convinced the Jews that that publicly, shewing by
the scriptures that Jesus was Christ." Other in-
stances from the Bible might be adduced, but these
may suffice. See Eastwood and Wright's "Bible
Word Book." In "Bible English" (p. 123), Mr. T.
Lewis O. Davies says—

"Bishop Hall, who addressing the Saviour says, 'But
even against these (Arians) art Thou justified in the
Spirit, speaking in Thy divine Scriptures, whose evident
demonstrations do fully convince their calumnies and
false suggestion."—Mystery of Godliness," sec. 8."

Seeing, then, that convinced = refuted, the truth of
the couplet

A man convinced against his will
Is of the same opinion still

may not be questioned. People who argue for
the sake of victory and not for truth seldom change
their opinion; you may convince them completely
in one sense of the word, but rarely in another, in
that of satisfying their minds by evidence that
you are right and they are wrong.

A. W. CORNELIUS HALLEN.

Is not the word "will" constantly and colloquially
used in two sense—that of determination (βουλή)
and desire (θελήμα)? A man is "convinced against
his will" when he is constrained to believe that
true which he strongly desires to find untrue, and
which he struggles not to believe as long as he can.
That being so, when the pressure is removed, he is
very likely to return to the old delusion. Is not
this the meaning of the popular version of this
couplet?

A man convinced against his will

Maintains the same opinion still.

Such men are not rare.

ST. SWITHIN.

I believe Mr. Cass should have written the
lines as I have often heard them:

A man convinced against his will

Though convinced, he doggedly professes to hold an
opinion which in reality he is convinced is unten-
able. Such men are not rare.

A. W. CORNELIUS HALLEN.

Your correspondent has not quite correctly given
his quotation from 'Hudibras.' The passage is:

He that complies against his Will,
Is of his own Opinion still;
Which he may adhere to, yet disown,
For Reasons to himself best known.

In the case of the phrase, "A man convinced
against his will," &c., which I have usually heard
quoted, "A woman convinced," &c., we must as-
sume, I suppose, that the conviction is only ap-
parent, not real.

F. C. BIRKBECK TERRY.

BRACEBRIDGE HALL (8th S. ii. 288, 371, 471,
518).—Mr. PICKFORD mentions that Brereton
Hall, Cheshire, has some "slight claims" to be
considered the original of "Bracebridge Hall." It is
significant, in support of his contention, that in an
article upon 'American Works of Fiction,' which
appeared in the Foreign and Colonial Quarterly

Review for October, 1843, Washington Irving was
referred to (p. 472) as "the American who ab-
solutely loved Stratford-upon-Avon, and Falstaff's
London haunts, and the old-fashioned merriment of
Christmas at Brereton Hall." Washington
Irving, of course, was then still living, and it will
be noted that the Brereton Hall theory was stated
as a matter of course. ALFRED F. ROBBINS.

THE MOTHER OF QUEEN ELIZABETH WY-
VILLE (8th S. ii. 309, 431).—The following quota-
tion comes very handy:

"A Mother at Fourteen.—A girl named Laming, of
Ringwould, near Dover, fourteen years of age, was ad-
mitted to the union several weeks ago, and gave birth to
a child which, though strong and healthy, died suddenly
on New Year's Eve."

The death was thought suspicious, but the jury
summoned for the inquest brought in a verdict of
"accidental death." LYSART.

"LETTERED EASE" (8th S. ii. 368, 494, 511).

In the third and fifty-second chapters of 'Waver-
ley,' Scott uses the variants "learned ease" and
"lettered indolence." G. J.

FEAST OF ST. MICHAEL (8th S. iii. 209).—The
change of style does not affect the days on
which saints are celebrated. The sole difference
consists in this: if there had been no change of
style in 1752, then the name of Sept. 29 would
have been given to a day different from that
which now receives it—such, for instance, is the
case in Russia. In 1396 Michaelmas day fell on
Friday, Sept. 29. For 1396, a leap-year, the Sun-
day-letters are B and A. Now A marks Oct. 1,
which proves the point. WALTER W. SKEAT.

There cannot be a doubt that the feast of
St. Michael the Archangel was celebrated in the
Middle Ages, as now, on September 29. I have
a MS. English calendar of about 1410 where it is
entered under that day, so it is also in a calendar
now before me, printed at Augsburg by Erhard
Ratdolt in 1499. What, however, puts the matter
almost beyond question is the statement of Alban
Butler, in his 'Lives of the Saints,' that
this festival has been kept with (treat solemnity on the
29th of September over since the fifth age, and was cer-
moniously celebrated in Apulia in 493."—Ed. 1836, vol. ii.
p. 517.

If your correspondent consults the late Augustus
De Morgan's 'Book of Almanacs' he will, with a
little care, be able to ascertain the day of the week
on which the feast of St. Michael fell in 1396. I
have done so, and make it out to have occurred on
a Friday; but on such matters I am very liable to
error. He had far better put faith in me, but
work the problem for himself.

EDWARD PEACOCK.

The principal feast of St. Michael the Archangel
has always been on September 29, and in 1396