cause they do all that by mere operation of their will. They do not say, when they wish to set out: Coachman, put to the horses; Groom, saddle and bridle my horse; but are where they wish to be in a moment.'

"It is pretty certain that Ramsay saw this Critique of Faydit's, as he gives a general answer to the objections contained in it in his preliminary Discourse on Epic Poetry already mentioned. But it is singular that neither he, nor any of Fenelon's biographers that I have seen, mention the work by name."

Dr. West gives the following cotemporary Epigram on Guendevillo and Faydit:

"G et F — ces critiques fameux,
Qui contre Télémaque ont fait mainte satire,
Depuis n'a guère ont un débat entr'eux.
Votre style plaisant (dit l'un) est ennuyeux;
Le vôtre, répond l'autre, est d'une pedant crosseux:
Qui l'auroit jamais osé dire?
Ils ont trouvé moyen d'avoir raison tous deux."*

EIRIONACH.

Telemachus, on its first publication, had to run the gauntlet of the politicals and bigots. Your correspondent brings to notice one of the attacks; whether the Critique Générale came from the former or the latter class of opponents, I am not aware, not having seen the work; but the Télémaconanie is unmistakably from the pen of a rabid churchman. J. M.'s question as to the identity of the two has been answered in your editorial note; but it may be worth while to show the want of accord displayed by these champions for the purity of Church and State so outraged in The Adventures of Telemachus! Faydit, in his protest of 346 pages, is indignant that the same hand which presents to the devout the sacred chalice, should come from the same pen that 

Mr. Fitzpatricke's "Life of Archbishop Whately" (3rd S. vii. 378.)—I see in the present week's number of "N. & Q." a notice of the memoir of my father, the late Archbishop of Dublin, by Mr. Fitzpatrick, with a mention of his having obtained information concerning my father from his intimate friends. I think it only right to correct the erroneous impression this notice would give. Mr. Fitzpatrick compiled his work not only without the knowledge or sanction of any of my father's family or intimate friends, but without having had any information from any who were ever on terms of personal intimacy with him; and all who really knew my father would infer this at once from the character of the work, which also contains records of many repartees and jokes never uttered by my father.

E. JANE WHATELY.

Carey Family (3rd S. vii. 174.)—It is singular that there should be any doubt as to the burial-place of Bp. Valentine Carey. Surely D. P. must have made some mistake about the quotation from Wescote's View of Devonshire in 1630. Meletes was perfectly correct in his statement.

"Valentine Cary, sometimes Dean of St. Paul's Church, and after Bishop of Exeter, lies buried on the South side of the Quire under a plain Stone, with this Inscription about it: — 'Hie jacet Valentinus Cary, Sacre Theologi Doctor, olim Decanus hujus Ecclesis, qui obiit Episcopus Oxon. Cujus Monumentum ibi aereum erectum patet, 1628.' —Stowe's Survey, ed. Strype, 1720, vol. i. b. iii. p. 168.

CPL.

Hewett Family (3rd S. vii. 335.)—I only write to make note as to the great Bishop of Avranches. It may be interesting to Meletes and to Iota to know, with certainty, what were his arms. I have his book-plate, which gives his arms and an inscription. The arms are: Azure, in chief two ermine spots, in base three grelots. The arms are in an oval, on a cartouche. The cartouche is enscribed with a coronet; and above the coronet, with an episcopal hat (so constantly mistaken in this country for a cardinal's hat), stringed and..."