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In the poem called 'The Picture; or, the Lover's Resolution,' the ten lines, commencing "Here Wisdom might resort, and here Remorse," Pickering, vol. ii. p. 105, are not given in 'The Poetical Register.' In the passage immediately following, the variations in italics occur:—

"No myrtle walks are here! These are no groves  
For Love to dwell in; the low stumps would gore  
His dainty feet; the briar and the thorn  
Make his plumes haggard; fill, like wounded bird,  
Easily caught, the duncy Oryzides,  
With prickles sharper than his darts, would mock  
His little Godship, making him per force.  
Creep thro' a thorn bush on yon hedgehog's back."  
P. R., 1802, p. 364.

In the subsequent portion of the poems, the following variations have not been noted:—

"The breeze that visits me."—P., 1877, vol. ii. p. 107.  
"This breeze that visits me."—P. R., 1802, p. 355.  
"Who erewhile  
Had from her countenance turn'd, or look'd by stealth."  
P., 1877, vol. ii. p. 107.  
"He, meanwhile,  
Who from her countenance turn'd," &c.  
P. R., 1802, p. 356.

"The sportive tyrant with her left hand plucks  
The heads of tall flowers that behind her grow."  
P., 1877, vol. ii. p. 103.  
"She, sportive tyrant!" &c.—P. R., 1802, p. 356.  
"In mad love-yearning by the vacant brook."  
P., 1877, vol. ii. p. 103.  
"In mad love-gazing on the vacant brook."  
P. R., 1802, p. 356.

"Lead me to deeper shades and lonelier glooms."  
P., 1877, vol. ii. p. 109.  
"Lead me to deeper shades, to lonelier glooms."  
P. R., 1802, p. 357.  
"Idle of the river, whose disparted waves."  
P., 1877, vol. ii. p. 109.  
"Idle of the river, whose disparted waters."  
P. R., 1802, p. 357.

The lines 'On a late Connubial Rupture in High Life,' in Pickering, 1877, vol. i. p. 187, are taken from "The Monthly Magazine," September, 1796." In 'The Poetical Register,' 1806-7, p. 365, they are signed, "S. T. Coleridge, 1796," without any reference. In 'Fears in Solitude,' the variations are very slight, but the correct reading, "No speculation on contingency," erroneously printed "or contingency" in all the modern editions except Pickering's, is given in 'The Poetical Register':—

"The minstrelsy that Solitude loves best."  
P., 1877, vol. ii. p. 13.  
"The minstrelsy which Solitude loves best."  
P. R., 1808, p. 227.  
"It is indeed a melancholy thing,  
And weighs upon the heart."  
P., 1877, vol. ii. p. 13.  
(Printed without the bracket in 'P. R.,' 1808, p. 228.)  
"Who laugh away all virtue."  
P., 1877, vol. ii. p. 17.  
"That laugh away all virtue."  
P. R., 1808, p. 231.

In 'France: an Ode,' the text and notes of Pickering's edition, 1877, give the numerous changes that have been made in this fine poem. The following slight variations have been overlooked:—

"A dance more wild than e'er was maniac's dream."  
P., 1877, vol. ii. p. 5.  
"A dance more wild than ever maniac's dream."  
P. R., 1808, p. 338.

The celebrated line,  
"Her arm made mockery of the warrior's ramp,"  
which, in all the modern editions except Pickering, 1877, vol. ii. p. 6, has been corrupted to "ramp," is given correctly in 'The Poetical Register,' 1808, p. 333. The editor mentions that, in 'The Spirit of the Public Journals' for 1798, the word "camp" is substituted.

And ye that, seeing, spot your mountain snows  
With bleeding wounds,"—P., 1877, vol. ii. p. 6.  
"And ye, that seeing spot the mountain snows."  
P. R., 1808, p. 334.  
"And there I felt thee."  
P., 1877, vol. ii. p. 8.  
"And then I felt thee."  
P. R., 1808, p. 335.

"Frost at Midnight," which is published in 'The Poetical Register,' for 1808, p. 530, the fol-

lowing note is appended:—"This poem, which was first published with 'Fears in Solitude' and 'France: an Ode,' has been since enlarged and corrected, and, with the other poems, is now inserted in 'The Poetical Register,' by the kind permission of Mr. Coleridge." In 'Frost at Midnight,' the eight or nine lines that follow

"Making it a companionable form."  
P., 1877, vol. ii. p. 9, are given with considerable variations in the note from the edition of 1798. The reading in 'The Poetical Register' is totally distinct from both, and has not been noted:—

"With which I can hold commune; haply hence,  
That still the living spirit in our frame,  
Which loves not to behold a lifeless thing,  
Transfuses into all things its own Will,  
And its own pleasures; sometimes with deep faith,  
And sometimes with a wilful playfulness,  
That stealing pardon from our common sense  
Smiles, as self-scorning, to disarm the scorn  
For these wild reliques of our childish Thought,  
That sit about, oft go, and oft return  
Not unmolested. Ah, there was a time,  
When oft, amused by no such subtle toys  
Of the self-watching Mind, a child at school,  
With," &c.  
P. R., 1808, p. 531.

In 'The Poetical Register' the poem ends, as in all the modern editions but that of Pickering, 1877, vol. ii. p. 12, with the line,  
"Quietly shining to the quiet moon."

In Pickering six lines are added in brackets. These, with some differences of punctuation and an occasional misprint, are all the unrecorded variations that I have noticed in the text of Coleridge, as given in 'The Poetical Register.' One more may be added from Crosby's 'Monthly Literary Recreations,' 1807, vol. i. p. 9. In the musical lines 'Imitated from Ossian,'

"The stream with languid murmur creeps,"  
omitted by some of the modern editors, the fourth stanza in Derwent and Sara Coleridge's edition, 1870, p. 23, and Pickering, 1877, vol. i. p. 117, reads

"With eager gaze and wetted cheek."  
In 'Monthly Literary Recreations' as quoted, it is  
"With eager step, and wetted cheek,"  
while, in the second stanza,  
"The honours of my vernal day"  
is misprinted "The hours."  
D. F. MACCARTHY.

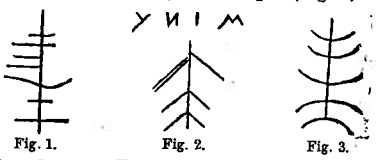
THE OGHAM INSCRIPTIONS.  
Trieste, June 27, 1877.

DURING my late visit to Cairo, that literary Arab city *par excellence* appeared to me the best place for investigating the origin of the mysterious alphabet which you were kind enough to print in your issue of April 7, 1877. "El-Mushajjar" (the branchy) seems every day to gain importance. Prof. J. Rhys ('Lectures,' &c., London, Trübner, 1877), treating of the Welsh inscriptions which date from the second century, shows how the "Ogmic" alphabet, claimed for their country by certain Irish antiquaries, passed from Wales to the West; and opines that if it be the invention of the Kelts, the gift must have been due to the ancestors of the Welsh. He believes, moreover, that the "Ogham" used before the introduction of the Runes was borrowed by the Kimri from their Teutonic neighbours, and, finally, that it was based on Phœnician, a conclusion formed apparently, for I know only the reviews of his book, without his having read the letter which you published.

My letter to the *Archeografo Triestino*, of which a copy is herewith forwarded, gives the fac-simile of a sepulchral lamp in the collection of his reverence Don Giovanni Bolmarcich, Archiprete (Rector) of Cherso city, in the Gulf of Fiume. It was dug up in Lussin Island, which is separated from Cherso by a narrow water-cut apparently artificial. Perhaps the lines may have been, as suggested by the learned Dr. Carlo Kunz, Director of our Museum of Antiquities, the work of a waggish apprentice (Fig. 1). But they are disposed upon a Rune-staff, which mere scratches would hardly be. And, if you ask me what the Ogham of the Sacred Isle has to do with Cherso, I reply that Palm-runes have lately appeared in "impos-

sible" places; and that the Lion of Marathon, now standing before the Arsenal, Venice, is partly covered with Runic inscriptions.

Late "finds" have suggested that the system is not only widely diffused, but that it is far more ancient than is supposed by Dr. Graves, Bishop of Limerick. I find it in the 'Marche Figurarie,' &c. (Table III. 42, 1<sup>mo</sup> Supplemento, A. Fabretti, Parte I<sup>ma</sup>, Roma, 1872), thus shaped (Fig. 2):—



Dr. Samuel Ferguson, who is editing for the Royal Irish Academy a series of Ogham inscriptions, kindly forwarded to me the other Palm-rune (Fig. 3). Whether genuine or imitated, it occurred on a clay urn, found, with objects of decidedly Etruscan origin, in the Tyrol. There are many repetitions of the character, but the differences are not sufficient to convince us that they were used alphabetically. My correspondent also assured me that he had lately travelled to Cumberland, seeking a Palm-rune which had been cut in the old quarries worked to supply the Wall. This interesting relic, probably Roman and Legionary, has disappeared. Lastly, I find an evident

"Mushajjar" in the cave Pit Cisbury; apparently associated with two Phœnician "Alif" (*Journal of the Anthropological Institute*, pp. 434-441, May, 1877).

Amongst those consulted at Cairo were the Hof-rath Alfred von Kremer, the ripe Arabic scholar of the 'Culturgeschichte,' &c.; he vainly turned over the pages of the 'Fihrist' (Flügel, Leipzig, 1871), and he writes to say that all his researches have been in vain. Prof. Spitta, Director to the useful Bibliothèque Khédiviale de l'Instruction Publique, in the Darb el-Jamâniz, has not been more fortunate. Dáioish Bey, Professor of Turkish to H. H. Ibrahim Pasha, the young prince now studying in England, had heard of the cryptogram; he declared that it should be called El-Shajari, and he thought it an Arabian invention, not of Persian origin, as I have ever been inclined to believe—the Persians invent, whilst the Arabs adopt.

Fortunately, I consulted H. E. Yacoub Artin Bey, attached to the household of H. H. Prince Ibrahim Pasha, and the following is the result.

"There are amongst Moslems great differences of opinion upon the origin of El-Mushajjar. The celebrated dictionary, 'El-Kámús' (A. D. 1350-1414), concisely declares that the Khat el-Mushajjar is 'a form of Khat' (writing); and passes to another subject. An informant traces it to Húd, the well-known Himyarite Prophet, buried in Hadramaut (see prel. essay, Sale's 'Koran'). The Koran (vii. 66) sends him on a mission to the tribe of 'Ad, the Pelasgi of Arabia: his genealogy, differing from Sale's (*in loco*), is Húd, bin 'Amir, b. Shálîh, b. Fálagh (Peleg?), b. Arfakhshad, b. Sâm, b. Núh (Noah), and he lived about 1750 B. C., under Khul Khuljân, the Adite king. Some Christian writers have identified him with Heber, a hypothesis combated by Ibn Khaldún Tabari. There are curious coincidences (!) in the histories of Hud and Heber, and the Irish 'Heber' and 'Heremon,' sons of Milesius: of course both are legendary and pre-historic, but the subject appears worthy of inquiry."

"The book named 'El-Durar el-muntakhabát el-Manshúri fi Isláh el-Ghalatát el-mashhúri' (the choice pearls of El-Manshúr in rectification of vulgar errors), translated from Arabic into Turkish, A. H. 1221 (= A. D. 1805), speaks of this alphabet as being formed upon the well-known system El-Abjad, the old Hebrew sequence, still preserved by the Arabs for dates and chronograms. The author declares that 'Diskoridús' (i. e. Dioscorides the Doctor) was the inventor of a modification of El-Mushajjar; and his assertion is confirmed by

Ahmed bin Abibakr bin Wahshfiyah, who in the 'Mashwarat el-mustahi fi Ma'arifat Rumáz el-Aklám' (i. e. desirable advice in the knowledge of the secrets of written characters) says distinctly that the alphabet of the Hakim (sage) Diskoridús is the 'Kalam el-Mushajjar.' Perhaps the Arabic translation of the Greek author was made in this cryptogram; and the translator, or the scribe, has confused it with the original. It is, moreover, reported that the alphabet was used in the days of El-Ma'amún (seventh Abbaside Khalifeh, A.H. 205) and of Sayf el-Dauleh (Prince of Aleppo, A.H. 320 ?); and that a book certifying this fact is known to exist."

Artin Bey promises to procure me, if possible, this volume; unfortunately the owner, who speaks highly of it, is a confirmed wanderer, in the habit of disappearing for weeks and months, and possessed of all the wild enthusiasm of his forefathers. As a rule, the Egyptian *litterati* ignore El-Mushajjar, and only the most learned even know the form; hence it is extremely improbable that any inscriptions will be found on the monuments of the Nile valley. My good correspondent throws out, at the end of his letter, a hint which may prove of great value, and which suggests that possibly I am right in attributing to the Mushajjar a Persian origin: "Croyez-vous que les arbrisseaux, au revers des médailles Sassanides, aient quelque rapport avec cette écriture?"

Unfortunately, I cannot answer him: here numismatologists are yet to be invented, but, perhaps, one of your numerous readers will think the subject worthy of his attention. To trace the branch-Runes to the parent stem would, indeed, be an exploit; and after that we will not despair of the "Hamath stones." I flatter myself that I have fixed two characters in these Hittite hieroglyphs; but, like Jordan, it is a hard road to travel; and the way must be trodden *ohne Hast und ohne Rast*.  
RICHARD F. BURTON.

#### THE "ET CÆTERA OATH."

THE following gives some account of a curious episode in the history of the last year of Archbishop Laud's government of the church, of which there is no notice either in his published correspondence, or in Cardwell's Synodical, or in Mr. G. G. Perry's history, or in Dr. Stoughton, or in Dr. Hook's memoir. I believe the circumstance narrated has entirely slipped out of notice. But it is very curious.

In the Convocation of 1640, as is well known, the famous "Et Cætera" oath was framed ("Nor will I ever give my consent to alter the government of this church by archbishops, bishops, deans, and archdeacons, et cætera"), and ordered to be taken by every bishop and clergyman through the realm, and by every Master of Arts (sons of noblemen only excepted) in the Universities. The oath commenced, "I swear that I do approve the doctrine. . . established in the Church of England . . . and that I will not endeavour, by myself or any other, directly or indirectly, to bring in any popish doctrine contrary to that which is so established." The Royal Ratification was given to these Canons on June the 30th, and the oath was to be taken by the clergy before November 2nd, and by the rest before the end of the year.

It appears from two letters, of which the following extracts are in the writing of Archbishop Sancroft (as may be seen in the manuscript numbered 577 in the Lambeth Library), that when the king's warrant went out, directing the Bishops to take and administer the oath, "there was a material word omitted, which occasioned the letters following," addressed to Laud.

"May it please your Grace. My humble thanks for your grace's letters, &c. Upon Thursday last and not before was brought unto me the duplicate of the oath. As soon as I received it, comparing it with the words of the said oath as it is set forth in the printed Canons and was by us in Synod (I well remember) of purpose set down, I mist one emphatic word. For whereas it runs in the Canon [*And I will not endeavour. . . to*

*bring in any Popish doctrine contrary to that which is so established*], in this his Majesty's duplicate (and so in 2 others the messenger had) the word Popish is wholly omitted. All things considered I cannot imagine but that it is by default of the writer, but howsoever I thought it fit to certify your grace thereof, and I humbly crave of your grace one word of direction about it. Till the receipt whereof I shall now forbear to do anything in it. . .

"Your grace's in all humble dutie,  
"MA. ELIZ.

"Downham, Aug. 16, 1640."

It would almost appear that the Bishop was directed to persist in the use of the modified oath; for more than a month later we find the following in a letter addressed to Laud by the Vice-Chancellor of Cambridge, Dr. Cosin:—

"To the most reverend the Lord Archbishop of Canterbury, his grace.

"Most Reverend my very gracious Lord. I received of late a duplicate from my Lord Keeper, and after that a direction from your grace (sent to me by letters from my Lord of Elie) concerning the taking and the ministering of the oath here in the University. I humbly beseech your grace to let me know whether I shall expect any other Commission or Direction therein than that I have already. A great noise is made by them that have got a sight of it elsewhere about the omission of the word [*Popish*], which I believe is nothing else but the error of the scribe, and about the uncertainty of the &c., whereat many froward men are likely to stick. . .

"Your Grace's most humble and poor servant,

"JO. COSIN.

"Camb. S. Pet. Coll., Sept. 21, 1640."

On October the 6th Laud wrote to his suffragans that the oath was "forborn."

C. A. SWAINSON.

#### THE FRENCH CAVALRY AT SEDAN.

New York, July 6, 1877.

IN the *Athenæum* of June 2 I read a lengthy review of Col. Denison's 'History of Cavalry,' and must say I was greatly interested; more particularly with that portion where Lieut.-Gen. Sheridan is mentioned as having described the defeat of a cavalry regiment by infantry skirmishers at Sedan. I at once wrote to Sheridan on the subject. After calling his attention to the book (a copy of which I regret I have not yet seen), and to your lengthy criticism, I continued: "I should like to know if you have been correctly quoted in this matter. If so, will you please to inform me as to the *pace* of the charge; also how it was that a line of skirmishers could resist—in fact destroy—a regiment of Hussars? Were you in a position where you could see that which is related as coming from your lips, or was it told you by some officer who was on the skirmish line? I should like very much to receive from you your recollections of this affair. . . I am afraid Col. Denison has been imposed upon; and it will require your own statement to dispossess me of that belief. I write you in the interests of the service, here and abroad, and have the honour," &c.

In a very few days I received a letter from the Lieutenant-General as follows:—

"Headquarters Military Division of the Missouri.  
Chicago, June 23, 1877.

"My dear Captain,—Yours of the 16th instant is just at hand. Lieut.-Col. Denison's statement, as quoted by you, in reference to the charge of the French cavalry at Sedan, above and near the village of Flowing, is, in the main, correct.

"I was watching the advance of the German troops through a field-glass, and saw the whole affair distinctly. The facts are as follows: The German infantry, after passing through the village of Flowing, moved up a steep ascent with a skirmish line in advance. Upon reaching the brow of the hill the skirmishers came out upon a sort of plateau, and were at once discovered by the French cavalry, a small brigade of which, say from twelve to thirteen hundred strong, was in the immediate vicinity. The line had advanced but a short distance upon the plateau, when they

were met by the cavalry, which charged them. As the cavalry came down upon them, they were broken into small knots or detachments of men, of somewhat unequal size, the cavalry having ridden completely through the line; but meanwhile the little groups of infantry kept up a galling fire upon the troopers by turning to their rear, and constantly firing upon them as they broke back around their flanks, and back through the groups of skirmishers towards the direction from which they had come.

"No sooner had the cavalry fallen back than the skirmish line reformed, and was rapidly strengthened by some of the soldiers of the main body, who, as soon as they reached the plateau, saw at once the perilous condition of their comrades, and ran forward to their assistance. In the mean time the cavalry, which had retired beyond range, promptly rallied, and reforming with scarcely a moment's delay, again advanced to the charge. Once more the skirmishers received them with a volley, and adopted precisely the same tactics which they seem to have been forced to do at first. Again the cavalry broke through the line, but practically accomplished nothing, for the Germans poured in a withering fire from their small knots or detachments, until the cavalry once more retired around the flanks, having lost large numbers of men and horses.

"During the time occupied by this second attack, the leading files of the main body of the Germans, which had naturally become somewhat broken while moving up the rough ground of the heights, came out upon the plateau, and hurried forward with great speed to the skirmish line, which now, from constant accessions, had become very strong, in fact, almost a line of battle.

"Once more the cavalry rallied, and, having reformed for the third time, gallantly came down at a charge; but their valour was of no avail, for the Germans met them with such a terrible and destructive fire that they badly cut up the leading files, and completely broke and scattered the French squadrons, who this time utterly failed to break the line, and were fearfully punished. With scarcely any delay, the German line advanced, and pushed on to their objective point.

"This action was plainly seen by many officers who were looking at the battle, my aide, General J. W. Forsyth, being among them.

"P. H. SHERIDAN, Lieut.-Gen. U.S. Army."

You are at liberty to make such use of this letter as you think best. JAMES H. HAYNIE.

#### THE NEW KEATS LETTERS.

I READILY accept X's clearer statement of the discrepancy between the *World* version and Lord Houghton's, regarding George Keats's return to America in January, 1820.

But I venture to think that the initial date of the long Winchester letter, viz., "Winchester, September, Friday," is perfectly correct and consistent, if we consider it as applying to Friday, September the 17th, 1819. That it must and can only refer to that day, I believe the annexed diary will prove. The writing of the Winchester letter occupied, off and on, from September the 17th to September the 27th. Six different dates occur in this letter, as set forth by the *World*,—the date of commencement (17), of four distinct resumptions (18, 20, 21, 24), and of its conclusion (27).

As regards the letter to J. H. Reynolds, of September the 22nd, quoted by X., that must have really been begun a day earlier than its date; as the election of the Mayor of Winchester (September 20) is mentioned in that letter's first portion as occurring "yesterday." The context shows that Keats did, in fact, break off writing in the course of its composition. I found in *limine* the dates of this Winchester period of Keats's 'Life and Letters' so puzzling, that I made this diary soon after receiving the *World* for my own private convenience. I should not have ventured to offer the public such literary *minutiae* without the excuse of X's letter.