

“As some dead Infant, which an Embrio lay,
And in the secret Womb escap'd away,
Enjoys an endless Sleep, nor knows the Pains,
Nor knows the various Ills which Life sustains:
So Death had eas'd my Care, and gently spread
His sable Curtains round the downy Bed.
There rigid Tyrants drop th' inflicting Hand,
Nor longer exercise their stern Command.
The Faint and Weary there, at Ease reclin'd,
Unload the Burden, and relieve the Mind.
The mournful Captives find their Bondage broke,
Nor feel th' Oppressor's Arm, nor dread the Stroke.
In those dark Regions all resign their Pride,
The Mean, the Noble, all are near ally'd,
The Servant slumbers by the Master's Side.” }

I have an important object in submitting the above extract to the critical judgment of your readers,—especially those conversant with sacred paraphrastic poetry; and I venture to name particularly MR. BARHAM and my friend J. H. of Sheffield. My query is, Who was the author?

W. LEE.

THE WORD “BEING.”—

“But being all cogitations that Des Cartes terms Actions . . . are not to be resolved . . . we may take notice of them as a peculiar rank of Arguments.”—H. More, *Immortality of the Soule*, 1659, p. 172.

The word “being” is here evidently used exactly as it often is in Pearson *On the Creed*, published in the same year. Will some one give earlier examples and an account of it? E. K.

“CONSILIIUM QUORUNDAM EPISCOPORUM,” ETC. Although I fear my inquiry will be fruitless, I am tempted by the great circulation of “N. & Q.,” and my knowledge of its value as the “Hue and Cry” of the reading world, to ask if any reader knows of the *Consiglio d'alcuni Episcopi congregati in Bologna*. I am of course acquainted with what is supposed to be the Latin version of this, and which may be found in Brown's *Fasciculus Rerum Exped. et Fug.*, ii. 641, and in Wolfius *Lectiones Mem.*, ii. 549, 2nd ed. 1671; as well as in the first volume of the collected works of Vergerio (1563). If any reader is so fortunate as to possess this Italian version (or rather original), will he inform me what date is assigned to it, 1553 or 1549, to what Pope is it addressed, and whether it contains the allusion to Mary I. of England or not? And lastly, has it the signatures of the three bishops?

Before closing this query, may I ask what is known of these three bishops? Possevin notices one of them, Gerhardus Busdragus. Any other reference to him or his fellow advisers will oblige

AIKEN IRVINE.

Kilbride, Bray.

“CATULLUS,” ETC.—I have in my possession—
“Catullus, Tibullus, Propertius. His accesserunt Corn. Galli Fragmenta. Apud Seb. Gryphium, Lugduni, 1537.”

Imprint, a griffin on a box, a winged globe be-

neath. Motto, “Virtute duce comite Fortuna.” Is this edition rare? It is not mentioned by Brunet, nor is there a copy in the Bodleian.

ELUY.

Oxford.

JOSEPH COTTLE.—What were the arms and crest of Joseph Cottle, poet (?) and publisher, of Bristol, whose letters from Charles Lamb, Southey, Coleridge, &c., were recently sold, a notice of which appeared in *London Society*, 18th of March last?

SAMUEL TUCKER.

20, Doughty Street, Mecklenburgh Square.

COURTENAY BARONY.—The coheirs of the barony of Courtenay, created by writ 27 Edward I., were, I presume, the sisters of Thomas Earl of Devon (who was attainted 1461) namely, Joan, wife of Sir Roger Clifford and Elizabeth, wife of Sir Hugh Conway. Can any of your correspondents say whether these ladies left any issue, and if so, who are their representatives?

J. W. STANDERWICK.

JAMES CROPPER, of Liverpool, an active supporter of the emancipation of the slaves in our colonies, published various works on the subject. Not having found any mention of him since 1827, and presuming that he is not living, I desire to ascertain when he died.

S. Y. R.

THE DUKE OF CUMBERLAND.—In 1749 the Duke of Cumberland was called the Cropper, in consequence of some change he made in the form of the regimentals. If he cropped the coats, did he also give any orders respecting shaving; a satirical print intimates as much? What reforms did he make?

E. H.

COL. GODFREY GREEN.—Col. Godfrey Green exchanged from the 87th to the 34th about May, 1811. Why?

E. H.

HATCHET-FACED.—Some six years since, I sent to “N. & Q.” a conjecture as to the “vulgarism of fast life”—“cutting your stick”—being from a phrase used by Horace Walpole, when he threw aside his stick, having got rid of a fit of gout. I little thought that, in my guess, I might be treading upon holy ground: for it brought from SIR EMERSON TENNENT a most ingenious illustration of the phrase, having some connexion with a passage in the prophet Zechariah. (See “N. & Q.,” 2nd S. viii. 479). In the communication I have now to make, I hope I have not mistaken my ground. It relates to a matter of secular history, namely, to the inelegant epithet “hatchet-faced.” Phocion, the celebrated Athenian general, had been a disciple of Plato and Zenocrates, and had profited by their instruction. But his aspect was forbidding, and it was remarked that he was never seen to laugh or weep. His prudence and military talents were great; nor was he less distinguished as a statesman and orator. He was