say, except two, all related to tooth-powder, which I had not inquired about. The only real answers to my question were from Mr. Harthorne and Prof. Newton (7th S. xii. 96). In the 'Memoirs of the Verney Family,' 1892, vol. ii. p. 235, the editor says: "As late as 1649 an English friend asks Sir Ralph Verney to inquire for him at Paris for 'the little brushes for making clean of the teeth.'" Again, in vol. iii. p. 39, 1894, Sir Ralph Verney thanks Dr. Kirton for a gift of teeth-brushes.

J. DIXON.

Arms (6th S. viii. 28).—The arms borne by the family of Prescott, co. Herts, are Sable, a chevron between three owls armoiried argent. Lilies are so rare in English heraldry (indeed, I know of none in family arms except in the canting coat of Lillie in Scotland), that I am almost inclined to connect those in the Eton service-book with the well-known coat granted to the college by Henry VI. in 1440. Mr. Cornish will doubtless know whether there were any Preecotts connected with Eton, either as benefactors or members of the foundation, at the time he mentions.

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

"CARRION" HEATH (6th S. viii. 168).—The required reference to Carlyle is 'Cromwell's Letters and Speeches,' vol. i. chap. ii.

H. W. NEWLAND.

Your correspondent will find the passage which he inquires for in Carlyle's 'Oliver Cromwell's Letters and Speeches' (ed. 1857, vol. i. p. 11). Writing of Oliver's biographers, Carlyle says:

"The vituperative are many: but the origin of them all, the chief fountain indeed of all the foul lies that have circulated about Oliver since, is the mournful brown little book called 'Flagellum,' or the Life and Death of O. Cromwell, the late Usurper,' by James Heath, which was got ready as soon as possible on the back of the 'Annals Mirabilia,' or Glorious Restoration, and is written in such spirit as we may fancy...... Heath's poor little brown lying 'Flagellum' is described by one of the moderns as a 'Plagflium'; and Heath himself is called 'Carrion' Heath— as being 'an unfortunate blasphemer dilland, and scandal to Humanity; blasphemer, I say; who when the image of God is shining through a man, reckons in his sodal soul to be the image of the Devil, and acts accordingly; who, in fact, has no soul, except what saves him the expense of salt; who intrinsically is Carrion and not Humanity.'"

The "one of the moderns" whom Carlyle seems to quote has always been understood to be the writer himself.

EDWARD PEACOCK.

Carlyle's joke (if such a stupid and coarse expression is to be called a joke) may be seen in his 'Miscellanies,' vii. 56: and so funny did he think it, that it is repeated in the general index to his writings.

EDWARD H. MARSHALL, M.A.

Hastings.

THE BONNIE BANKS O' LOCH LOYON AND THE PRETENDER (6th S. viii. 147).—It is not the case that this song has gone out of fashion in Scotland. I have heard it sung quite recently, both in drawing-room and cottage parlour. Further, singers evidently want the song, and editors and publishers continue to give it. Messrs. Bayley & Ferguson, 14, Paternoster Row, include it in their comparatively recent collection, 'One Hundred Gems of Scottish Song,' arranged with pianoforte accompaniment by James T. Smith and W. H. Maxfield, Mus.Bac., F.CO. This gives the lyric a position along with the songs of Burns and Lady Naírne.

THOMAS BAYNE.

Helensburgh, N.B.

I do not think this song, which is to this day a great favourite in Scotland, had anything at all to do with Prince Charlie; but it may be noted that it is the "clan song" of the Robertsons ( Clan Donachie), and I think it is the "march past" of one of our Highland regiments. Perhaps some of our readers can say if it is so, and, if so, of what regiment.

J. B. FLEMING.

SIR JAMES MARRIOTT, M.P. (6th S. viii. 6).—Sir James Marriott was the only son of Benjamin Marriott, Esq. (second son of Thomas Marriott, Esq., Master of the Office of Pleas of the Exchequer in the year 1720), by Esther, his wife, great-niece of James Chamber, Esq., who purchased in 1700 the manor and estate of Twinstead Hall, Essex, and second daughter of Abraham Chambers, Esq., and Mary, his wife, one of the daughters of John Toke, Esq., of Linton, co. Kent, descended from Sir Nicholas Toke, of Godlington, in the same county. The said Esther Marriott was afterwards (April 10, 1740) married to Everard Sayer, Esq., of Doctors' Commons, Procurator-General of the Office of Lord High Admiral of Great Britain, who died without issue by her Feb. 3, 1745. Sir James's burial is thus recorded in the parish register of Twinsteod, co. Essex: "1803, March 29. Sir James Marriott, Admiral of Great Britain, who died without issue to his wife, Mrs. Everard Sayer, widow, who died September 16, 1771.

DANIEL H. WELLS.

SHAKESPEARE (6th S. viii. 147).—Mr. Fleay appears to mention Drayton in connexion with the play of 'Thomas, Lord Cromwell,' because of its resemblance to 'Sir John Oldcastle,' which he assigns to that writer. As I read him, however, Mr. Fleay rather inclines to the supposition that William Sly was the author of 'Cromwell.' See his 'Chronicle History' of Shakespeare, pp. 42 and 299.

O. C. B.

DANTE'S GEOGRAPHY (6th S. viii. 127).—Mr. Thornton will find abundant evidence, in the
literature of the subject, that in the time of Dante the globular form of the earth and the attraction of falling bodies to its centre were well known. Thus Dante's tutor Brunetto Latini, in his "Tesoro," remarks that among other reasons for the rotundity of the earth, one of the most important is the stability of the universe, also that no part of the surface might be nearer to the heavens than another, and that the latter might freely revolve about it. He adds that if it were possible to dig a well that should pass from one side of the earth to the other, and if a large stone were thrown into this well, it would stop half-way and there remain fixed. The force acquired in the fall might, indeed, at first carry it a little beyond the centre, but it would soon be drawn back again and there remain stationary.

The references to the earth's centre are unmistakable in 'Inferno,' as in c. xxxii. 73, 74:

"E mentre che andavamo a ver lo mezzo,
Al quale ogni gravessa si raduna.
And while we walked towards the middle point,
Whereunto every weight doth concentrate.

Also in c. xxxiv. 110, 111:

"Quando mi volai, tu passasti il punto
Al qual ti traggon d'ogni parte i pesi.
When I turned me, thou didst pass the point
Whereunto weights from every part are drawn.

Scartazzini, commenting on the former passage, says:

"Ver lo mezzo: towards the centre of the earth, which, according to the Ptolemaic system, is also the centre of the universe, to which all heavy things tend by their nature."

Referring to the latter couplet, he says:

"Si traggon: are drawn. All heavy bodies tend from every part to the centre of the earth, that being the centre of gravitation. Dante followed here the doctrines of the master of those who know ['maestro di color che sanno'], i.e., Aristotle.

Gary in a note quotes an observation of Monti, that if this passage had chanced to meet the eye of Newton, it might better have awakened his thought to conceive the system of attraction than the accidental falling of an apple.

In the theory of the 'Divine Comedy,' when Satan fell from heaven upon the earth, the earth felt such extreme abhorrence that it shrank from him to its very centre, thus forming the immense cone of hell. The matter thus displaced rose in the Southern Ocean to form the Mount of Purgatory, referred to by Ulysses in 'Inferno,' xxvi. 133:

"Quando n' apparve una montagna bruna
Per la distanza, e parve piu tanto
Quanto veduta non n' aveva alcuna.
When there appeared to us a mountain, dim
From distance, and it seemed to me so high
As I had never any one beheld.

In this connexion also the Garden of Eden and the Tree of Knowledge were said to be transported after the Fall to the summit of the Mountain of Purgatory.

In Dante's time Jerusalem was believed to be the exact centre of the habitable hemisphere, the other hemisphere being conceived to be covered with water. Out of this ocean the Mountain of Purgatory was supposed to rise, exactly opposite to Mount Zion, so that the two became the antipodes of each other. In the 'Convito' (Tratt. iv. c. 8) the earth's semi-diameter is stated to be 3,350 Tuscan miles, or 6,600 miles for the diameter. The short time employed by Dante and his guide in passing from the gate of hell to the centre, and from the centre to the foot of the purgatorial mountain, must be conceded to him by the rules of poetical licence.

Much more might be written on the subject, but the above details may be enough to satisfy your correspondent.

O. Tomlinson.
Highgate, N.

His earth was certainly neither a sphere nor a disc. My notion is that he made it resemble a huge melon, the two pits of hell and purgatory meeting at the centre, where Satan is placed, and where he found the direction of gravity reversed. The journey up thence to the bottom of either pit need not exceed a few hours' climb.

E. L. G.

MARY MAGDALENE (8th S. viii. 146).—This is a subject hardly fitted for the pages of 'N. & Q.' As a matter of mere criticism, perhaps no absolute decision is possible. Much will depend upon personal feeling. Those who accept the early Church as their guide will find how strong is the tradition which asserts the identity of Mary Magdalene with the sinner, an identity maintained by the Book of Common Prayer, 1549. Père Didon, whose 'Jesus Christ' is as popular in England as in France, gives a useful summary of the matter and an account of the literature bearing upon it in Appendix T (French edition, in one volume, 1891, pp. 861-5). He emphatically identifies Mary Magdalene, Mary of Bethany, and the sinner. See also 'The Acts of Saint Mary Magdalene,' by the Rev. Henry Strutton, 1848, pp. 1-18, 327-44, 412-4, where the three are also identified and much of the ancient evidence is stated.

W. C. B.

Mr. Hooper perhaps is not aware that the Church of England, by removing from our Prayer Book the Collect, Epistle (Prov. xxxi. 10-31), and Gospel (St. Luke vii. 36-50)—the latter adopted from the Sarum Missal—which were provided for St. Mary Magdalene's day in Edward VI.'s first book, has protested against the traditional Western opinion as to this saint. It is a matter for regret that our almost authorized hymnal ('Ancient and Modern') still gives support to the view, which the Eastern Church does not accept. For a beautiful expression of a dif-