

She turns these wrongheads all adrift,  
And calls for Milton, Butler, Swift.  
These make a ring round as they enter,  
And worship Homer in the centre.  
The sight renews old Homer's youth,  
He kisses Milton on the mouth;  
To Virgil he presents his cheek,  
Who kisses it with reverence meek;  
To Pope and Broome he turns his —,  
Who turn'd the *Iliad* to a farce,  
Of Circe made a *water witch*,  
Although she was a *brinstone* bitch.  
To Hell, he cries, ye puppy dogs,  
And yelp the battle of the Frogs,  
Against their enemies the Mice;  
Hurl hence to Hell quick in a trice.

But ere they were quite sent adrift,  
Homer was thus address'd by Swift:  
'O may it please your sovereign Majesty,  
Don't you sometimes delight in a jest? aye,  
Let them all in a cage be shut,  
And sent a voyage to Lilliput;  
Or wou'd your Majesty allow't—ah!  
Steer without compass to Laputa,  
Or Pegasus, good-natur'd Nag,  
May carry them to Brobdingnag.  
Indeed it were a vile sin, *heu nimis*,  
To plague with them the virtuous Houhnyhims.'  
Muse, glad to be of trouble free'd,  
Crys, 'there they go, it is decreed',  
And if it chance to please Apollo,  
One or two more shall quickly follow.' "

"Smile Homer, smile, behold the deed begun;  
Smile, Father Homer, smile upon a Son.  
The Muse propitious shall her bard behold;  
The Muse propitious bids her bard be bold.  
A poor translation made Pope's fortune shine.  
Why may'nt a true translation better mine?  
The Muse propitious shall her bard behold;  
The Muse propitious bids her bard be bold.  
Pope's genius for Heroic all unfit,  
Pope's genius never shone except in wit:  
In the same strain, the serious and the joke,  
The rape of Helen and the rape of Lock,  
Their eagle flights, how can the Bard command,  
Who thinks that to be gay is to be grand?  
His conquering sword in ANY woman's cause  
Is treason high against Heroic Laws.  
A conquering sword let trifling Poet spare,  
'Tis all too heavy for a Lock of Hair.  
For him Belinda is an Helen fit,  
Pope's genius never shone except in wit.  
But fatal Helen has more dreadful charms,  
Her rape the Nations with fierce War alarms:  
With blood, with death, an Empire can destroy,  
And bury in the ruins Royal Troy.  
The backward Heroes by such Poet made  
Are Heroes only for a Dunciad."

It would seem from the foregoing that the professor had meditated an English metrical "translation" of Homer to outrival that of Pope. The probability is, that the public duties of his situation, his pecuniary difficulties, and more than all the labour which for many years he bestowed on the numerous classical works that issued from the press of Robert and Andrew Foulis of Glasgow, had prevented the execution. As a compensation, however, to literature, and as one example of the

great interest which the Professor felt in the cultivation of the Greek language, there may be mentioned the *folio* edition of Homer, in *four volumes*, by the above named printers. The *Iliad* appeared in 1756, and The *Odyssey, Hymns*, and other reliques in 1758. In the editorship of this work the Professor had associated with him Mr. Muirhead\*, Professor of Humanity in the University, but it is understood that the critical part of the task devolved on the former, who, both as a scholar and a poet, was (to use a phrase of the Rev. Dr. Chalmers) qualified "above and beyond" his coadjutor. To ensure the utmost accuracy of text, every sheet was read six times before it was sent to press, twice by the ordinary corrector, James Tweedie, once by Andrew Foulis, once by each of the editors separately, and finally by both conjunctly.† As a proof of the extreme sensitiveness of the Professor for perfection of text, there is a *scrap* of some awkward circumstance in the printing house that had excited his rather keen and warm temper.

"N.B. I do firmly that this is one of the mad impudences of Ja. Tweedie, whom I have caught in many pranks of this kind." Of these perhaps yet unsurpassed volumes Dr. Harwood says: "One of the most splendid editions of Homer ever delivered to the world, and I am informed that its accuracy is equal to its magnificence." Copies of it are now very rare. A copy lately offered at public sale in Glasgow brought a handsome price. G. N.

#### THE FEAST OF FOOLS.

MSS. notes of F. Douce in his copy of Du Tilliot's *Memoires pour servir à l'Histoire de la Fête des Fous*, 8vo. Lausanne, 1751.

"There are many curious additions to this book in the 4th volume of the *Memoires d'Artigny*, p. 278. and in the 7th volume, pp. 68, 71, 72, &c. See Meuzel, vii. 259.

"In the 7th volume of the *Memoires de l'Academie des Inscriptions*, Mons. Lancelot has given an extract from a MS. Ritual of Viviers concerning the election of an Abbé du Clergé and an Episcopus Stultus. See Sauval, *Antiquités de Paris*, ii. 624.

"Dans la bibliothèque du ci-devant chapitre de Sens,

\* The Professor's opinion of his colleague may be gathered from the MS. source referred to.

"Genius and Parts.

Question at the Tripod.

A man of Genius and a man of Parts,  
Where lyes the difference? both excel in Arts.

Answer from the Tripod.

This way, perhaps, you may the difference feel,  
Parts without Genius, Iron without Steel.  
Such man I shall you name, not long since dead,  
A man exactly such was George Muirhead."

† I think this account will be found in the Latin Preface to the work, said to be from the pen of Professor Moor, though signed by both editors.

on trouve, entr' autres manuscrits, l'original de l'ancien office des Fous. C'est un in folio long et étroit, écrit en lettres assez menues, et couvert d'ivoire sculpté; on y voit assez grossièrement représentés des bacchanales et autres folies relatives à la fête. Au commencement est une prose rimée au sujet de l'âne qu'on fêtoit aussi. Des prières de l'église confondues les unes dans les autres, pour répondre au titre de la fête des fous, forment le reste du livre. — *Géographie de France*, p. 168., ed. 1792.

"In the National Library at Paris, there is a transcript of the last mentioned MS. (No. 1851.) upon vellum, which is described as follows; 'Officium Stultorum ad usum metropoleos et primitialis ecclesiæ Senonensis; cum notis musicis.' At the beginning is written, 'Transcriptus est liber sequens, vel potius officium, ex originali perantiquo in thesauro metropolitana Senonensis ecclesiæ conservato, ex utraque parte foliis eburneis munito, nunc in archivis capitularibus incluso.' (See 'Variétés Historiques,' i. 457.; Complan, 'Dict. de Danse,' p. 330.; 'Diction. Historique des Mœurs, &c., art. 'Fête'; Lobineau, 'Hist. de Paris,' i. 224.; Millin, 'Mag. Encycl. Juillet,' 1806.; Mariot, 'Metropolis Remensis,' 2 vols. folio; Flägel, 'Geschichte des Grotes Romischen,' Leipzig, 1788, 8vo. pp. 159—170.; 'Journal de Verdun,' Oct. 1751.; 'Lettre d'un Gentilhomme de Bourgogne (M. du Tillot) à M. Moreau de Moutour sur la Fête des Fous: in Mercure de France, Janv. 1742, and a letter by M. Boucher Dargis, Jan. 1743.)

"Turpem illum abusum in quibusdam frequentatum ecclesiis, quo certis anni celebratibus, nonnulli cum mitra, baculo ac vestibus pontificalibus more Episcoporum benedicunt. Alii ut Reges ac Duces induti, quod festum Fatuorum vel Innocentium seu Peruorum in quibusdam regionibus nuncupatur, alii larvas ac theatrales jocos, alii choreas et tripudia marium et mulierum facientes, nomines ad spectacula et cacinnationes movent, alii commensationes et convivia ibidem preparant, hæc sancta Synodus detestans, statuit et jubet," &c. — *Concil. Basiliens. ap. Martene de Rituibus Ecclesiæ*, iii. 111. (101.) (See Felibien, 'Vies des Peintres,' ii. 65.)

"At the end of Millin's second vol. of 'Monuments Antiques' is an account of the famous Missal with the service for the Fête des Foux at Sens. (See Neure's 'Querela ad Gassendum' quoted in Marchand, 'Dict.,' i. 287.)

"Millin has also described the above Missal in the remarks on the Fête des Foux in vol. i. of his 'Voyage dans les Départemens,' &c., p. 69.

"The Abbé Tersan had a transcript of the Sens service. (See his 'Catalogue,' p. 119.) My very curious girdle of the Abbé des Foux belonged to him. I have described it in 'Archæologia,' vol. xv.

"On the fête des Anes, see 'Dict. Univ. v. Anes—Nuits Parisiennes,' tom. ii. 156.

"On the Bazoche, see Brice's 'Paris,' iii. 263.

"La triomphe de la Bazoche, et les Amours de Maistre Sebastian Grapignan, 1698. 12mo.

"M. Beruzet, in his 'History of Rheims,' remarks that there are more ridiculous ceremonies at Dijon and Rheims than elsewhere, which he ascribes to the wines of Burgundy and Champagne.

"Another dissertation on the Fête des Foux is in 'Variétés Hist.,' tom. iii. 341.

"Some treatises on this subject are mentioned in Fabricius, 'Bibliogr. Antiquaria,' p. 332.

"Quirinales or Roman Feast of Fools, 18 Feb.

"Philip le Bon, Duke of Burgundy and Earl of Flanders, countenanced the indecent confrairie of the Merefoile at Dijon." (See 'L'Art de vérifier les Dates,' iii. 518.)

"Procession of the Ass, v. Foix, 'Ess. sur Paris,' ii. 217.

"Procession du Renard, v. Foix, 'Ess. sur Paris,' iv. 57.

"Where is Millin's Account of a Missal on the Feast

of Fools in a diptych, Paris, 1806. 4to. ? mentioned in Gilbert's 'Cathedral of Chartres.'

"Many of the towns in the Netherlands subject to the Dukes of Burgundy celebrated festivals, as—

Fête aux Anes, at Douai.

Fête de l'Épinette, at Lille.

Fête des Cornards, at Evreux.

Fête du Prévost de l'Étoudi, at Bouchain.

"All these are described in Doutremere's 'Hist. de Valenciennes,' in folio.

Fête de la Papeire, at Amiens, on Ascension Day.

Fête de la Gargouille, at Rouen.

Fête de la Merefolie, at Dijon.

Fête de la Tarasque, at Tarascon and Avignon.

Fête du Duc d'Urbain et le Prince d'Amour, at Aix.

"In a room at Wolinchemere Priory, Hants, is an old painting of the nativity, under which are these lines:

'Cock. Christus natus est.

Duck. Quando! quando!

Magpie. In hac nocte.

Bull. Ubi? ubi?

Lamb. In Bethlem.'

See "Gentl. Magaz.," 1799, p. 642.

"Ex archivo ecclesiæ Senonensis, 1445, de abolitione Festi Fatuorum.

"Et spurcitiis et immunditiis sese conferunt et applicant tempore divini servitii, larvatos et monstruosos vultus deferendo cum vestibus mulierum aut lenonum vel histronum, choreas in ecclesia et choro ejusdem ducendo, cantilenas inhonestas cantando, offas pingues super cornu altaris juxta celebrantem missam comedendo, ludum taxillorum ibidem exercendo, de fumo fetido et ex corio veterum sotularium thurificando, per totam ecclesiam liguriendo, saltando, turpitudinem suam non erubescendo, nudos homines sine verendorum tegmine inverecunde ducendo per villam et theatra in curribus et vehiculis sordidis ad infamia spectacula pro risu astantium et concurrentium, se transferendo, turpes gesticulationes sui corporis faciendo, verba impudicissima atque scurrilia proferendo," &c. &c.

"See some remarks on the 'Abbé des Cornards' in Goujet, 'Biblioth. Française,' tom. ix. p. 335. (See art. Cornards, in 'Dict. Univ.')

"Concerning the 'Abbé des Foux,' see Goujet, tom. x. p. 376.

"Some information on this subject in 'Goezius de Pistrinis,' p. 365.

"See Du Cange, and Carpentier, 'Suppl. v. Kalendæ.'

"Execrabilem etiam consuetudinem quæ consuevit in quibusdam ecclesiis observari de *faciendo festo stultorum* speciali autoritate rescripti apostolici penitus inhiibemus, ne de domo orationis fiat domus ludibrii, et acerbitas Circumcisionis Domini Jesu joci et voluptatibus subsannetur." [Constitutiones Diocesanæ Rob. Grossetest, episc. Lincoln.] Brown, 'Fascic. Rer. Expet.' [ii. 412.]

"On the above passage a note of Brown's says: 'De hoc festo abrogando monuit episcopus decanum et capit. Lincoln. in epist. 32. Quibus autem ineptiis et ceremoniarum deliramentis hoc Stultorum festum peractum est, nondum legi; de eo consulendi sunt scriptores rituales. Ex actu ultimo Sessionis 21. concilii Basiliensis (in quo damnatum erat sub nomine Festi fatuorum, A. D. 1435) videtur idem fuisse cum illo de quo vir doctus Joli. Gregorius Oxoniensis tractat in Episcopo peruorum: quicquid demum fuit et quibusque ritibus inhonestis actum, indicat miseram istius ævi cecitatem. Vide Decreta Concilii Basiliensis edita a Sebast. Brand, Basil, A. D.

1499, quæ longe cæteris recentioribus honestior est illius concilii editio."

"In this 32nd letter, printed in Brown, vol. ii. p. 331., the bishop, after reciting that the house of God is not to be turned into a house of scurrility, and that it is detestable to profane the Circumcision of Christ, which is a token of spiritual circumcision, with the filth of libidinous pleasures, thus proceeds: 'Quapropter vobis mandamus, in virtute obedientiæ firmiter injungentes quatenus festum stultorum, cum sit vanitate plenum et voluptatibus spurcum, Deo odibile et dæmonibus amabile, de cetero in ecclesia Lincoln. die venerandæ solennitatis Circumcisionis Domini nullatenus permittatis fieri.'"

"In Mr. Edwards's 'Bedford Missal' is the following inscription under the month of February: 'Comment en Fevrier on souloit faire la feste aux fols et aux mors.'"

"Triomphe de l'Abbé des Cornards,' &c., 1587. 12mo. Brunet, ii. 589.

"On the 'Prince de la Grange,' see Evelyn's account in *Archæol.*, xviii. 315.

"Guillaume Rucher a fait un gros volume des Rois de l'Epinette à l'Isle de Flandres," &c. Menestrier's 'Art du Blason,' p. 64.

"Stultorum seriæ appellabantur Quirinalia.' Festus, v. Stultus.

"Roi des Menestriers et des Jongleurs.

des Merciers. Cotgrave.

des Charpentiers.

des Barbiers.

des Arbalestriers.

des Ribauds. v. D'Artigny, iv. 305. Cotgr. v.

Ribauld.

des Poetes.

de la Bazoche.

d'Armes.

de l'Espinette."

W. D. M.

#### A "VENTURE" IN THE "GOOD OLD TIMES" OF QUEEN ELIZABETH.

Sir Francis Drake being dead, a dispute arose between his relatives, the Drakes, as to the disposal of certain money, and proceedings were instituted in the Exchequer, where the following statement was made by one of the Drakes:

"To the Right Hon'able Thomas (Erle of Dorset) Lord High Treasurer of England Sir George Howne Knight, Lord of Barwicke Chancello' of the Kings Ma'ties Exchequer Sir Thomas Flemynge Knight Lord Chief Baron and the rest of the Barons there.

"Pas' A o 2 B Jacobi.

"In humble wise complayneth and sheweth unto yo<sup>r</sup> good Lordships your daylie Orato' Francys Drake esquier Sole Executor of the last will and Testament of Richard Drake Esquier his late deceased . . . . . Sir Francys Drake Knight deceased did in his lief time undertake a voyage, viz. in the yeare of our Lord God 1585 from this Realme of England unto the West Indies to Saincto Domingo, Cartagena . . . . . Indies with two of the Shippes of the late Queene Elizabeth thone called the Elizabeth Bonaventure thother called the Ayd w<sup>th</sup> div's M'channts Shippes. In w<sup>ch</sup> voyage the said late Queene did adventure . . . . . Thowsand pounds in money and did also adventure in the said voyage in the said Shippings and otherwise Tenn thowsand pounds more amountinge in the whole to Twenty Thowsand pounds And the said Sr Fra' . . . . . returned from the said

voyage into this Realme in the yeare 1586, the said late Queene did upon his said retourne appoynt Sr Willm Wynter Knight deceased Capitaine Martyns Forbisher deceased . . . . . Knight deceased Sir Richard Martyns Knight Sr John Harte Knight deceased Christopher Carliell esquier deceased and Thomas Smythe then Custome' of London likewise deceased Commissioners to take a . . . . . of the said voyage att the hands of the said Sr Francys Drake which said Commissioners enteringe unto the said accompt did fynd and agree that the charge of the said Fleete before the goinge fourth thereof out of the Realme did . . . . . Fifty seven Thowsand pounds and that the Gould Bullion Platt, money Jewells Pearles Brasse Ordinaunce Shippinge and other Warres and m'chauntize w<sup>ch</sup> were returned in the said voyage the third beinge taken . . . . . Marryners and defray all other charges did amounte unto Forty five thowsand nyne hundred eight pounds eighteen shillings and sixpence as by an Accompt thereof ratified and allowed by the said Commissioners may appere and . . . . . ytt was agreed and ordered by the said Commission' (the devident beinge made and the valew knowne of the goods soe brought home) that there should bee payd to ev'ry adventurer in that Journey Fifteen shillings in the pound And whiche . . . . . appeareth by the said Accompt that the whole some w<sup>ch</sup> was payed to the said late Queene and the rest of the adventurers of the said fifteen shillings in the pound did amount but unto the some of Forty two thowsand Seaven . . . . . Fifty pounds and that there did remayne in the hands of the said Sr Francys Drake of the said fifteen shillings in the pound dew to the said late Queene and thother adventurers the Some of three thowsand one hundred . . . . . pounds fifteen shillings and six pence w<sup>ch</sup> beinge added to the Forty two thowsand Seaven hundred and fifty pounds payd doth make upp the Some of Forty five thowsand nyne hundred eight pounds eighteen shillings six pence &c. &c."

By the foregoing we learn that the late Queen Elizabeth, with other adventurers, risked a large sum of money with the hope, as we may presume, of gaining considerable profit, or at least something in the way of interest for their money, from the "venture;" but on the return of the expedition, and after making up an account of profit and loss, the adventurers were content to put up with a dividend of fifteen shillings in the pound. It does not appear whether a dissolution of partnership took place.

It may possibly be of some slight interest to the future historian to know the following facts relative to the capture by Sir Francis Drake of the treasure ships of the famous Spanish Armada. We give *verbatim* the interrogatories which were put to the witnesses, and the depositions made by them in answer:

"Exchequer Depositions, 3 James I., Michaelmas, Devon. No. 19.

"Interrogatories to bee administred to Witnesses produced on the parte and behalfe of Thomas Drake Esquier Complaynute against Francys Drake Esquier and Jonas Bodenham defendanntes.

1 Inprimis do yo<sup>r</sup> knowe the playntife and defendanntes and did yo<sup>r</sup> knowe Sir Francis Drake Knighte deceased and Richard Drake Esquier deceased in theire lief tymes yea or noe.

"2 Item do yo<sup>r</sup> not knowe or understande thatt the