LONDON, SATURDAY, OCTOBER 30, 1858.

Notes.

LAMPOON ON DR. PIERCE.

I send you, thinking it might be acceptable to “N. & Q.,” a copy of a lampoon on Dr. Pierce, President of Magdalen College, Oxford, in the time of Charles II.: it is from the library of the late Dr. Bliss, and he notes, “The author said to be John Rawson, Fellow of Magdalen, who was expelled; the printer (E. Thorne, 1663), who was for ever disconnected, Rawson afterwards restored. This half sheet was all ever printed. Wood, (A. O. iv. 2.), says it came out on the 28th of August, 1663. There is a copy in the Bodleian Library among Rawlinson’s books, formerly Tho. Hearne’s, Rawl. 1. 4°. 128.”:

“Dr. Pierce: His Preaching Confuted by His Practice. Sent in a Letter by N. G. to a Friend in London.

Dear George,

“I send thee a Copy of the Lampoon upon the President of Maudlin, that you may see at what distance his Court-preaching stands with his College-practice. For there he twitted the Romanists with I know not what Novelties, both of Doctrine and Practice, cunningly brought into the Church; whilst he, by a tyrannical and arbitrary way of Governing, he puts down all the good old Customs which seemed fit to be sav’d by his Predecessors (some whereof as good, and others better than himself,) and, under pretence of Reformation, hath innovated more in a year and half than the Romanists had done in many Ages. What his Innovations are I need not say here in Prose; thou wilt find in great part what Peccadillo’s call’d Ingenuity, and civil Carriage) was not only in Tract Degree, and his Sufferings for the King, 1648, his great

But his most execrable Novelty was his imperious way to say, New Lords do make new Laws, Both great and small, from top to toe; All men are brought to Disputations, Whether the Preacher will or no, But from the beginning it was not so.

1. The Founder’s Laws are set up, That Scholars, when they dine and sup, But bandy Latine to and fro; But from the beginning it was not so.

2. He never must have moe; Commons like a Boy, for I know not What Depraved manners now must be Reformed by Easter-scrutiny, Where none must his Accuser know, But from the beginning it was not so.

3. Cannot now be had for Gold; And things call’d Merits, current go; But from the beginning it was not so.

4. Fellows ships eke are nothing worth, Which eightscore Pieces did bring forth, And a Gratuity too, I trow; But from the beginning it was not so.

5. A Belly-full now for a Feast must suffice, Whilst an abatement of Plum-broth and Pies Men are taught to be temperate; but yet we know That from the beginning it was not so.

6. Depraved manners now must be Reformed by Easter-scrutiny, Where none must his Accuser know, But from the beginning it was not so.

7. In time of Term, ’tis lately said, That weekly Preachments must be made, Whether the Preacher will or no, But from the beginning it was not so.

8. From the beginning it had been so.

9. The Grammar-school hath also cause To say, New Lords do make new Laws, Though Bussy’s followers needs must know That from the beginning it was not so.

10. Amongst the other Modern fashions All men are brought to Disputations, Both great and small, from top to toe; But from the beginning it was not so.

11. If a good Fellow be Maudlin drunk, Speak Verba brigosa, or keep a Punk, He straight must out of Commons go; But from the beginning it was not so.

12. If thereupon he make Appeals For having fasted all those Meals, He never must have Commons moe; But from the beginning it was not so.”

Allow me to put a Query, “who was Harry Yerbury?” Could you give me any account of
him, or direct me to any work where I could find the information? Belater-Adime.

P.S. I have numbered each verse. It is not so in the Tract. In the Sale Catalogue, 2nd Part, of Dr. Bliss's books, the above is given thus: "Lot 376. [Dobson (John)], Dr. Pierce, &c. Query, Who is this Dobson?

[Dobson is noticed in Wood's Athena Oxoni. iv. 1. According to Wood (iv. 2. 304.), this lampoon was the joint production of Dobson and Pierce himself.]

PRIVY SEAL RECORD OF SCOTLAND.

The following notes are in the handwriting of the late Sir Patrick Walker of Coates, knight, and may be useful in guiding inquirers to the Privy Seal Record of Scotland, where a vast amount of important information is preserved: —

Pilgrimage.

"1498. Letter of Licence to the Abbot of St. Coline Inset, to pass over the seas to the skulias for science and knowledge to be had, or to the Court of Rome on pilgrimage, &c. 9 June, 1498, fol. 29.

"1499. Dec. 17, fol. 96. Letter of Licence to lord lyle to pass in his pilgrimage beyond see, &c. Fol. 96.

"1528. Feb. 13. Licence maid to George Preston of that ilk, gevand him licence to pass in pilgrimage to sanct Thomas of Canterbury and sanct Johanne of Amyes, for the qhilk he is under a vow for iraij. Symon prestoun of that ilk, knayght. 16. K."

Schools and Learning.

"1555. Feb. 5, vol. xxviii. fol. 10. Marie, &c. Forsamekle as it is understand to our derrest moder Marie, &c., that ye want and laik of cunning men, raritie aDd scarsi-ness as it is understand to our derrest moder Marie, &c. That Sym espendit his zoutheid in vertue and science, &c, that Ilk, gevand him licence to pas in pilgrimage beyond see, &c. Fol. 96.


SIMILARITIES.

The Italians say proverbially: —

"Al molino, ed alla sposa, Sempre manca qualche cosa."

("A woman and a millstone are always wanting something.")

In the Bag-o-Behar ("The Garden and Spring"), Kubera saw a millstone going round, and wept; because he compared the two stones to the earth and sky, and said that no one who came into the world could pass through the ordeal of life without sorrow. Professor Eastwick (who, by the by, is not always quite right in his translations) gives the proverb thus: —

"Kabira wept when he beheld the millstone roll,
Of that which passes 'twixt the stones ' nought goes forth whole."

Kabira, he informs us, lived in the reign of Sikandar Shâh Lodi, from A.D. 1488 to A.D. 1516 (vide his translation of 1852).

Longfellow translates an aphorism from the Sinnegdichte of Friedrich Von Logan: —

"A millstone and the human heart are driven ever round, If they have nothing else to grind, they must themselves be ground."

The great Luther says (vide Luther's Table Talk, translated by Hazlitt, D. Bogue, 1848) : —

"The human heart is like a millstone in a mill; when they put wheat under it, it turns and grinds and bruises the wheat to flour. If you put no wheat, it still grinds on, but then 'tis itself it grinds, and wears away."

These coincidences are singular, and perhaps

- The Hindustani is: —

"Chalte chukkee dekhkur kubera ro
Do putun ke beech asabit gea na ko."

(Vide beginning of the story of the Bag-o-Behar.)