JUNE 7, 1873.

# Motes and Queries.

All Communications inlended for this Column must be addressed to the Editor, and endorsed " Notes and Queries."

MR. GLADSTONE'S ECCLEBIASTICAL LATIN .- Alluding to the paragraph in Notes and Queries of the 24th inst., headed "Mr. Gladstone's Ecclesiastical Latin," I beg leave to say that a Gladstone's Decreasistical Data, 1 beg leave to say that a reference by your correspondent, stating where Mr. Gladstone's version of the hymn may be seen, would be most obliging. I have been in quest of it for years, in vain. I am, sir, Your most ob'dt. servant, JAMES OGILVY.

OTTAWA, 27th May, 1873.

24. "WHEN GREEK MEETS GREEK," &c .-- In answer to an inquiry of a correspondent in your last number, I may menfion that the above quotation is due to Nathaniel Lee, who fourished in 1692. The text, as he has it, is-

. When Groeks joined Greeks, then was the tug of war." SIGMA.

24. "WHEN GREEK MEETS GREEK, &c."-Your correspondent al" will find the original of "When Greek Meets Greek " in Nathaniel Lee's "Alexander the Great," the correct reading of which is-

"When Greeks joined Greeks, then was the tug of war."

It was written about the year 1670.

QCEBEC, 26th May, 1873.

24. " WHEN GREEK MEETS GREEK," &c .-- I believe that the quotation, When Greek meets Greek,' etc., is to be found in The Rival Queens,' a tragedy, if I am not mistaken, by Nathaniel Lee, who as already been mentioned by another correspondent.

Kingston.

25. "HE THAT FIGHTS AND RUSS AWAY," &c .-- " Query " is right in stating that these lines do not belong to Hudibras. They are to be found in a book published in 1655. The couplet in Hudibras is this :

" For those that fly may fight again, Which he can never do that's slain."

The same idea is expressed in a couplet published in 1542, while one of the few fragments of Menander, the Greek poet, which has been preserved, embodies the same thought in a single line.

## QUASTOR.

1.

A SUBSCRIBER.

M. S. M.

ULTINA RATIO REGUM .- This celebrated motto was engraved on the French cannon by order of Louis XIV. L.,

27. To ESCAPE BY THE SKIN OF ONE'S TEETH .- With whom has this saying originated?

28. WHAT WILL MRS. GRUNDY SAY ?--- 1 would inquire of you who first started this saying.

JENNER.-The writer of the article entitled "Social Gossips" in the ILLUSTRATED NEWS of May 24th, says that he does cotknow the meaning of the name Jemima. It is a Hebrew word signifying, according to Gesenius, " a dove." It was the name of one of the three daughters which were born to Job after the season of his sore trouble passed away. (Job, ma 14.) Another Hebrew name for a womau, not so often used as Jemima, but of a beautiful signification, is Hephzibah. This was the name of Manasseh's mother (n. Kings, xxi. 1) In Isaiah, 1xu. 4, God applies it to His church. The meaning is "My delight is in her." T. F.

## Métis, P. Q.

WHISTLING GIRLS AND CROWING HENS -There has been some curiosity to discover the origin of the lines :

## "Whistling girls and crowing hens, Always come to some bad ends."

In one of the quaint Chinese books recently translated and published in Paris, this proverb occurs in substantially the same words. It is an injunction of the Chinese priesthood, and a carefully observed household custom, to kill immedistely every hen that crows, as a preventive against the misfortune that the circumstance is supposed to forebode. The same practice is said to prevail in many portions of the United States, but I do not believe it.

A TONUCRLESS GIRL ENDOWRD WITH SPRECH .- In the province of Alentigo (Portugal) there is a girl of twenty who, though speaks and sings as ner tongue. possessed that organ. Medical men and savans flock from all parts to visit this curiosity. A witty and irreverent bachelor of Coimbra sees nothing very wonderful in that circumstance, contending that the marvel is not that a tongueless woman should speak, but rather that any woman with a tongne should keep silence. He has composed the following satirical distich .

## NEW BOOKS.

ERMA'S ENGAGEMENT .- A Novel. By the author of Blanche Seymour. Philadelphia : J. B. Lippincott & Co. Paper, pp. 197; 75 cents.

As a novel we can hardly call "Erma's Engagement" a success. The plot is of the most threadbare description, and the interest so little sustained, that it requires an effort on the part of the reader to follow the author along the well-beaten road which leads, through difficulties and disappointments, to the desired haven of married bliss. The heroine, Erma St. Barbe, is a young lady of mathetic tastes and high moral culture, a great advocate of Women's Rights (not exactly in the sense in which the phrase is received on this continent), and a thorough hater of missishness and affectation. It has always been understood in the St. Barbe family that Erma was to marry her cousin, Frank Egerton, a young officer in the Honsehold Brigade, not overburdened with either brains or learning, but possessing a considerable fortune and the kindest of hearts and the best of tempers. On Erma's side there is but little taste for the match,—in fact she displays a decided *penchant* for young Willie Airey, who has just re-turned from Oxford with his blushing honours thick upon him-but the young soldier is head over ears in love with his cousin. While matters are in this condition, a new character appears on the scene in the person of Cecil Erristoun, a clever and well-read man, a barrister, a Radical, and a Broad Churchman, who successfully contests the Stourford election with Frank Egerton. Mr. Erristoun's abilities make a great impression upon Miss St. Barbe, and the member, after robbing Frank Egerton of his seat in the House, finally robs him of his lady-love. Erma and Frank quarrel, and the former en-gages herself to the Radical member. The St. Barbes will not hear of the match, and the young lady, after the usual season of pining in solitude, etc., consents to marry her cousin, who after a few years of marriage is good enough to slip off his mortal co.l and make room for his former rival. Such is a mere outline of the main plot of the piece. course there is an unlimited amount of by-play, situations, etc., etc., into which the space at our disposal does not allow us to enter. The main attraction in the blok are the really sensible remarks respecting the education of women and the position occupied by the sex which Erma St. Barbe lets fall from time to time. Notwithstanding her enthusiasm in the cause she never lapses into the absurdities for which the advocates of Women's Rights on this side of the ocean are chiefly remarkable. Throughout she is a pure and true woman, certainly not without her failings, but with much that is gentle and kindly and loveable about her. If we cannot congratulate the author upon producing a successful novel we may at least tender her our thanks for the picture of true womanhood which she presents in these pages.

ANCIENT PHILOSOPHY; OR, THE ENCHIBIDION OF EPICTETUS, AND CHRCSA EVE OF PYTHAGORAS .- Translated into English Prose and Verse. By the Hon, Thomas Talbot. Montreal: John Lovell.

The two Greek books which Mr. Talbot lays before his readers in a verse translation, are among the least known of their kind. They are seldom or never included in the course of classical education, and for this reason, if for no other, the translater who places them in a popular form before the student would deserve credit for a task of no inconsiderable magnitude. Mr. Talbot has, however, done something more than this. Not satisfied with giving merely the English text of the Precepts of the Philosophers, he supplements them with references to Scripture illustrating and sustaining their maxims in a manner which has the merit of comparative novelty, and which must signally aid the student in tracing the analogy between the doctrines of Epictetus and Pythagoras and the teachings of Holy Writ. Each section of the Enchiridion is prefaced by a brief Analytical Illustration or resume of contents, and the whole is supplemented with explanatory notes. The Chrusa Epc is treated much in the same manner. The anthor's poetry is not, perhaps, exactly of the first order, but this is after all a secondary matter. In his main object, viz. ; "in rendering the Precepts of Epictetus attractive to the English reader," his success is all that he can desire.

## THE MAGAZINES.

The Overland is the only magazine that has come to hand this month. It contains a very readable class of literature, the greater part of which is in reference to Californian mat- sanctity of a building devoted to the service of God which ters. Such articles are "The Comstock Lode," which gives has a quieting and hallowing influence. Put your genuine the history of this large vein of silver ore from its discovery ; an admirable paper on the Modoe Indians, in which we find much that is new and interesting at the present time, particularly the allusions made to the miserable reservation management which has been in existence for so many years past; an article on the "Commercial and Monetary interests of California"; the second part of "One of the Argonauts of '49," in which an affecting description is given of an execution in those early days. Other peculiarly western articles are "Overland in the Sixteenth Century," an account of the wanderings of Cabeza de Vaca across the continent-" Margaret Hemming," "An Old Fool," and "The Padre's Ruse," " The House that Jack Built" is one of those quaint prose sketches in which Stoddart excels. " The Man-Fauciers," an ingenious paper on natural selection, is well worth perusing. The July number of the Ocelland commences the eleventh volume.

### PROF. TYNDALL AT THE FALLS OF NIAGARA.

During his stay in America, Prof. Tyndall of course visited the Falls of Niagara, where he met with an adventure such as seldom falls to the lot of visitors to this fashionable and favourite place of resort. He thus describes the incident in question : "On the first evening of my visit, I met, at the head of Biddle's Stair, the guide to the Cave of the Winds. He was in the prime of manhood—large, well built, firm and pleasant in mouth and eye. My interest in the scene stirred up his, and made him communicative. Turning to a photograph, he described, by reference to it, a feat which he had accomplished some time previously, and which had brought him almost under the green water of the Horseshoe Fall. 'Can you lead me there to morrow? I asked. He eyed me inquir-ingly, weighing, perhaps, the chances of a man of light build and with grey in his whiskers in such an undertaking. "I wish," I added, "to see as much of the fall as can be seen, and where you lead I will endeavour to follow." His scrutiny relaxed into a smile, and he said, "very well; I shall be ready for you to-morrow." On the morrow, accordingly, I came. In the hut at the head of Biddle's Stair, I stripped wholly, and re-dressed according to instructions, drawing on two pairs of woollen pantaloons, three woollen jackets, two pairs of socks, and a pair of felt shoes. Even if wet, my guide urged that the clothes would keep me from being chilled, and he was right. A suit and hood of yellow oilcloth covered all. Most laudable precautions were taken by the young assistant of the guide to keep the water out, but his devices broke down immediately when severely tested. We descended the stair; the handle of a pitchfork doing in my case the duty of an alpenstock. At the bottom my guide inquired whether we should go first to the Cave of the Winds, or to the Horseshoe, remarking that the latter would try us most. I decided to get the roughest done first, and he turned to the left over the stones. They were sharp and trying. The base of the first portion of the cataract is covered with huge boulders, obvious-ly the ruins of the limestone edge above. The water does not distribute itself uniformly among these, but seeks for itself channels through which it pours torrentially. We passed some of these with wetted feet, but without difficulty. At length we came to the side of a most formidable current. My guide walked along its edge until he reached its least turbulent portion. Halting, he said, ' This is our greatest difficulty ; if we can cross here, we shall get fir toward the Horseshoe.' He waded in. It evidently required all his strength to steady him. The water rose above his loins, and it foamed still higher. He had to search for footing, amid unseen boulders, against which the torrent rose violently. He struggled and swayed, but he struggled successfully, and finally reached the shallower water at the other side. Stretching out his arm, he said to me, "Now come on." I looked down the torrent as it rushed to the river below, which was seething with the strength of the set o with the tumult of the cataract. De Saussure recommended inspection of Alpine dangers with the view of making them familiar to the eye before they are encountered; and it is a wholesome custom in places of difficulty to put the possibility of an accident clearly before the mind, and to decide beforehand what ought to be done should the accident occur. Thus wound up in the present instance, I entered the water. Even where it was not more than knee-deep, its power was manifest. As it rose around me, I sought to split the torrent by presenting a side to it; but the insecurity of the footing enabled it to grasp the loins, twist me fairly round, and bring its impetus to bear upon the back. Further struggle was impossible; and, feeling my balance hopel-ssly gone, I turned, flung myself towards the bank I had just quitted, and was instantly swept into shallower water. The oilcloth covering was a great incumbrance ; it had been made for a much stouter man, and standing upright after my submersion, my legs occupied the centres of two bags of water. My guide exhorted me to try again. Prudence was at my elbow, whispering dissuasion; but, taking everything into account, it appeared more immoral to retreat than to proceed. Instructed by the first misadventure, I once more entered the stream. Had the alpeustock been of iron, it might have helped me; but as it was, the tendency of the water to sweep it out of my hands habit. Again the torrent rose, and again I wavered; but by keeping the left hip well against it, I remained upright, and at length grasped the hand of my leader at the other side. He laughed pleasantly. The first victory was gained, and he enjoyed it. "No traveller," he said, "was ever here before." Soon afterwards, by trusting to a piece of drift-wood which seemed firm, I was again taken off my feet, but was immedistely caught by a protruding rock."-Macmillan's Magazine.

The worst kind of blackguard is, in our opinion, the man who cannot behave decently in church. On most mindseven on those of the rowdy class-there is something in the rowdy in church-in a church of any denomination-while service is going on, he is instantly quieted. If he does not behave exactly comme il fiut, his conduct is at least decorous. Put a man of the "gent" class-one of the fraternity who indulge in intensely loud neckties and impossible waistcoatsin the same place and he will behave like the cad he is. An illustration of the latter case occurred only last Sunday in the Jesuit Church in this city which terminated in what might have been, had the scene been laid anywhere else, a most ludicrous discomfiture of the "gent." It was Whitsunday and a large congregation were present at the evening service. A member of the genus "cad" who happened to be present indulged in some unseemly and altogether high-toned remarks respecting the decoration of the altar. His observations were made in so loud a key that they attracted the notice of a great part of the congregation. Finally the talking became so oud that an ecclesiastic came down and informed our cad that two policemen were in waiting on the steps of the church to convey into durance vile any blackguards who might happen to interrupt the service. Our cad subsided at once, and several of his confrères who had been during the service persistently staring at the choir at the back of the church assumed the position which gentlemen usually take during divine service. Perhaps it was the first time they ever their took position as gentlemen. Who can say?

Non mirum elinguis mulier quod verba loquatur ; Mirum eum lingua quod taceat mulier.''

WHO'S BORN TO BE HANGED, &c .- In the "Tempest," Act. 1, Scene 1, Shakspeare puts into the mouth of Gonzalo the wonds, " If he be not born to be hanged, our case is miserable," and further on, "I'll warrant him for drowning, though the ship were no stronger than a nutshell." Also, in "Two Gentlemen of Verona," Act 1, Scene 1, occur the lines :

" Go, go, begone to save your ship from wrack. Which cannot perish having thee aboard Being destin'd for a drier death on shore."

Each of these is an unquestionable reference to the old adage, "Who's born to be hang'd will ne'er be drowned." Can any of your contributors give me any information as to the authorship and antiquity of this adage?

I also find in the "Tempest," the words, "Methinks he bath no drowning mark upon him." Perhaps some one may be able to tell what this droicning mark was. В.

The Crystal Palace directors seem determined to make Sydenham the home of English opera, and to do everything in their power to foster the taste for lyrical performances amongst their numerous visitors. Quite lately an afternoon representation was given of Auber's "Qrown Dlamonds," supported by Miss Blanche Cole as La Catarina, Miss Thirlwall as Diana, Messrs. Nordiom, Fox, Cotte, H. Corri and Rowella in their respective characters of Don Henrique, the Count, Don Sebastian, Rebolledo, and Barbnov.