."

So also we read in Diogenes in his Singularitie (1591): "You beare the Feather of a Phœnix in your bosome against all Wethers and Thunders, *Laurell to escape Lightning*, &c."

The practice, popular in Kent and Herefordshire, of putting a cold iron bar upon the barrels with a view to preventing the souring of beer by thunder, has already been adverted to.

Tiberius, writes Leigh in his Observations on the first twelve Cæsars (1647), "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;" and Augustus "was so much afraid of Thunder and Lightning that he ever carried about with him for a preservative remedy *a Seale's skinne;*" or, as a note suggests, "of a Sea-Calfe, which, as Plinie writeth, checketh all Lightnings."

Hill's Natural and Artificial Conclusions (1670) provides what is termed a natural means for protecting one's house from thunder and lightning. "An ancient author recited (among divers other experiments of Nature which he had found out) that if the herb *Housleek*, or Syngreen, do grow on the House-top, the same House is never stricken with Lightning or Thunder." It may be explained here that it is still common, in many parts of England, to plant this herb upon the tops of cottages; and Sir Thomas Browne mentions it (in his Quincunx) as a reputed defensative in almost the same words with Hill.

According to Arnot's Edinburgh, the elders of the Scottish Church in 1594 exerted their utmost influence to abolish an irrational custom among the husbandmen, which not unreasonably gave great offence. The farmers were apt to leave a portion of their land untilled and uncropped year after year; and this spot, which was supposed to be dedicated to Satan, was styled "the Good Man's Croft," that is to say, the landlord's acre. Some pagan ceremony probably had given rise to so strange a superstition; which it is easy to see was designed as a charm or peace-offering in behalf of the fertility of the rest of the land.

Professor Playfair, in a letter to the author dated St Andrews, 26th

January 1804, recounts among the superstitions of the neighbourhood that it was the practice in private breweries to throw a live coal into the vat, to avert the influence of the fairies; that a cow's milk is secured against their abstraction by a burning coal being passed across her back and under her belly immediately after her delivery; and that they are debarred from entry into a house at night by the lower end of the crook, or iron chain by which a vessel is suspended over the fire, being raised up a few links.

Martin gives it as received opinion in the Western Islands (as well as in the neighbouring part of the mainland) that by a charm, or some other secret way, women are able to convey the increase of their neighbour's cows' milk to their own use; that the milk so charmed does not produce the ordinary quantity of butter; that the curds made of that milk is so tough that it cannot acquire the firmness of ordinary cheese; and that it also is much lighter in weight. Besides, the butter so taken away and joined to the charmer's butter is easily discernible by a mark of separation, to wit, diversity of colour; that which is charmed being paler than the other. If butter so marked is found on a suspected woman, she is at once pronounced to be guilty. To recover this loss, they take a little of the rennet from all the suspected persons, and put it into an eggshell full of milk; "and when that from the charmer is mingled with it, it presently curdles, and not before." Some women, he adds, make use of the root of groundsel as an amulet against such charms, by putting it among the cream.

In the island of Fladda Chuan, writes Martin, is a chapel dedicated to St Columbus; at the east end of which is an altar whereon is a circular blue stone, which is always moist. This stone the fishermen, when detained on the isle by contrary winds, are wont to wash with water all round, in the persuasion that thereby they will procure a favourable wind; and such, moreover, is the regard they entertain for it that they swear decisive oaths upon it. He adds that it was an ancient custom among the islanders to hang a he-goat to the boat's mast, in expectation of thereby obtaining a favourable wind.

At Iona, we further learn, there is a stone erected, of which native credulity holds 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; and of Borera island we are told: "There is a Stone in 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 antient 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." Martin also mentions a globular green stone, of the size 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 *è 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."

CHARACTS.

Characts seem to have been charms in the form of inscriptions. Dugdale has: "That he use ne hide no charme, ne charecte;" and Gower—

"With his Carrecte would him enchaunt;"

"Through his Carectes and figures;"

"And his Carecte as he was tawght
He rad."

Among the current superstitious practices censured in Dives and Pauper (1493) are enumerated "any Charmes in gadering of Herbes, or *hangynge of Scrowes aboute Man or Woman or Childe or Beest for any Seknesse, with any Scripture or figures and Carectes, 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;*" and the Earl of Northampton's Defensative against the Poyson of supposed Prophecies (1503) records: "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 & Basiliscum, &c.; as if the prophecies which properly belong to Christe might be wrested to the safeguard and defence of every private Man."

"What wicked blindeness is this than," we read in The Burnynge of Paule's Church (1563), "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, not 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 proceeds to observe that our devotion ought to "stande in depe sighes and groninges, wyth a full consideration of our miserable state and Goddes majestye, 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's Incarnate Devils (1596) animadverts on Curiosity thus: "If you long to know this Slave, you shall never take him without *a*

---

* 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 after expired—

"'Ye three holy Kings,
Gaspar, Melchior, Balthasar,
Pray for us, now, and the hour of death.'

"These papers have touch'd 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." —*Gentleman's Magazine*, February 1749.

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."

In Beware of Pick-purses (1605) it is explained: "Others, that they may colourably and cunningly hide their grosse ignorance, when they know not the cause of the Disease, referre it unto *Charmes*, Witchcrafts, magnifical Incantations, and Sorcerie; vainely, and with a brazen forehead, affirming that there is no way to help them but by *Characters*, Circles, Figure-castings, Exercismes, Conjurations, and other impious and godlesse meanes. Others set to sale, at a great price, certain Amulets of Gold and Silver stamped, under an appropriate and selected Constellation of the Planets, with some magical character; shamelesly boasting that they will cure all Diseases, and worke I know not what other wonders." The author 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 Empericke, 'Nay,' quoth he, 'I have lived all my life *by the Booke;* and I will now (God willing) likewise dye by the Booke.'"

Blagrave's Astrological Practice of Physick prescribes the following as a cure for the ague, the writing being worn by the patient: "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." Blagrave testifies that he had known many cured by this writing only worn about them, and that he had the receipt from one whose daughter, who had the ague upon her two years, was cured thereby; so that, on the joint authority of the old woman and our doctor, we may say *Probatum est.*

Ramsey writes in his Elminthologia (1668): "Neither doth Fansie only cause, but also as easily cure Diseases; as I may justly refer all magical and jugling 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."

The Quack Astrologer, as we are instructed in a treatise devoted to his Character (1673), "offers, for five pieces, to give you home with you a Talisman against Flies; a Sigil to make you fortunate at gaming; a Spell that shall as certainly preserve you from being rob'd for the future; and *a sympathetical Powder* for the violent pains of the Tooth-ach."

In his Short Discoverie of the unobserved Dangers of severall sorts of ignorant and unconsiderate Practisers of Physicke in England (1612), Cotta 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." Elsewhere he inquires: "How can Religion or Reason suffer Men that are not voyd of both to give such impious credite unto an unsignificant and senselesse mumbling of idle words, contrary to reason, without president of any truly wise or learned, and justly suspected of all sensible Men?" and he cites the declaration of Fernelius: "*Scripta, Verba, Annuli, Caracteres, Signa*, nihil valent ad profligandos morbos, si nulla superior Potestas divina vel Magica accesserit."

Waldron mentions a charact, a copy of an inscription found under a cross, which was carefully preserved and carried to the vicar, who made several copies of it and dispersed them over the Isle of Man. Such is their virtue to those who wear them, says he, they are certain of success on whatever mission they set out; and potent against witchcraft, evil tongues, and all efforts of the devil or his agents; they ensure 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. The stone under which the original paper was represented to have been found Waldron frequently saw; but it would have been regarded as the worst sacrilege to have attempted to move it from its place. The tenor of the inscription he gives as: Fear God; obey the priesthood; and do by your neighbour as you would have him to do to you.

According to Arnot's History of Edinburgh, on all the old houses existing in that city during his time might be traced the remains of talismanic or cabalistic characters, which the superstition of earlier ages had caused to be engraven on their fronts. These generally consisted of some text of Scripture, of the name of God, or perhaps of an emblematical representation of the Resurrection.*

To Cotta we are indebted for "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 helplesse. 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 foramina stercoribus.'" †

Of the charms or amulets called Saphies, which the African negroes wear constantly about them, Mungo Park informs us that they are sentences from the Koran, which the Mahometan priests write on

---

* "It is recorded in divers authors that in the Image of Diana, which was worshipped at Ephesus, there were certaine 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 *Ephesiæ Literæ*, where one useth any thing which bringeth good successe."—*Anatomie of Sorcerie*, by Mason; who specifies the superstition of "Curing Diseases with certaine Words or Characters."

† Nash in his Notes on Hudibras says: "Cato recommends the following as a Charm against Sprains: 'Haut, haut, hista pista vista.'"

scraps of paper and sell to the natives, who attribute to them extraordinary virtues. Some wear them as a protection against snakes and alligators, the saphies being enclosed in a snake or alligator's skin and tied round the ankle; while 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. His landlord, he tells us, solicited the gift of a lock of his hair for the purpose of making a saphie; which, it had been impressed on him, would impart to its possessor all the knowledge of the white man. Another person desired him to write a saphie; whereupon Park furnished him with one containing the Lord's Prayer, of which he gave away several copies.

AMULETS.

Amulets and things to be borne about (writes Burton in his Anatomy of Melancholy) are prescribed, taxed by some, and approved by others; the carrying about of a ring made of the hoof of an ass's right forefoot being esteemed of virtue. "I say with Renodeus, they are not altogether to be rejected," is the emphatic comment. "Piony doth help epilepsies; precious stones most diseases. A wolf's dung carried about helps the cholick; a spider, an ague," &c. On the other hand, "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 Pomponius proves, or the Divel's policy, that is the first founder or teacher of them."

In Hering's Preservatives against the Pestilence (1625) we read: "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 pernitious, to those that weare them;" and Bourne cites a passage from St Austin on these superstitious observations. "To this kind," says he, "belong all Ligatures and Remedies, which the Schools of Physitians 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." Here it may be noted that it was the custom in the north of England for boys to wear an eel's skin about their naked legs to prevent the cramp in swimming.

Armstrong in his History of Minorca testifies to having seen an old woman dressed like a Franciscan monk, placed on a bier, 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 disguis'd."

And that the practice was not unfamiliar to ourselves at an earlier period is evident from a passage in the Berkeley MSS., in which "it is recorded that on the 13th of May 1220 (4th Hen. III.) died Robert the second Lord Berkeley æt^{is} 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."

Gaule (in his Mag-Astromancer Posed and Puzzel'd) inquires "whether Pericepts, Amulets, Præfiscinals, Phylacteries, Niceteries, Ligatures, Suspensions, Charmes, and Spels, had ever been used, applied, 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 alchymy 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."

Among the Notable Things recorded by Gaule on the authority of Mizaldus we have the following: "A piece of a Child's Navell string, born in a Ring, is good against the Falling Sickness, the pains of the Head, and the Collick."

Of a Mahometan negro, who with the ceremonial part of that religion retained all his ancient superstition, Mungo Park relates that in the midst of a dark wood he made a sign for the company to stop, when, taking hold of a hollow piece of bamboo that hung as an amulet round his neck, he whistled very loud three times. This he did, he explained, in order to ascertain what success would attend the journey. He then dismounted, laid his spear across the road, and, having said a number of short prayers, concluded with three loud whistles; after which he listened for some time as if in expectation of an answer, and, receiving none, intimated that the company might proceed without fear, as there was no premonition of danger.

In Douce's Illustrations of Shakespeare and of Ancient Manners are wood engravings of several Roman amulets, which were designed against fascination in general, but more particularly against that of the evil eye. Such, he observes, are still used in Spain by women and children, precisely as they were by the Romans in the olden time.

DIVINATION.

"Since 'tis Impiety to pry
Into the Rolls of Destiny,
Heed not the secrets they impart
Who study the divining Art."

HORACE.

A DIVINATION differs from an omen in this particular, that the latter 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 the former is the obtaining of the knowledge of futurity by some endeavour of his own, or by means which he personally uses designedly for that end.

Gaule has a copious enumeration of 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 Frankincence; *Carromancy*, 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; *Dactylomancy*, by Rings; *Coseinomancy*, by Sieves; *Axinomancy*, by Sawes; *Cattabomancy*, by Vessels of brasse or other metall; *Roadomancy*, by Starres; *Spatalamancy*, by Skins, Bones, Excrements; *Sciomancy*, by Shadows; *Astragalomancy*, by Dice; *Oinomancy*, by Wine; *Sycomancy*, by Figgs; *Typomancy*, by the coagulation of Cheese; *Alphitomancy*, by Meal, Flower, or Branne; *Crithomancy*, by Grain or Corn; *Alectromancy*, by Cocks or Pullen; *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."

To this ample list must be added a species entitled by Holiday (in his Technogamia) *Anthropomancy*.

The ancients had divinations by *water*, fire, earth, air; by the flight of birds, by lots, by dreams, by the wind, and other modes; and of the ancient hydromancy the following species of divination must, we suppose, be considered a vestige. An essayist in the Gentleman's Magazine for March 1731 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 inteliigence 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 Maiden Lady, both attentive to the predictions to be given of their future fate. The Lady (his acquaintance), tho' 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."

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 divination by water must likewise be referred a passage in a list of superstitious practices preserved in the Life of Harvey, the famous conjuror of Dublin (1728) : "Immersion of wooden Bowls in Water, sinking incharmed and inchanted Amulets under Water, or burying them under a Stone in a Grave in a Church-yard." Among *love divinations*, to which we have referred in an early part of this volume, may be reckoned the dumb cake, so called because it was to be made without speaking ; the prescribed rule being to go backwards up the stairs to bed, and to put the cake under the pillow, when dreams of lovers would ensue.

John of Salisbury enumerates no fewer than thirteen different kinds of diviners, or fortune-tellers, who in his time pretended to foretell future events, some by one means and some by another ; and Gibbon mentions divination by arrows as an institution of great antiquity and fame in the East. The compendious mode which we find so humorously described in Hudibras is affirmed by Monsieur Le Blanc, in his Travels, to be employed in the East Indies—

> "Your modern Indian Magician
> Makes but a hole in th' Earth to piss 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 ; and Hosea reproaches the Jews as being infected with the like superstition : "My people ask Counsel at their Stocks, and *their* STAFF declareth unto them." The use of rods for divination was not, however, peculiar to the Chaldeans, almost every nation which has pretended to that science having practised the same method. Herodotus mentions it as a custom of the Alani, and Tacitus, of the ancient Germans.

From Bell's MS. Discourse on Witchcraft (1705) we take the following account from Theophylact on the subject of rabdomanteia 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, for-

ward or backward, to the right or the left hand, and agreeably gave responses, having made use of the fall of their Staffs for their Signs."

In Henry's History of Great Britain we read 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."

One of Sheppard's Epigrams (1651) runs thus—

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."

Of this rod divination the vulgar notion, still prevalent in the north of England, of the hazel's tendency to a vein of lead ore, a seam or stratum of coal, and the like, seems to be a vestige. The *Virgula divina*, or *Baculus divinatorius*, is a forked branch in the form of a Y cut off a hazel stick, by means whereof people have pretended to discover mines, springs, &c., underground; and the explanation of the operation is that, while the person who bears it walks very slowly over the places where he suspects mines or springs may be, the effluvia exhaling from the metals, or the vapour from the water impregnating the wood, make it dip or incline; which is the sign of a discovery. The author of the Living Librarie (1621) confesses, however, that "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;" and Lilly's History of his Life and Times records a curious experiment, which he confesses to have failed, to discover hidden treasure by the hazel rod.

In the Gentleman's Magazine for February 1752 we read of Linnæus that, hearing his secretary highly extol the virtues of his divining wand, while he was upon his voyage to Scania, he was anxious to convince him of its insufficiency. For that purpose he concealed a purse of one hundred ducats under a ranunculus which grew by itself in a meadow, and challenged the secretary to find it if he could. The wand discovered nothing, and Linnæus' mark was soon trampled down by the company who were present; so that, when he 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 it could not lie the way they were going, but quite the contrary; accordingly they pursued the direction of his wand, and actually dug out the gold. Another such experiment, Linnæus exclaimed, would be sufficient to make a proselyte of him.

In the same work for November 1751 we read, that though for some years past the reputation of the divining rod had been on the decline, it had recently been revived with great success by an ingenious gentleman who, from numerous experiments, had good reason to believe its

effects to be more than those of imagination ; his experience being that hazel and willow rods 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, we are instructed by the writer of the paper, are all attracted by springs of water ; some persons have the virtue intermittently, the rod in their hands attracting one half hour and repelling the next ; and all metals, coals, amber, and limestone attract, but with different degrees of strength ; the best rods being those of the hazel or nut tree, which are pliant and tough, and cut in the winter months. Preference is to be given to a shoot that terminates in an equal fork, of the length of about two feet and a half ; but, as such a forked rod is rarely to be met with, two single ones, of a length and size, may be tied together with thread, and will serve the purpose as well. According to one authority, the experiment of a hazel's tendency to a vein of lead ore is limited to St John Baptist's Eve, and the hazel requires to be of the same year's growth.

With the divining rod apparently is connected a *lusus naturæ* of ash-tree bough, resembling the *lituus* of the Roman augur and the Christian pastoral staff, which still maintains a place in the catalogue of popular superstitions. We remember to have seen one of these, which we thought extremely beautiful and curious, in the house of an old woman at Beer Alston in Devonshire, who declined parting with it on any account, thinking it would be unlucky to do so. A writer who has some observations on this subject in the second volume of the Antiquarian Repertory, thinks the *lituus* or staff with the crook at one end, which the augur bore as the badge of his office and the instrument with which he exercised it, was made not of metal, but of the substance above mentioned. Whether to call it a work of art or of nature may be doubted, he says. Some probably belonged to the former class, while others were found in plants of different sorts ; of which Hogarth, who in his Analysis of Beauty calls them *lusus naturæ*, gives a specimen—a very elegant one—a branch of ash. The writer proceeds to say that he inclined to style it rather a distemper or distortion of nature, from its apparently being 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, depressions, and curves for want of the support designed by nature ; and that the beauty of form to which some of these arrive might well consecrate them to the mysterious fopperies of heathenism, and their rarity might occasion imitations of them by art. The pastoral staff of the Church of Rome seems to have been formed from the vegetable lituus, though the general idea is that it is an imitation of the shepherd's crook. The engravings given in the Antiquarian Repertory are of carved branches of the ash.

DIVINATION BY VIRGILIAN, HOMERIC, OR BIBLE LOTS.

This is a species of divination performed by opening the works of Virgil and Homer, and the Bible, and observing the lines covered by

the thumb immediately thereupon ; which lines, if in any way applicable to one's condition, are accounted prophetic. The custom of so dealing with Homer and Virgil apparently is of very ancient date ; and those who resorted to this mode of divination were said to try the *sortes Homericæ*, or *sortes Virgilianæ*.

Charles I. is said to have tried this method of learning his fate, and to have found the oracle but too true. According to Wellwood, the king and Falkland made this experiment of their joint fortunes in the Bodleian Library, when they came across passages of import equally ominous to both. Aubrey, however, tells the story differently—

"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."

Dr Johnson, in his Life of the Poet, suspects Cowley to have been tinctured with this superstition, and to have consulted the Virgilian lots on the important occasion of the treaty with the Scots, and that he gave credit to the answer of the oracle. Dryden's version of the passage in the fourth book of the Æneid runs thus—

> " 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."

In Love Melancholy (1640) Ferrand mentions the "kinde of Divination *by the opening of a Booke at all adventures* (this was called the *Valentinian Chance*, and by some, *Sortes Virgilianæ*), of which the Emperour 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 ;" and Home has it in his Dæmonologie (1650) : "For Sorcery, properly so called, viz., Divination by Lotts, it is too much apparent how it abounds. For lusory Lots 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 Lots, by Sieves, *Books*, &c., they abound as Witchery, &c., abounds."

Allan Ramsay has these lines—

> 'Waes me, for baith I canna get,
> To ane by Law we're stented ;

Then *I'll draw Cuts*, and take my Fate,
And be with ane contented;"

and in the glossary he explains cuts to be lots; usually made of *straws unequally cut*, which one hid between his finger and thumb while another drew his fate.

Jodrell, in his Illustrations of Euripides, 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.* Gibbon refers to Clovis, who, as he proceeded with decent reverence through the holy diocese of Tours, while marching from Paris, consulted the shrine of St Martin, the sanctuary and oracle of Gaul. His messengers having been instructed to remark the words of the psalm which should happen to be chanted at the precise moment when they entered the church, it happened that those words most fortunately expressed the valour and victory of the champions of heaven; whereupon the application was easily transferred to the new Joshua, the new Gideon, who went forth to battle against the enemies of the Lord. "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," adds the historian, "was derived from the Pagans, and the Psalter or Bible was substituted for 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."

It appears from Eccho to the Voice from Heaven (1652), that the fanatic Arise Evans, in the time of the Commonwealth, employed this mode of divination by the Bible; and from Lord Berkeley's Historical Applications (1670), that the Earl also 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 Mount Tabor (1639) 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 9th 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.

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 (Shaw says picked; no iron must touch it).* When Lord Loudon, he says, was obliged to retreat before the rebels to the Isle of Skye, a common soldier, at 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. Pennant's Tour to the Hebrides contains another instance of the use of the speal bone; the word "speal" evidently being derived from the French *espaule*, humerus.

Drayton has it—

> "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 thereupon
> Things long to come foreshowes, as things done long agone."

The allusion here is to a colony of Flemings planted about Pembrokeshire; and upon this passage Selden, who refers to Giraldus, writes—

> "Under Henry II. 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."

They have a similar divination by the bone of a sheep, Hanway tells us, in Persia.

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 Countres, tokenes of Peas or of Warre, the state of the Royame, sleynge of Men, and Spousebreche, such thynges theye declare certayne of Tokenes and Sygnes that is in suche a Sholder Bone."

Camden in his Antient and Modern Manners of the Irish writes:

---

* Tacitus, Annals, xiv.

"They look through the bare 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."

It must be added that the plant called bachelor's-buttons supplies a rustic species of divination. Grey annotates upon Shakespeare that the country-fellows were wont in days long gone by to try whether they should succeed with their mistresses by carrying the flowers of this plant in their pockets, and that the prospect of good or bad luck was determined by the fact of their growing or not growing there. In Greene's Quip for an Upstart Courtier (1620) they are described as having been worn also by the young women, and that too under their aprons: "Thereby I saw the Bachelor's Buttons, whose virtue is to make wanton Maidens weepe, when they have worne it forty weekes under their Aprons for a Favour."

According to Borlase, 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."

DIVINATION BY THE ERECTING OF FIGURES-ASTROLOGICAL.

In Lilly's History of his Life and Times there is the record of a curious experiment of this sort made, it should seem, by the desire of Charles I., who was anxious to know in what quarter of the nation he might be most safe after he should have effected his escape, and where he might avoid discovery until such time as was to him desirable. Madam Whorewood was deputed to receive the judgment, and the astrologer seems to have had high fees, for he owns he got on this occasion twenty pieces of gold. To this fact probably Dr Johnson adverted in his Lives of the Poets; where, speaking of Hudibras, he pronounces: "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 as to what Hour would be found most favourable to an escape."

From Gadbury's Nauticum Astrologicum (1710) it appears that these figures were often erected concerning the voyages of ships from London to Newcastle, and otherwise. On one occasion the prediction, we are told, was verified; the ship, though not lost, having been in great danger through running aground at Newcastle, springing a shroud, and wholly losing her keel. On page 93 there is given the figure of a ship that set sail from London to Newcastle on 27th August 1669 at 11 P.M. The voyage proved to be a most fortunate one; "as indeed," proceeds 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." We need hardly say that shipowners in the Newcastle trade now are much wiser than to throw away money on such fooleries. With much greater propriety, when things augur ill, they apply to the assurance office in preference to that of the diviner or fortune-teller.

Henry in his History of Great Britain remarks that this passion for penetrating into the secrets of futurity was not confined to the common people; persons of the highest rank and greatest learning being equally possessed thereby. "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."* They cast the horoscopes of their patrons' children, discovered the success of their designs, and foretold future public events; and it does not surprise us to learn that their predictions were couched "in very general and artful terms." Elsewhere, however, the historian pronounces that, though ridiculous and delusive in itself, astrology has been the best friend of the excellent and useful science of astronomy.

Judicial astrology, Zouch notes in his edition of Walton's Lives, prevailed long after the period of Mary's reign; its predictions being received with reverential awe, and even men of the most enlightened understandings being inclined to believe that the conjunctions and oppositions of the planets had no little influence on the affairs of the world. The excellent Joseph Mede, indeed, did not disdain to apply himself to the study.

Among the superstitions enumerated by Mason we find "erecting of a figure to tell of stolne goods;" and in Dives and Pauper (1493) we have the admonition: "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;" to which is added: "And alle that use any maner Wichecraft or any misbileve, that alle suche forsaken the feyth of holy Churche and their Cristendome, and bicome 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 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 Catholick writers, St Austin condemns it to be utterly expelled and banish'd 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

* "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, in 1235. 'Nocte vero prima qua concubuit Imperator cum ea, noluit eam carnaliter cognoscere donec competens hora ab astrologis ei nunciaretur.'"

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 punish'd. By Justinian made a capital crime, as may appear in his Codex."

He pleasantly observes of astrologers that, while undertaking to reveal to others the most obscure and hidden secrets abroad, they at the same know not what happens in their own houses and in their own chambers; and he quotes the epigram in which even such an astrologer as More laughed at them—

> "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 chast,
> And wont behold thy wife so leudly embrac't,
> 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."

Under the year 1570 Strype records: "And because the welfare of the Nation did so much depend upon the Queen's Marriage, it seems some were employed secretly by calculating her Nativity, to enquire into her Marriage. For which Art even Secretary Cecil himself had some opinion by I have met among his Papers with such a Judgement made, written all with his own hand."

The superstitious follower of the planetary houses is animadverted upon by Thomas Lodge, in his Incarnate Devils (1596), thus: "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." Again—

> "His name is Curiositie, who, not content with the Studies of Profite and the practice 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 Familier, and he will take a Flie in a Box for good paiment." "He will shew you the Devill in a Christal, calculate the Nativitie 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."

Of Desperation we learn—

"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, writes—

"Thou damned Mock-Art, and thou brain-sick Tale
Of old Astrologie"——

"Some doting Gossip 'mongst the Chaldee wives
Did to the credulous world thee 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 Browne's Map of the Microcosme (1642) we read—

"Surely all Astrologers are Erra Pater's Disciples, and the Divel's Professors, telling their opinions in spurious ænigmatical doubtful Tearmes, like the Oracle at Delphos. What a blind Dotage and shamelesse 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 præscius? Thracias the sooth-sayer, 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."

A passage in Fuller's Good Thoughts in bad Times (1669) runs in this wise—

"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) an elaborate portrait of the professor of the art is presented—

"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 dispatch'd 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."

Again—

"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 accessary to all the cheating Tricks Hell inspires him with."

And—

"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 Pruins, 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 ought fore-see,
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, observes of the 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 of flying away, but which, by a wonderful nimbleness, he has seized and detained."

"Where," inquires Gaule, "is the Source and Root of the superstition of vain Observation, and the more superstitious Ominations thereupon 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?"

Sir Aston Cokain's Poems (1658) contain the following quip for the 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 (1675), "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 unuseful 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 Impostor who makes a mystery of every thing which he understands not, for to deceive Women and credulous people."

Sheridan's Persius gives some particulars respecting *horoscopes* as understood by the ancients. The ascendant, he explains, they took to be that part of the heavens which arises in the east at the moment of the child's birth; and 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 zodiac in a figure which they divided into twelve houses, representing the whole circumference of the heavens. Of these the first, by some called the horoscope, was *Angulus Orientis*, which showed the form and complexion of the newly-born infant; and all the others similarly had their several significations. In casting nativities they held that every man's Genius was the companion of his horoscope, and tempered it; whence was derived that mental union and friendship to be observed among some. In Plutarch's Life of Antony this bond of sympathy between the genii of Antony and Octavius is indicated.

Dallaway represents that with the Turks astrology is a favourite folly. According to Ulugh-bey, the most esteemed of the very numerous treatises thereon, the 13th, 14th, and 15th days of each month are the most propitious; and the Ruz-nameh has its three unlucky days, to which little attention is paid by the better sort. A chief astrologer is attached to the Court of the Sultan, and is consulted by the council on State emergencies. Dallaway relates that, when the treaty of peace was about to be signed at Kainargi in 1774, this functionary was required to name the hour most auspicious for that ceremony. The Vizier's Court swarms with such impostors; to whom, however, was popularly ascribed the credit of having predicted the great Fire of Constantinople in 1782. Their reputation was somewhat imperilled by their failure to foretell an insurrection of the Janissaries, but it was saved by the circumstance of the same word signifying both insurrection and fire. It may now be considered rather as a State expedient to consult the astrologer, observes our author, that the enthusiasm of the army may be fed, and subordination maintained by the prognostication of victory.

Astrologers, it need hardly be added, form an important part of the households of all Oriental potentates.

CHIROMANCY, OR DIVINATION BY PALMISTRY OR LINES OF THE HAND.

In Indagine's Book of Palmistry and Physiognomy translated by Fabian Withers in 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; the line of the stomach, and the like; the triangle, and the quadrangle. The thumb and fingers too have "hills" assigned to them, from the summits of which these manual diviners pretended they had a prospect of futurity. The reader will smile at the name and etymon given in this treatise to the little finger. It is called the ear-finger, we are instructed, because it is commonly used to clean the ears; which surely is a testimony to the indelicacy of our ancestors.

Chiromancy, writes Agrippa in his Vanity of Sciences, "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 Complexion, Condition, and Fortune of the person; imagining the harmonious disposition of the Lines to be, as it were, certain cælestial Characters stampt 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 authors of distinction who have written on this Science falsely so called; but, explaining that none of them have been able to go beyond conjecture and the observation derived from experience, he decides: "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 (1612) speaks of "vaine and frivolous Devices, of which sort we have an infinite number also used amongst us, as namely in Palmistry, where Men's Fortunes are tolde by looking on the palmes of the hande;" and in Newton's Tryall of a Man's owne Selfe (1602), under breaches of the eighth commandment, it is inquired whether the Governors of the Commonwealth "have suffered *Palmesters*, Fortune-Tellers, Stage-Players, Sawce-boxes, Enterluders, Puppit-players, Loyterers, Vagabonds, Landleapers, and such like cozening Make-Shifts to practise their cogging Tricks and rogish Trades within the circuite of their authoritie, and to deceive the simple people with their vile forgerie and palterie." The phrase "Governors of the Commonwealth" probably means justices of the peace.

Ferrand in his Love Melancholy (1640) pronounces that "this Art of Chiromancy hath been so strangely infected with Superstition, Deceit, Cheating, and (if I 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."

Gaule satires the folly of palmistry; according to which, as he explains, the lines extending at the lower joint of the thumb signify contention; the line above the middle of the thumb, if it meets round about, portends a hanging destiny; and several lines transverse upon the last joint of the forefinger denote riches by heirdom, while right lines in the same place are a note of a jovial nature; according to which, further, lines in the points of the middle finger, like a gridiron, indicate a melancholy wit and unhappy; if the sign on the little finger be conspicuous, they denote a good wit and eloquent, but the contrary if they be obscure; and equal lines upon the first joint of the ring-finger are marks of a happy wit.

Writes Bulwer in his Chirologia: "*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 earnest in the Palme.*"

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; and vestiges of this practice still survive. Sir Thomas Browne, as we have already seen, 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; while white specks presage felicity, and blue specks our misfortunes; that those in the nail of the thumb have significations of honour; and of the fore-finger, riches.

DIVINATION BY SIEVE AND SHEARS.

This in the Athenian Oracle is called "the trick of the sieve and scizzars, the *Coskniomancy* of the ancients, as old as Theocritus;" and Butler has a reference to it in Hudibras—

> "Th' oracle of Sieve and Shears,
> That turns as certain as the spheres."

The words of Theocritus are 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 Sheers, and told me true,
> That I should love, but not be lov'd by you."

The mode in which Κοσκινομαντεία was generally practised to discover thieves, or those suspected of any crime, was as follows, we learn from Potter's Grecian Antiquities: "They tied a Thread to the Sieve, by which it was upheld, or else placed a pair of Sheers, 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 act. Another sort of Divination was commonly practised upon the same account, which was called 'Αξινομαντεια."

At the end of the De Occultâ Philosophiâ of Agrippa (1567) is a good representation, from an iron plate, of the mode of performing this species of Divination by Sieve and Shears; which consisted in two persons holding the sieve with a forceps between their middle fingers, and repeating over it six words intelligible neither to themselves nor to any one else: "Cribrum enim inter duorum astantium medios digitos per forcipem suspendunt, ac dejeratione factâ per sex verba nec sibi ipsis nec aliis intellecta, quæ sunt *Dies Mies Jeschet Benedoftet, Dovvina Enitemaus;*" upon which the sieve plainly turned round on the mention of the name of the person suspected of the offence, be it what it may. Agrippa testifies that he himself thrice employed this mode of divination successfully; and he calls attention to the fact that it was reckoned more certain than others, "to divine by the sieve" being a proverb ascribed to Erasmus. Delrio's account is to the same effect. The culprit was indicated by the trembling, nodding, moving, or turning round of the sieve in a way altogether beyond the control of the holder of the forceps.

The directions for divination by "*Coscinomancie*, or turning of a Sive," introduced in Holiday's old Play of *Technogamia*, have it that the shears are to be fastened, and the side held up with the middle finger; then a mystical form of words is to be repeated; after which are to be named those suspected of the theft; and at whosoever's name the sieve turns, he or she is guilty. This mode of divination, we learn, was more generally applied to elicit information as to matrimonial partners. "Turning of a Sieve *to shew who hath bewitched one*," Mason enumerates among the then prevailing superstitions.

To discover a thief by the sieve and shears, Grose says, 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; and, on naming the real thief, the sieve will suddenly turn round about.

Scot writes: "Popish Priests, as the Chaldeans used the Divination by Sive and Sheers for the detection of theft, do practise with a Psalter and Key fastened upon the forty-ninth [fiftieth?] 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 did'st 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."

In Lodge's Incarnate Devils, we read: "If he loose any thing, he hath redie *a Sive and a Key;*" and in the Athenian Oracle 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, 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 Sive and Sheers it may be found out againe, and who stole it;" and the same author embodies the superstition that "A man may know what's a Clocke only by a Ring and a silver Beaker;" which will remind the reader of Hudibras—

> "And wisely tell what Hour o' th' Day
> The Clocke does strike by Algebra."

DIVINATION BY THE LOOKS; PHYSIOGNOMY.

In Indagine's Book of Palmistry and Physiognomy are recorded sundry divinations, too absurd for transcription, in connection with "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," and the like; some faint vestiges of which fooleries still survive in our villages. To this head may be referred the observation to be found, I think, in one of our dramatic pieces, on a rascally looking fellow: "There's Tyburn in his Face without benefit of Clergy."

In his Vanity of Arts and Sciences Cornelius Agrippa explains 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 collect their Horoscopes, gliding, by little and little, from Affections to Astrological Causes, upon which foundations they erect what idle Structures they themselves please:" and concerning Metoposcopie (a species of physiognomy, it is added: "Metoposcopie, 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 Judgment and learned Experience; making herself to be like a foster Child of Astrology."

"Physiognomy," writes Gaule similarly, "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 Saturnial, or Jovial; and him Martial or Solar; another Venerial, 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 Astrologie." 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."

DIVINATION BY ONIONS AND FAGGOTS IN ADVENT.

In the Anatomy of Melancholy Burton treats of *Cromnysmantia*, which is explained to be a kind of divination with *onions* laid on the altar at Christmas Eve, practised by girls with a view to knowing when they shall be married, and how many husbands they shall have.

In Hill's Quartron of Reasons of Catholike Religion (1600) "with the Introduction of the Protestant Faith," we learn, "were introduced your Gallegascones, your Scabilonians, your *St. Thomas Onions*, your Ruffes, your Cuffes, and a thousand such new devised Luciferian Trinckets ;" and in A Dialogue between Mistris Macquerella a suburb Bawd, Mrs Scolopendra a noted Curtezan, and Mr Pimpinello an Usher (1650), occurs 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 Palace for me to practise Pennance in."

Nor was the custom confined to ourselves. Germany shared in it, as testified by Naogeorgus—

"In these same Dayes young wanton Gyrles, that meete for Marriage bee,
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 fansie most, and best do think upon.
Thus neere the Chimney them they set, *and that same Onyon than,*
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,
When as 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 theare,
A crabbed churlish Husband then they earnestly do feare.
These things the wicked Papists beare," &c.

DIVINATION BY A GREEN IVY LEAF.

In the tenth book of his Notable Things Lupton writes :—

"Lay a green Ivie-Leaf in a Dish, or other Vessel of fair Water, either for yourselfe or for 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-Leafe 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 whome 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 toward 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 bee spotted all over, then it signifies that you or the partie, shall dye 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 Bradshaw's Shepherd's Starre (1591) we find "a paraphrase upon the third of the Canticles of Theocritus, Dialogue-wise;" in which Amaryllis, Corydon, and Tityrus take part. Corydon says—

"There is a Custome amongest 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, insteade 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 then to burne like an unworthy Lover." Again: "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 foreshoweth Love, and to clap the leaves in the palme of my hand. If they yeelded 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 Lawrell Apollo's scepter, which shall betoken her Wisedome, and with the Myrtle faire Venus Poesie, which shall shewe her Beautie. And with Amaranthus Diana's Herbe, whereby bloud is stenched, so may shee imitate the herbe and have remorce."

The Druids, writes Borlase in his Antiquities of Cornwall, were "excessively fond of the Vervaine. They used it in casting Lots, and foretelling Events;" and "it was to be gathered at the rise of the Dog-Star."

Herrick sings of

Divination by a Daffadill.

"When a Daffadill I see,
Hanging down her head t'wards me;
Guesse I may, what I must be:
First, I shall decline my head;
Secondly, I shall be dead;
Lastly, safely buried."

VULGAR ERRORS.

THE WANDERING JEW.

THIS is a vulgar error of considerable antiquity. Indeed, Dr Percy tells us, on the authority of Matthew Paris, that it obtained full credit in this part of the world anterior to 1228; in which year an Armenian Archbishop visited England for the purpose of inspecting the shrines and the relics preserved in our churches, who, during his sojourn and entertainment at the monastery of St Albans, was asked several questions respecting his country and other matters. Among these it was inquired of him "if he had ever seen or heard of the famous personage named Joseph, 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, through one of his train who spoke French, that he knew him who was the subject of their inquiry very well; in fact, that the wanderer had dined at his table shortly before his departure from the East. As a porter in the service of Pilate (according to some accounts, let us add, he was a crier of the Court), he was originally known by the name of Cartophilus. When Jesus was being dragged out by the door of the Judgment Hall, he struck Him a violent blow on the back, and, pushing Him towards the infuriate crowd, exclaimed, "On with thee, Jesus! Wherefore dost thou tarry?" Upon this, Jesus turned round, and, regarding him steadily, said, "I indeed am going; but thou shalt tarry until I come." Soon after this event he was converted, and baptized by the name of Joseph: but no sooner was his doom pronounced than he found himself hurried from family and friends; compelled to be a restless vagabond on the face of the earth. At the end of every hundred years he is seized with a strange malady that terminates in a trance of several days' duration; on emerging from which, he reverts to the same physical condition as that in which he was when Jesus suffered, at which period he was thirty years of age. He remembers all the circumstances attending the death and resurrection of Christ, the saints who arose with Him, the composition of the Apostles' Creed, their preaching and dispersion; and is himself a most grave and holy person. Such is the substance of the account given by Matthew Paris, who, it should be added for the sake of historic completeness, was himself a monk of St Albans, and was living at the time of the Armenian prelate's narration.

The fourteenth century chroniclers changed the name of Joseph into that of Isaac Lackedion, and omitted the fine incident of his periodic

renovation. According to the Brabantine Chronicle, he visited that country in 1575. Göethe's travestie refers to an earlier appearance in Europe. On Easter Sunday of 1542, two German students met him in a church in Hamburgh, listening to the sermon with marked attention. He was very tall; with white hair reaching below the middle of his back, a beard below his girdle, and naked feet, though the weather was cold. Conversing with the students, he gave his name as Ahasuerus, and represented that he was a thriving shoemaker at the time of the crucifixion. When Jesus fell beneath the weight of the cross against the wall of his house, he rudely repulsed him and, pointing to Calvary, said, "Get on, blasphemer, to thy doom;" Jesus replying, "I will stop and rest; but thou shalt march onward until I return!" Twenty years after he reappeared in Strasburgh, and reminded the magistrates that he had passed through the place two centuries before; his statement being verified by reference to the police-register of the city. He inquired after the students, and declared that, since his conversation with them, he had visited the remotest part of the East Indies. In 1604 he visited France. The "True History of his life as taken from his own lips" was printed at Bordeaux in 1608, and his Complaint, set to a popular air, was a favourite ballad. The learned Louvet saw him returning from mass on a Sunday at Beauvais, when, surrounded by a crowd of women and children, he recounted anecdotes of the Passion in an affecting manner. There are also vague accounts of his having been seen at Salamanca, Venice, and Naples, where he was a successful gambler. On 22d April 1771, he visited Brussels, where he sat for his portrait to illustrate the ballad composed on his interview with certain burgesses some centuries before.

Southey based the Curse of Kehama on this legend, and Croly made it the subject of his romance of Salathiel.

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 shellfish which is found sticking to the bottom 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 even Holinshed gravely declaring that with his own eyes he saw the feathers of these barnacles "hang out of the shell, at least two inches."

In Hall's Virgidemiarum we have—

> "The Scottish Barnacle, if I might choose,
> That of a Worme doth waxe a wingèd Goose;"

and in Marston's Malecontent—

> "Like your Scotch Barnacle, now a block,
> Instantly a Worm, and presently a great Goose."

So also writes Gerard in his Herbal: "There are in the North parts

of Scotland certaine Trees, whereon do grow Shell-fishes, &c., &c., which falling into the Water, do become Fowls, whom we call *Barnakles;* in the North of England *Brant Geese;* and in Lancashire *Tree Geese*, &c."

HADDOCK.

"On each side beyond the Gills of a Haddock is a large black spot," writes Pennant. "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 Haddocks ever since that miracle."

In Metellus his Dialogues (1693) we read—

> "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 catched that Fish for the Tribute;" and—

> "*O superstitious Dainty, Peter's Fish,*
> How com'st thou here to make so godly Dish?"

DOREE.

By the same author we are instructed that "Superstition hath made the Doree rival to the Haddock 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."

It is rather difficult at this time to adjust the conflicting claims of the two members of the finny tribe; 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, who caught a fish of this kind while wading through an arm of the sea, having left the impression on its sides to be transmitted to posterity as an indelible memorial of the fact.

The name of the saint, it may be added in passing, incorporates his history; Χριστοφορος, from the alleged circumstance of his having carried the Saviour, when a child, over an arm of the sea.

THE ASS.

A superstition survives 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, "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."

DARK LANTERNS.

Barrington, speaking of the curfew in his Observations on the Antient Statutes, 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. Elsewhere, however, he derives this notion from Guy Fawkes' dark lantern in the Gunpowder Plot.

THAT BEARS FORM THEIR CUBS INTO SHAPE BY LICKING THEM.

In A Brief Natural History by Eugenius Philalethes (1669) we read: "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? quî vera ac falsa notemus?"
>
> What can more certain be than sense
> Discerning Truth from false pretence?"

Sir Thomas Browne includes this among his Vulgar Errors; but Ross in his Refutation of Browne at the end of his Arcana Microcosmi (1652) 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 unformed appears now in its right shape. This is all that the Antients 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.

Ross, in the work just cited, writes—

"But Dr Brown denies this for these reasons: 1. 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.

Answ. Aristotle's, Oppian's, and Ælian's silence is 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 he devours Iron. And Fernelius is so far from extenuating the matter, that he plainly affirms it, and shews 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 PHŒNIX.

That there is but one phœnix in the world, writes Sir Thomas Browne, "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 aspection; 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; Tacitus and Pliny also expressing very strong doubts on the subject. Some, he says, refer to some other rare bird, the bird of paradise, or the like; the passage in the Psalms, "Vir justus ut Phœnix florebat," he pronounces to be 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, all militate against the fact of its existence.

BIRD OF PARADISE AND THE PELICAN.

In a treatise entitled A short Relation of the River Nile (1673), which was published under the sanction of the Royal Society, we read—

"The Unicorn is the most celebrated among Beasts, as among Birds are the Phœnix, the PELICAN, 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, nothing 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 con-

cealed, can yet give no account where the Phœnix and Bird of Paradise are bred. Some would have Arabia the Country of the Phœnix, yet are the 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 dilligence hath been imployed in the search, but without success. One of them dead came to my hands. I have seen many. The Tayle 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 ayre, 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. It is 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 bloud, an action which ordinarily suggests devout fancies."

The Brief Natural History by Eugenius Philalethes gives it as 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 Chirurgions, 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. Ross, however, in his refutation of the Doctor's Vulgar Errors, cites Scaliger in behalf of the proposition that this is as possible as for the loadstone to draw iron ; neither the resting of the one, nor the moving of the other, proceeding from an apparent, but an occult virtue ; for even as in the one there is an occult principle of motion, so there is in the other a secret principle of quiescence.

THE CHAMELEON.

That the chameleon does live on air alone is maintained by Ross against Sir Thomas Browne ; who opposes the tradition on these grounds—

"1. The testimonies both of antient and modern writers, except a few, and the witnesses of some yet living, who have kept Chameleons 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 Chameleon, which I saw, never perceived it to void excrements backwards: an argument, it had no solid Food."

THE BEAVER.

The Brief Natural History by Eugenius Philalethes (1669) supplies the annexed information—

"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 Hierogliphicks, when they will signifie a Man that hurteth himself, they picture a Bever 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 Bever 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 Bever 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; 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 whereof they are averted and seek for another."

THE MOLE; AND THE ELEPHANT.

To the same authority we are indebted for the following: "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 Druids' Egg, has already been noticed among the Physical Charms; but the reputed history of its formation we have reserved for insertion under the head of Vulgar Errors—

"Near Aberfraw [in the Isle of Anglesey]," writes Gough in his edition (1789) of Camden, "are frequently found the Glain Naidr or Druid Glass Rings. 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 Gemmæ Anguinæ; Glûne 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 Lluyd 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 Garford 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-eggs among the Gaulish Druids. Thus, continues Mr Lluyd, 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 aftertimes 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 Lhwyd's letter dated March 10, 1701, at the end of Rowland's Mona Antiqua, that "the Cornish retain a 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 Cornish tradition, 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 envenom'd being given some water to drink, wherein this stone has been infus'd, will perfectly recover of the poison."

These beads are not unfrequently found in barrows, and occasionally with skeletons, whose nation and age have not been 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 in Merionethshire.

SALAMANDER.

There is a vulgar error, protests the author of the Brief Natural History, "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." In Andrews' Anecdotes Ancient and Modern, however, we read: "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."

MANNA.

"There are many," writes Peacham in his Truth of our Times (1638), "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;" and he proceeds to give reasons why this cannot be. Sir Thomas Browne also has a reference to the subject.

TENTH WAVE AND TENTH EGG.

Sir Thomas Browne writes—

"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 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 alleged 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 IMMEDIATELY BEFORE ITS DEATH.

It is a popular tradition, says the author of the Brief Natural History, from which we have before quoted, that "swans a little before their

death sing most sweetly; of which, notwithstanding, Pliny thus speaks: '*Olorum morte narratur flebilis cantus, falso ut arbitror aliquot experimentis;*' that is to say, swans are said to sing sweetly before their death, but falsely, as I take it, being led so to think by some experiments. Scaliger to the like purpose: '*De Cygni vero cantu suavissimo, quem cum Mendaciorum parente, Græciâ, jactare ausus es, ad Luciani Tribunal, apud quem aliquid novi dicas, statuo te;*' *i.e.*, 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 abroach some new stuff. And Ælian: '*Cantandi studiosos esse jam communi Sermone pervulgatum est. Ego, vero, Cygnum nunquam audivi canere, fortasse neque alius;*' *i.e.*, 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."

BASILISK, OR COCKATRICE.

The generation of a basilisk, we are instructed by Sir Thomas Browne, is supposed to proceed from a cock's egg hatched under a toad or a serpent; a conceit, as he observes, as monstrous as the brood itself. Of its power to destroy at a distance he supplies an explanation—

"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."

UNICORN.

The original word *rem*, translated unicorn in our version of the Book of Job (xxxix. 9), is by Jerome, or Hierom, Montanus and Aquila, rendered rhinoceros; in the Septuagint *monoceros*, which is nothing more than "one horn." There can be no doubt but that the rhinoceros is the real unicorn of antiquity. The fabulous animal of heraldry 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, we read in the Brief Natural History, "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 vulgocre ditur, fabulosum est* (that the Roots of the Mandrakere present the shape of a Man, as is commonly believed, is fabulous), that author calling them cheating Knaves and Quack-salvers that carry them about to be sold, therewith to deceive barren Women."

ROSE OF JERICHO; AND GLASTONBURY THORN.

We learn from Sir Thomas Browne that—

"*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 exsuccous and dry unto us: which quality being observed, the subtlety of contrivers did commonly play this show 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."

Under date of the year 1336 Walsingham writes in his Historia Brevis: "In multis locis Angliæ Salices in Januario flores protulerunt, Rosis in quantitate et colore persimiles."

The early blossoming of the Glastonbury thorn was doubtless owing to a natural cause. It is mentioned by Gerard and Parkinson in their Herbals, and 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 enquirer 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 7 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."

A pleasant writer in the World, whom we have mentioned before, 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 Gentleman's Magazine for January 1753 has a communication dated Quainton in Buckinghamshire, December 24—

"Above two thousand people came here this Night with Lanthorns 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."

Again we read: "A vast concourse of people attended the noted Thorns on Christmas Eve, New Stile; 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 Stile, when it blowed as usual." And further—

"Millar, in his Dictionary, observes on this Glastonbury Thorn that the fabulous Story of its budding on Christmas Day in the Morning, flow'ring 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."

Glastonbury finds mention in Collinson's History of Somersetshire—

"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 the first, 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 had ceased, gave large sums of Money for small cuttings from the original."

VARIOUS VULGAR ERRORS.

In his Observations on our Antient Statutes, Barrington observes that 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 latter, he inclines to connect its prohibition with a statute of Henry VII. interdicting the use of the crossbow. To these may be added the supposition that the king signs the death warrant (as it is called) for the execution of a criminal; and that a statute exists obliging the owners of asses to crop their ears, lest the length of them should frighten the horses they may meet on the road.

On this subject Bayle writes thus: "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,* and *strike the Male dead at the instant of their Conception;* with many other truths of equal validity." Akin to these, says Barrington, is the notion that *a woman's marrying a man under the gallows will save him from the execution;*† this

* Scaliger, from his own experience and observation, asserts the falsehood of this.

† In Warning for Servants, or the Case of Margaret Clark lately executed for firing her Master's House in Southwark (1680), 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 Mr De la Noy, Dyer in Southwark: viz. that at her execution, there was a Fellow who 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 disswaded 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."

probably arising from the circumstance of 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. The list may be enlarged by including the theories *that any one may be put into the Crown Office for no cause whatsoever, or the most trifling injury;* and *that those who are born at sea belong to Stepney parish.*

Barrington supposes that the 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 as *that the body of a debtor may be taken in execution after his death* (which, however, was the course in Prussia before its abolition by the Code Frederique), and that *the old statutes have prohibited the planting of vineyards*, or *the use of sawing-mills;* concerning 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 suggests two additional vulgar errors; which are that *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;* and *that there was no land tax before the reign of William III.*

The notion that *the hare is one year a male and the other a female*, deserves no serious consideration; while that according to which *a wolf, if he see a man first, suddenly strikes him dumb*, was sufficiently answered by Scaliger, who desired that those who related it might have as many blows as at different times he had seen wolves without losing his voice. *That men are sometimes transformed into wolves, and again from wolves into men*, is a vulgar error as old as the time of Pliny, who exposes the falsehood; and that *there is a nation of pigmies* not above two or three feet high, who solemnly set themselves in battle array to fight against the cranes, is a fiction animadverted upon by Strabo; 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 late accounts of Patagonia?

A writer in the Gentleman's Magazine for June 1771, in opposition to current ideas, maintains—

"*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 a Spider is not venomous*, that it is found in Ireland too plentifully, that it 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 connection at all with the Lion*," &c.

NECK VERSE.

WHIMZIES: or a New Cast of Characters (1631) has the following passage in the character of "a Jaylor:" "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 mean his purse) bee hot, his Fist may cry fizze, but want his Impression: but if his pulse be cold, the poore beggarly Knave must have his *literal* expression." Similarly in Lodge's Incarnate Devils (1596) we read of an informer: "Hee will give a shroud wound with his Tongue, that may bring a Man to his *Neck-Verse*."

The title was derived from the circumstance of the prisoner's saving his neck (that is, his life) by repeating the verse; which Sir Walter Scott notices as a cant term formerly used by the marauders on the Border—

> "Letter nor line know I never a one,
> Wer't my *Neck Verse* at Hairibee;"

Hairibee being explained in a note to be the place for executing the Border marauders at Carlisle, and the neck verse to be *the beginning of the fifty-first Psalm*, 'Miserere mei,' &c., anciently read by criminals claiming the benefit of clergy.

In the British Apollo (1710) we find the following query and its answer—

> "*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 Popery long since with Tenets of Nonsense
> And Ignorance fill'd all the Land,
> And Latin alone to Church-men 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's just to save a Laity-Knave,
As well as a rascally Priest."

BISHOP IN THE PAN.

IN Tusser's Five Hundred Points of Husbandry, under the month of April, are the lines—

"Blesse Cisley (good Mistress) that Bushop doth ban,
For burning the Milke of hir Cheese to the Pan;"

on which Tusser Redivivus annotates thus—

"When the Bishop passed by in former times, every one ran out to partake of his Blessing, which he plentifully bestow'd 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 happen'd, for which our Author would have the Mistress bless (*Anglicè* correct) her Servant both for her negligence and unmannerliness."

Grose, in his Provincial Glossary, gives "The Bishop has set his foot in it," as 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." With greater propriety it has been suggested that, bishops in Tusser's time being 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 Obedyence of a Chrysten Man (printed at Malborowe in the lande of Hesse by Hans Luft, 1528). In fol. 109 the author says: "When a thynge speadeth not well we borowe speach and saye *the byshope hath blessed it*, because that nothynge speadeth well that they medyll wythall. If the podech be burned to, or the meate ouer roasted, 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 WHO SOEUER DISPLEASETH THEM."

To an inquiry in The British Apollo, "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 everything that went wrong was thought to have been spoil'd by the Bishops."

DINING WITH DUKE HUMPHREY.

THE meaning of the common expression "to dine with Duke Humphrey," applied to persons who, being unable to procure a dinner either by their own money or from the favour of their friends,

walk about and loiter during dinner-time, after many unsuccessful attempts has at last been satisfactorily explained. It appears that in the ancient Church of St Paul in London, to which many persons used to resort for exercise, to hear news, and otherwise pass the earlier part of the day, one of the aisles was called Duke Humphrey's Walk, not that there ever really was a cenotaph there to the duke's memory, who, it is well known, was buried at St Alban's in Hertfordshire, but because (says Stowe) ignorant people mistook the fair monument of Sir John Beauchampe (son to Guy and brother to Thomas Earl of Warwick) who died in 1358, which was in the south side of the body of St. Paul's Church, for that of Humphrey Duke of Gloucester. On this mistake the following dialogue in Elyot's Fruits of the French (1593), which seems to throw some light on the disputed origin of the proverbial saying, 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 Newes to take the paines to dine with
> His Grace."

In Gayton's Art of Longevity (1659) we have—

> "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;"

and of the monument in St Paul's the epigrammatist Owen says—

> "He was set up with such a peaking face,
> As if to the Humphreyans h'had been saying Grace."

Numerous passages in our old writers tend to confirm this explanation. 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 walked your belly ful, and therefore being weary, or (which is rather I believe) being most gentleman-like 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." In Harvey's Letters and Sonnets (1592): "To seeke his dinner in Poules with Duke Humphrey, to licke Dishes, to be a Beggar." In Nash's Return of the Knight of the Post (1606): "In the end comming into Poules to behold the old Duke and his Guests;" and in the same writer's A wonderful, straunge, and miraculous prognostication for the year 1591: "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."

So, too, in Hall's Virgidemiarum—

> "'Tis Ruffio: trow'st thou where 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.

In another of Dekker's tracts, entitled The dead Tearme (1607), St Paul's steeple is introduced as describing the company walking in the body of the church. Among other things it says: "What layinge of heads is there together and sifting of the brains, still and anon, as it growes towardes 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, "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 Cittizen, 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 Countryes some. Thus whilest Devotion kneeles at her Prayers, doth Profanation walke under her Nose in contempt of Religion."

In Vox Graculi (1623) occurs this 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;" and the notorious profanations of the church are enumerated in The Burnynge of Paule's Church in London, 1561, and the 4 day of June, by Lightnynge (1563): "The South alley for Usurye 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 Begger knowes his dishe." The subject is not forgotten in the Life of the Reverend Father Bennet, of Canfilde in Essex, published at Douay in 1623: "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."

THE MILLER'S THUMB.

IN Chaucer the miller is thus described—

> "Well couth he steale Corne and tolde it thrise,
> And yet he had *a Thombe of Gold parde.*
> A white Coate and a blew hode weared he," &c;

and in Sampson's Vow-breaker (1636), Miles, a miller, is introduced

saying: "Fellow Bateman farwell, commend me to my old Wind-Mill at Rudington. Oh the Mooter Dish, *the Miller's Thumbe*, and the Maide behinde the Hopper!"

Tyrwhitt observes on the passage in Chaucer, that if, as is most probable, the allusion be to the old proverb "Every honest Miller has a Thumb of Gold," it may mean that our miller, notwithstanding his thefts, was an honest miller, that is to say, as honest as his brethren.* The miller's thumb, however, may 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 Strike, which they use in measuring of Corn." Perhaps the strickle had a rim of gold to show it was standard; true, and not fraudulent.

In Randle Holme's Academy of Armory and Blazon (1688) 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*."

In Shaw's History of Staffordshire we read: "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."

TURNING CAT IN PAN.

DR PEGGE in the Gentleman's Magazine supposes "turning Cat in Pan" a corruption of turning cate (the old word for cake) in pan; and elsewhere in the same volume (xxiv.) we read: "When the lower side is made brown in the Frying-pan, the Cake is turned the other side downwards." Heywood (1598) has the line—

"Thus may ye see, *to turne the Cat in the Pan*."

---

* Among Ray's Proverbial Phrases relating to several Trades occur the following—

"It is good to be sure. Toll it again, quoth the Miller;" "An honest Miller hath a golden Thumb;" and, "Put a Miller, a Weaver, and a Tailor in a bag, and shake them; the first that comes out will be a Thief."

PUTTING THE MILLER'S EYE OUT.

IN the Gentleman's Magazine for November 1783, the inquiry for 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?" At the present day it is applied metaphorically to the immoderate dilution of spirits.

TO BEAR THE BELL.

A BELL used to be a common prize, as explained by a writer in the Gentleman's Magazine, who testifies that "a little golden bell was the reward of victory in 1607 at the races near York;" whence "to bear the bell" (or, rather, "to bear away the bell") passed into a proverb for success of any kind. In North's Forest of Varieties (1645) 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."

"Whoever bears *the Bell* away, yet they will ever carry *the Clapper*," is the satirical reference to women in R. H.'s Paradoxical Assertions and Philosophical Problems (1664).

TO PLUCK A CROW WITH ONE.

IN the second part of Dekker's Honest Whore (1630) we have—

> "We'll pull that old Crow my Father;"

and in Heywood (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*;"

this being the reference of a jealous wife to certain liberties which her husband is always taking with her maid; and in Howell's Proverbs (1659), we have a corresponding expression: "I have a *Goose* to pluck with you: viz., I have something to complain of."

OF CERTAIN OTHER OBSCURE PHRASES AND COMMON EXPRESSIONS.

A WRITER in the Gentleman's Magazine (vol. li.) inquires the origin of the phrase "I found everything at *Sixes and Sevens*, as the old Woman left her House."

Pegge in the same magazine for September 1767 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 Mirrour of the World, cap. i., "God bounte is all pure—without ony espece of Evyll;" the French *espèce* being derived from the Latin *species.*

"*Spick and span new*," according to a writer in the Gentleman's Magazine for March 1755, is an expression the meaning of which is obvious, though the words want explanation; presumably a corruption of the Italian *spiccata da la 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. Another expression much used by the vulgar, wherein the sense and words are equally obscure, he writes, is *A'nt please the Pigs.* Pigs (says he) 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 (1792) the minister of Applecross, in the county of Ross, testifies of his parish that it, "like some of the Western Isles, hath its characteristical 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 characteristical 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."

*OF THE PHENOMENON VULGARLY CALLED WILL, OR KITTY WITH A WISP, OR JACK WITH A LANTHORN.**

"A wand'ring 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,

---

* To these titles may be added that of "Kit with the Canstick" (*i.e.*, candlestick), as it is called by Reginald Scot. Wisp here implies *a little twist of straw*, a kind of straw torch. Thus Junius *in verbo:* "Frisiis 'wispien,' etiamnum est ardentes straminis fasciculus 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.

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.

"How Will a' Wisp misleads night-faring Clowns,
O'er Hills, and sinking Bogs, and pathless Downs."

GAY.

THIS appearance, in Latin designated *Ignis fatuus*, has long formed an item 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 seen chiefly on summer nights frequenting meadows, marshes, and other moist places. It is also often found flying along rivers and hedges, as if there it met with a stream of air to direct it. It is called *Ignis fatuus* (or foolish fire), according to Blount, "because it only feareth fools;" whence came the proverbial phrase "An *ignis fatuus* has done it," to signify that a man has been led away by some idle fancy or conceit. The expression in The Tempest, "played the Jack with us," is explained by Johnson to mean "He has played *Jack with a lanthorn;* he has led us about like an *Ignis fatuus*, by which travellers are decoyed into the mire." Anciently it was called *Elf-fire*, as in the title-page of a curious tract (1625), "Ignis Fatuus, or the Elf-fire of Purgatorie;" and the Warwickshire phrase *Mab-led* (pronounced Mob-led) signified led astray by a will-o'-the-wisp. It also had the title of *Gyl burnt Tayle*, or *Gillion a burnt Taile*, as in Gayton's Festivous Notes upon Don Quixote; and it was besides called a *Sylham Lamp*, as we read in Gough's edition of Camden: "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 has the word "Sylens" before he mentions "Kit with the Can-stick," which doubtless is a corruption of the word Sylham. In a tract of the date of 1648, entitled A Personal Treaty with his Majesty and the two Honourable Houses, the alternative designations are "some Ignis Fatuus, or a Fire-Drake, some William with a Wispe, or some Glowworme illumination;" and in the Vow-breaker (1636) we read of "Ghosts, Hobgoblins, *Will with a Wispe*, or *Dicke a Tuesday*."

Blount defines it to be a certain viscous substance reflecting light in the dark, which is evaporated out of a fat earth and flies 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 we have already seen, is the love of mischief in leading men astray in dark nights, which in Drayton's Nymphydia 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 in the year 1598, relates that on the return journey from Canterbury to Dover "there were a great many *Jack-w'-a-Lanthorns*, so that we were quite seized with horror and amazement."

The author of The Comical Pilgrim's Pilgrimage into Ireland (1723) writes: "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 (1704), we are told of these "Lights usually seen in Churchyards and moorish places," that in superstitious times the Popish clergy persuaded the ignorant people "that 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 that 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 Wild-Fires* which one frequently sees in the open Country are a sure presage of Death to the persons constantly attended by them, which ever way they turn themselves, and they accordingly call them *Death-Fires*."

The *Ignis fatuus*, however, apparently is not confined to the land, sailors often meeting with it at sea. They regard the appearance as 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 augur from them that a calm will very shortly ensue.

Burton in his Anatomy (1632) says that "the Spirits of Fire in form of Fire-Drakes and Blazing-Stars sit on Ship Masts," &c. Hence the passage in the 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 Maine Yard and Maine Mast a certaine little Light, much like unto the light of a little Candle, which the Spaniards call the *Cuerpo Santo*. This Light continued aboord our Ship about three houres, flying from Maste to Maste, and from Top to Top; and sometimes it would be in two or three places at once."

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*, which is a corruption of the Spanish *Cuerpo Santo;*" and, under METEOR: "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 *Castor* and *Pollux*, and invoke them as Gods. These Lights do sometimes about the evening rest on Men's Heads, and are a great and good Omen. These Appearances are called by the French and Spaniards inhabiting the Coasts of the Mediterranean *St Helmes* or *St Telmes Fires;* and by the Italians the *Fires of St Peter and St Nicholas.*" *

The question as to the origin of "a vapor which by Mariners is called a *Corpo Zanto* usually accompanying a Storm," is answered in the British Apollo (1710) thus—

"*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, tho' 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."

In Dickenson's Greene in Conceipt (1598) we read—

"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."

---

* In Cotgrave we read: "*Feu d'Helene, 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 moment from one place to another. Some Mariners call it St Hermes Fire; if it come double, 'tis held a signe of good lucke, if single otherwise."

Among the apothegms at the end of Herbert's Remains (1652) 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 Ermyn* that never appears but after a Storm;" and Thomas Heyrick's Submarine Voyage (1691) has—

"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.*"

Wright's MS. has the following also: "Hoc certum satis, cum ejusmodi faculæ ardentes olim insidissent super capita Castoris & Pollucis ad Expeditionem Argonauticam, exinde Dioscuri in Deos indigites relati, et tanquam solida & 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 auxilium adesse nemo dubitat." Hence, adds Gregory, 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. (1704), occurs an 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 fair weather and good lucke in a voyage. The naturall 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 engend'ring; 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 calme is promised."

A species of this phenomenon, known in Buckinghamshire by the name of "the Wat," is said also to haunt prisons; on the night previous to the arrival of the judges at the assizes making its appearance like a little flame, and being accounted a most fatal omen by every felon to whom it becomes visible; insomuch that the moment the unhappy wretch sees it, he reckons his case hopeless, and resigns himself to the gallows.

The theory of some is that the *Ignis fatuus* arises from a viscous exhalation which, kindled in the air, reflects a sort of thin flame in the dark without any sensible heat.

As an example of the explanations that were accepted as satisfactory in the early part of the seventeenth century, we may here submit an extract from A Help to Discourse (1633)—

"*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."

In the event of this not being considered as very satisfactory, perhaps the following from Curiosities, or the Cabinet of Nature (1637), will suffice—

"*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 Church Yards, or great Kitchens, where viscous and slimy matters and vapours abound in great quantity."

Willsford writes in his Nature's Secrets (1658): "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 pallide flame and will often ascend (as those Exhalations do) and as suddainly fall again, from whence the name is derived." He adds: "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."

Sir Isaac Newton characterises it as a vapour shining without heat, and pronounces that there is the same difference between this vapour and flame as between rotten wood shining without heat, and burning coals of fire. On the other hand, some have supposed the *Ignis fatuus* to be nothing more than some nocturnal flying insect; and 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; and 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; it is proved, however, 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 Tawney; in consistence like a Jelly, and so trembling if touched," &c. Widely different are the sentiments of Pennant, who affirms that the gelatinous substance known by the name of star-shot, or star jelly, owes its origin to the winter gull; being nothing but the half-digested remains of earthworms, on which these birds feed, and which they often discharge from their stomachs.

In White's Peripateticall Institutions in the way of that eminent

person and excellent philosopher Sir Kenelm Digby (1656) the subject is treated thus: "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 adds: "An Ignis fatuus has been found fallen down in a slippery viscous substance full of white spots," and he defines *Ignes 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 (1797), under the head of the parish of Bendothey in 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 Potatoe to the consistence of a Jelly, or soft Pulp, having no resemblance to a Potatoe, except when parts of the skin of the Potatoe 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's Account of the famous Indian Lanthorn Fly represents that it has a hood or bladder on its head, which gives a light like a lanthorn in the night, but by daylight is clear and transparent, curiously adorned with stripes of red or green colour; and that writing of tolerably 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 captured, it hides all its light, which it affords plentifully only when at liberty.

We gather from Boreman's Description of a great variety of Animals and Vegetables that a respectable person in Hertfordshire, presuming upon his familiarity with the grounds about his house, was tempted one dark night to follow one of these *Ignes fatui* which he saw flying over a piece of fallow ground; when it led him over a ploughed field, flying and twisting about from place to place—sometimes suddenly disappearing, and as suddenly reappearing. Once it made directly for a hedge, on nearing which it mounted over; and he lost sight of it after a full hour's chase. On his return home he saw it again, but he was too 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 on a dark night. At first they imagined it to be some country-fellow with a lanthorn, until, after 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's History of Cumberland relates of a lake at Barfield in the parish of Whitbeck: "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."

The *Ignis fatuus* is reported to have been observed to stand still as well as to move, and sometimes to have been apparently fixed on the surface of the water. In Italy they profess to have discovered two varieties, one on the mountains, and the other on the plains; and these are called Culârsi by the common people, who regard them as birds, of which the belly and other parts are resplendent like the pyraustæ or fireflies. Naturalists, as we have already observed, are greatly divided in opinion on the subject; one inclining to consider the *Ignis fatuus* as no more than an aggregation of small luminous insects; Ray looking upon it as simply the effulgence of some nocturnal insect; and Derham pronouncing it to be composed of fixed vapours; while the Scottish Encyclopædia defines it to be a kind of light, supposed to be of an electric nature, that appears frequently in mines and marshy places, and in the vicinity of stagnant waters. The last authority 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."

The apparitions of light or fire upon the manes of horses and men's hair (in Latin, *flammæ lambentes*) are called, we know not why, HAGGS; which, Blount explains, "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 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."

From Hyll's Contemplation of Mysteries (of the date of Elizabeth) we take 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 when as 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 memory, 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 maye 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 comming unto royall Estate."

Again—

"*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 do 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 dispearsed by the Ayre cleave to the heares of Horses, and Garments of Men: which of the lightnesse doe so ascende, 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 maner in all places, (as afore uttered,) as eyther in moyst and clammie places, and Marishes, in Churchyards, Cloysters, Kitchins, under Galosses, Valleys, and other places, where many deade Bodies are laide, doe such burning Lightes often appeare. The reason is, that in these places 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 togither: even as out of two Flint Stones smitten togither 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 fires cleaving doe marveylously 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 wonderful History of all the Storms, Hurricanes, Earthquakes, &c. (1704) we read: "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 fat clammy Sweat, which in like manner kindles, as is seen by sparkles of Fire that fly about when a black Horse is very hard curryed in the dark, or as the blue Fire on the Shells of Oysters, caused by the nitrous Salt. Livy reports of Severus 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."

From the subsequent description by Blount it would seem that the appearance of the Fire-drake is distinct from that of 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." *

Fire-drake, according to Steevens, is the name both of a serpent, anciently called *a brenning-drake* or *dipsas*, and of a Will-o'-the-wisp, or *Ignis fatuus;* as in Drayton's Nymphidia—

> "By the hissing of the Snake,
> The rustling of the Fire-Drake;"

and in Chapman's tragedy of Cæsar and Pompey (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 Glapthorne's Albertus Wallenstein (1640)—

> "Your wild irregular lust which, like those *Fire-Drakes*
> Misguiding nighted travellers, will lead you
> Forth from the fair path," &c.

---

* White in his Peripateticall Institutions calls *the Fiery Dragon* "a weaker kind of Lightning. Its livid colour, and its falling without noise and slowly, demonstrate a great mixture of watery exhalation in it. 'Tis sufficient for its shape, that it has *some resemblance of a Dragon*, not the expresse figure."

THE END.

Printed by BALLANTYNE, HANSON & Co.
Edinburgh & London

AN ALPHABETICAL CATALOGUE
OF BOOKS IN FICTION AND GENERAL LITERATURE
PUBLISHED BY
CHATTO & WINDUS
111 ST. MARTIN'S LANE
CHARING CROSS
LONDON, W.C.

[SEPT. 1900.]

About (Edmond).—The Fellah: An Egyptian Novel. Translated by Sir RANDAL ROBERTS. Post 8vo, illustrated boards, 2*s*.

Adams (W. Davenport), Works by.

A Dictionary of the Drama: being a comprehensive Guide to the Plays, Playwrights, Players, and Playhouses of the United Kingdom and America, from the Earliest Times to the Present Day. Crown 8vo, half-bound, 12*s*. 6*d*. [*Preparing.*

Quips and Quiddities. Selected by W. DAVENPORT ADAMS. Post 8vo, cloth limp, 2*s*. 6*d*.

Agony Column (The) of 'The Times,' from 1800 to 1870. Edited with an Introduction, by ALICE CLAY. Post 8vo, cloth limp, 2*s*. 6*d*.

Aidé (Hamilton).—Confidences. Post 8vo, illustrated boards, 2*s*.

Alexander (Mrs.), Novels by. Post 8vo, illustrated boards, 2*s*. each.

Maid, Wife, or Widow? | **Blind Fate.**

Crown 8vo, cloth, 3*s*. 6*d*. each; post 8vo, picture boards, 2*s*. each.

Valerie's Fate. | **A Life Interest.** | **Mona's Choice.** | **By Woman's Wit.**

Crown 8vo, cloth 3*s*. 6*d*. each

The Cost of her Pride. | **Barbara, Lady's Maid and Peeress.** | **A Fight with Fate.**
A Golden Autumn. | **Mrs. Crichton's Creditor.** | **The Step-mother.**

A Missing Hero. Crown 8vo, cloth, gilt top, 6*s*. [*Jan.* 1901

Allen (F. M.).—Green as Grass. Crown 8vo, cloth, 3*s*. 6*d*.

Allen (Grant), Works by. Crown 8vo, cloth, 6*s*. each.

The Evolutionist at Large. | **Moorland Idylls.**

Post-Prandial Philosophy. Crown 8vo, art linen, 3*s*. 6*d*.

Crown 8vo, cloth extra, 3*s*. 6*d*. each; post 8vo, illustrated boards, 2*s*. each.

Babylon. 12 Illustrations.
Strange Stories. Frontis.
The Beckoning Hand.
For Maimie's Sake.
Philistia.
In all Shades.
The Devil's Die.
This Mortal Coil.
The Tents of Shem. Frontis.
The Great Taboo.
Dumaresq's Daughter.
Under Sealed Orders.
The Duchess of Powysland.
Blood Royal.
Ivan Greet's Masterpiece.
The Scallywag. 24 Illusts.
At Market Value.

Dr. Palliser's Patient. Fcap. 8vo, cloth boards, 1*s*. 6*d*.

Anderson (Mary).—Othello's Occupation. Crown 8vo, cloth, 3*s*. 6*d*.

Arnold (Edwin Lester), Stories by.

The Wonderful Adventures of Phra the Phœnician. Crown 8vo, cloth extra, with 12 Illustrations by H. M. PAGET, 3*s*. 6*d*.; post 8vo, illustrated boards, 2*s*.

The Constable of St. Nicholas. With Frontispiece by S. L. WOOD. Crown 8vo, cloth, 3*s*. 6*d*.

Artemus Ward's Works. With Portrait and Facsimile. Crown 8vo, cloth extra, 3*s*. 6*d*.—Also a POPULAR EDITION post 8vo, picture boards, 2*s*.

Ashton (John), Works by. Crown 8vo, cloth extra, 7*s*. 6*d*. each.

History of the Chap-Books of the 18th Century. With 334 Illustrations.
Humour, Wit, and Satire of the Seventeenth Century. With 82 Illustrations.
English Caricature and Satire on Napoleon the First. With 115 Illustrations.
Modern Street Ballads. With 57 Illustrations.

Social Life in the Reign of Queen Anne. With 85 Illustrations. Crown 8vo, cloth, 3*s*. 6*d*.

Crown 8vo, cloth, gilt top, 6*s*. each.

Social Life under the Regency. With 90 Illustrations.
Florizel's Folly: The Story of GEORGE IV. With Photogravure Frontispiece and 12 Illustrations.

Bacteria, Yeast Fungi, and Allied Species, A Synopsis of. By W. B. GROVE B.A. With 87 Illustrations. Crown 8vo, cloth extra, 3*s*. 6*d*.

Bardsley (Rev. C. Wareing, M.A.), Works by.

English Surnames: Their Sources and Significations. Crown 8vo, cloth, 7s. 6d.
Curiosities of Puritan Nomenclature. Crown 8vo, cloth, 3s. 6d.

Baring Gould (Sabine, Author of 'John Herring,' &c.), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

Red Spider. | **Eve.**

Barr (Robert: Luke Sharp), Stories by. Cr. 8vo, cl., 3s. 6d. each.

In a Steamer Chair. With Frontispiece and Vignette by DEMAIN HAMMOND.
From Whose Bourne, &c. With 47 Illustrations by HAL HURST and others.
Revenge! With 12 Illustrations by LANCELOT SPEED and others.
A Woman Intervenes. With 8 Illustrations by HAL HURST.
The Unchanging East: Notes on a Visit to the Farther Edge of the Mediterranean. With a Frontispiece. Crown 8vo, cloth, gilt top, 6s.

Barrett (Frank), Novels by.

Post 8vo, illustrated boards, 2s. each; cloth, 2s. 6d. each.

The Sin of Olga Zassoulich.
Between Life and Death.
Folly Morrison. | **Honest Davie.**
Little Lady Linton.
A Prodigal's Progress.
John Ford; and **His Helpmate.**
A Recoiling Vengeance.
Lieut. Barnabas. | **Found Guilty.**
For Love and Honour.

Crown 8vo, cloth, 3s. 6d. each; post 8vo, picture boards, 2s each; cloth limp, 2s. 6d. each.

Fettered for Life. | **The Woman of the Iron Bracelets.** | **The Harding Scandal**
A Missing Witness. With 8 Illustrations by W. H. MARGETSON.

Crown 8vo, cloth, 3s. 6d. each.

Under a Strange Mask. With 19 Illusts. by E. F. BREWTNALL. | **Was She Justified?**

Barrett (Joan).—Monte Carlo Stories. Fcap. 8vo, cloth, 1s. 6d.

Beaconsfield, Lord. By T. P. O'CONNOR, M.P. Cr. 8vo, cloth, 5s.

Beauchamp (Shelsley).—Grantley Grange. Post 8vo, boards, 2s.

Besant (Sir Walter) and James Rice, Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.

Ready-Money Mortiboy.
My Little Girl.
With Harp and Crown.
This Son of Vulcan.
The Golden Butterfly.
The Monks of Thelema.
By Celia's Arbour.
The Chaplain of the Fleet.
The Seamy Side.
The Case of Mr. Lucraft.
'Twas in Trafalgar's Bay.
The Ten Years' Tenant.

*** There are also LIBRARY EDITIONS of all the above, excepting **Ready-Money Mortiboy** and **The Golden Butterfly,** handsomely set in new type on a large crown 8vo page, and bound in cloth extra, 6s. each; and POPULAR EDITIONS of **The Golden Butterfly** and of **All Sorts and Conditions of Men,** medium 8vo, 6d. each; cloth, 1s. each.

Besant (Sir Walter), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each: cloth limp, 2s. 6d. each.

All Sorts and Conditions of Men. With 12 Illustrations by FRED. BARNARD.
The Captains' Room, &c. With Frontispiece by E. J. WHEELER.
All in a Garden Fair. With 6 Illustrations by HARRY FURNISS.
Dorothy Forster. With Frontispiece by CHARLES GREEN.
Uncle Jack, and other Stories. | **Children of Gibeon.**
The World Went Very Well Then. With 12 Illustrations by A. FORESTIER.
Herr Paulus: His Rise, his Greatness, and his Fall. | **The Bell of St. Paul's.**
For Faith and Freedom. With Illustrations by A. FORESTIER and F. WADDY.
To Call Her Mine, &c. With 9 Illustrations by A. FORESTIER.
The Holy Rose, &c. With Frontispiece by F. BARNARD.
Armorel of Lyonesse: A Romance of To-day. With 12 Illustrations by F. BARNARD.
St. Katherine's by the Tower. With 12 Illustrations by C. GREEN.
Verbena Camellia Stephanotis, &c. With a Frontispiece by GORDON BROWNE.
The Ivory Gate. | **The Rebel Queen.**
Beyond the Dreams of Avarice. With 12 Illustrations by W. H. HYDE.
In Deacon's Orders, &c. With Frontispiece by A. FORESTIER. | **The Revolt of Man.**
The Master Craftsman. | **The City of Refuge.**

Crown 8vo, cloth, 3s. 6d. each.

A Fountain Sealed. With a Frontispiece. | **The Changeling.**

Crown 8vo, cloth, gilt top, 6s. each.

The Orange Girl. With 8 Illustrations by F. PEGRAM. | **The Fourth Generation.**

The Charm, and other Drawing-room Plays. By Sir WALTER BESANT and WALTER H. POLLOCK. With 50 Illustrations by CHRIS HAMMOND and JULE GOODMAN. Crown 8vo, cloth, gilt edges, 6s.; or blue cloth, to range with the Uniform Edition of Sir WALTER BESANT'S Novels, 3s. 6d.

Fifty Years Ago. With 144 Illustrations. Crown 8vo, cloth, 3s. 6d.
The Eulogy of Richard Jefferies. With Portrait. Crown 8vo, cloth, 6s.
London. With 125 Illustrations. Demy 8vo, cloth, 7s. 6d.
Westminster. With Etched Frontispiece by F. S. WALKER, R.E., and 130 Illustrations by WILLIAM PATTEN and others. Demy 8vo, cloth, 7s. 6d.
South London. With Etched Frontispiece by F. S. WALKER, R.E., and 118 Illustrations. Demy 8vo, cloth, gilt top, 18s.
East London. With numerous Illustrations by PHIL MAY, L. RAVEN HILL, and JOSEPH PENNELL. Demy 8vo, cloth, 18s. *[Shortly.*
Jerusalem: The City of Herod and Saladin. By WALTER BESANT and E. H. PALMER. Fourth Edition. With a new Chapter, a Map, and 11 Illustrations. Small demy 8vo, cloth, 7s. 6d.
Sir Richard Whittington. With Frontispiece. Crown 8vo, art linen, 3s. 6d.
Gaspard de Coligny. With a Portrait. Crown 8vo, art linen, 3s. 6d.

Bechstein (Ludwig).—As Pretty as Seven, and other German Stories. With Additional Tales by the Brothers GRIMM, and 98 Illustrations by RICHTER. Square 8vo, cloth extra, 6s. 6d.; gilt edges, 7s. 6d.

Bellew (Frank).—The Art of Amusing: A Collection of Graceful Arts, Games, Tricks, Puzzles, and Charades. With 300 Illustrations. Crown 8vo, cloth extra, 4s. 6d.

Bennett (W. C., LL.D.).—Songs for Sailors. Post 8vo, cl. limp, 2s.

Bewick (Thomas) and his Pupils. By AUSTIN DOBSON. With 95 Illustrations. Square 8vo, cloth extra, 3s. 6d.

Bierce (Ambrose).—In the Midst of Life: Tales of Soldiers and Civilians. Crown 8vo, cloth extra, 3s. 6d.; post 8vo, illustrated boards, 2s.

Bill Nye's Comic History of the United States. With 146 Illustrations by F. OPPER. Crown 8vo, cloth extra, 3s. 6d.

Bindloss (Harold).—Ainslie's Ju-Ju: A Romance of the Hinterland. Crown 8vo, cloth, 3s. 6d.

Blackburn's (Henry) Art Handbooks.

Academy Notes, 1900.
Academy Notes, 1875-79. Complete in One Vol., with 600 Illustrations. Cloth, 6s.
Academy Notes, 1880-84. Complete in One Vol., with 700 Illustrations. Cloth, 6s.
Academy Notes, 1890-94. Complete in One Vol., with 800 Illustrations. Cloth, 7s. 6d.
Academy Notes, 1895-99. Complete in One Vol., with 800 Illustrations. Cloth, 7s. 6d.
Grosvenor Notes, Vol. I., **1877-82.** With 300 Illustrations. Demy 8vo, cloth 6s.
Grosvenor Notes, Vol. II., **1883-87.** With 300 Illustrations. Demy 8vo, cloth, 6s.
Grosvenor Notes, Vol. III., **1888-90.** With 230 Illustrations. Demy 8vo cloth, 3s. 6d.
The New Gallery, 1888-1892. With 250 Illustrations. Demy 8vo, cloth, 6s.
English Pictures at the National Gallery. With 114 Illustrations. 1s.
Old Masters at the National Gallery. With 128 Illustrations. 1s. 6d.
Illustrated Catalogue to the National Gallery. With 242 Illusts. Demy 8vo, cloth, 3s
Illustrated Catalogue of the Paris Salon, 1900. With 400 Illustrations. Demy 8vo, 3s.

Bodkin (M. McD., Q.C.).—Dora Myrl, the Lady Detective. Crown 8vo, cloth, 3s. 6d.

Bourget (Paul).—A Living Lie. Translated by JOHN DE VILLIERS. With special Preface for the English Edition. Crown 8vo, cloth, 3s. 6d.

Bourne (H. R. Fox), Books by.

English Merchants: Memoirs in Illustration of the Progress of British Commerce. With 32 Illustrations. Crown 8vo, cloth, 3s. 6d.
English Newspapers: Chapters in the History of Journalism. Two Vols., demy 8vo, cloth, 25s.
The Other Side of the Emin Pasha Relief Expedition. Crown 8vo, cloth, 6s.

Boyle (Frederick), Works by. Post 8vo, illustrated bds., 2s. each.
Chronicles of No-Man's Land. | **Camp Notes.** | **Savage Life.**

Brand (John).—Observations on Popular Antiquities; chiefly illustrating the Origin of our Vulgar Customs, Ceremonies, and Superstitions. With the Additions of Sir HENRY ELLIS. Crown 8vo, cloth, 3s. 6d.

Brayshaw (J. Dodsworth).—Slum Silhouettes: Stories of London Life. Crown 8vo, cloth, 3s. 6d.

Brewer (Rev. Dr.), Works by.

The Reader's Handbook of Famous Names in Fiction, Allusions, References, Proverbs, Plots, Stories, and Poems. Together with an ENGLISH AND AMERICAN BIBLIOGRAPHY, and a LIST OF THE AUTHORS AND DATES OF DRAMAS AND OPERAS. A New Edition, Revised and Enlarged. Crown 8vo, cloth, 7s. 6d.
A Dictionary of Miracles: Imitative, Realistic, and Dogmatic. Crown 8vo, cloth, 3s. 6d.

Brewster (Sir David), Works by. Post 8vo, cloth, 4s. 6d. each.
More Worlds than One: Creed of the Philosopher and Hope of the Christian. With Plates.
The Martyrs of Science: GALILEO, TYCHO BRAHE, and KEPLER. With Portraits.
Letters on Natural Magic. With numerous Illustrations.

Brillat-Savarin.—Gastronomy as a Fine Art. Translated by R. E. ANDERSON, M.A. Post 8vo, half-bound, 2s.

Bryden (H. A.).—An Exiled Scot: A Romance. With a Frontispiece, by J. S. CROMPTON, R.I. Crown 8vo, cloth, 6s.

Brydges (Harold).—Uncle Sam at Home. With 91 Illustrations. Post 8vo, illustrated boards, 2s.; cloth limp, 2s. 6d.

Buchanan (Robert), Novels, &c., by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

The Shadow of the Sword.
A Child of Nature. With Frontispiece.
God and the Man. With 11 Illustrations by **Lady Kilpatrick.** [FRED. BARNARD.
The Martyrdom of Madeline. With Frontispiece by A. W. COOPER.
Love Me for Ever. With Frontispiece.
Annan Water. | **Foxglove Manor.**
The New Abelard. | **Rachel Dene.**
Matt: A Story of a Caravan. With Frontispiece.
The Master of the Mine. With Frontispiece.
The Heir of Linne. | **Woman and the Man.**

Red and White Heather. Crown 8vo, cloth extra, 3s. 6d.

The Wandering Jew: a Christmas Carol. Crown 8vo, cloth, 6s.

The Charlatan. By ROBERT BUCHANAN and HENRY MURRAY. Crown 8vo, cloth, with a Frontispiece by T. H. ROBINSON, 3s. 6d.; post 8vo, picture boards, 2s

Andromeda: An Idyll of the Great River. Crown 8vo, cloth, gilt top, 6s.

Burton (Robert).—The Anatomy of Melancholy.

With Translations of the Quotations. Demy 8vo, cloth extra, 7s. 6d.

Melancholy Anatomised: An Abridgment of BURTON'S ANATOMY. Post 8vo, half-cl., 2s. 6d.

Caine (Hall), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each.; post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.

The Shadow of a Crime. | **A Son of Hagar.** | **The Deemster.**

Also LIBRARY EDITIONS of **The Deemster** and **The Shadow of a Crime,** set in new type, crown 8vo, and bound uniform with **The Christian,** 6s. each; and CHEAP POPULAR EDITIONS of **The Deemster** and **The Shadow of a Crime,** medium 8vo, portrait-cover, 6d. each; cloth, 1s. each.

Cameron (Commander V. Lovett).—The Cruise of the 'Black Prince' Privateer.

Post 8vo, picture boards, 2s.

Canada (Greater): The Past, Present, and Future of the Canadian North-West.

By E. B. OSBORN, B.A. With a Map. Crown 8vo, cloth, 3s. 6d.

Captain Coignet, Soldier of the Empire: An Autobiography.

Edited by LOREDAN LARCHEY. Translated by Mrs. CAREY. With 100 Illustrations. Crown 8vo, cloth, 3s. 6d.

Carlyle (Thomas).—On the Choice of Books.

Post 8vo, cl., 1s. 6d.

Correspondence of Thomas Carlyle and R. W. Emerson, 1834-1872. Edited by C. E. NORTON. With Portraits. Two Vols., crown 8vo, cloth, 24s.

Carruth (Hayden).—The Adventures of Jones.

With 17 Illustrations. Fcap. 8vo, cloth, 2s.

Chambers (Robert W.), Stories of Paris Life by.

The King in Yellow. Crown 8vo, cloth, 3s. 6d.; fcap. 8vo, cloth limp, 2s. 6d.

In the Quarter. Fcap. 8vo, cloth, 2s. 6d.

Chapman's (George), Works.

Vol. I., Plays Complete, including the Doubtful Ones.—Vol. II., Poems and Minor Translations, with Essay by A. C. SWINBURNE.—Vol. III., Translations of the Iliad and Odyssey. Three Vols., crown 8vo, cloth, 3s. 6d. each.

Chapple (J. Mitchell).—The Minor Chord: The Story of a Prima Donna.

Crown 8vo, cloth, 3s. 6d.

Chaucer for Children: A Golden Key.

By Mrs. H. R. HAWEIS. With 8 Coloured Plates and 30 Woodcuts. Crown 4to, cloth extra, 3s. 6d.

Chaucer for Schools. With the Story of his Times and his Work. By Mrs. H. R. HAWEIS. A New Edition, revised. With a Frontispiece. Demy 8vo, cloth, 2s. 6d.

Chess, The Laws and Practice of.

With an Analysis of the Openings. By HOWARD STAUNTON. Edited by R. B. WORMALD. Crown 8vo, cloth, 5s.

The Minor Tactics of Chess: A Treatise on the Deployment of the Forces in obedience to Strategic Principle. By F. K. YOUNG and E. C. HOWELL. Long fcap. 8vo, cloth, 2s. 6d.

The Hastings Chess Tournament. Containing the Authorised Account of the 230 Games played Aug.-Sept., 1895. With Annotations by PILLSBURY, LASKER, TARRASCH, STEINITZ, SCHIFFERS, TEICHMANN, BARDELEBEN, BLACKBURNE, GUNSBERG, TINSLEY, MASON, and ALBIN; Biographical Sketches of the Chess Masters, and 22 Portraits. Edited by H. F. CHESHIRE. Cheaper Edition. Crown 8vo, cloth, 5s.

Clare (Austin), Stories by.

For the Love of a Lass. Post 8vo, illustrated boards, 2s.; cloth, 2s. 6d.

By the Rise of the River: Tales and Sketches in South Tynedale. Crown 8vo, cloth, 3s. 6d.

Clive (Mrs. Archer), Novels by. Post 8vo, illust. boards, 2s. each.

Paul Ferroll. | **Why Paul Ferroll Killed his Wife.**

Clodd (Edward, F.R.A.S.).—Myths and Dreams. Cr. 8vo, 3s. 6d.

Coates (Annë).—Rie's Diary. Crown 8vo, cloth, 3s. 6d.

Cobban (J. Maclaren), Novels by.

The Cure of Souls. Post 8vo, Illustrated boards, 2s.
The Red Sultan. Crown 8vo, cloth extra, 3s. 6d. ; post 8vo, illustrated boards, 2s.
The Burden of Isabel. Crown 8vo, cloth extra, 3s. 6d.

Coleridge (M. E.).—The Seven Sleepers of Ephesus. Fcap. 8vo, leatherette, 1s. ; cloth, 1s. 6d.

Collins (C. Allston).—The Bar Sinister. Post 8vo, boards, 2s.

Collins (John Churton, M.A.), Books by.

Illustrations of Tennyson. Crown 8vo, cloth extra, 6s.
Jonathan Swift. A Biographical and Critical Study. Crown 8vo, cloth extra, 8s.

Collins (Mortimer and Frances), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each ; post 8vo, illustrated boards, 2s. each.

From Midnight to Midnight. | **Blacksmith and Scholar.**
You Play me False. | **The Village Comedy.**

Post 8vo, illustrated boards, 2s. each.

Transmigration. | **Sweet Anne Page.** | **Frances.**
A Fight with Fortune. | **Sweet and Twenty.**

Collins (Wilkie), Novels by.

Crown 8vo, cloth extra, many Illustrated, 3s. 6d. each ; post 8vo, picture boards, 2s. each, cloth limp, 2s. 6d. each.

Antonina.
Basil.
Hide and Seek.
The Woman in White.
The Moonstone.
Man and Wife.
After Dark.
The Dead Secret.
The Queen of Hearts.
No Name.
My Miscellanies.
Armadale.
Poor Miss Finch.
Miss or Mrs.?
The New Magdalen.
The Frozen Deep.
The Law and the Lady.
The Two Destinies.
The Haunted Hotel.
The Fallen Leaves.
Jezebel's Daughter.
The Black Robe.
Heart and Science.
'I Say No.'
A Rogue's Life.
The Evil Genius.
Little Novels.
The Legacy of Cain.
Blind Love.

POPULAR EDITIONS. Medium 8vo, 6d. each.

The Woman in White. | **The Moonstone.** | **Antonina.** | **The Dead Secret.** | **The New Magdalen.**

Colman's (George) Humorous Works: 'Broad Grins,' 'My Night-gown and Slippers,' &c. With Life and Frontispiece. Crown 8vo, cloth extra, 3s. 6d.

Colquhoun (M. J.).—Every Inch a Soldier. Crown 8vo, cloth, 3s. 6d. ; post 8vo, illustrated boards, 2s.

Colt-breaking, Hints on. By W. M. HUTCHISON. Cr. 8vo, cl., 3s. 6d.

Convalescent Cookery. By CATHERINE RYAN. Cr. 8vo, 1s. ; cl., 1s. 6d.

Cooper (Edward H.).—Geoffory Hamilton. Cr. 8vo, cloth, 3s. 6d.

Cornish (J. F.).—Sour Grapes : A Novel. Cr. 8vo, cloth, gilt top, 6s.

Cornwall.—Popular Romances of the West of England ; or, The Drolls, Traditions, and Superstitions of Old Cornwall. Collected by ROBERT HUNT, F.R.S. With two Steel Plates by GEORGE CRUIKSHANK. Crown 8vo, cloth, 7s. 6d.

Cotes (V. Cecil).—Two Girls on a Barge. With 44 Illustrations by F. H. TOWNSEND. Crown 8vo, cloth extra, 3s. 6d. ; post 8vo, cloth, 2s. 6d.

Craddock (C. Egbert), Stories by.

The Prophet of the Great Smoky Mountains. Post 8vo, illustrated boards, 2s.
His Vanished Star. Crown 8vo, cloth extra, 3s. 6d.

Cram (Ralph Adams).—Black Spirits and White. Fcap. 8vo, cloth, 1s. 6d.

Crellin (H. N.), Books by.
Romances of the Old Seraglio. With 28 Illustrations by S. L. WOOD. Crown 8vo, cloth, 3s. 6d
Tales of the Caliph. Crown 8vo, cloth, 2s.
The Nazarenes: A Drama. Crown 8vo, 1s.

Crim (Matt.).—Adventures of a Fair Rebel. Crown 8vo, cloth extra, with a Frontispiece by DAN. BEARD, 3s. 6d.; post 8vo, illustrated boards, 2s.

Crockett (S. R.) and others.—Tales of Our Coast. By S. R. CROCKETT, GILBERT PARKER, HAROLD FREDERIC, 'Q.,' and W. CLARK RUSSELL. With 2 Illustrations by FRANK BRANGWYN. Crown 8vo, cloth, 3s. 6d

Croker (Mrs. B. M.), Novels by. Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.

Pretty Miss Neville.	**Interference.**	**Village Tales & Jungle Tragedies.**
Proper Pride.	**A Family Likeness.**	**The Real Lady Hilda.**
A Bird of Passage.	**'To Let.'**	**Married or Single?**
Diana Barrington.	**A Third Person.**	
Two Masters.	**Mr. Jervis.**	

Crown 8vo, cloth extra, 3s. 6d. each.

Some One Else.	**Miss Balmaine's Past.**	**Beyond the Pale.**
In the Kingdom of Kerry.	**Jason, &c.**	**Infatuation.**

Terence. With 6 Illustrations by SIDNEY PAGET. Crown 8vo, cloth, gilt top, 6s.

Cruikshank's Comic Almanack. Complete in Two SERIES: The FIRST, from 1835 to 1843; the SECOND, from 1844 to 1853. A Gathering of the Best Humour of THACKERAY, HOOD, MAYHEW, ALBERT SMITH, A'BECKETT, ROBERT BROUGH, &c. With numerous Steel Engravings and Woodcuts by GEORGE CRUIKSHANK, HINE, LANDELLS, &c. Two Vols., crown 8vo, cloth gilt, 7s. 6d. each.
The Life of George Cruikshank. By BLANCHARD JERROLD. With 84 Illustrations and a Bibliography. Crown 8vo, cloth extra, 3s. 6d.

Cumming (C. F. Gordon), Works by. Demy 8vo, cl. ex., 8s. 6d. ea.
In the Hebrides. With an Autotype Frontispiece and 23 Illustrations.
In the Himalayas and on the Indian Plains. With 42 Illustrations.
Two Happy Years in Ceylon. With 28 Illustrations.

Via Cornwall to Egypt. With a Photogravure Frontispiece. Demy 8vo, cloth, 7s. 6d.

Cussans (John E.).—A Handbook of Heraldry; with Instructions for Tracing Pedigrees and Deciphering Ancient MSS., &c. Fourth Edition, revised, with 408 Woodcuts and 2 Coloured Plates. Crown 8vo, cloth extra, 6s.

Cyples (W.).—Hearts of Gold. Cr. 8vo, cl., 3s. 6d.; post 8vo, bds., 2s.

Daudet (Alphonse).—The Evangelist; or, Port Salvation. Crown 8vo, cloth extra, 3s. 6d.; post 8vo, illustrated boards, 2s.

Davenant (Francis, M.A.).—Hints for Parents on the Choice of a Profession for their Sons when Starting in Life. Crown 8vo, cloth, 1s. 6d.

Davidson (Hugh Coleman).—Mr. Sadler's Daughters. With a Frontispiece by STANLEY WOOD. Crown 8vo, cloth extra, 3s. 6d.

Davies (Dr. N. E. Yorke-), Works by. Cr. 8vo, 1s. ea.; cl., 1s. 6d. ea.
One Thousand Medical Maxims and Surgical Hints.
Nursery Hints: A Mother's Guide in Health and Disease.
Foods for the Fat: The Dietetic Cure of Corpulency and of Gout.

Aids to Long Life. Crown 8vo, 2s.; cloth limp, 2s. 6d.

Davies' (Sir John) Complete Poetical Works. Collected and Edited, with Introduction and Notes, by Rev. A. B. GROSART, D.D. Two Vols., crown 8vo, cloth, 3s. 6d. each.

Dawson (Erasmus, M.B.).—The Fountain of Youth. Crown 8vo, cloth extra, with Two Illustrations by HUME NISBET, 3s. 6d.; post 8vo, illustrated boards, 2s.

De Guerin (Maurice), The Journal of. Edited by G. S. TREBUTIEN. With a Memoir by SAINTE-BEUVE. Translated from the 20th French Edition by JESSIE P. FROTHINGHAM. Fcap. 8vo, half-bound, 2s. 6d.

De Maistre (Xavier).—A Journey Round my Room. Translated by HENRY ATTWELL. Post 8vo, cloth limp, 2s. 6d.

De Mille (James).—A Castle in Spain. Crown 8vo, cloth extra, with a Frontispiece, 3s. 6d.; post 8vo, illustrated boards, 2s.

Derby (The): The Blue Ribbon of the Turf. With Brief Accounts of THE OAKS. By LOUIS HENRY CURZON. Crown 8vo, cloth limp, 2s. 6d.

Derwent (Leith), Novels by. Cr. 8vo, cl., 3s. 6d. ea.; post 8vo, 2s. ea.
Our Lady of Tears. | **Circe's Lovers.**

Dewar (T. R.).—A Ramble Round the Globe. With 220 Illustrations. Crown 8vo, cloth extra, 7s. 6d.

De Windt (Harry), Books by.

Through the Gold-Fields of Alaska to Bering Straits. With Map and 33 full-page Illustrations. Cheaper Issue. Demy 8vo, cloth, 6s.
True Tales of Travel and Adventure. Crown 8vo, cloth, 3s. 6d.

Dickens (Charles), About England with.

By ALFRED RIMMER. With 57 Illustrations by C. A. VANDERHOOF and the AUTHOR. Square 8vo, cloth, 3s. 6d.

Dictionaries.

The Reader's Handbook of Famous Names in Fiction, Allusions, References, Proverbs, Plots, Stories, and Poems. Together with an ENGLISH AND AMERICAN BIBLIOGRAPHY, and a LIST OF THE AUTHORS AND DATES OF DRAMAS AND OPERAS. By Rev. E. C. BREWER, LL.D. A New Edition, Revised and Enlarged. Crown 8vo, cloth, 7s. 6d.
A Dictionary of Miracles: Imitative, Realistic, and Dogmatic. By the Rev. E. C. BREWER, LL.D. Crown 8vo, cloth, 3s. 6d.
Familiar Short Sayings of Great Men. With Historical and Explanatory Notes by SAMUEL A. BENT, A.M. Crown 8vo, cloth extra, 7s. 6d.
Words, a Dictionary: Etymological, Historical, and Anecdotal. Crown 8vo, cloth, 6s. 6d.
ELIEZER EDWARD **Phrases:** A Dictionary of Curious, Quaint, and Out-of-the-Way Matters. By [illegible] 8vo, cloth extra, 3s. 6d.

Dilke (Rt. Hon. Sir Charles, [illegible] M.P.).—The British Empire.

Crown 8vo, buckram, 3s. 6d.

Dobson (Austin), Works by.

Thomas Bewick and his Pupils. With 95 Illustrations. Square 8vo, cloth, 3s. 6d.
Four Frenchwomen. With Four Portraits. Crown 8vo, buckram, gilt top, 6s.
Eighteenth Century Vignettes. IN THREE SERIES. Crown 8vo, buckram, 6s. each.
A Paladin of Philanthropy, and other Papers. With 2 Illustrations. Crown 8vo, buckram, 6s.

Dobson (W. T.).—Poetical Ingenuities and Eccentricities.

Post 8vo, cloth limp, 2s. 6d.

Donovan (Dick), Detective Stories by.

Post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.

The Man-Hunter. | **Wanted!**
Caught at Last. | **Tracked to Doom.**
Tracked and Taken.
Who Poisoned Hetty Duncan?
Suspicion Aroused.
A Detective's Triumphs.
In the Grip of the Law.
From Information Received.
Link by Link. | **Dark Deeds.**
Riddles Read.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each; cloth, 2s. 6d. each.
The Man from Manchester. With 23 Illustrations.
The Mystery of Jamaica Terrace. | **The Chronicles of Michael Danevitch.**

Crown 8vo, cloth, 3s. 6d. each.
The Records of Vincent Trill, of the Detective Service. | **Tales of Terror.**
The Adventures of Tyler Tatlock, Private Detective. *[Shortly.*

Dowling (Richard).—Old Corcoran's Money.

Crown 8vo, cl., 3s. 6d.

Doyle (A. Conan).—The Firm of Girdlestone.

Cr. 8vo, cl., 3s. 6d.

Dramatists, The Old.

Cr. 8vo, cl. ex., with Portraits, 3s. 6d. per Vol.

Ben Jonson's Works. With Notes, Critical and Explanatory, and a Biographical Memoir by WILLIAM GIFFORD. Edited by Colonel CUNNINGHAM. Three Vols.
Chapman's Works. Three Vols. Vol. I. contains the Plays complete; Vol. II., Poems and Minor Translations, with an Essay by A. C. SWINBURNE; Vol. III., Translations of the Iliad and Odyssey.
Marlowe's Works. Edited, with Notes, by Colonel CUNNINGHAM. One Vol.
Massinger's Plays. From GIFFORD'S Text. Edited by Colonel CUNNINGHAM. One Vol.

Duncan (Sara Jeannette: Mrs. EVERARD COTES), Works by.

Crown 8vo, cloth extra, 7s. 6d. each.
A Social Departure. With 111 Illustrations by F. H. TOWNSEND.
An American Girl in London. With 80 Illustrations by F. H. TOWNSEND.
The Simple Adventures of a Memsahib. With 37 Illustrations by F. H. TOWNSEND.

Crown 8vo, cloth extra, 3s. 6d. each.
A Daughter of To-Day. | **Vernon's Aunt.** With 47 Illustrations by HAL HURST.

Dutt (Romesh C.).—England and India: A Record of Progress during One Hundred Years.

Crown 8vo, cloth, 2s.

Early English Poets.

Edited, with Introductions and Annotations, by Rev. A. B. GROSART, D.D. Crown 8vo, cloth boards, 3s. 6d. per Volume.
Fletcher's (Giles) Complete Poems. One Vol.
Davies' (Sir John) Complete Poetical Works. Two Vols.
Herrick's (Robert) Complete Collected Poems. Three Vols.
Sidney's (Sir Philip) Complete Poetical Works. Three Vols.

Edgcumbe (Sir E. R. Pearce).—Zephyrus: A Holiday in Brazil and on the River Plate.

With 41 Illustrations. Crown 8vo, cloth extra, 5s.

Edwardes (Mrs. Annie), Novels by.

Post 8vo, illust. bds., 2s. each.
Archie Lovell. | **A Point of Honour.**
A Plaster Saint. Crown 8vo, cloth, 3s. 6d.

Edwards (Eliezer).—Words, Facts, and Phrases: A Dictionary of Curious, Quaint, and Out-of-the-Way Matters. Cheaper Edition. Crown 8vo, cloth, 3*s*. 6*d*.

Edwards (M. Betham-), Novels by.
Post 8vo, illustrated boards, 2*s*. each.
Kitty. | **Felicia.**

Egan (Pierce).—Life in London. With an Introduction by JOHN CAMDEN HOTTEN, and a Coloured Frontispiece. Small demy 8vo, cloth, 3*s*. 6*d*.

Egerton (Rev. J. C., M.A.).—Sussex Folk and Sussex Ways. With Introduction by Rev. Dr. H. WACE, and Four Illustrations. Crown 8vo, cloth extra, 5*s*.

Eggleston (Edward).—Roxy: A Novel. Post 8vo, illust. boards, 2*s*.

Englishman (An) in Paris. Notes and Recollections during the Reign of Louis Philippe and the Empire. Crown 8vo, cloth, 3*s*. 6*d*.

Englishman's House, The: A Practical Guide for S[illegible]ng or Building a House. By C. J. RICHARDSON. Coloured Frontispi[illegible]. Cr. 8vo, cloth, 3*s*. 6*d*.

Ewald (Alex. Charles, F.S.A.), Works by.
The Life and Times of Charles Stuart, Count of Albany (THE YOUNG PRETENDER). Crown 8vo, cloth extra, 7*s*. 6*d*.
[illegible] State Papers. With Autotype Frontispiece. Crown 8vo, cloth, 6*s*.

[illegible]es, Our: How to Preserve Them. By JOHN BROWNING. Cr. 8vo, 1*s*.

Familiar Short Sayings of Great Men. By SAMUEL ARTHUR BENT, A.M. Fifth Edition, Revised and Enlarged. Crown 8vo, cloth extra, 7*s*. 6*d*.

Faraday (Michael), Works by. Post 8vo, cloth extra, 4*s*. 6*d*. each.
The Chemical History of a Candle: Lectures delivered before a Juvenile Audience. Edited by WILLIAM CROOKES, F.C.S. With numerous Illustrations.
On the Various Forces of Nature, and their Relations to each other. Edited by WILLIAM CROOKES, F.C.S. With Illustrations.

Farrer (J. Anson).—War: Three Essays. Crown 8vo, cloth, 1*s*. 6*d*.

Fenn (G. Manville), Novels by.
Crown 8vo, cloth extra, 3*s*. 6*d*. each; post 8vo, illustrated boards, 2*s*. each.
The New Mistress. | **Witness to the Deed.** | **The Tiger Lily.** | **The White Virgin.**

Crown 8vo, cloth 3*s*. 6*d*. each.

A Woman Worth Winning.
Cursed by a Fortune.
The Case of Ailsa Gray.
Commodore Junk.
Black Blood.
Double Cunning.
A Fluttered Dovecote.
King of the Castle.
The Master of the Ceremonies.
The Story of Antony Grace
The Man with a Shadow.
One Maid's Mischief.
This Man's Wife.
In Jeopardy.

Crown 8vo, cloth, gilt top, 6*s*. each.

A Crimson Crime.
The Bag of Diamonds, and Three Bits of Paste.

Feuerheerd (H.).—The Gentleman's Cellar; or, The Butler and Cellarman's Guide. Fcap. 8vo, cloth, 1*s*.

Fin-Bec.—The Cupboard Papers: Observations on the Art of Living and Dining. Post 8vo, cloth limp, 2*s*. 6*d*.

Firework-Making, The Complete Art of; or, The Pyrotechnist's Treasury. By THOMAS KENTISH. With 267 Illustrations. Crown 8vo, cloth, 3*s*. 6*d*.

First Book, My. By WALTER BESANT, JAMES PAYN, W. CLARK RUSSELL, GRANT ALLEN, HALL CAINE, GEORGE R. SIMS, RUDYARD KIPLING, A. CONAN DOYLE, M. E. BRADDON, F. W. ROBINSON, H. RIDER HAGGARD, R. M. BALLANTYNE, I. ZANGWILL, MORLEY ROBERTS, D. CHRISTIE MURRAY, MARY CORELLI, J. K. JEROME, JOHN STRANGE WINTER, BRET HARTE, 'Q.,' ROBERT BUCHANAN, and R. L. STEVENSON. With a Prefatory Story by JEROME K. JEROME, and 185 Illustrations. A New Edition. Small demy 8vo, art linen, 3*s*. 6*d*.

Fitzgerald (Percy), Works by.
Little Essays: Passages from the Letters of CHARLES LAMB. Post 8vo, cloth, 2*s*. 6*d*.
Fatal Zero. Crown 8vo, cloth extra, 3*s*. 6*d*.; post 8vo, illustrated boards, 2*s*.

Post 8vo, illustrated boards, 2*s*. each.

Bella Donna.
Polly.
The Lady of Brantome.
Never Forgotten.
The Second Mrs. Tillotson.
Seventy-five Brooke Street.

Sir Henry Irving: Twenty Years at the Lyceum. With Portrait. Crown 8vo, cloth, 1*s*. 6*d*.

Flammarion (Camille), Works by.
Popular Astronomy: A General Description of the Heavens. Translated by J. ELLARD GORE F.R.A.S. With Three Plates and 288 Illustrations. Medium 8vo, cloth, 10*s*. 6*d*.
Urania: A Romance. With 87 Illustrations. Crown 8vo, cloth extra, 5*s*.

Fletcher's (Giles, B.D.) Complete Poems: Christ's Victorie in Heaven, Christ's Victorie on Earth, Christ's Triumph over Death, and Minor Poems. With Notes by Rev. A. B. GROSART, D.D. Crown 8vo, cloth boards, 3*s*. 6*d*

Fonblanque (Albany).—Filthy Lucre. Post 8vo, illust. boards, 2s.

Forbes (Archibald).—The Life of Napoleon III. With Photogravure Frontispiece and Thirty-six full-page Illustrations. Cheaper Issue. Demy 8vo, cloth, 6s.

Francillon (R. E.), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

One by One. | **A Real Queen.** | **A Dog and his Shadow.**
Ropes of Sand. Illustrated.

Post 8vo, illustrated boards, 2s. each.

Queen Cophetua. | **Olympia.** | **Romances of the Law.** | **King or Knave?**

Jack Doyle's Daughter. Crown 8vo, cloth, 3s. 6d.

Frederic (Harold), Novels by. Post 8vo, cloth extra, 3s. 6d. each; illustrated boards, 2s. each.

Seth's Brother's Wife. | **The Lawton Girl.**

French Literature, A History of. By HENRY VAN LAUN. Three Vols., demy 8vo, cloth boards, 22s. 6d.

Fry's (Herbert) Royal Guide to the London Charities. Edited by JOHN LANE. Published Annually. Crown 8vo, cloth, 1s. 6d.

Gardening Books. Post 8vo, 1s. each; cloth limp. 1s. 6d. each.

A Year's Work in Garden and Greenhouse. By GEORGE GLENNY.
Household Horticulture. By TOM and JANE JERROLD. Illustrated.
The Garden that Paid the Rent. By TOM JERROLD.

Gardner (Mrs. Alan).—Rifle and Spear with the Rajpoots: Being the Narrative of a Winter's Travel and Sport in Northern India. With numerous Illustrations by the Author and F. H. TOWNSEND. Demy 4to, half-bound, 21s.

Gaulot (Paul).—The Red Shirts: A Tale of "The Terror." Translated by JOHN DE VILLIERS. With a Frontispiece by STANLEY WOOD. Crown 8vo, cloth, 3s. 6d.

Gentleman's Magazine, The. 1s. Monthly. Contains Stories, Articles upon Literature, Science, Biography, and Art, and **'Table Talk'** by SYLVANUS URBAN.
**** *Bound Volumes for recent years kept in stock, 8s. 6d. each. Cases for binding, 2s. each.*

Gentleman's Annual, The. Published Annually in November. 1s.

That for 1900 is entitled **The Strange Experiences of Mr. Verschoyle,** told by Himself, and Edited by T. W. SPEIGHT.

German Popular Stories. Collected by the Brothers GRIMM and Translated by EDGAR TAYLOR. With Introduction by JOHN RUSKIN, and 22 Steel Plates after GEORGE CRUIKSHANK. Square 8vo, cloth, 6s. 6d.; gilt edges, 7s. 6d.

Gibbon (Chas.), Novels by. Cr. 8vo, cl., 3s. 6d. ea.; post 8vo, bds., 2s. ea.

Robin Gray. With Frontispiece.
The Golden Shaft. With Frontispiece.
Loving a Dream. | **The Braes of Yarrow.**
Of High Degree.

Post 8vo, illustrated boards, 2s. each.

The Flower of the Forest.
The Dead Heart.
For Lack of Gold.
What Will the World Say?
For the King.
A Hard Knot.
Queen of the Meadow.
In Pastures Green.
In Love and War.
A Heart's Problem.
By Mead and Stream.
Fancy Free.
In Honour Bound.
Heart's Delight.
Blood-Money.

Gibney (Somerville).—Sentenced! Crown 8vo, cloth, 1s. 6d.

Gilbert (W. S.), Original Plays by. In Three Series, 2s. 6d. each.

The FIRST SERIES contains: The Wicked World—Pygmalion and Galatea—Charity—The Princess—The Palace of Truth—Trial by Jury.
The SECOND SERIES: Broken Hearts—Engaged—Sweethearts—Gretchen—Dan'l Druce—Tom Cobb—H.M.S. 'Pinafore'—The Sorcerer—The Pirates of Penzance.
The THIRD SERIES: Comedy and Tragedy—Foggerty's Fairy—Rosencrantz and Guildenstern—Patience—Princess Ida—The Mikado—Ruddigore—The Yeomen of the Guard—The Gondoliers—The Mountebanks—Utopia.

Eight Original Comic Operas written by W. S. GILBERT. In Two Series. Demy 8vo, cloth, 2s. 6d. each. The FIRST containing: The Sorcerer—H.M.S. 'Pinafore'—The Pirates of Penzance—Iolanthe—Patience—Princess Ida—The Mikado—Trial by Jury.
The SECOND SERIES containing: The Gondoliers—The Grand Duke—The Yeomen of the Guard—His Excellency—Utopia, Limited—Ruddigore—The Mountebanks—Haste to the Wedding.
The Gilbert and Sullivan Birthday Book: Quotations for Every Day in the Year, selected from Plays by W. S. GILBERT set to Music by Sir A. SULLIVAN. Compiled by ALEX. WATSON. Royal 16mo, Japanese leather, 2s. 6d.

Gilbert (William), Novels by. Post 8vo, illustrated bds., 2s. each.
Dr. Austin's Guests. | **James Duke, Costermonger.**
The Wizard of the Mountain.

Gissing (Algernon).—A Secret of the North Sea. Crown 8vo, cloth, gilt top, 6s.

Glanville (Ernest), Novels by.
Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.
The Lost Heiress: A Tale of Love, Battle, and Adventure. With Two Illustrations by H. NISBET
The Fossicker: A Romance of Mashonaland. With Two Illustrations by HUME NISBET.
A Fair Colonist. With a Frontispiece by STANLEY WOOD.
The Golden Rock. With a Frontispiece by STANLEY WOOD. Crown 8vo, cloth extra, 3s. 6d.
Kloof Yarns. Crown 8vo cloth, 1s. 6d.
Tales from the Veld. With Twelve Illustrations by M. NISBET. Crown 8vo, cloth, 3s. 6d.
Max Thornton: A Boys' Story of the War. With Six full-page Illustrations. Small demy 8vo cloth, gilt edges, 5s. [*Shortly*

Glenny (George).—A Year's Work in Garden and Greenhouse: Practical Advice as to the Management of the Flower, Fruit, and Frame Garden. Post 8vo, 1s.; cloth, 1s. 6d

Godwin (William).—Lives of the Necromancers. Post 8vo, cl., 2s

Golden Treasury of Thought, The: A Dictionary of Quotations from the Best Authors. By THEODORE TAYLOR. Crown 8vo, cloth, 3s. 6d.

Goodman (E. J.).—The Fate of Herbert Wayne. Cr. 8vo, 3s. 6d.

Greeks and Romans, The Life of the, described from Antique Monuments. By ERNST GUHL and W. KONER. Edited by Dr. F. HUEFFER. With 545 Illustrations. Large crown 8vo, cloth extra, 7s. 6d.

Greville (Henry), Novels by.
Post 8vo, illustrated boards, 2s. each.
Nikanor. Translated by ELIZA E. CHASE.
A Noble Woman. Translated by ALBERT D. VANDAM.

Grey (Sir George).—The Romance of a Proconsul: Being the Personal Life and Memoirs of Sir GEORGE GREY, K.C.B. By JAMES MILNE. With Portrait. SECOND EDITION. Crown 8vo, buckram, 6s.

Griffith (Cecil).—Corinthia Marazion: A Novel. Crown 8vo, cloth extra, 3s. 6d.; post 8vo, illustrated boards, 2s.

Grundy (Sydney).—The Days of his Vanity: A Passage in the Life of a Young Man. Crown 8vo, cloth extra, 3s. 6d.: post 8vo, illustrated boards, 2s.

Gunter (A. Clavering, Author of 'Mr. Barnes of New York').—
A Florida Enchantment. Crown 8vo, cloth, 3s. 6d.

Habberton (John, Author of 'Helen's Babies'), **Novels by.**
Post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.
Brueton's Bayou. | **Country Luck.**

Hair, The: Its Treatment in Health, Weakness, and Disease. Translated from the German of Dr. J. PINCUS. Crown 8vo, 1s.; cloth, 1s. 6d.

Hake (Dr. Thomas Gordon), Poems by. Cr. 8vo, cl. ex., 6s. each.
New Symbols. | **Legends of the Morrow.** | **The Serpent Play.**
Maiden Ecstasy. Small 4to, cloth extra, 8s.

Halifax (C.).—Dr. Rumsey's Patient. By Mrs. L. T. MEADE and CLIFFORD HALIFAX, M.D. Crown 8vo, cloth, 3s. 6d.

Hall (Mrs. S. C.).—Sketches of Irish Character. With numerous Illustrations on Steel and Wood by MACLISE, GILBERT, HARVEY, and GEORGE CRUIKSHANK. Small demy 8vo, cloth extra, 7s. 6d.

Hall (Owen), Novels by. Crown 8vo, cloth, 3s. 6d. each.
The Track of a Storm. | **Jetsam.**
Eureka. Crown 8vo, cloth, gilt top, 6s.

Halliday (Andrew).—Every-day Papers. Post 8vo, boards, 2s.

Hamilton (Cosmo).—Stories by. Crown 8vo, cloth gilt, 3s. 6d. each.
The Glamour of the Impossible. | **Through a Keyhole.**

Handwriting, The Philosophy of. With over 100 Facsimiles and Explanatory Text. By DON FELIX DE SALAMANCA. Post 8vo, half-cloth, 2s. 6d.

Hanky-Panky: Easy and Difficult Tricks, White Magic, Sleight of Hand, &c. Edited by W. H. CREMER. With 200 Illustrations. Crown 8vo, cloth extra, 4s. 6d.

Hardy (Thomas).—Under the Greenwood Tree. Post 8vo, cloth extra, 3s. 6d.; illustrated boards, 2s.; cloth limp, 2s. 6d.

Harte's (Bret) Collected Works. Revised by the Author. LIBRARY EDITION, in Ten Volumes, crown 8vo, cloth extra, 6s. each.

Vol. I. COMPLETE POETICAL AND DRAMATIC WORKS. With Steel-plate Portrait.
" II. THE LUCK OF ROARING CAMP—BOHEMIAN PAPERS—AMERICAN LEGEND.
" III. TALES OF THE ARGONAUTS—EASTERN SKETCHES.
" IV. GABRIEL CONROY. | Vol. V. STORIES—CONDENSED NOVELS, &c.
" VI. TALES OF THE PACIFIC SLOPE.
" VII. TALES OF THE PACIFIC SLOPE—II. With Portrait by JOHN PETTIE, R.A
" VIII. TALES OF THE PINE AND THE CYPRESS.
" IX. BUCKEYE AND CHAPPAREL.
" X. TALES OF TRAIL AND TOWN, &c.

Bret Harte's Choice Works, in Prose and Verse. With Portrait of the Author and 40 Illustrations. Crown 8vo, cloth, 3s. 6d.
Bret Harte's Poetical Works. Printed on hand-made paper. Crown 8vo, buckram, 4s. 6d.
Some Later Verses. Crown 8vo, linen gilt, 5s.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, picture boards, 2s. each

Gabriel Conroy.
A Waif of the Plains. With 60 Illustrations by STANLEY L. WOOD.
A Ward of the Golden Gate. With 59 Illustrations by STANLEY L. WOOD.

Crown 8vo, cloth extra, 3s. 6d. each.

A Sappho of Green Springs, &c. With Two Illustrations by HUME NISBET.
Colonel Starbottle's Client, and Some Other People. With a Frontispiece.
Susy: A Novel. With Frontispiece and Vignette by J. A. CHRISTIE.
Sally Dows, &c. With 47 Illustrations by W. D. ALMOND and others.
A Protegee of Jack Hamlin's, &c. With 26 Illustrations by W. SMALL and others.
The Bell-Ringer of Angel's, &c. With 39 Illustrations by DUDLEY HARDY and others
Clarence: A Story of the American War. With Eight Illustrations by A. JULE GOODMAN.
Barker's Luck, &c. With 39 Illustrations by A. FORESTIER, PAUL HARDY, &c.
Devil's Ford, &c. With a Frontispiece by W. H. OVEREND.
The Crusade of the "Excelsior." With a Frontispiece by J. BERNARD PARTRIDGE.
Three Partners; or, The Big Strike on Heavy Tree Hill. With 8 Illustrations by J. GULICH.
Tales of Trail and Town. With Frontispiece by G. P. JACOMB-HOOD.

Post 8vo, illustrated boards, 2s. each.

An Heiress of Red Dog, &c. | **The Luck of Roaring Camp,** &c.
Californian Stories.

Post 8vo, illustrated boards, 2s. each; cloth, 2s. 6d. each.

Flip. | **Maruja.** | **A Phyllis of the Sierras.**

Haweis (Mrs. H. R.), Books by.

The Art of Beauty. With Coloured Frontispiece and 91 Illustrations. Square 8vo, cloth bds., 6s.
The Art of Decoration. With Coloured Frontispiece and 74 Illustrations. Sq. 8vo, cloth bds., 6s.
The Art of Dress. With 32 Illustrations. Post 8vo, 1s.; cloth, 1s. 6d.
Chaucer for Schools. With the Story of his Times and his Work. A New Edition, revised. With a Frontispiece. Demy 8vo, cloth, 2s. 6d.
Chaucer for Children. With 38 Illustrations (8 Coloured). Crown 4to, cloth extra, 3s. 6d.

Haweis (Rev. H. R., M.A.).—American Humorists: WASHINGTON IRVING, OLIVER WENDELL HOLMES, JAMES RUSSELL LOWELL, ARTEMUS WARD, MARK TWAIN, and BRET HARTE. Crown 8vo, cloth, 6s.

Hawthorne (Julian), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

Garth. | **Ellice Quentin.** | **Beatrix Randolph.** With Four Illusts.
Sebastian Strome. | **David Poindexter's Disappearance.**
Fortune's Fool. | **Dust.** Four Illusts. | **The Spectre of the Camera.**

Post 8vo, illustrated boards, 2s. each.

Miss Cadogna. | **Love—or a Name.**

Heckethorn (C. W.), Books by.

London Souvenirs. | **London Memories: Social, Historical, and Topographical.**

Helps (Sir Arthur), Books by. Post 8vo, cloth limp, 2s. 6d. each.

Animals and their Masters. | **Social Pressure.**

Ivan de Biron: A Novel. Crown 8vo, cloth extra, 3s. 6d.; post 8vo, illustrated boards, 2s.

Henderson (Isaac).—Agatha Page: A Novel. Cr. 8vo, cl., 3s. 6d.

Henty (G. A.), Novels by.

Rujub, the Juggler. With Eight Illustrations by STANLEY L. WOOD. Small demy 8vo, cloth, gilt edges, 5s.; post 8vo, illustrated boards, 2s.
Colonel Thorndyke's Secret. With a Frontispiece by STANLEY L. WOOD. Small demy 8vo, cloth, gilt edges, 5s.

Crown 8vo, cloth, 3s. 6d. each.

The Queen's Cup. | **Dorothy's Double.**

Herman (Henry).—A Leading Lady. Post 8vo, bds., 2s.; cl., 2s. 6d.

Herrick's (Robert) Hesperides, Noble Numbers, and Complete Collected Poems. With Memorial-Introduction and Notes by the Rev. A. B. GROSART, D.D., Steel Portrait, &c. Three Vols., crown 8vo, cloth boards, 3s. 6d. each.

Hertzka (Dr. Theodor).—Freeland: A Social Anticipation. Translated by ARTHUR RANSOM. Crown 8vo, cloth extra, 6s.

Hesse-Wartegg (Chevalier Ernst von).—Tunis: The Land and the People. With 22 Illustrations. Crown 8vo, cloth extra, 3s. 6d.

Hill (Headon).—Zambra the Detective. Crown 8vo, cloth, 3s. 6d.; post 8vo, picture boards, 2s.; cloth, 2s. 6d.

Hill (John), Works by.
Treason-Felony. Post 8vo, boards, 2s. | **The Common Ancestor.** Cr. 8vo, cloth, 3s. 6d.

Hoey (Mrs. Cashel).—The Lover's Creed. Post 8vo, boards, 2s.

Holiday, Where to go for a. By E. P. SHOLL, Sir H. MAXWELL, Bart., M.P., JOHN WATSON, JANE BARLOW, MARY LOVETT CAMERON, JUSTIN H. MCCARTHY, PAUL LANGE, J. W. GRAHAM, J. H. SALTER, PHŒBE ALLEN, S. J. BECKETT, L. RIVERS VINE, and C. F. GORDON CUMMING. Crown 8vo, cloth, 1s. 6d.

Hollingshead (John).—According to My Lights. With a Portrait. Crown 8vo, cloth, gilt top, 6s.

Holmes (Oliver Wendell), Works by.
The Autocrat of the Breakfast-Table. Illustrated by J. GORDON THOMSON. Post 8vo, cloth limp, 2s. 6d. Another Edition, post 8vo, cloth, 2s.
The Autocrat of the Breakfast-Table and **The Professor at the Breakfast-Table.** In One Vol. Post 8vo, half-bound, 2s.

Hood's (Thomas) Choice Works in Prose and Verse. With Life of the Author, Portrait, and 200 Illustrations. Crown 8vo, cloth, 3s. 6d.
Hood's Whims and Oddities. With 85 Illustrations. Post 8vo, half-bound, 2s.

Hook's (Theodore) Choice Humorous Works; including his Ludicrous Adventures, Bons Mots, Puns, and Hoaxes. With Life of the Author, Portraits, Facsimiles and Illustrations. Crown 8vo, cloth extra, 7s. 6d.

Hooper (Mrs. Geo.).—The House of Raby. Post 8vo, boards, 2s.

Hopkins (Tighe), Novels by. Crown 8vo, cloth, 6s. each.
Nell Haffenden. With 8 Illustrations by C. GREGORY. | **For Freedom.**

Crown 8vo, cloth, 3s. 6d. each.
'Twixt Love and Duty. With a Frontispiece. | **The Incomplete Adventurer.**
The Nugents of Carriconna.

Horne (R. Hengist).—Orion: An Epic Poem. With Photograph Portrait by SUMMERS. Tenth Edition. Crown 8vo, cloth extra, 7s.

Hugo (Victor).—The Outlaw of Iceland (Han d'Islande). Translated by Sir GILBERT CAMPBELL. Crown 8vo, cloth, 3s. 6d.

Hume (Fergus).—The Lady from Nowhere. Crown 8vo, cloth, 3s. 6d.

Hungerford (Mrs., Author of 'Molly Bawn'), Novels by.
Post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.
Marvel. | **A Modern Circe.** | **Lady Patty.**
In Durance Vile. | **An Unsatisfactory Lover.** |

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.
A Maiden All Forlorn. | **Lady Verner's Flight.** | **The Three Graces.**
April's Lady. | **The Red-House Mystery.** | **Nora Creina.**
Peter's Wife. | **The Professor's Experiment.** | **A Mental Struggle.**

Crown 8vo, cloth extra, 3s. 6d. each.
An Anxious Moment. | **A Point of Conscience.**
The Coming of Chloe. | **Lovice.**

Hunt's (Leigh) Essays: A Tale for a Chimney Corner, &c. Edited by EDMUND OLLIER. Post 8vo, half-bound, 2s.

Hunt (Mrs. Alfred), Novels by.
Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.
The Leaden Casket. | **Self-Condemned.** | **That Other Person.**

Thornicroft's Model. Post 8vo, boards, 2s. | **Mrs. Juliet.** Crown 8vo, cloth extra, 3s. 6d.

Hutchison (W. M.).—Hints on Colt-breaking. With 25 Illustrations. Crown 8vo, cloth extra, 3s. 6d.

Hydrophobia: An Account of M. PASTEUR's System; The Technique of his Method, and Statistics. By RENAUD SUZOR, M.B. Crown 8vo, cloth extra, 6s.

Hyne (C. J. Cutcliffe).—Honour of Thieves. Cr. 8vo, cloth, 3s. 6d.

Impressions (The) of Aureole. Post 8vo, blush-rose paper and cloth, 2s. 6d.

Indoor Paupers. By ONE OF THEM. Crown 8vo, 1s.; cloth, 1s. 6d.

Innkeeper's Handbook (The) and Licensed Victualler's Manual. By J. TREVOR-DAVIES. A New Edition. Crown 8vo, cloth, 2s.

Irish Wit and Humour, Songs of. Collected and Edited by A. PERCEVAL GRAVES. Post 8vo, cloth limp, 2s. 6d.

Irving (Sir Henry): A Record of over Twenty Years at the Lyceum. By PERCY FITZGERALD. With Portrait. Crown 8vo, cloth, 1s. 6d.

James (C. T. C.).—A Romance of the Queen's Hounds. Post 8vo, cloth limp, 1s. 6d.

Jameson (William).—My Dead Self. Post 8vo, bds., 2s.; cl., 2s. 6d.

Japp (Alex. H., LL.D.).—Dramatic Pictures, &c. Cr. 8vo, cloth, 5s.

Jay (Harriett), Novels by. Post 8vo, illustrated boards, 2s. each.
The Dark Colleen. | **The Queen of Connaught.**

Jefferies (Richard), Books by. Post 8vo, cloth limp, 2s. 6d. each.
Nature near London. | **The Life of the Fields.** | **The Open Air.**
*** Also the HAND-MADE PAPER EDITION, crown 8vo, buckram, gilt top, 6s. each.

The Eulogy of Richard Jefferies. By Sir WALTER BESANT. With a Photograph Portrait. Crown 8vo, cloth extra, 6s.

Jennings (Henry J.), Works by.
Curiosities of Criticism. Post 8vo, cloth limp, 2s. 6d.
Lord Tennyson: A Biographical Sketch. With Portrait. Post 8vo, cloth, 1s. 6d.

Jerome (Jerome K.), Books by.
Stageland. With 64 Illustrations by J. BERNARD PARTRIDGE. Fcap. 4to, picture cover, 1s.
John Ingerfield, &c. With 9 Illusts. by A. S. BOYD and JOHN GULICH. Fcap. 8vo, pic. cov. 1s. 6d.
The Prude's Progress: A Comedy by J. K. JEROME and EDEN PHILLPOTTS. Cr. 8vo, 1s. 6d.

Jerrold (Douglas).—The Barber's Chair; and The Hedgehog Letters. Post 8vo, printed on laid paper and half-bound, 2s.

Jerrold (Tom), Works by. Post 8vo, 1s. ea.; cloth limp, 1s. 6d. each.
The Garden that Paid the Rent.
Household Horticulture: A Gossip about Flowers. Illustrated.

Jesse (Edward).—Scenes and Occupations of a Country Life. Post 8vo, cloth limp, 2s.

Jones (William, F.S.A.), Works by. Cr. 8vo, cl. extra, 3s. 6d. each.
Finger-Ring Lore: Historical, Legendary, and Anecdotal. With Hundreds of Illustrations.
Credulities, Past and Present. Including the Sea and Seamen, Miners, Talismans, Word and Letter Divination, Exorcising and Blessing of Animals, Birds, Eggs, Luck, &c. With Frontispiece.
Crowns and Coronations: A History of Regalia. With 91 Illustrations.

Jonson's (Ben) Works. With Notes Critical and Explanatory, and a Biographical Memoir by WILLIAM GIFFORD. Edited by Colonel CUNNINGHAM. Three Vols. crown 8vo, cloth extra, 3s. 6d. each.

Josephus, The Complete Works of. Translated by WHISTON. Containing 'The Antiquities of the Jews' and 'The Wars of the Jews.' With 52 Illustrations and Maps. Two Vols., demy 8vo, half-cloth, 12s. 6d.

Kempt (Robert).—Pencil and Palette: Chapters on Art and Artists. Post 8vo, cloth limp, 2s. 6d.

Kershaw (Mark).—Colonial Facts and Fictions: Humorous Sketches. Post 8vo, illustrated boards, 2s.; cloth, 2s. 6d.

King (R. Ashe), Novels by.
Post 8vo, illustrated boards, 2s. each.
'The Wearing of the Green.' | **Passion's Slave.** | **Bell Barry.**

A Drawn Game. Crown 8vo, cloth, 3s. 6d.; post 8vo, illustrated boards, 2s.

Kipling Primer (A). Including Biographical and Critical Chapters, an Index to Mr. Kipling's principal Writings, and Bibliographies. By F. L. KNOWLES, Editor of 'The Golden Treasury of American Lyrics.' With Two Portraits. Crown 8vo, cloth, 3s. 6d.

Knight (William, M.R.C.S., and Edward, L.R.C.P.).—The Patient's Vade Mecum: How to Get Most Benefit from Medical Advice. Cr 8vo, cloth, 1s. 6d.

Knights (The) of the Lion: A Romance of the Thirteenth Century. Edited, with an Introduction, by the MARQUESS OF LORNE, K.T. Crown 8vo, cloth extra, 6s.

Lamb's (Charles) Complete Works in Prose and Verse, including 'Poetry for Children' and 'Prince Dorus.' Edited, with Notes and Introduction, by R. H. SHEPHERD. With Two Portraits and Facsimile of the 'Essay on Roast Pig.' Crown 8vo, cloth, 3s. 6d.
The Essays of Elia. Post 8vo, printed on laid paper and half-bound, 2s.
Little Essays: Sketches and Characters by CHARLES LAMB, selected from his Letters by PERCY FITZGERALD. Post 8vo, cloth limp, 2s. 6d.
The Dramatic Essays of Charles Lamb. With Introduction and Notes by BRANDER MATTHEWS, and Steel-plate Portrait. Fcap. 8vo, half-bound, 2s. 6d.

Lambert (George).—The President of Boravia. Crown 8vo, cl., 3s. 6d.

Landor (Walter Savage).—Citation and Examination of William Shakspeare, &c. before Sir Thomas Lucy, touching Deer-stealing, 19th September, 1582. To which is added, **A Conference of Master Edmund Spenser** with the Earl of Essex, touching the State of Ireland, 1595. Fcap. 8vo, half-Roxburghe, 2s. 6d.

Lane (Edward William).—The Thousand and One Nights, commonly called in England **The Arabian Nights' Entertainments.** Translated from the Arabic, with Notes. Illustrated with many hundred Engravings from Designs by HARVEY. Edited by EDWARD STANLEY POOLE. With Preface by STANLEY LANE-POOLE. Three Vols., demy 8vo, cloth, 7s. 6d. ea.

Larwood (Jacob), Works by.
Anecdotes of the Clergy. Post 8vo, laid paper, half-bound, 2s.
Post 8vo, cloth limp, 2s. 6d. each.
Forensic Anecdotes. | **Theatrical Anecdotes.**

Lehmann (R. C.), Works by. Post 8vo, cloth, 1s. 6d. each.
Harry Fludyer at Cambridge.
Conversational Hints for Young Shooters: A Guide to Polite Talk.

Leigh (Henry S.).—Carols of Cockayne. Printed on hand-made paper, bound in buckram, 5s.

Leland (C. Godfrey). — A Manual of Mending and Repairing. With Diagrams. Crown 8vo, cloth, 5s.

Lepelletier (Edmond). — Madame Sans-Gène. Translated from the French by JOHN DE VILLIERS. Post 8vo, cloth, 3s. 6d.; picture boards, 2s.

Leys (John).—The Lindsays: A Romance. Post 8vo, illust. bds., 2s.

Lilburn (Adam).—A Tragedy in Marble. Crown 8vo, cloth, 3s. 6d.

Lindsay (Harry, Author of 'Methodist Idylls'), Novels by.
Crown 8vo, cloth, 3s. 6d. each.
Rhoda Roberts.
The Jacobite: A Romance of the Conspiracy of 'The Forty.

Linton (E. Lynn), Works by.
An Octave of Friends. Crown 8vo, cloth, 3s. 6d.
Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.
Patricia Kemball. | **Ione.** | **Under which Lord?** With 12 Illustrations.
The Atonement of Leam Dundas. | **'My Love!'** | **Sowing the Wind.**
The World Well Lost. With 12 Illusts. | **Paston Carew,** Millionaire and Miser.
The One Too Many. | **Dulcie Everton.** | **With a Silken Thread.**
The Rebel of the Family.
Post 8vo, cloth limp, 2s. 6d. each.
Witch Stories. | **Ourselves:** Essays on Women.
Freeshooting: Extracts from the Works of Mrs. LYNN LINTON.

Lowe (Charles, M.A.).—Our Greatest Living Soldiers. With 8 Portraits. Crown 8vo, cloth, 3s. 6d.

Lucy (Henry W.).—Gideon Fleyce: A Novel. Crown 8vo, cloth extra, 3s. 6d.; post 8vo, illustrated boards, 2s.

Macalpine (Avery), Novels by.
Teresa Itasca. Crown 8vo, cloth extra, 1s.
Broken Wings. With Six Illustrations by W. J. HENNESSY. Crown 8vo, cloth extra, 6s.

MacColl (Hugh), Novels by.
Mr. Stranger's Sealed Packet. Post 8vo, illustrated boards, 2s.
Ednor Whitlock. Crown 8vo, cloth extra, 6s.

Macdonell (Agnes).—Quaker Cousins. Post 8vo, boards, 2s.

MacGregor (Robert).—Pastimes and Players: Notes on Popular Games. Post 8vo, cloth limp, 2s. 6d.

Mackay (Charles, LL.D.). — Interludes and Undertones; or, Music at Twilight. Crown 8vo, cloth extra 6s.

McCarthy (Justin, M.P.), Works by.

A History of Our Own Times, from the Accession of Queen Victoria to the General Election of 1880. LIBRARY EDITION. Four Vols., demy 8vo, cloth extra, 12s. each.—Also a POPULAR EDITION, in Four Vols., crown 8vo, cloth extra, 6s. each.—And the JUBILEE EDITION, with an Appendix of Events to the end of 1886, in Two Vols., large crown 8vo, cloth extra, 7s. 6d. each.

A History of Our Own Times, from 1880 to the Diamond Jubilee. Demy 8vo, cloth extra, 12s.; or crown 8vo, cloth, 6s. [*Shortly.*

A Short History of Our Own Times. One Vol., crown 8vo, cloth extra, 6s.—Also a CHEAP POPULAR EDITION, post 8vo, cloth limp, 2s. 6d.

A History of the Four Georges and of William the Fourth. Four Vols., demy 8vo, cloth extra, 12s. each. [Vols. I. & II. *ready.*

Reminiscences. With a Portrait. Two Vols., demy 8vo, cloth, 24s.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.

The Waterdale Neighbours.
My Enemy's Daughter.
A Fair Saxon.
Linley Rochford.
Dear Lady Disdain.
The Dictator.
Miss Misanthrope. With 12 Illustrations.
Donna Quixote. With 12 Illustrations.
The Comet of a Season.
Maid of Athens. With 12 Illustrations.
Camiola: A Girl with a Fortune.
Red Diamonds.
The Riddle Ring.

The Three Disgraces, and other Stories. Crown 8vo, cloth, 3s. 6d.

'The Right Honourable.' By JUSTIN MCCARTHY, M.P., and Mrs. CAMPBELL PRAED. Crown 8vo, cloth extra, 6s.

McCarthy (Justin Huntly), Works by.

The French Revolution. (Constituent Assembly, 1789-91). Four Vols., demy 8vo, cloth, 12s. each.
An Outline of the History of Ireland. Crown 8vo, 1s.; cloth, 1s. 6d.
Ireland Since the Union: Sketches of Irish History, 1798-1886. Crown 8vo, cloth, 6s.
Hafiz in London: Poems. Small 8vo, gold cloth, 3s. 6d.
Our Sensation Novel. Crown 8vo, picture cover, 1s.; cloth limp, 1s. 6d.
Doom: An Atlantic Episode. Crown 8vo, picture cover, 1s.
Dolly: A Sketch. Crown 8vo, picture cover, 1s.; cloth limp, 1s. 6d.
Lily Lass: A Romance. Crown 8vo, picture cover, 1s.; cloth limp, 1s. 6d.
A London Legend. Crown 8vo, cloth, 3s. 6d.
The Royal Christopher. Crown 8vo, cloth, 3s. 6d.

MacDonald (George, LL.D.), Books by.

Works of Fancy and Imagination. Ten Vols., 16mo, cloth, gilt edges, in cloth case, 21s.; or the Volumes may be had separately, in Grolier cloth, at 2s. 6d. each.

Vol. I. WITHIN AND WITHOUT.—THE HIDDEN LIFE.
" II. THE DISCIPLE.—THE GOSPEL WOMEN.—BOOK OF SONNETS.—ORGAN SONGS.
" III. VIOLIN SONGS.—SONGS OF THE DAYS AND NIGHTS.—A BOOK OF DREAMS.—ROADSIDE POEMS.—POEMS FOR CHILDREN.
" IV. PARABLES.—BALLADS.—SCOTCH SONGS.
" V. & VI. PHANTASTES: A Faerie Romance. | Vol. VII. THE PORTENT.
" VIII. THE LIGHT PRINCESS.—THE GIANT'S HEART.—SHADOWS.
" IX. CROSS PURPOSES.—THE GOLDEN KEY.—THE CARASOYN.—LITTLE DAYLIGHT.
" X. THE CRUEL PAINTER.—THE WOW O' RIVVEN.—THE CASTLE.—THE BROKEN SWORDS.—THE GRAY WOLF.—UNCLE CORNELIUS.

Poetical Works of George MacDonald. Collected and Arranged by the Author. Two Vols. crown 8vo, buckram, 12s.
A Threefold Cord. Edited by GEORGE MACDONALD. Post 8vo, cloth, 5s.
Phantastes: A Faerie Romance. With 25 Illustrations by J. BELL. Crown 8vo, cloth extra, 3s. 6d.
Heather and Snow: A Novel. Crown 8vo, cloth extra, 3s. 6d.; post 8vo, illustrated boards, 2s.
Lilith: A Romance. SECOND EDITION. Crown 8vo, cloth extra, 6s.

Mackenna (Stephen J.) and J. Augustus O'Shea.—Brave Men in Action:

Thrilling Stories of the British Flag. With 8 Illustrations by STANLEY L. WOOD. Small demy 8vo, cloth, gilt edges, 5s.

Maclise Portrait Gallery (The) of Illustrious Literary Characters: 85 Portraits

by DANIEL MACLISE; with Memoirs—Biographical, Critical, Bibliographical, and Anecdotal—illustrative of the Literature of the former half of the Present Century, by WILLIAM BATES, B.A. Crown 8vo, cloth extra, 3s. 6d.

Macquoid (Mrs.), Works by. Square 8vo, cloth extra, 6s. each.

In the Ardennes. With 50 Illustrations by THOMAS R. MACQUOID.
Pictures and Legends from Normandy and Brittany. 34 Illusts. by T. R. MACQUOID.
Through Normandy. With 92 Illustrations by T. R. MACQUOID, and a Map.
Through Brittany. With 35 Illustrations by T. R. MACQUOID, and a Map.
About Yorkshire. With 67 Illustrations by T. R. MACQUOID.

Post 8vo, illustrated boards, 2s. each.

The Evil Eye, and other Stories.
Lost Rose, and other Stories.

Magician's Own Book, The: Performances with Eggs, Hats, &c.

Edited by W. H. CREMER. With 200 Illustrations. Crown 8vo, cloth extra, 4s. 6d.

Magic Lantern, The, and its Management: Including full Practical

Directions. By T. C. HEPWORTH. With 10 Illustrations. Crown 8vo, 1s.; cloth, 1s. 6d.

Magna Charta: An Exact Facsimile of the Original in the British

Museum, 3 feet by 2 feet, with Arms and Seals emblazoned in Gold and Colours, 5s.

Mallory (Sir Thomas). — Mort d'Arthur: The Stories of King

Arthur and of the Knights of the Round Table. (A Selection.) Edited by B. MONTGOMERIE RANKING. Post 8vo, cloth limp, 2s.

Mallock (W. H.), Works by.
The New Republic. Post 8vo, cloth, 3s. 6d.; picture boards, 2s.
The New Paul and Virginia: Positivism on an Island. Post 8vo, cloth, 2s. 6d.
Poems. Small 4to, parchment, 8s.
Is Life Worth Living? Crown 8vo, cloth extra, 6s.

Margueritte (Paul and Victor).—The Disaster. Translated by FREDERIC LEES. Crown 8vo, cloth, 3s. 6d.

Marlowe's Works. Including his Translations. Edited, with Notes and Introductions, by Colonel CUNNINGHAM. Crown 8vo, cloth extra, 3s. 6d.

Massinger's Plays. From the Text of WILLIAM GIFFORD. Edited by Col. CUNNINGHAM. Crown 8vo, cloth extra, 3s. 6d.

Mathams (Walter, F.R.G.S.). — Comrades All. Fcp. 8vo, cloth limp, 1s.; cloth gilt, 2s.

Matthews (Brander).—A Secret of the Sea, &c. Post 8vo, illustrated boards, 2s.; cloth limp, 2s. 6d.

Meade (L. T.), Novels by.
A Soldier of Fortune. Crown 8vo, cloth, 3s. 6d.; post 8vo, illustrated boards, 2s.
Crown 8vo, cloth, 3s. 6d. each.
The Voice of the Charmer. With 8 Illustrations.
In an Iron Grip. | **On the Brink of a Chasm.** | **A Son of Ishmael.**
The Siren. | **The Way of a Woman.** | **An Adventuress.**
Dr. Rumsey's Patient. By L. T. MEADE and CLIFFORD HALIFAX, M.D.
The Blue Diamond. Crown 8vo, cloth, gilt top, 6s. *[Shortly*

Merivale (Herman C.).—Bar, Stage, and Platform: A Book of Recollections. Demy 8vo, cloth, 12s. *[Shortly.*

Merrick (Leonard), Novels by.
The Man who was Good. Post 8vo, picture boards, 2s.
Crown 8vo, cloth, 3s. 6d. each.
This Stage of Fools. | **Cynthia:** A Daughter of the Philistines.

Mexican Mustang (On a), through Texas to the Rio Grande. By A. E. SWEET and J. ARMOY KNOX. With 265 Illustrations. Crown 8vo, cloth extra, 7s. 6d.

Middlemass (Jean), Novels by. Post 8vo, illust. boards, 2s. each.
Touch and Go. | **Mr. Dorillion.**

Miller (Mrs. F. Fenwick).—Physiology for the Young; or, The House of Life. With numerous Illustrations. Post 8vo, cloth limp, 2s. 6d.

Milton (J. L.), Works by. Post 8vo, 1s. each; cloth, 1s. 6d. each.
The Hygiene of the Skin. With Directions for Diet, Soaps, Baths, Wines, &c.
The Bath in Diseases of the Skin.
The Laws of Life, and their Relation to Diseases of the Skin.

Minto (Wm.).—Was She Good or Bad? Crown 8vo, cloth, 1s. 6d.

Mitford (Bertram), Novels by. Crown 8vo, cloth extra, 3s. 6d. each.
The Gun-Runner: A Romance of Zululand. With a Frontispiece by STANLEY L. WOOD.
The Luck of Gerard Ridgeley. With a Frontispiece by STANLEY L. WOOD.
The King's Assegai. With Six full-page Illustrations by STANLEY L. WOOD.
Renshaw Fanning's Quest. With a Frontispiece by STANLEY L. WOOD.

Molesworth (Mrs.).—Hathercourt Rectory. Post 8vo, illustrated boards, 2s.

Moncrieff (W. D. Scott-).—The Abdication: An Historical Drama. With Seven Etchings by JOHN PETTIE, W. Q. ORCHARDSON, J. MACWHIRTER, COLIN HUNTER, R. MACBETH and TOM GRAHAM. Imperial 4to, buckram, 21s.

Montagu (Irving).—Things I Have Seen in War. With 16 full-page Illustrations. Crown 8vo, cloth, 6s.

Moore (Thomas), Works by.
The Epicurean; and Alciphron. Post 8vo, half-bound, 2s.
Prose and Verse; including Suppressed Passages from the MEMOIRS OF LORD BYRON. Edited by R. H. SHEPHERD. With Portrait. Crown 8vo, cloth extra, 7s. 6d.

Morrow (W. C.).—Bohemian Paris of To-Day. With 106 Illustrations by EDOUARD CUCUEL. Small demy 8vo, cloth, gilt top, 6s.

Muddock (J. E.) Stories by.
Crown 8vo, cloth extra, 3s. 6d. each.
Maid Marian and Robin Hood. With 12 Illustrations by STANLEY WOOD.
Basile the Jester. With Frontispiece by STANLEY WOOD.
Young Lochinvar. | **The Golden Idol.**
Post 8vo, illustrated boards, 2s. each.
The Dead Man's Secret. | **From the Bosom of the Deep.**
Stories Weird and Wonderful. Post 8vo, illustrated boards, 2s.; cloth, 2s. 6d.

Murray (D. Christie), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

A Life's Atonement.
Joseph's Coat. 12 Illusts.
Coals of Fire. 3 Illusts.
Val Strange.
Hearts.
The Way of the World.
A Model Father.
Old Blazer's Hero.
Cynic Fortune. Frontisp.
By the Gate of the Sea.
A Bit of Human Nature.
First Person Singular.
Bob Martin's Little Girl.
Time's Revenges.
A Wasted Crime.
In Direst Peril.
Mount Despair.
A Capful o' Nails.

The Making of a Novelist: An Experiment in Autobiography. With a Collotype Portrait. Cr. 8vo, buckram, 3s. 6d.

My Contemporaries in Fiction. Crown 8vo, buckram, 3s. 6d.

Crown 8vo, cloth, 3s. 6d. each.

This Little World. | **A Race for Millions.**
Tales in Prose and Verse. With Frontispiece by ARTHUR HOPKINS.

Murray (D. Christie) and Henry Herman, Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

One Traveller Returns. | **The Bishops' Bible.**
Paul Jones's Alias, &c. With Illustrations by A. FORESTIER and G. NICOLET.

Murray (Henry), Novels by.

Post 8vo, illustrated boards, 2s. each; cloth, 2s. 6d. each.

A Game of Bluff. | **A Song of Sixpence.**

Nisbet (Hume), Books by.

'Bail Up.' Crown 8vo, cloth extra, 3s. 6d.; post 8vo, illustrated boards, 2s.
Dr. Bernard St. Vincent. Post 8vo, illustrated boards, 2s.
Lessons in Art. With 21 Illustrations. Crown 8vo, cloth extra, 2s. 6d.

Norris (W. E.), Novels by.

Crown 8vo, cloth, 3s. 6d. each; post 8vo, picture boards, 2s. each.

Saint Ann's.
Billy Bellew. With a Frontispiece by F. H. TOWNSEND.
Miss Wentworth's Idea. Crown 8vo, cloth, 3s. 6d.

Oakley (John).—A Gentleman in Khaki:

A Story of the South African War. Demy 8vo, picture cover, 1s.

O'Hanlon (Alice), Novels by.

Post 8vo, illustrated boards, 2s. each.

The Unforeseen. | **Chance? or Fate?**

Ohnet (Georges), Novels by.

Post 8vo, illustrated boards, 2s. each.

Doctor Rameau. | **A Last Love.**

A Weird Gift. Crown 8v cloth, 3s. 6d.; post 8vo, picture boards, 2s.
Love's Depths. Translated by F. ROTHWELL. Crown 8vo, cloth, 3s. 6d.

Oliphant (Mrs.), Novels by.

Post 8vo, illustrated boards, 2s. each.

The Primrose Path. | **Whiteladies.**
The Greatest Heiress in England.

The Sorceress. Crown 8vo, cloth, 3s. 6d.

O'Shaughnessy (Arthur), Poems by:

Fcap. 8vo, cloth extra, 7s. 6d. each.

Music and Moonlight. | **Songs of a Worker.**

Lays of France. Crown 8vo, cloth extra, 10s. 6d.

Ouida, Novels by.

Cr. 8vo, cl., 3s. 6d. ea.; post 8vo, illust. bds., 2s. ea.

Held in Bondage.
Tricotrin.
Strathmore. | **Chandos.**
Cecil Castlemaine's Gage
Under Two Flags.
Puck. | **Idalia.**
Folle-Farine.
A Dog of Flanders.
Pascarel. | **Signa.**
Two Wooden Shoes.
In a Winter City.
Ariadne. | **Friendship.**
A Village Commune.
Moths. | **Pipistrello.**
In Maremma. | **Wanda.**
Bimbi. | **Syrlin.**
Frescoes. | **Othmar.**
Princess Napraxine.
Guilderoy. | **Ruffino.**
Two Offenders.
Santa Barbara.

POPULAR EDITIONS. Medium 8vo, 6d. each.

Under Two Flags. | **Moths.** | **Held in Bondage.**

The Waters of Edera. Crown 8vo, cloth, 3s. 6d.
Wisdom, Wit, and Pathos, selected from the Works of OUIDA by F. SYDNEY MORRIS. Post 8vo, cloth extra, 5s.—CHEAP EDITION, illustrated boards, 2s.

Page (H. A.).—Thoreau:

His Life and Aims. With Portrait. Post 8vo, cloth, 2s. 6d.

Pandurang Hari; or, Memoirs of a Hindoo.

With Preface by Sir BARTLE FRERE. Post 8vo, illustrated boards, 2s.

Pascal's Provincial Letters.

A New Translation, with Historical Introduction and Notes by T. M'CRIE, D.D. Post 8vo, half-cloth, 2s.

Paul (Margaret A.).—Gentle and Simple.

Crown 8vo, cloth, with Frontispiece by HELEN PATERSON, 3s. 6d.; post 8vo, illustrated boards, 2s.

Payn (James), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

Lost Sir Massingberd.
Walter's Word. | **A County Family.**
Less Black than We're Painted.
By Proxy. | **For Cash Only.**
High Spirits.
A Confidential Agent. With 12 Illusts.
A Grape from a Thorn. With 12 Illusts.
Holiday Tasks.
The Talk of the Town. With 12 Illusts.
The Mystery of Mirbridge.
The Word and the Will.
The Burnt Million.
Sunny Stories. | **A Trying Patient.**

Post 8vo illustrated boards, 2s. each.

Humorous Stories. | **From Exile.**
The Foster Brothers.
The Family Scapegrace.
Married Beneath Him.
Bentinck's Tutor.
A Perfect Treasure.
Like Father, Like Son.
A Woman's Vengeance.
Carlyon's Year. | **Cecil's Tryst.**
Murphy's Master. | **At Her Mercy.**
The Clyffards of Clyffe.
Found Dead. | **Gwendoline's Harvest.**
Mirk Abbey. | **A Marine Residence.**
Some Private Views.
The Canon's Ward.
Not Wooed, But Won.
Two Hundred Pounds Reward.
The Best of Husbands.
Halves. | **What He Cost Her.**
Fallen Fortunes. | **Kit: A Memory.**
Under One Roof. | **Glow-worm Tales.**
A Prince of the Blood.

A Modern Dick Whittington; or, A Patron of Letters. With a Portrait of the Author. Crown 8vo, cloth, 3s. 6d.
In Peril and Privation. With 17 Illustrations. Crown 8vo, cloth, 3s. 6d.
Notes from the 'News.' Crown 8vo, cloth, 1s. 6d.
By Proxy. POPULAR EDITION, medium 8vo, 6d.; cloth, 1s.

Payne (Will).—Jerry the Dreamer. Crown 8vo, cloth, 3s. 6d.

Pennell (H. Cholmondeley), Works by. Post 8vo, cloth, 2s. 6d. ea.

Puck on Pegasus. With Illustrations.
Pegasus Re-Saddled. With Ten full-page Illustrations by G. DU MAURIER.
The Muses of Mayfair: Vers de Société. Selected by H. C. PENNELL.

Phelps (E. Stuart), Works by. Post 8vo, cloth, 1s. 6d. each.

An Old Maid's Paradise. | **Burglars in Paradise.**

Beyond the Gates. Post 8vo, picture cover, 1s.; cloth, 1s. 6d.
Jack the Fisherman. Illustrated by C. W. REED. Crown 8vo, cloth, 1s. 6d.

Phil May's Sketch-Book. Containing 54 Humorous Cartoons. Crown folio, cloth, 2s. 6d.

Phipson (Dr. T. L.), Books by. Crown 8vo, art canvas, gilt top, 5s. ea.

Famous Violinists and Fine Violins.
Voice and Violin: Sketches, Anecdotes, and Reminiscences.

Planche (J. R.), Works by.

The Pursuivant of Arms. With Six Plates and 209 Illustrations. Crown 8vo, cloth, 7s. 6d.
Songs and Poems, 1819-1879. With Introduction by Mrs. MACKARNESS. Crown 8vo, cloth, 6s.

Plutarch's Lives of Illustrious Men. With Notes and a Life of Plutarch by JOHN and WM. LANGHORNE, and Portraits. Two Vols., demy 8vo, half-cloth 10s. 6d.

Poe's (Edgar Allan) Choice Works: Poems, Stories, Essays.

With an Introduction by CHARLES BAUDELAIRE. Crown 8vo, cloth, 3s. 6d.

Pollock (W. H.).—The Charm, and other Drawing-room Plays. By Sir WALTER BESANT and WALTER H. POLLOCK. With 50 Illustrations. Crown 8vo, cloth gilt, 6s.

Pope's Poetical Works. Post 8vo, cloth limp, 2s.

Porter (John).—Kingsclere. Edited by BYRON WEBBER. With 19 full-page and many smaller Illustrations. Cheaper Edition. Demy 8vo, cloth, 7s. 6d.

Praed (Mrs. Campbell), Novels by. Post 8vo, illust. bds., 2s. each.

The Romance of a Station. | **The Soul of Countess Adrian.**

Crown 8vo, cloth, 3s. 6d. each; post 8vo, boards, 2s. each.

Outlaw and Lawmaker. | **Christina Chard.** With Frontispiece by W. PAGET
Mrs. Tregaskiss. With 8 Illustrations by ROBERT SAUBER.

Crown 8vo, cloth, 3s. 6d. each.

Nulma. | **Madame Izan.**

Price (E. C.), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

Valentina. | **The Foreigners.** | **Mrs. Lancaster's Rival.**
Gerald. Post 8vo, illustrated boards, 2s.

Princess Olga.—Radna: A Novel. Crown 8vo, cloth extra, 6s.

Proctor (Richard A.), Works by.

Flowers of the Sky. With 55 Illustrations. Small crown 8vo, cloth extra, 3s. 6d.
Easy Star Lessons. With Star Maps for every Night in the Year. Crown 8vo, cloth, 6s.
Familiar Science Studies. Crown 8vo, cloth extra, 6s.
Saturn and its System. With 13 Steel Plates. Demy 8vo, cloth extra, 10s. 6d.
Mysteries of Time and Space. With numerous Illustrations. Crown 8vo, cloth extra, 6s.
The Universe of Suns, &c. With numerous Illustrations. Crown 8vo, cloth extra, 6s.
Wages and Wants of Science Workers. Crown 8vo, 1s. 6d.

Pryce (Richard).—Miss Maxwell's Affections.

Crown 8vo, cloth, with Frontispiece by HAL LUDLOW, 3s. 6d.; post 8vo, illustrated boards, 2s.

Rambosson (J.).—Popular Astronomy.

Translated by C. B. PITMAN. With 10 Coloured Plates and 63 Woodcut Illustrations. Crown 8vo, cloth, 3s. 6d.

Randolph (Col. G.).—Aunt Abigail Dykes.

Crown 8vo, cloth, 7s. 6d.

Read (General Meredith).—Historic Studies in Vaud, Berne,

and Savoy. With 31 full-page Illustrations. Two Vols., demy 8vo, cloth, 28s.

Reade's (Charles) Novels.

The New Collected LIBRARY EDITION, complete in Seventeen Volumes, set in new long primer type, printed on laid paper, and elegantly bound in cloth, price 3s. 6d. each.

1. **Peg Woffington;** and **Christie Johnstone.**
2. **Hard Cash.**
3. **The Cloister and the Hearth.** With a Preface by Sir WALTER BESANT.
4. **'It is Never Too Late to Mend.'**
5. **The Course of True Love Never Did Run Smooth;** and **Singleheart and Doubleface.**
6. **The Autobiography of a Thief; Jack of all Trades; A Hero and a Martyr;** and **The Wandering Heir.**
7. **Love Me Little, Love me Long.**
8. **The Double Marriage.**
9. **Griffith Gaunt.**
10. **Foul Play.**
11. **Put Yourself in His Place.**
12. **A Terrible Temptation.**
13. **A Simpleton.**
14. **A Woman-Hater.**
15. **The Jilt,** and other Stories; and **Good Stories of Man and other Animals.**
16. **A Perilous Secret.**
17. **Readiana;** and **Bible Characters.**

In Twenty-one Volumes, post 8vo, illustrated boards, 2s. each.

Peg Woffington. | **Christie Johnstone.**
'It is Never Too Late to Mend.'
The Course of True Love Never Did Run Smooth.
The Autobiography of a Thief; Jack of all Trades; and **James Lambert.**
Love Me Little, Love Me Long.
The Double Marriage.
The Cloister and the Hearth.
Hard Cash. | **Griffith Gaunt.**
Foul Play. | **Put Yourself in His Place.**
A Terrible Temptation
A Simpleton. | **The Wandering Heir.**
A Woman-Hater.
Singleheart and Doubleface.
Good Stories of Man and other Animals.
The Jilt, and other Stories.
A Perilous Secret. | **Readiana.**

POPULAR EDITIONS, medium 8vo, 6d. each; cloth, 1s. each.

'It is Never Too Late to Mend.' | **The Cloister and the Hearth.**
Peg Woffington; and **Christie Johnstone.** | **Hard Cash.**

Christie Johnstone. With Frontispiece. Choicely printed in Elzevir style. Fcap. 8vo, half-Roxb. 2s. 6d.
Peg Woffington. Choicely printed in Elzevir style. Fcap. 8vo, half-Roxburghe, 2s. 6d.
The Cloister and the Hearth. In Four Vols., post 8vo, with an Introduction by Sir WALTER BESANT, and a Frontispiece to each Vol., buckram, gilt top, 6s. the set.
Bible Characters. Fcap. 8vo, leatherette, 1s.

Selections from the Works of Charles Reade. With an Introduction by Mrs. ALEX. IRELAND. Crown 8vo, buckram, with Portrait, 6s.; CHEAP EDITION, post 8vo, cloth limp, 2s. 6d.

Riddell (Mrs. J. H.), Novels by.

A Rich Man's Daughter. Crown 8vo, cloth, 3s. 6d.
Weird Stories. Crown 8vo, cloth extra, 3s. 6d.; post 8vo, illustrated boards, 2s.

Post 8vo, illustrated boards, 2s. each.

The Uninhabited House.
The Prince of Wales's Garden Party.
The Mystery in Palace Gardens.
Fairy Water.
Her Mother's Darling.
The Nun's Curse. | **Idle Tales.**

Rimmer (Alfred), Works by.

Large crown 8vo, cloth, 3s. 6d. each.
Rambles Round Eton and Harrow. With 52 Illustrations by the Author.
About England with Dickens. With 58 Illustrations by C. A. VANDERHOOF and A. RIMMER.

Rives (Amelie, Author of 'The Quick or the Dead?'), Stories by.

Barbara Dering. Crown 8vo, cloth, 3s. 6d.; post 8vo, picture boards, 2s.
Meriel: A Love Story. Crown 8vo, cloth, 3s. 6d.

Robinson Crusoe.

By DANIEL DEFOE. With 37 Illustrations by GEORGE CRUIKSHANK. Post 8vo, half-cloth, 2s.

Robinson (F. W.), Novels by.

Women are Strange. Post 8vo, illustrated boards, 2s.
The Hands of Justice. Crown 8vo, cloth extra, 3s. 6d.; post 8vo illustrated boards, 2s.
The Woman in the Dark. Crown 8vo, cloth, 3s. 6d.; post 8vo, illustrated boards, 2s.

Robinson (Phil), Works by. Crown 8vo, cloth extra, 6s. each.
The Poets' Birds. | **The Poets' Beasts.**
The Poets and Nature: Reptiles, Fishes, and Insects.

Roll of Battle Abbey, The: A List of the Principal Warriors who came from Normandy with William the Conqueror, 1066. Printed in Gold and Colours, 5s.

Rosengarten (A.).—A Handbook of Architectural Styles. Translated by W. COLLETT-SANDARS. With 630 Illustrations. Crown 8vo, cloth extra, 7s. 6d.

Ross (Albert).—A Sugar Princess. Crown 8vo, cloth, 3s. 6d.

Rowley (Hon. Hugh), Works by. Post 8vo, cloth, 2s. 6d. each.
Punlana: Riddles and Jokes. With numerous Illustrations.
More Punlana. Profusely Illustrated.

Runciman (James), Stories by. Post 8vo, bds., 2s. ea.; cl., 2s. 6d. ea.
Grace Balmaign's Sweetheart. | **Schools & Scholars.**
Skippers and Shellbacks. Crown 8vo, cloth, 3s. 6d.

Russell (Dora), Novels by.
A Country Sweetheart. Post 8vo, picture boards, 2s.
The Drift of Fate. Crown 8vo, cloth, 3s. 6d.

Russell (Herbert).—True Blue; or, 'The Lass that Loved a Sailor.' Crown 8vo, cloth, 3s. 6d.

Russell (W. Clark), Novels, &c., by.
Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.
Round the Galley-Fire.
In the Middle Watch.
On the Fo'k'sle Head.
A Voyage to the Cape.
A Book for the Hammock.
The Mystery of the 'Ocean Star.'
The Romance of Jenny Harlowe.
An Ocean Tragedy.
My Shipmate Louise.
Alone on a Wide Wide Sea.
The Good Ship 'Mohock.'
The Phantom Death.
Is He the Man? | **The Convict Ship.**
Heart of Oak. | **The Last Entry.**
The Tale of the Ten.

A Tale of Two Tunnels. Crown 8vo, cloth, 3s. 6d.

The Ship: Her Story. With 50 Illustrations by H. C. SEPPINGS WRIGHT. Small 4to, cloth, 6s.
The "Pretty Polly": A Voyage of Incident, told for Boys. With 12 Illustrations by G. E. ROBERTSON. Small demy 8vo, cloth, gilt edges, 5s. [Oct. 1.

Saint Aubyn (Alan), Novels by.
Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.
A Fellow of Trinity. With a Note by OLIVER WENDELL HOLMES and a Frontispiece.
The Junior Dean. | **The Master of St. Benedict's.** | **To His Own Master.**
Orchard Damerel. | **In the Face of the World.** | **The Tremlett Diamonds.**
Fcap. 8vo, cloth boards, 1s. 6d. each.
The Old Maid's Sweetheart. | **Modest Little Sara.**
Crown 8vo, cloth, 3s. 6d. each.
The Wooing of May. | **A Tragic Honeymoon.** | **A Proctor's Wooing.**
Fortune's Gate. | **Gallantry Bower.** | **Bonnie Maggie Lauder.**
Mary Unwin. With 8 Illustrations by PERCY TARRANT. | **Mrs. Dunbar's Secret.**

Saint John (Bayle).—A Levantine Family. A New Edition. Crown 8vo, cloth, 3s. 6d.

Sala (George A.).—Gaslight and Daylight. Post 8vo, boards, 2s.

Scotland Yard, Past and Present: Experiences of Thirty-seven Years. By Ex-Chief-Inspector CAVANAGH. Post 8vo, illustrated boards, 2s.; cloth, 2s. 6d.

Secret Out, The: One Thousand Tricks with Cards; with Entertaining Experiments in Drawing-room or 'White' Magic. By W. H. CREMER. With 300 Illustrations. Crown 8vo, cloth extra, 4s. 6d.

Seguin (L. G.), Works by.
The Country of the Passion Play (Oberammergau) and the Highlands of Bavaria. With Map and 37 Illustrations. Crown 8vo, cloth extra, 3s. 6d.
Walks in Algiers. With Two Maps and 16 Illustrations. Crown 8vo, cloth extra, 6s.

Senior (Wm.).—By Stream and Sea. Post 8vo, cloth, 2s. 6d.

Sergeant (Adeline), Novels by. Crown 8vo, cloth, 3s. 6d. each.
Under False Pretences. **Dr. Endicott's Experiment.**

Shakespeare for Children: Lamb's Tales from Shakespeare. With Illustrations, coloured and plain, by J. MOYR SMITH. Crown 4to, cloth gilt, 3s. 6d.

Shakespeare the Boy. With Sketches of the Home and School Life, the Games and Sports, the Manners, Customs, and Folk-lore of the Time. By WILLIAM J. ROLFE, Litt.D. A New Edition, with 42 Illustrations, and an INDEX OF PLAYS AND PASSAGES REFERRED TO. Crown 8vo, cloth gilt, 3s. 6d.

Sharp (William).—Children of To-morrow. Crown 8vo, cloth, 6s.

Shelley's (Percy Bysshe) Complete Works in Verse and Prose. Edited, Prefaced, and Annotated by R. HERNE SHEPHERD. Five Vols., crown 8vo, cloth, 3s. 6d. each.

Poetical Works, in Three Vols.:

Vol. I. Introduction by the Editor; Posthumous Fragments of Margaret Nicholson; Shelley's Correspondence with Stockdale; The Wandering Jew; Queen Mab, with the Notes; Alastor, and other Poems; Rosalind and Helen; Prometheus Unbound; Adonais, &c.

" II. Laon and Cythna; The Cenci; Julian and Maddalo; Swellfoot the Tyrant; The Witch of Atlas; Epipsychidion; Hellas.

" III. Posthumous Poems; The Masque of Anarchy; and other Pieces.

Prose Works, in Two Vols.:

Vol. I. The Two Romances of Zastrozzi and St. Irvyne; the Dublin and Marlow Pamphlets; A Refutation of Deism; Letters to Leigh Hunt, and some Minor Writings and Fragments.

II. The Essays; Letters from Abroad; Translations and Fragments, edited by Mrs. SHELLEY. With a Biography of Shelley, and an Index of the Prose Works.

Sherard (R. H.).—Rogues: A Novel. Crown 8vo, cloth, 1s. 6d.

Sheridan's (Richard Brinsley) Complete Works, with Life and Anecdotes. Including his Dramatic Writings, his Works in Prose and Poetry, Translations, Speeches, and Jokes. Crown 8vo, cloth, 3s. 6d.

The Rivals, The School for Scandal, and other Plays. Post 8vo, half-bound, 2s.

Sheridan's Comedies: The Rivals and **The School for Scandal.** Edited, with an Introduction and Notes to each Play, and a Biographical Sketch, by BRANDER MATTHEWS. With Illustrations. Demy 8vo, half-parchment, 12s. 6d.

Shiel (M. P.).—The Second Adam. By the Author of "The Yellow Danger." Crown 8vo, cloth, gilt top, 6s. [*Shortly.*

Sidney's (Sir Philip) Complete Poetical Works, including all those in 'Arcadia.' With Portrait, Memorial-Introduction, Notes, &c., by the Rev. A. B. GROSART, D.D. Three Vols., crown 8vo, cloth boards, 3s. 6d. each.

Signboards: Their History, including Anecdotes of Famous Taverns and Remarkable Characters. By JACOB LARWOOD and JOHN CAMDEN HOTTEN. With Coloured Frontispiece and 94 Illustrations. Crown 8vo, cloth extra, 3s. 6d.

Sims (George R.), Works by.

Post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.

The Ring o' Bells.
Mary Jane's Memoirs.
Tinkletop's Crime.
Zeph: A Circus Story, &c.
Tales of To-day.
Dramas of Life. With 60 Illustrations.
Memoirs of a Landlady.
My Two Wives.
Scenes from the Show.
The Ten Commandments: Stories.

Crown 8vo, picture cover, 1s. each; cloth, 1s. 6d. each.

The Dagonet Reciter and Reader: Being Readings and Recitations in Prose and Verse selected from his own Works by GEORGE R. SIMS.
The Case of George Candlemas. | **Dagonet Ditties.** (From *The Referee.*)

How the Poor Live; and **Horrible London.** With a Frontispiece by F. BARNARD. Crown 8vo, leatherette, 1s.
Dagonet Dramas of the Day. Crown 8vo, 1s.

Crown 8vo, cloth, 3s. 6d. each; post 8vo, picture boards, 2s. each; cloth limp, 2s. 6d. each.

Mary Jane Married. | **Rogues and Vagabonds.** | **Dagonet Abroad.**

Crown 8vo, cloth, 3s. 6d. each.

Once upon a Christmas Time. With 8 Illustrations by CHARLES GREEN, R.I.
In London's Heart: A Story of To-day.
Without the Limelight: Theatrical Life as it is.

Sister Dora: A Biography. By MARGARET LONSDALE. With Four Illustrations. Demy 8vo, picture cover, 4d.; cloth, 6d.

Sketchley (Arthur).—A Match in the Dark. Post 8vo, boards, 2s.

Slang Dictionary (The): Etymological, Historical, and Anecdotal. Crown 8vo, cloth extra, 6s. 6d.

Smart (Hawley), Novels by.

Crown 8vo, cloth 3s. 6d. each; post 8vo, picture boards, 2s. each.

Beatrice and Benedick.
Without Love or Licence.
Long Odds.
The Master of Rathkelly.

Crown 8vo, cloth, 3s. 6d. each.

The Outsider. | **A Racing Rubber.**

The Plunger. Post 8vo, picture boards, 2s.

Smith (J. Moyr), Works by.

The Prince of Argolis. With 130 Illustrations. Post 8vo, cloth extra, 3s. 6d.
The Wooing of the Water Witch. With numerous Illustrations. Post 8vo, cloth, 6s.

Snazelleparilla. Decanted by G. S. EDWARDS. With Portrait of G. H. SNAZELLE, and 65 Illustrations by C. LYALL. Crown 8vo, cloth, 3s. 6d.

Society in London. Crown 8vo, 1s.; cloth, 1s. 6d.

Somerset (Lord Henry).—Songs of Adieu. Small 4to, Jap. vel., 6s.

Spalding (T. A., LL.B.).—Elizabethan Demonology: An Essay on the Belief in the Existence of Devils. Crown 8vo, cloth extra, 5s.

Speight (T. W.), Novels by.

Post 8vo, illustrated boards, 2s. each.

The Mysteries of Heron Dyke.
By Devious Ways, &c.
Hoodwinked; & Sandycroft Mystery.
The Golden Hoop.
Back to Life.
The Loudwater Tragedy.
Burgo's Romance.
Quittance in Full.
A Husband from the Sea.

Post 8vo, cloth limp, 1s. 6d. each.

A Barren Title. | **Wife or No Wife?**

Crown 8vo, cloth extra, 3s. 6d. each.

A Secret of the Sea. | **The Grey Monk.** | **The Master of Trenance.**
A Minion of the Moon: A Romance of the King's Highway.
The Secret of Wyvern Towers.
The Doom of Siva. | **The Web of Fate.**

Spenser for Children. By M. H. Towry. With Coloured Illustrations by Walter J. Morgan. Crown 4to, cloth extra, 3s. 6d.

Spettigue (H. H.).—The Heritage of Eve. Crown 8vo, cloth, 6s.

Stafford (John), Novels by.

Doris and I. Crown 8vo, cloth, 3s. 6d.
Carlton Priors. Crown 8vo, cloth, gilt top, 6s.

Starry Heavens (The): A Poetical Birthday Book. Royal 16mo, cloth extra, 2s. 6d.

Stedman (E. C.).—Victorian Poets. Crown 8vo, cloth extra, 9s.

Stephens (Riccardo, M.B.).—The Cruciform Mark: The Strange Story of Richard Tregenna, Bachelor of Medicine (Univ. Edinb.) Crown 8vo, cloth, 3s. 6d.

Stephens (Robert Neilson).—Philip Winwood: A Sketch of the Domestic History of an American Captain in the War of Independence; embracing events that occurred between and during the years 1763 and 1786, in New York and London; written by His Enemy in War, Herbert Ruffell, Lieutenant in the Loyalist Forces. With Six Illustrations by E. W. D. Hamilton. Crown 8vo, cloth, gilt top, 6s.

Sterndale (R. Armitage).—The Afghan Knife: A Novel. Post 8vo, cloth, 3s. 6d.; illustrated boards, 2s.

Stevenson (R. Louis), Works by.

Crown 8vo, buckram, gilt top, 6s. each; post 8vo, cloth limp, 2s. 6d. each.

Travels with a Donkey. With a Frontispiece by Walter Crane
An Inland Voyage. With a Frontispiece by Walter Crane.

Crown 8vo, buckram, gilt top, 6s. each.

Familiar Studies of Men and Books.
The Silverado Squatters. With Frontispiece by J. D. Strong.
The Merry Men. | **Underwoods:** Poems.
Memories and Portraits.
Virginibus Puerisque, and other Papers. | **Ballads.** | **Prince Otto.**
Across the Plains, with other Memories and Essays.
Weir of Hermiston.

A Lowden Sabbath Morn. With 27 Illustrations by A. S. Boyd. Fcap. 8vo, cloth, 6s.
Songs of Travel. Crown 8vo, buckram, 5s.
New Arabian Nights. Crown 8vo, buckram, gilt top, 6s.; post 8vo, illustrated boards, 2s.
The Suicide Club; and **The Rajah's Diamond.** (From New Arabian Nights.) With Eight Illustrations by W. J. Hennessy. Crown 8vo, cloth, 3s. 6d.
The Stevenson Reader: Selections from the Writings of Robert Louis Stevenson. Edited by Lloyd Osbourne. Post 8vo, cloth, 2s. 6d.; buckram, gilt top, 3s. 6d.

Stockton (Frank R.).—The Young Master of Hyson Hall. With numerous Illustrations by Virginia H. Davisson and C. H. Stephens. Crown 8vo, cloth, 3s. 6d.

Storey (G. A., A.R.A.).—Sketches from Memory. With 93 Illustrations by the Author. Demy 8vo, cloth, gilt top, 12s. 6d.

Stories from Foreign Novelists. With Notices by Helen and Alice Zimmern. Crown 8vo, cloth extra, 3s. 6d.; post 8vo, illustrated boards, 2s.

Strange Manuscript (A) Found in a Copper Cylinder. Crown 8vo, cloth extra, with 19 Illustrations by Gilbert Gaul, 3s. 6d.: post 8vo, illustrated boards, 2s.

Strange Secrets. Told by Percy Fitzgerald, Conan Doyle, Florence Marryat, &c. Post 8vo, illustrated boards, 2s.

Strutt (Joseph). — The Sports and Pastimes of the People of England; including the Rural and Domestic Recreations, May Games, Mummeries, Shows, &c., from the Earliest Period to the Present Time. Edited by William Hone. With 140 Illustrations. Crown 8vo, cloth extra, 3s. 6d.

Swift's (Dean) Choice Works, in Prose and Verse. With Memoir, Portrait, and Facsimiles of the Maps in 'Gulliver's Travels.' Crown 8vo, cloth, 3s. 6d.
Gulliver's Travels, and **A Tale of a Tub.** Post 8vo, half-bound, 2s.
Jonathan Swift: A Study. By J. CHURTON COLLINS. Crown 8vo, cloth extra, 8s.

Swinburne (Algernon C.), Works by.

Selections from the Poetical Works of A. C. Swinburne. Fcap. 8vo 6s.
Atalanta in Calydon. Crown 8vo, 6s.
Chastelard: A Tragedy. Crown 8vo, 7s.
Poems and Ballads FIRST SERIES. Crown 8vo, or fcap. 8vo, 9s.
Poems and Ballads. SECOND SER. Cr. 8vo, 9s.
Poems & Ballads. THIRD SERIES. Cr. 8vo, 7s.
Songs before Sunrise. Crown 8vo, 10s. 6d.
Bothwell: A Tragedy. Crown 8vo, 12s. 6d.
Songs of Two Nations. Crown 8vo, 6s.
George Chapman. (*See* Vol. II. of G. CHAPMAN'S Works.) Crown 8vo, 3s. 6d.
Essays and Studies. Crown 8vo, 12s.
Erechtheus: A Tragedy. Crown 8vo, 6s.
A Note on Charlotte Bronte. Cr. 8vo, 6s.
A Study of Shakespeare. Crown 8vo, 8s.
Songs of the Springtides. Crown 8vo, 6s.
Studies in Song. Crown 8vo, 7s.
Mary Stuart: A Tragedy. Crown 8vo, 8s.
Tristram of Lyonesse. Crown 8vo, 9s.
A Century of Roundels. Small 4to, 8s.
A Midsummer Holiday. Crown 8vo, 7s.
Marino Faliero: A Tragedy. Crown 8vo, 6s.
A Study of Victor Hugo. Crown 8vo, 6s.
Miscellanies. Crown 8vo, 12s.
Locrine: A Tragedy. Crown 8vo, 6s.
A Study of Ben Jonson. Crown 8vo, 7s.
The Sisters: A Tragedy. Crown 8vo, 6s.
Astrophel, &c. Crown 8vo, 7s.
Studies in Prose and Poetry. Cr. 8vo, 9s.
The Tale of Balen. Crown 8vo, 7s.
Rosamund, Queen of the Lombards: A Tragedy. SECOND EDITION, with a DEDICATORY POEM. Crown 8vo, 6s.

Syntax's (Dr.) Three Tours: In Search of the Picturesque, in Search of Consolation, and in Search of a Wife. With ROWLANDSON'S Coloured Illustrations, and Life of the Author by J. C. HOTTEN. Crown 8vo, cloth extra, 7s. 6d.

Taine's History of English Literature. Translated by HENRY VAN LAUN. Four Vols., small demy 8vo, cloth boards, 30s.—POPULAR EDITION, Two Vols., large crown 8vo, cloth extra, 15s.

Taylor (Bayard). — Diversions of the Echo Club: Burlesques of Modern Writers. Post 8vo, cloth limp, 2s.

Taylor (Tom).—Historical Dramas: 'JEANNE DARC,' ''TWIXT AXE AND CROWN,' 'THE FOOL'S REVENGE,' 'ARKWRIGHT'S WIFE,' 'ANNE BOLEYNE,' 'PLOT AND PASSION.' Crown 8vo, 1s. each.

Temple (Sir Richard, G.C.S.I.).—A Bird's-eye View of Picturesque India. With 32 Illustrations by the Author. Crown 8vo, cloth, gilt top, 6s.

Tennyson (Lord): A Biographical Sketch. By H. J. JENNINGS. With Portrait. Post 8vo, cloth, 1s. 6d.

Thackerayana: Notes and Anecdotes. With Coloured Frontispiece and Hundreds of Sketches by WILLIAM MAKEPEACE THACKERAY. Crown 8vo, cloth extra, 3s. 6d.

Thames, A New Pictorial History of the. By A. S. KRAUSSE. With 340 Illustrations. Post 8vo, cloth, 1s. 6d.

Thomas (Annie), Novels by.

The Siren's Web: A Romance of London Society. Crown 8vo, cloth, 3s. 6d.
Comrades True. Crown 8vo, cloth, gilt top, 6s.

Thomas (Bertha), Novels by.

Cressida. Post 8vo, illustrated boards, 2s.
The Violin-Player. Crown 8vo, cloth, 3s. 6d.; post 8vo, picture boards, 2s.
The House on the Scar. Crown 8vo, cloth, 3s. 6d. [*Preparing.*

Crown 8vo, cloth, gilt top, 6s. each.

In a Cathedral City. | **The Son of the House.**

Thomson's Seasons, and **The Castle of Indolence.** With Introduction by ALLAN CUNNINGHAM, and 48 Illustrations. Post 8vo, half-bound, 2s.

Thornbury (Walter), Books by.

The Life and Correspondence of J. M. W. Turner. With Eight Illustrations in Colours and Two Woodcuts. New and Revised Edition. Crown 8vo, cloth, 3s. 6d.

Post 8vo, illustrated boards, 2s. each.

Old Stories Re-told. | **Tales for the Marines.**

Timbs (John), Works by. Crown 8vo, cloth, 3s. 6d. each.

Clubs and Club Life in London: Anecdotes of its Famous Coffee-houses, Hostelries, and Taverns. With 41 Illustrations.
English Eccentrics and Eccentricities: Stories of Delusions, Impostures, Sporting Scenes, Eccentric Artists, Theatrical Folk, &c. With 48 Illustrations.

Trollope (Anthony), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

The Way We Live Now. | **Mr. Scarborough's Family.**
Frau Frohmann. | **Marion Fay.** | **The Land-Leaguers.**

Post 8vo, illustrated boards, 2s. each.

Kept in the Dark. | **The American Senator.**
The Golden Lion of Granpere. | **John Caldigate.**

Trollope (Frances E.), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

Like Ships upon the Sea. | **Mabel's Progress.** | **Anne Furness.**

Trollope (T. A.).—Diamond Cut Diamond. Post 8vo, illust. bds., 2s.

Trowbridge (J. T.).—Farnell's Folly. Post 8vo, illust. boards, 2s.

Twain's (Mark) Books.

The Author's Edition de Luxe of the Works of Mark Twain, in 22 Volumes (limited to 600 Numbered Copies for sale in Great Britain and its Dependencies), price 12s. 6d. net per Volume, is now complete, and a detailed Prospectus may be had. The First Volume of the Set is SIGNED BY THE AUTHOR.

UNIFORM LIBRARY EDITION OF MARK TWAIN'S WORKS.

Crown 8vo, cloth extra, 3s. 6d. each.

Mark Twain's Library of Humour. With 197 Illustrations by E. W. KEMBLE.
Roughing It; and **The Innocents at Home.** With 200 Illustrations by F. A. FRASER.
The American Claimant. With 81 Illustrations by HAL HURST and others.
***The Adventures of Tom Sawyer.** With 111 Illustrations.
Tom Sawyer Abroad. With 26 Illustrations by DAN BEARD.
Tom Sawyer, Detective, &c. With Photogravure Portrait of the Author.
Pudd'nhead Wilson. With Portrait and Six Illustrations by LOUIS LOEB.
***A Tramp Abroad.** With 314 Illustrations.
***The Innocents Abroad;** or, The New Pilgrim's Progress. With 234 Illustrations. (The Two Shilling Edition is entitled **Mark Twain's Pleasure Trip.**)
***The Gilded Age.** By MARK TWAIN and C. D. WARNER. With 212 Illustrations.
***The Prince and the Pauper.** With 190 Illustrations.
***Life on the Mississippi.** With 300 Illustrations.
***The Adventures of Huckleberry Finn.** With 174 Illustrations by E. W. KEMBLE.
***A Yankee at the Court of King Arthur.** With 220 Illustrations by DAN BEARD.
***The Stolen White Elephant.** | ***The £1,000,000 Bank-Note.**
The Choice Works of Mark Twain. Revised and Corrected throughout by the Author. With Life, Portrait, and numerous Illustrations.

*** The books marked * may be had also in post 8vo, picture boards, at 2s. each.

Crown 8vo, cloth, 6s. each.

Personal Recollections of Joan of Arc. With Twelve Illustrations by F. V. DU MOND.
More Tramps Abroad.
The Man that Corrupted Hadleyburg, and other Stories and Sketches. With a Frontispiece.
Mark Twain's Sketches. Post 8vo, illustrated boards, 2s.

Tytler (C. C. Fraser-).—Mistress Judith: A Novel. Crown 8vo,

cloth extra, 3s. 6d.; post 8vo, illustrated boards, 2s.

Tytler (Sarah), Novels by.

Crown 8vo, cloth extra, 3s. 6d. each; post 8vo, illustrated boards, 2s. each.

Lady Bell. | **Buried Diamonds.** | **The Blackhall Ghosts.** | **What She Came Through.**

Post 8vo, illustrated boards, 2s. each.

Citoyenne Jacqueline.
The Bride's Pass.
Saint Mungo's City.
The Huguenot Family.
Noblesse Oblige. | **Disappeared.**
Beauty and the Beast.

Crown 8vo, cloth, 3s. 6d. each.

The Macdonald Lass. With Frontispiece. | **Mrs. Carmichael's Goddesses.**
The Witch-Wife. | **Rachel Langton.** | **Sapphira.** | **A Honeymoon's Eclipse.**
A Young Dragon.

Upward (Allen), Novels by.

A Crown of Straw. Crown 8vo, cloth, 6s.

Crown 8vo, cloth, 3s. 6d. each; post 8vo, picture boards, 2s. each.

The Queen Against Owen. | **The Prince of Balkistan.**
'God Save the Queen!' a Tale of '37. Crown 8vo, cloth, 2s.

Vandam (Albert D.).—A Court Tragedy. With 6 Illustrations by

J. BARNARD DAVIS. Crown 8vo, cloth, 3s. 6d.

Vashti and Esther. By 'Belle' of *The World.* Cr. 8vo, cloth, 3s. 6d.

Vizetelly (Ernest A.), Books by. Crown 8vo, cloth, 3s. 6d. each.

The Scorpion: A Romance of Spain. With a Frontispiece.
With Zola in England: A Story of Exile. With 4 Portraits.

Wagner (Leopold).—How to Get on the Stage, and how to

Succeed there. Crown 8vo, cloth, 2s. 6d.

Walford's County Families of the United Kingdom (1900).

Containing Notices of the Descent, Birth, Marriage, Education, &c., of more than 12,000 Distinguished Heads of Families, their Heirs Apparent or Presumptive, the Offices they hold or have held, their Town and Country Addresses, Clubs, &c. Royal 8vo, cloth gilt, 50s.

Waller (S. E.).—Sebastiani's Secret. With 9 Illusts. Cr. 8vo, cl., 6s.

Walton and Cotton's Complete Angler. With Memoirs and Notes

by Sir HARRIS NICOLAS, and 61 Illustrations. Crown 8vo, cloth antique, 7s. 6d.

Walt Whitman, Poems by. Edited, with Introduction, by WILLIAM

M. ROSSETTI. With Portrait. Crown 8vo, hand-made paper and buckram, 6s.

Warden (Florence).—Joan, the Curate. Crown 8vo, cloth, 3s. 6d.

Warman (Cy).—The Express Messenger, and other Tales of the Rail. Crown 8vo, cloth, 3s. 6d.

Warner (Charles Dudley).—A Roundabout Journey. Crown 8vo, cloth extra, 6s.

Warrant to Execute Charles I. A Facsimile, with the 59 Signatures and Seals. Printed on paper 22 in. by 14 in. 2s.
Warrant to Execute Mary Queen of Scots. A Facsimile, including Queen Elizabeth's Signature and the Great Seal. 2s.

Wassermann (Emilas) and Aaron Watson.—The Marquis of [illegible]. Post 8vo, illustrated boards, 2s.

Weather, How to Foretell the, with the Pocket Spectroscope. By F. W. CORY. With Ten Illustrations. Crown 8vo, 1s.; cloth, 1s. 6d.

Westall (William), Novels by.
Trust Money. Crown 8vo, cloth, 3s. 6d.; post 8vo, illustrated boards, 2s.

Crown 8vo, cloth, 6s. each.

As a Man Sows. | **A Red Bridal.** | **As Luck would have it.**

Crown 8vo, cloth, 3s. 6d. each.

A Woman Tempted Him. | **Nigel Fortescue.** | **The Phantom City.**
For Honour and Life. | **Ben Clough.** | **Birch Dene.** | **Ralph Norbreck's Trust.**
Her Two Millions. | **The Old Factory.** | **A Queer Race.**
Two Pinches of Snuff. | **Sons of Belial.** | **Red Ryvington.**
With the Red Eagle.

Roy of Roy's Court. With 6 Illustrations. Crown 8vo, cloth, 3s. 6d.
Strange Crimes. (True Stories.) Crown 8vo, cloth, 3s. 6d.
The Old Factory. POPULAR EDITION. Medium 8vo, 6d.

Westbury (Atha).—The Shadow of Hilton Fernbrook: A Romance of Maoriland. Crown 8vo, cloth, 3s. 6d.

White (Gilbert).—The Natural History of Selborne. Post 8vo, printed on laid paper and half-bound, 2s.

Wilde (Lady). — The Ancient Legends, Mystic Charms, and Superstitions of Ireland; with Sketches of the Irish Past. Crown 8vo, cloth, 3s. 6d.

Williams (W. Mattieu, F.R.A.S.), Works by.
Science in Short Chapters. Crown 8vo, cloth extra, 7s. 6d.
A Simple Treatise on Heat. With Illustrations. Crown 8vo, cloth, 2s. 6d.
The Chemistry of Cookery. Crown 8vo, cloth extra, 6s.
A Vindication of Phrenology. With Portrait and 43 Illusts. Demy 8vo, cloth extra, 12s. 6d.

Williamson (Mrs. F. H.).—A Child Widow. Post 8vo, bds., 2s.

Wills (C. J.), Novels by.
An Easy-going Fellow. Crown 8vo, cloth, 3s. 6d. | **His Dead Past.** Crown 8vo, cloth, 6s.

Wilson (Dr. Andrew, F.R.S.E.), Works by.
Chapters on Evolution. With 259 Illustrations. Crown 8vo, cloth extra, 7s. 6d
Leaves from a Naturalist's Note-Book. Post 8vo, cloth limp, 2s. 6d.
Leisure-Time Studies. With Illustrations. Crown 8vo, cloth extra, 6s.
Studies in Life and Sense. With 36 Illustrations. Crown 8vo, cloth, 3s. 6d.
Common Accidents: How to Treat Them. With Illustrations. Crown 8vo, 1s.; cloth, 1s. 6d
Glimpses of Nature. With 35 Illustrations. Crown 8vo, cloth extra, 3s. 6d.

Winter (John Strange), Stories by. Post 8vo, illustrated boards, 2s. each; cloth limp, 2s. 6d. each.
Cavalry Life. | **Regimental Legends.**
Cavalry Life and Regimental Legends. LIBRARY EDITION, set in new type and handsomely bound. Crown 8vo, cloth, 3s. 6d.
A Soldier's Children. With 34 Illustrations by E. G. THOMSON and E. STUART HARDY. Crown 8vo, cloth extra, 3s. 6d.

Wissmann (Hermann von). — My Second Journey through Equatorial Africa. With 92 Illustrations. Demy 8vo, cloth, 16s.

Wood (H. F.), Detective Stories by. Post 8vo, boards, 2s. each.
The Passenger from Scotland Yard. | **The Englishman of the Rue Cain.**

Woolley (Celia Parker).—Rachel Armstrong; or, Love and Theology. Post 8vo, illustrated boards, 2s.; cloth, 2s. 6d.

Wright (Thomas, F.S.A.), Works by.
Caricature History of the Georges; or, Annals of the House of Hanover. Compiled from Squibs, Broadsides, Window Pictures, Lampoons, and Pictorial Caricatures of the Time. With over 300 Illustrations. Crown 8vo, cloth, 3s. 6d.
History of Caricature and of the Grotesque in Art, Literature, Sculpture, and Painting. Illustrated by F. W. FAIRHOLT, F.S.A. Crown 8vo, cloth, 7s. 6d.

Wynman (Margaret).—My Flirtations. With 13 Illustrations by J. BERNARD PARTRIDGE. Post 8vo, cloth limp, 2s.

Yates (Edmund).—The Forlorn Hope. Post 8vo, illust. boards, 2s.

'ZZ' (L. Zangwill).—A Nineteenth Century Miracle. Cr. 8vo, 3s. 6d.

Zola (Emile), Novels by. Crown 8vo, cloth extra, 3s. 6d. each.

The Fortune of the Rougons. Edited by ERNEST A. VIZETELLY.
Abbe Mouret's Transgression. Edited by ERNEST A. VIZETELLY.
The Conquest of Plassans. Edited by ERNEST A. VIZETELLY.
Germinal; or, Master and Man. Edited by ERNEST A. VIZETELLY.
His Excellency (Eugene Rougon). With an Introduction by ERNEST A. VIZETELLY. *[Shortly.*
The Dram-Shop (L'Assommoir). With Introduction by E. A. VIZETELLY.
The Fat and the Thin. Translated by ERNEST A. VIZETELLY.
Money. Translated by ERNEST A. VIZETELLY.
The Downfall. Translated by E. A. VIZETELLY.
The Dream. Translated by ELIZA CHASE. With Eight Illustrations by JEANNIOT.
Doctor Pascal. Translated by E. A. VIZETELLY. With Portrait of the Author.
Lourdes. Translated by ERNEST A. VIZETELLY.
Rome. Translated by ERNEST A. VIZETELLY.
Paris. Translated by ERNEST A. VIZETELLY.
Fruitfulness (Fécondité). Translated and Edited, with an Introduction, by E. A. VIZETELLY.

With Zola in England. By ERNEST A. VIZETELLY. With Four Portraits. Crown 8vo, cloth, 3s. 6d.

SOME BOOKS CLASSIFIED IN SERIES.

**** *For fuller cataloguing, see alphabetical arrangement, pp. 1–26.*

The Mayfair Library. Post 8vo, cloth limp, 2s. 6d. per Volume.

Quips and Quiddities. By W. D. ADAMS.
The Agony Column of 'The Times.'
A Journey Round My Room. By X. DE MAISTRE. Translated by HENRY ATTWELL
Poetical Ingenuities. By W. T. DOBSON.
The Cupboard Papers. By FIN-BEC.
W. S. Gilbert's Plays. Three Series.
Songs of Irish Wit and Humour.
Animals and their Masters. By Sir A. HELPS.
Social Pressure. By Sir A. HELPS.
Autocrat of Breakfast-Table. By O. W. HOLMES.
Curiosities of Criticism. By H. J. JENNINGS.
Pencil and Palette. By R. KEMPT.
Little Essays: from LAMB'S LETTERS.
Forensic Anecdotes. By JACOB LARWOOD.
Theatrical Anecdotes. By JACOB LARWOOD.
Ourselves. By E. LYNN LINTON.
Witch Stories. By E. LYNN LINTON.
Pastimes and Players. By R. MACGREGOR.
New Paul and Virginia. By W. H. MALLOCK.
Muses of Mayfair. Edited by H. C. PENNELL.
Thoreau: His Life and Aims. By H. A. PAGE.
Puck on Pegasus. By H. C. PENNELL.
Pegasus Re-saddled. By H. C. PENNELL.
Puniana. By Hon. HUGH ROWLEY.
More Puniana. By Hon. HUGH ROWLEY.
By Stream and Sea. By WILLIAM SENIOR.
Leaves from a Naturalist's Note-Book. By Dr. ANDREW WILSON.

The Golden Library. Post 8vo, cloth limp, 2s. per Volume.

Songs for Sailors. By W. C. BENNETT.
Lives of the Necromancers. By W. GODWIN.
The Autocrat of the Breakfast Table. By OLIVER WENDELL HOLMES.
Tale for a Chimney Corner. By LEIGH HUNT.
Scenes of Country Life. By EDWARD JESSE.
La Mort d'Arthur: Selections from MALLORY.
The Poetical Works of Alexander Pope.
Diversions of the Echo Club. BAYARD TAYLOR

Handy Novels. Fcap. 8vo, cloth boards, 1s. 6d. each.

Dr. Palliser's Patient. By GRANT ALLEN
Monte Carlo Stories. By JOAN BARRETT.
Black Spirits and White. By R. A. CRAM.
Seven Sleepers of Ephesus. M. E. COLERIDGE.
The Old Maid's Sweetheart. By A. ST. AUBYN.
Modest Little Sara. By ALAN ST. AUBYN.

My Library. Printed on laid paper, post 8vo, half-Roxburghe, 2s. 6d. each.

The Journal of Maurice de Guerin.
The Dramatic Essays of Charles Lamb.
Citation and Examination of William Shakspeare. By W. S. LANDOR.
Christie Johnstone. By CHARLES READE.
Peg Woffington. By CHARLES READE.

The Pocket Library. Post 8vo, printed on laid paper and hf.-bd., 2s. each.

Gastronomy. By BRILLAT-SAVARIN.
Robinson Crusoe. Illustrated by G. CRUIKSHANK
Autocrat of the Breakfast-Table and **The Professor at the Breakfast-Table.** By O. W. HOLMES.
Provincial Letters of Blaise Pascal.
Whims and Oddities. By THOMAS HOOD.
Leigh Hunt's Essays. Edited by E. OLLIER.
The Barber's Chair. By DOUGLAS JERROLD.
The Essays of Elia. By CHARLES LAMB.
Anecdotes of the Clergy. By JACOB LARWOOD.
The Epicurean, &c. By THOMAS MOORE.
Plays by RICHARD BRINSLEY SHERIDAN.
Gulliver's Travels, &c. By Dean SWIFT.
Thomson's Seasons. Illustrated.
White's Natural History of Selborne.

POPULAR SIXPENNY NOVELS.

All Sorts and Conditions of Men. By WALTER BESANT.
The Golden Butterfly. By WALTER BESANT and JAMES RICE.
The Deemster. By HALL CAINE.
The Shadow of a Crime. By HALL CAINE.
Antonina. By WILKIE COLLINS.
The Moonstone. By WILKIE COLLINS.
The Woman in White. By WILKIE COLLINS.
The Dead Secret. By WILKIE COLLINS.
The New Magdalen. By WILKIE COLLINS.
Held in Bondage. By OUIDA.
Moths. By OUIDA.
Under Two Flags. By OUIDA.
By Proxy. By JAMES PAYN.
Peg Woffington; and Christie Johnstone. By CHARLES READE.
The Cloister and the Hearth. By CHARLES READE.
Never Too Late to Mend. By CHARLES READE.
Hard Cash. By CHARLES READE.
The Old Factory. By WILLIAM WESTALL.

THE PICCADILLY NOVELS.

LIBRARY EDITIONS OF NOVELS, many Illustrated, crown 8vo, cloth extra, 3s. 6d. each.

By Mrs. ALEXANDER.

Valerie's Fate.
A Life Interest.
Mona's Choice.
By Woman's Wit.
The Cost of Her Pride.
Barbara.
A Fight with Fate.
A Golden Autumn.
Mrs. Crichton's Creditor.
The Step-mother.

By F. M. ALLEN.—Green as Grass.

By GRANT ALLEN.

Philistia.
Babylon.
Strange Stories.
For Maimie's Sake.
In all Shades.
The Beckoning Hand.
The Devil's Die.
This Mortal Coil.
The Tents of Shem.
The Great Taboo.
Dumaresq's Daughter.
Duchess of Powysland.
Blood Royal.
I. Greet's Masterpiece.
The Scallywag.
At Market Value.
Under Sealed Orders.

By M. ANDERSON.—Othello's Occupation.

By EDWIN L. ARNOLD.

Phra the Phœnician.
Constable of St. Nicholas.

By ROBERT BARR.

In a Steamer Chair.
From Whose Bourne.
A Woman Intervenes.
Revenge!

By FRANK BARRETT.

Woman of Iron Bracelets.
Fettered for Life.
The Harding Scandal.
Under a Strange Mask.
A Missing Witness.
Was She Justified?

By 'BELLE.'—Vashti and Esther.

By Sir W. BESANT and J. RICE.

Ready-Money Mortiboy.
My Little Girl.
With Harp and Crown.
This Son of Vulcan.
The Golden Butterfly.
The Monks of Thelema.
By Celia's Arbour.
Chaplain of the Fleet.
The Seamy Side.
The Case of Mr. Lucraft.
In Trafalgar's Bay.
The Ten Years' Tenant.

By Sir WALTER BESANT.

All Sorts & Conditions.
The Captains' Room.
All in a Garden Fair.
Dorothy Forster.
Uncle Jack.
Holy Rose
World Went Well Then.
Children of Gibeon.
Herr Paulus.
For Faith and Freedom.
To Call Her Mine.
The Revolt of Man.
The Bell of St. Paul's.
Armorel of Lyonesse.
S. Katherine's by Tower
Verbena Camellia, &c.
The Ivory Gate.
The Rebel Queen.
Dreams of Avarice.
In Deacon's Orders.
The Master Craftsman.
The City of Refuge.
A Fountain Sealed.
The Changeling.
The Charm.

By AMBROSE BIERCE—In Midst of Life.

By HAROLD BINDLOSS, Ainslie's Ju-Ju.

By M. McD. BODKIN.—Dora Myrl.

By PAUL BOURGET.—A Living Lie.

By J. D. BRAYSHAW.—Slum Silhouettes.

By ROBERT BUCHANAN.

Shadow of the Sword.
A Child of Nature.
God and the Man.
Martyrdom of Madeline
Love Me for Ever.
Annan Water.
Foxglove Manor.
The Charlatan.
The New Abelard.
Matt.
Rachel Dene
Master of the Mine.
The Heir of Linne.
Woman and the Man.
Red and White Heather.
Lady Kilpatrick.

R. W. CHAMBERS.—The King in Yellow.

By J. M. CHAPPLE.—The Minor Chord.

By HALL CAINE.

Shadow of a Crime.
Deemster.
Son of Hagar.

By AUSTIN CLARE.—By Rise of River.

By ANNE COATES.—Rie's Diary.

By MACLAREN COBBAN.

The Red Sultan.
The Burden of Isabel.

By MORT. & FRANCES COLLINS.

Blacksmith & Scholar.
The Village Comedy.
You Play me False.
Midnight to Midnight.

By WILKIE COLLINS.

Armadale.
After Dark.
No Name.
Antonina
Basil.
Hide and Seek.
The Dead Secret.
Queen of Hearts.
My Miscellanies.
The Woman in White.
The Law and the Lady.
The Haunted Hotel.
The Moonstone.
Man and Wife.
Poor Miss Finch.

By WILKIE COLLINS—*continued.*

Miss or Mrs.?
The New Magdalen.
The Frozen Deep.
The Two Destinies.
'I Say No.'
Little Novels.
The Fallen Leaves.
Jezebel's Daughter.
The Black Robe.
Heart and Science.
The Evil Genius.
The Legacy of Cain.
A Rogue's Life.
Blind Love.

M. J. COLQUHOUN.—Every Inch Soldier

By E. H. COOPER.—Geoffory Hamilton.

By V. C. COTES.—Two Girls on a Barge.

C. E. CRADDOCK.—His Vanished Star.

By H. N. CRELLIN.

Romances of the Old Seraglio.

By MATT CRIM.

The Adventures of a Fair Rebel.

By S. R. CROCKETT and others.

Tales of Our Coast.

By B. M. CROKER.

Diana Barrington.
Proper Pride.
A Family Likeness.
Pretty Miss Neville.
A Bird of Passage.
'To Let.'
Mr. Jervis.
Village Tales.
Some One Else.
Jason.
The Real Lady Hilda.
Married or Single?
Two Masters.
In the Kingdom of Kerry
Interference.
A Third Person.
Beyond the Pale.
Miss Balmaine's Past.
Infatuation.

By W. CYPLES.—Hearts of Gold.

By ALPHONSE DAUDET.

The Evangelist; or, Port Salvation.

H. C. DAVIDSON.—Mr. Sadler's Daughters.

By E. DAWSON.—The Fountain of Youth.

By J. DE MILLE.—A Castle in Spain.

By J. LEITH DERWENT.

Our Lady of Tears.
Circe's Lovers.

By HARRY DE WINDT.

True Tales of Travel and Adventure.

By DICK DONOVAN.

Man from Manchester.
Records of Vincent Trill
The Mystery of Jamaica Terrace.
Tales of Terror.
Chronicles of Michael Danevitch.
Detective.
Tyler Tatlock, Private

By RICHARD DOWLING.

Old Corcoran's Money.

By A. CONAN DOYLE.

The Firm of Girdlestone.

By S. JEANNETTE DUNCAN.

A Daughter of To-day.
Vernon's Aunt.

By A. EDWARDES.—A Plaster Saint.

By G. S. EDWARDS.—Snazelleparilla.

By G. MANVILLE FENN

Cursed by a Fortune.
The Case of Ailsa Gray.
Commodore Junk.
The New Mistress.
Witness to the Deed.
The Tiger Lily.
The White Virgin.
Black Blood.
Double Cunning.
Bag of Diamonds, &c.
A Fluttered Dovecote.
King of the Castle
Master of Ceremonies
Eve at the Wheel, &c.
The Man with a Shadow
One Maid's Mischief.
Story of Antony Grace.
This Man's Wife.
In Jeopardy.
A Woman Worth Winning.

By PERCY FITZGERALD.—Fatal Zero.

By R. E. FRANCILLON.

One by One.
A Dog and his Shadow.
A Real Queen.
Ropes of Sand.
Jack Doyle's Daughter.

By HAROLD FREDERIC.

Seth's Brother's Wife.
The Lawton Girl.

By GILBERT GAUL.

A Strange Manuscript Found in a Copper Cylinder

By PAUL GAULOT.—The Red Shirts.

By CHARLES GIBBON.

Robin Gray.
Loving a Dream.
Of High Degree
The Golden Shaft.
The Braes of Yarrow.

By E. GLANVILLE.

The Lost Heiress.
Fair Colonist
Fossicker
The Golden Rock.
Tales from the Veld.

THE PICCADILLY (3/6) NOVELS—*continued.*

By E. J. GOODMAN.

The Fate of Herbert Wayne.

By Rev. S. BARING GOULD.

Red Spider. | Eve.

CECIL GRIFFITH.—Corinthia Marazion.

SYDNEY GRUNDY.—Days of his Vanity.

By A. CLAVERING GUNTER.

A Florida Enchantment.

By OWEN HALL.

The Track of a Storm. | Jetsam.

By COSMO HAMILTON.

Glamour of Impossible. | Through a Keyhole.

By THOMAS HARDY.

Under the Greenwood Tree.

By BRET HARTE.

A Waif of the Plains.
A Ward of the Golden Gate.
A Sappho of Green Springs.
Col. Starbottle's Client.
Susy. | Sally Dows.
Bell-Ringer of Angel's.
Tales of Trail and Town
A Protegée of Jack Hamlin's.
Clarence.
Barker's Luck.
Devil's Ford.
The Crusade of the 'Excelsior.'
Three Partners.
Gabriel Conroy.

By JULIAN HAWTHORNE.

Garth. | Dust.
Ellice Quentin.
Sebastian Strome.
Fortune's Fool.
Beatrix Randolph.
David Poindexter's Disappearance.
Spectre of Camera.

By Sir A. HELPS.—Ivan de Biron.

By I. HENDERSON.—Agatha Page.

By G. A. HENTY.

Dorothy's Double. | The Queen's Cup.

By HEADON HILL.

Zambra the Detective.

By JOHN HILL. The Common Ancestor.

By TIGHE HOPKINS.

'Twixt Love and Duty. | Nugents of Carriconna.
The Incomplete Adventurer.

VICTOR HUGO.—The Outlaw of Iceland.

FERGUS HUME.—Lady from Nowhere.

By Mrs. HUNGERFORD.

A Mental Struggle.
Lady Verner's Flight.
The Red-House Mystery
The Three Graces.
Professor's Experiment.
A Point of Conscience.
A Maiden all Forlorn.
The Coming of Chloe.
Nora Creina.
An Anxious Moment.
April's Lady.
Peter's Wife. | Lovice.

By Mrs. ALFRED HUNT.

The Leaden Casket.
That Other Person.
Self-Condemned.
Mrs. Juliet.

By C. J. CUTCLIFFE HYNE.

Honour of Thieves.

By R. ASHE KING.—A Drawn Game.

By GEORGE LAMBERT.

The President of Boravia.

By EDMOND LEPELLETIER.

Madame Sans-Gêne.

By ADAM LILBURN. A Tragedy in Marble

By HARRY LINDSAY.

Rhoda Roberts. | The Jacobite.

By HENRY W. LUCY.—Gideon Fleyce.

By E. LYNN LINTON.

Patricia Kemball.
Under which Lord?
'My Love!' | Ione.
Paston Carew.
Sowing the Wind.
With a Silken Thread.
The World Well Lost.
The Atonement of Leam Dundas.
The One Too Many.
Dulcie Everton.
Rebel of the Family.
An Octave of Friends.

By JUSTIN McCARTHY.

A Fair Saxon.
Linley Rochford.
Dear Lady Disdain.
Camiola.
Waterdale Neighbours.
My Enemy's Daughter.
Miss Misanthrope.
Donna Quixote.
Maid of Athens.
The Comet of a Season.
The Dictator.
Red Diamonds.
The Riddle Ring.
The Three Disgraces.

By JUSTIN H. McCARTHY.

A London Legend. | The Royal Christopher.

By GEORGE MACDONALD.

Heather and Snow. | Phantastes.

W. H. MALLOCK.—The New Republic.

P. & V. MARGUERITTE.—The Disaster.

By L. T. MEADE.

A Soldier of Fortune.
In an Iron Grip.
Dr. Rumsey's Patient.
The Voice of the Charmer
On Brink of a Chasm.
The Siren.
The Way of a Woman.
A Son of Ishmael.
An Adventuress.

By LEONARD MERRICK.

This Stage of Fools. | Cynthia.

By BERTRAM MITFORD.

The Gun-Runner.
Luck of Gerard Ridgeley.
The King's Assegai.
Rensh. Fanning's Quest.

By J. E. MUDDOCK.

Maid Marian and Robin Hood. | Golden Idol.
Basile the Jester. | Young Lochinvar.

By D. CHRISTIE MURRAY.

A Life's Atonement.
Joseph's Coat.
Coals of Fire.
Old Blazer's Hero.
Val Strange. | Hearts.
A Model Father.
By the Gate of the Sea.
A Bit of Human Nature.
First Person Singular.
Cynic Fortune.
The Way of the World.
Bob Martin's Little Girl
Time's Revenges.
A Wasted Crime.
In Direst Peril.
Mount Despair.
A Capful o' Nails.
Tales in Prose & Verse.
A Race for Millions.
This Little World.

By MURRAY and HERMAN.

The Bishops' Bible.
One Traveller Returns.
Paul Jones's Alias.

By HUME NISBET.—'Bail Up!'

By W. E. NORRIS.

Saint Ann's. | Billy Bellew.
Miss Wentworth's Idea.

By G. OHNET.

A Weird Gift. | Love's Depths.

By Mrs. OLIPHANT.—The Sorceress.

By OUIDA.

Held in Bondage.
Strathmore. | Chandos.
Under Two Flags.
Idalia.
Cecil Castlemaine's Gage.
Tricotrin. | Puck.
Folle Farine.
A Dog of Flanders.
Pascarel. | Signa.
Princess Napraxine.
Two Wooden Shoes.
In a Winter City.
Friendship.
Moths. | Ruffino.
Pipistrello. | Ariadne.
A Village Commune.
Bimbi. | Wanda.
Frescoes. | Othmar.
In Maremma.
Syrlin. | Guilderoy.
Santa Barbara.
Two Offenders.
The Waters of Edera.

By MARGARET A. PAUL.

Gentle and Simple.

By JAMES PAYN.

Lost Sir Massingberd.
A County Family.
Less Black than We're Painted.
A Confidential Agent.
A Grape from a Thorn.
In Peril and Privation.
Mystery of Mirbridge.
Walter's Word.
High Spirits. | By Proxy.
The Talk of the Town.
Holiday Tasks.
For Cash Only.
The Burnt Million.
The Word and the Will.
Sunny Stories.
A Trying Patient.
A Modern Dick Whittington.

By WILL PAYNE.—Jerry the Dreamer.

By Mrs. CAMPBELL PRAED.

Outlaw and Lawmaker. | Mrs. Tregaskiss.
Christina Chard. | Nulma. | Madame Izan.

By E. C. PRICE.

Valentina. | Foreigners. | Mrs. Lancaster's Rival.

By RICHARD PRYCE.

Miss Maxwell's Affections.

By Mrs. J. H. RIDDELL.

Weird Stories. | A Rich Man's Daughter.

By AMELIE RIVES.

Barbara Dering. | Meriel.

By F. W. ROBINSON.

The Hands of Justice. | Woman in the Dark.

By ALBERT ROSS.—A Sugar Princess.

By HERBERT RUSSELL. True Blue.

THE PICCADILLY (3/6) NOVELS—*continued.*

By CHARLES READE.

Peg Woffington; and Christie Johnstone
Hard Cash.
Cloister & the Hearth.
Never Too Late to Mend
The Course of True Love; and Single-heart & Doubleface.
Autobiography of a Thief; Jack of all Trades; A Hero and a Martyr; and The Wandering Heir.
Griffith Gaunt.
Love Little, Love Long.
The Double Marriage.
Foul Play.
Put Y'rself in His Place
A Terrible Temptation.
A Simpleton.
A Woman-Hater.
The Jilt, & other Stories: & Good Stories of Man.
A Perilous Secret.
Readiana; and Bible Characters.

J. RUNCIMAN.—Skippers and Shellbacks.

By W. CLARK RUSSELL.

Round the Galley-Fire.
In the Middle Watch.
On the Fo'k'sle Head
A Voyage to the Cape.
Book for the Hammock.
Mystery of 'Ocean Star'
Jenny Harlowe.
An Ocean Tragedy.
A Tale of Two Tunnels.
My Shipmate Louise.
Alone on Wide Wide Sea.
The Phantom Death.
Is He the Man?
Good Ship 'Mohock.'
The Convict Ship.
Heart of Oak.
The Tale of the Ten.
The Last Entry.

By DORA RUSSELL.—Drift of Fate.

BAYLE ST. JOHN.—A Levantine Family.

By ADELINE SERGEANT.

Dr. Endicott's Experiment.
Under False Pretences.

By GEORGE R. SIMS.

Dagonet Abroad.
Once Upon a Christmas Time.
Without the Limelight.
Rogues and Vagabonds.
In London's Heart
Mary Jane Married.

By HAWLEY SMART.

Without Love or Licence.
The Master of Rathkelly.
Long Odds.
The Outsider.
Beatrice & Benedick.
A Racing Rubber.

By T. W. SPEIGHT.

A Secret of the Sea.
The Grey Monk.
The Master of Trenance
A Minion of the Moon.
Secret Wyvern Towers.
The Doom of Siva.
The Web of Fate.

By ALAN ST. AUBYN.

A Fellow of Trinity.
The Junior Dean.
Master of St. Benedict's.
To his Own Master.
Gallantry Bower.
In Face of the World.
Orchard Damerel.
The Tremlett Diamonds.
The Wooing of May
A Tragic Honeymoon.
A Proctor's Wooing.
Fortune's Gate.
Bonnie Maggie Lauder.
Mary Unwin.

By JOHN STAFFORD.—Doris and I.

By R. STEPHENS.—The Cruciform Mark.

R. A. STERNDALE.—The Afghan Knife.

R. L. STEVENSON.—The Suicide Club.

By FRANK STOCKTON.

The Young Master of Hyson Hall.

By ANNIE THOMAS.—The Siren's Web.

BERTHA THOMAS.—The Violin-Player.

By FRANCES E. TROLLOPE

Like Ships upon Sea.
Anne Furness.
Mabel's Progress.

By ANTHONY TROLLOPE.

The Way we Live Now.
Frau Frohmann.
Marion Fay.
Scarborough's Family.
The Land-Leaguers.

By IVAN TURGENIEFF, &c.

Stories from Foreign Novelists.

By MARK TWAIN.

Choice Works.
Library of Humour.
The Innocents Abroad.
Roughing It; and The Innocents at Home.
A Tramp Abroad.
The American Claimant.
Adventures Tom Sawyer
Tom Sawyer Abroad.
Tom Sawyer, Detective
Pudd'nhead Wilson.
The Gilded Age.
Prince and the Pauper.
Life on the Mississippi.
The Adventures of Huckleberry Finn.
A Yankee at the Court of King Arthur.
Stolen White Elephant
£1,000,000 Bank-note.

C. C. F.-TYTLER.—Mistress Judith.

By SARAH TYTLER.

What She Came Through
Buried Diamonds.
The Blackhall Ghosts.
The Macdonald Lass.
Witch-Wife. | Sapphira
Mrs. Carmichael's Goddesses. | Lady Bell.
Rachel Langton.
A Honeymoon's Eclipse.
A Young Dragon.

By ALLEN UPWARD.

The Queen against Owen | The Prince of Balkistan

By ALBERT D. VANDAM.

A Court Tragedy.

By E. A. VIZETELLY.—The Scorpion.

By F. WARDEN.—Joan, the Curate.

By CY WARMAN.—Express Messenger.

By WILLIAM WESTALL.

For Honour and Life.
A Woman Tempted Him
Her Two Millions.
Two Pinches of Snuff.
Nigel Fortescue.
Birch Dene.
The Phantom City.
A Queer Race.
Ben Clough.
The Old Factory.
Red Ryvington.
Ralph Norbreck's Trust
Trust-money
Sons of Belial.
Roy of Roy's Court.
With the Red Eagle.
Strange Crimes (True Stories).

By ATHA WESTBURY.

The Shadow of Hilton Fernbrook.

By C. J. WILLS.—An Easy-going Fellow.

By JOHN STRANGE WINTER.

Cavalry Life; and Regimental Legends.
A Soldier's Children.

By E. ZOLA.

The Fortune of the Rougons.
Abbe Mouret's Transgression.
The Conquest of Plassans. | Germinal.
The Downfall. | His Excellency.
The Dream. | Money. | The Dram-Shop.
Dr. Pascal. | Lourdes. | Rome. | Paris.
The Fat and the Thin. | Fruitfulness.

By 'Z Z.'—A Nineteenth Century Miracle

CHEAP EDITIONS OF POPULAR NOVELS.

Post 8vo, illustrated boards, 2s. each.

By ARTEMUS WARD.

Artemus Ward Complete.

By EDMOND ABOUT.

The Fellah.

By HAMILTON AÏDÉ.

Carr of Carrlyon. | Confidences.

By Mrs. ALEXANDER.

Maid, Wife, or Widow?
Blind Fate.
Valerie's Fate.
A Life Interest.
Mona's Choice.
By Woman's Wit.

By GRANT ALLEN.

Philistia. | Babylon.
Strange Stories.
For Maimie's Sake.
In all Shades.
The Beckoning Hand.
The Devil's Die.
The Tents of Shem.
The Great Taboo.
Dumaresq's Daughter.
Duchess of Powysland.
Blood Royal.
Ivan Greet's Masterpiece.
The Scallywag.
This Mortal Coil.
At Market Value.
Under Sealed Orders.

By E. LESTER ARNOLD.

Phra the Phœnician.

BY FRANK BARRETT.

Fettered for Life.
Little Lady Linton.
Between Life & Death.
Sin of Olga Zassoulich.
Folly Morrison.
Lieut. Barnabas.
Honest Davie.
A Prodigal's Progress.
Found Guilty.
A Recoiling Vengeance
For Love and Honour.
John Ford, &c.
Woman of Iron Brace'ts
The Harding Scandal.
A Missing Witness.

By SHELSLEY BEAUCHAMP.

Grantley Grange.

By FREDERICK BOYLE.

Camp Notes.
Savage Life.
Chronicles of No-man's Land.

TWO-SHILLING NOVELS—*continued.*

By Sir W. BESANT and J. RICE.

Ready-Money Mortiboy
My Little Girl.
With Harp and Crown.
This Son of Vulcan.
The Golden Butterfly.
The Monks of Thelema.
By Celia's Arbour.
Chaplain of the Fleet.
The Seamy Side.
The Case of Mr. Lucraft.
In Trafalgar's Bay.
The Ten Years' Tenant.

By Sir WALTER BESANT.

All Sorts and Conditions of Men.
The Captains' Room.
All in a Garden Fair.
Dorothy Forster.
Uncle Jack.
The World Went Very Well Then.
Children of Gibeon.
Herr Paulus.
For Faith and Freedom.
To Call Her Mine.
The Master Craftsman.
The Bell of St. Paul's.
The Holy Rose.
Armorel of Lyonesse.
S. Katherine's by Tower
Verbena Camellia Stephanotis.
The Ivory Gate.
The Rebel Queen.
Beyond the Dreams of Avarice.
The Revolt of Man.
In Deacon's Orders.
The City of Refuge.

By AMBROSE BIERCE.

In the Midst of Life.

BY BRET HARTE.

Californian Stories.
Gabriel Conroy.
Luck of Roaring Camp.
An Heiress of Red Dog.
Flip.
Maruja.
A Phyllis of the Sierras.
A Waif of the Plains.
Ward of Golden Gate.

By ROBERT BUCHANAN.

Shadow of the Sword.
A Child of Nature.
God and the Man.
Love Me for Ever.
Foxglove Manor.
The Master of the Mine.
Annan Water.
The Martyrdom of Madeline.
The New Abelard.
The Heir of Linne.
Woman and the Man.
Rachel Dene.
Matt.
Lady Kilpatrick.

By BUCHANAN and MURRAY.

The Charlatan.

By HALL CAINE.

The Shadow of a Crime.
A Son of Hagar.
The Deemster.

By Commander CAMERON.

The Cruise of the 'Black Prince.'

By HAYDEN CARRUTH.

The Adventures of Jones.

By AUSTIN CLARE.

For the Love of a Lass.

By Mrs. ARCHER CLIVE.

Paul Ferroll.
Why Paul Ferroll Killed his Wife.

By MACLAREN COBBAN.

The Cure of Souls.
The Red Sultan.

By C. ALLSTON COLLINS.

The Bar Sinister.

By MORT. & FRANCES COLLINS.

Sweet Anne Page.
Transmigration.
From Midnight to Midnight.
A Fight with Fortune.
Sweet and Twenty.
The Village Comedy.
You Play me False.
Blacksmith and Scholar
Frances.

By WILKIE COLLINS.

Armadale.
After Dark.
No Name.
Antonina.
Basil.
Hide and Seek.
The Dead Secret.
Queen of Hearts.
Miss or Mrs.?
The New Magdalen.
The Frozen Deep.
The Law and the Lady
The Two Destinies.
The Haunted Hotel.
A Rogue's Life.
My Miscellanies.
The Woman in White.
The Moonstone.
Man and Wife.
Poor Miss Finch.
The Fallen Leaves.
Jezebel's Daughter.
The Black Robe.
Heart and Science.
'I Say No!'
The Evil Genius.
Little Novels.
Legacy of Cain.
Blind Love.

By M. J. COLQUHOUN.

Every Inch a Soldier.

By C. EGBERT CRADDOCK.

The Prophet of the Great Smoky Mountains.

By MATT CRIM.

The Adventures of a Fair Rebel.

By B. M. CROKER.

Pretty Miss Neville.
Diana Barrington.
'To Let.'
A Bird of Passage.
Proper Pride.
A Family Likeness.
A Third Person.
Village Tales and Jungle Tragedies.
Two Masters.
Mr. Jervis.
The Real Lady Hilda.
Married or Single?
Interference.

By W. CYPLES.

Hearts of Gold.

By ALPHONSE DAUDET.

The Evangelist; or, Port Salvation.

By ERASMUS DAWSON.

The Fountain of Youth.

By JAMES DE MILLE.

A Castle in Spain.

By J. LEITH DERWENT.

Our Lady of Tears.
Circe's Lovers.

By DICK DONOVAN.

The Man-Hunter.
Tracked and Taken.
Caught at Last!
Wanted!
Who Poisoned Hetty Duncan?
Man from Manchester.
A Detective's Triumphs
In the Grip of the Law.
From Information Received.
Tracked to Doom.
Link by Link
Suspicion Aroused.
Dark Deeds.
Riddles Read.
The Mystery of Jamaica Terrace.
The Chronicles of Michael Danevitch.

By Mrs. ANNIE EDWARDES.

A Point of Honour.
Archie Lovell.

By M. BETHAM-EDWARDS.

Felicia.
Kitty.

By EDWARD EGGLESTON.

Roxy.

By G. MANVILLE FENN.

The New Mistress.
Witness to the Deed.
The Tiger Lily.
The White Virgin.

By PERCY FITZGERALD.

Bella Donna.
Never Forgotten.
Polly.
Fatal Zero.
Second Mrs. Tillotson.
Seventy-five Brooke Street.
The Lady of Brantome.

By P. FITZGERALD and others.

Strange Secrets.

By ALBANY DE FONBLANQUE.

Filthy Lucre.

By R. E. FRANCILLON.

Olympia.
One by One.
A Real Queen.
Queen Cophetua.
King or Knave?
Romances of the Law.
Ropes of Sand.
A Dog and his Shadow.

By HAROLD FREDERIC.

Seth's Brother's Wife.
The Lawton Girl.

Prefaced by Sir BARTLE FRERE.

Pandurang Hari.

By GILBERT GAUL.

A Strange Manuscript.

By CHARLES GIBBON.

Robin Gray.
Fancy Free.
For Lack of Gold.
What will World Say?
In Love and War.
For the King.
In Pastures Green.
Queen of the Meadow.
A Heart's Problem.
The Dead Heart.
In Honour Bound.
Flower of the Forest.
The Braes of Yarrow.
The Golden Shaft.
Of High Degree.
By Mead and Stream.
Loving a Dream.
A Hard Knot.
Heart's Delight.
Blood-Money.

By WILLIAM GILBERT.

Dr. Austin's Guests.
James Duke.
The Wizard of the Mountain

By ERNEST GLANVILLE.

The Lost Heiress.
A Fair Colonist.
The Fossicker

TWO-SHILLING NOVELS—*continued.*

By Rev. S. BARING GOULD.

Red Spider. | Eve.

By HENRY GREVILLE.

A Noble Woman. | Nikanor.

By CECIL GRIFFITH.

Corinthia Marazion.

By SYDNEY GRUNDY.

The Days of his Vanity.

By JOHN HABBERTON.

Brueton's Bayou. | Country Luck.

By ANDREW HALLIDAY.

Every-day Papers.

By THOMAS HARDY.

Under the Greenwood Tree.

By JULIAN HAWTHORNE.

Garth.
Ellice Quentin.
Fortune's Fool.
Miss Cadogna.
Sebastian Strome.
Dust.
Beatrix Randolph.
Love—or a Name.
David Poindexter's Disappearance.
The Spectre of the Camera.

By Sir ARTHUR HELPS.

Ivan de Biron.

By G. A. HENTY.

Rujub the Juggler.

By HENRY HERMAN.

A Leading Lady.

By HEADON HILL.

Zambra the Detective.

By JOHN HILL.

Treason Felony.

By Mrs. CASHEL HOEY.

The Lover's Creed.

By Mrs. GEORGE HOOPER

The House of Raby.

By Mrs. HUNGERFORD.

A Maiden all Forlorn.
In Durance Vile.
Marvel.
A Mental Struggle.
A Modern Circe.
April's Lady.
Peter's Wife.
Lady Verner's Flight.
The Red-House Mystery
The Three Graces.
Unsatisfactory Lover.
Lady Patty.
Nora Creina.
Professor's Experiment.

By Mrs. ALFRED HUNT.

Thornicroft's Model.
That Other Person.
Self-Condemned.
The Leaden Casket.

By WM. JAMESON.

My Dead Self.

By HARRIETT JAY.

The Dark Colleen. | Queen of Connaught.

By MARK KERSHAW.

Colonial Facts and Fictions.

By R. ASHE KING.

A Drawn Game.
'The Wearing of the Green.'
Passion's Slave.
Bell Barry.

By EDMOND LEPELLETIER.

Madame Sans-Gene.

By JOHN LEYS.

The Lindsays.

By E. LYNN LINTON.

Patricia Kemball.
The World Well Lost.
Under which Lord?
Paston Carew.
'My Love!'
Ione.
With a Silken Thread.
The Atonement of Leam Dundas.
Rebel of the Family.
Sowing the Wind.
The One Too Many.
Dulcie Everton.

By HENRY W. LUCY.

Gideon Fleyce.

By JUSTIN McCARTHY.

Dear Lady Disdain.
Waterdale Neighbours.
My Enemy's Daughter
A Fair Saxon.
Linley Rochford.
Miss Misanthrope.
Camiola.
Donna Quixote.
Maid of Athens.
The Comet of a Season.
The Dictator.
Red Diamonds.
The Riddle Ring.

By HUGH MACCOLL.

Mr. Stranger's Sealed Packet.

By GEORGE MACDONALD.

Heather and Snow.

By AGNES MACDONELL.

Quaker Cousins.

By KATHARINE S. MACQUOID.

The Evil Eye. | Lost Rose.

By W. H. MALLOCK.

The New Republic.

By BRANDER MATTHEWS.

A Secret of the Sea.

By L. T. MEADE.

A Soldier of Fortune.

By LEONARD MERRICK.

The Man who was Good.

By JEAN MIDDLEMASS.

Touch and Go. | Mr. Dorillion.

By Mrs. MOLESWORTH.

Hathercourt Rectory.

By J. E. MUDDOCK.

Stories Weird and Wonderful.
The Dead Man's Secret.
From the Bosom of the Deep.

By D. CHRISTIE MURRAY.

A Model Father.
Joseph's Coat.
Coals of Fire.
Val Strange. | Hearts.
Old Blazer's Hero.
The Way of the World.
Cynic Fortune.
A Life's Atonement.
By the Gate of the Sea.
A Bit of Human Nature.
First Person Singular.
Bob Martin's Little Girl.
Time's Revenges.
A Wasted Crime.
In Direst Peril.
Mount Despair.
A Capful o' Nails

By MURRAY and HERMAN.

One Traveller Returns.
Paul Jones's Alias.
The Bishops' Bible.

By HENRY MURRAY.

A Game of Bluff. | A Song of Sixpence.

By HUME NISBET.

'Bail Up!' | Dr. Bernard St. Vincent.

By W. E. NORRIS.

Saint Ann's. | Billy Bellew.

By ALICE O'HANLON.

The Unforeseen. | Chance? or Fate?

By GEORGES OHNET.

Dr. Rameau.
A Last Love.
A Weird Gift.

By Mrs. OLIPHANT.

Whiteladies.
The Primrose Path.
The Greatest Heiress in England.

By OUIDA.

Held in Bondage.
Strathmore.
Chandos.
Idalia.
Under Two Flags.
Cecil Castlemaine's Gage
Tricotrin.
Puck.
Folle Farine.
A Dog of Flanders.
Pascarel.
Signa.
Princess Napraxine.
In a Winter City.
Ariadne.
Friendship.
Two Lit. Wooden Shoes.
Moths.
Bimbi.
Pipistrello.
A Village Commune.
Wanda.
Othmar
Frescoes.
In Maremma.
Guilderoy.
Ruffino.
Syrlin.
Santa Barbara.
Two Offenders.
Ouida's Wisdom, Wit, and Pathos.

By MARGARET AGNES PAUL.

Gentle and Simple.

By Mrs. CAMPBELL PRAED.

The Romance of a Station.
The Soul of Countess Adrian.
Outlaw and Lawmaker.
Christina Chard.
Mrs. Tregaskiss.

TWO-SHILLING NOVELS—*continued.*

By E. C. PRICE.

Valentina.
The Foreigners.
Mrs. Lancaster's Rival.
Gerald.

By RICHARD PRYCE.

Miss Maxwell's Affections.

By JAMES PAYN.

Bentinck's Tutor.
Murphy's Master.
A County Family.
At Her Mercy.
Cecil's Tryst.
The Clyffards of Clyffe.
The Foster Brothers.
Found Dead.
The Best of Husbands.
Walter's Word.
Halves.
Fallen Fortunes.
Humorous Stories.
£200 Reward.
A Marine Residence.
Mirk Abbey
By Proxy.
Under One Roof.
High Spirits.
Carlyon's Year.
From Exile.
For Cash Only.
Kit.
The Canon's Ward.
The Talk of the Town.
Holiday Tasks.
A Perfect Treasure.
What He Cost Her.
A Confidential Agent.
Glow-worm Tales.
The Burnt Million.
Sunny Stories.
Lost Sir Massingberd.
A Woman's Vengeance.
The Family Scapegrace.
Gwendoline's Harvest.
Like Father, Like Son.
Married Beneath Him.
Not Wooed, but Won.
Less Black than We're Painted.
Some Private Views.
A Grape from a Thorn.
The Mystery of Mirbridge.
The Word and the Will.
A Prince of the Blood.
A Trying Patient.

By CHARLES READE.

It is Never Too Late to Mend.
Christie Johnstone.
The Double Marriage.
Put Yourself in His Place
Love Me Little, Love Me Long.
The Cloister and the Hearth.
Course of True Love.
The Jilt.
The Autobiography of a Thief.
A Terrible Temptation.
Foul Play.
The Wandering Heir.
Hard Cash.
Singleheart and Doubleface.
Good Stories of Man and other Animals.
Peg Woffington.
Griffith Gaunt.
A Perilous Secret.
A Simpleton.
Readiana.
A Woman-Hater.

By Mrs. J. H. RIDDELL.

Weird Stories.
Fairy Water.
Her Mother's Darling.
The Prince of Wales's Garden Party.
The Uninhabited House.
The Mystery in Palace Gardens.
The Nun's Curse.
Idle Tales.

By AMELIE RIVES.—Barbara Dering.

By F. W. ROBINSON.

Women are Strange.
The Hands of Justice.
The Woman in the Dark

By JAMES RUNCIMAN.

Schools and Scholars.
Grace Balmaign's Sweetheart.

By W. CLARK RUSSELL.

Round the Galley Fire.
On the Fo'k'sle Head.
In the Middle Watch.
A Voyage to the Cape.
A Book for the Hammock.
The Mystery of the 'Ocean Star.'
The Romance of Jenny Harlowe.
An Ocean Tragedy.
My Shipmate Louise.
Alone on Wide Wide Sea.
Good Ship 'Mohock.'
The Phantom Death.
Is He the Man?
Heart of Oak.
The Convict Ship.
The Tale of the Ten.
The Last Entry.

By DORA RUSSELL.

A Country Sweetheart.

By GEORGE AUGUSTUS SALA.

Gaslight and Daylight.

By GEORGE R. SIMS.

The Ring o' Bells.
Mary Jane's Memoirs.
Mary Jane Married.
Tales of To-day.
Dramas of Life.
Tinkletop's Crime.
My Two Wives.
Zeph.
Memoirs of a Landlady.
Scenes from the Show.
The 10 Commandments.
Dagonet Abroad.
Rogues and Vagabonds.

By ARTHUR SKETCHLEY.

A Match in the Dark.

By HAWLEY SMART.

Without Love or Licence.
Beatrice and Benedick.
The Master of Rathkelly.
The Plunger.
Long Odds.

By T. W. SPEIGHT.

The Mysteries of Heron Dyke.
The Golden Hoop.
Hoodwinked.
By Devious Ways.
Back to Life.
The Loudwater Tragedy.
Burgo's Romance.
Quittance in Full.
A Husband from the Sea

By ALAN ST. AUBYN.

A Fellow of Trinity.
The Junior Dean.
Master of St. Benedict's
To His Own Master.
Orchard Damerel.
In the Face of the World.
The Tremlett Diamonds.

By R. A. STERNDALE.

The Afghan Knife.

By R. LOUIS STEVENSON.

New Arabian Nights.

By BERTHA THOMAS.

Cressida.
The Violin-Player.

By WALTER THORNBURY.

Tales for the Marines.
Old Stories Retold.

By T. ADOLPHUS TROLLOPE.

Diamond Cut Diamond.

By F. ELEANOR TROLLOPE.

Like Ships upon the Sea.
Anne Furness.
Mabel's Progress.

By ANTHONY TROLLOPE.

Frau Frohmann.
Marion Fay.
Kept in the Dark.
John Caldigate.
The Way We Live Now.
The Land-Leaguers.
The American Senator.
Mr. Scarborough's Family.
Golden Lion of Granpere

By J. T. TROWBRIDGE.

Farnell's Folly.

By IVAN TURGENIEFF, &c.

Stories from Foreign Novelists.

By MARK TWAIN.

A Pleasure Trip on the Continent.
The Gilded Age.
Huckleberry Finn.
Mark Twain's Sketches.
Tom Sawyer.
A Tramp Abroad.
Stolen White Elephant.
Life on the Mississippi.
The Prince and the Pauper.
A Yankee at the Court of King Arthur.
£1,000,000 Bank-Note.

By C. C. FRASER-TYTLER.

Mistress Judith.

By SARAH TYTLER.

Bride's Pass | Lady Bell
Buried Diamonds.
St. Mungo's City.
Noblesse Oblige.
Disappeared.
The Huguenot Family
The Blackhall Ghosts.
What She Came Through
Beauty and the Beast.
Citoyenne Jaqueline.

By ALLEN UPWARD.

The Queen against Owen.
Prince of Balkistan.
'God Save the Queen!'

By AARON WATSON and LILLIAS WASSERMANN.

The Marquis of Carabas.

By WILLIAM WESTALL.

Trust-Money.

By Mrs. F. H. WILLIAMSON.

A Child Widow.

By J. S. WINTER.

Cavalry Life.
Regimental Legends.

By H. F. WOOD.

The Passenger from Scotland Yard.
The Englishman of the Rue Cain.

By CELIA PARKER WOOLLEY.

Rachel Armstrong; or, Love and Theology.

By EDMUND YATES.

The Forlorn Hope.
Castaway.

UNWIN BROTHERS, Printers, 27, Pilgrim Street, London, E.C.