NOTES AND QUERIES.

ruins, cascades, muleteers, and peasants with cattle. His ideas are altogether Italian. His pencil only is Dutch, and of the highest quality—with a breadth, a brilliancy, a richness, almost unequalled by any other landscape painter except Cuyp. There are many of his finest works in England."

Possibly, the information conveyed in the above note, which I believe was not in the original edition of Bryan, may give a clue (if nothing more) to what your correspondent SIGISMUND THE SEEKER requires to know.

ST. SIMON (3rd S. xii. 524.)—In answer to the question of DEPUIS LA RÉVOLUTION, respecting M. Jules Favre's speech in the French legislative body, I must first correct the account given by The Times, which ought to have been thus:

"One of the most eminent speakers, Monsieur de Paris (laughter)—pardon, gentlemen, I speak like M. de Saint Simon (since we are brought back to his epoch we may be permitted to use his language)—Monsieur de Paris recognised," &c.

In the time of the Gallican Duke de St. Simon, who left us such interesting "mémoires," bishops were styled "Monsieur," the name of their see was "Monsieur de Meaux; Feulenon, Monsieur de Cambrai. Since the democratic era, inaugurated by our great revolution, the bishops are styled by the aristocratic titles of "Monseigneur" and "Votre Grandeur." M. Jules Favre knows all that very well; his mistake was only a witty "effet oratoire," in which French ears always delight.

FOLK-LORE: SUPERSTITIONS: COCK-CROWING AT NIGHT: ROBIN "weeping" (4th S. i. 10.)—With regard to the superstition about the crowing of the cock at night, I extract the following from Mr. Robert Hunt's Popular Romances of the West of England (Second Series, p. 169):

"If a cock crows at midnight, the angel of death is passing over the house; and if he delays to strike, the delay is only for a short season."

With regard to the robin "weeping," the expression and the superstition exist in the north of Devon. It is there believed that, when a robin perches on the top of a cottage and utters its plaintive "weet," the baby in the cottage will die. Not very long since, a little poem on the subject appeared in Fraser's Magazine.

BUSHEY HEATH does not state where he has met with these two superstitions. I should like to know.

RETURN AFTER EXECUTION (1st and 2nd S. passim.)—Please add the following instance to your notes upon this subject. I have taken the cutting from a local paper of Dec. 19. Unfortunately I have no access to Italian newspapers here, so as to have supplied locality and date.

Perhaps some of your correspondents would give these particulars, and inform us as to the fate of the poor fellow:—

"SURVIVING AN EXECUTION.—The Italian journals relate a most singular story. A soldier who had deserted and taken to brigandage was captured and condemned to death. Being brought out to the place of execution, a firing party of five performed their painful duty; and the sergeant commanding them, perceiving that the man was not quite dead, gave him point blank the coup de grace. In the belief that this was really a finishing stroke, the body was handed over to the gravedigger; but as night was approaching the latter postponed his office until the morning, leaving above ground what he naturally supposed to be a corpse. The unfortunate man, however, was still alive, and the cold night air, by irritating his wounds, revived him. Painfully he dragged himself to the wall of the enclosure, against which he managed to place a ladder which happened to be there, got over, although all bleeding and with his arm broken by the bullets, and delivered himself up as prisoner to the nearest guard-house. The Ministers of War and of Justice each claim this resuscitated victim of martial law, but the belief is that he will be pardoned. His wounds are not mortal, and his arm has been reset."

Newcastle-on-Tyne.

LAUND (3rd S. xii. 329, 422.)—Dryden preserved the word from Chaucer, in his "Palamon and Arcite":—

"The way that Theseus took was to the wood. Where the two knights in cruel battle stood: The laund on which they fought, the appointed place In which the uncoupled hounds began the chase."

Book ii. line 845.

But in Scott's and R. Bell's edition of Dryden, laund has taken the place of laund, which is to be seen in the original edition of The Fables, folio, 1700.

In Coles's English Dictionary, 1695, are:—

"Laud, laund, an open field without wood," and "Laund, laund (see Lando), plain untilled ground in a park."

CII.

USE OF THE WORD "PARTY" (3rd S. iii. 427, 460; xii. 365, 424; 4th S. i. 30.)—The use of this word, in the signification of an individual, is not unusual with the older writers. I adduce an earlier instance than that cited by Mr. Cowper:

"The fifthe thing that is to be considered in menes, is the time, which standeth chiefly in three points, that is to say: Time of the yeere; Time of the day; Age of the partie."—P. 177.

"The thirde thing appertaining to dyet, is the age of the partie, which may the better bee perceived, if first I define what age is, and what difference there is in age."

The Haven of Health, &c., by Thomas Cogan, exalter of Artes, and Bachelor of Phisicke, 4to, London, 1389.

I may cite another instance of the use of the word, in the same sense, in a curious little book, bearing no date, but probably half a century later:

"Now some prescribe the Imaginacion of a fair and regular Building, divided into many Rooms and Galleries, with differing Colors, and distinct Pillars, which the